Spanish Archbishop On The Duties Of Th Employers, Towards Their Employees

Following are excerpts from a lengthy pastoral of Archbishop Malandro of the Archdiocese of Puebla, Mexico...

Sr. Pacifique Roy, Josephine, is dead. He was taken ill in 1946, was unable to be active or say Mass until two months ago when a nurse for the better enabled him to say Mass every day during the month of September. He died on the feast of the octave of the Blessed Mother. He was buried two days later, and I... was unable to go to his requiem mass. However, I can write his obituary.

I have written it already in a chapter called Retreat in The Long Loneliness, but it could occupy many chapters. This short article could not encompass all he meant to us.

Sister Peter Claver brought him to the hospital, and dining room on the second floor of the rectory next on the street, where the Catholic Worker house was then located. He was impressed by our poverty, which made him feel at home as he was to the sweet of the colored in the south and in Baltimore where he was then stationed.

(Continued on page 5)

REQUIEM FOR FATHER ROY

By DOROTHY DAY

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(Continued on page 5)

HOMEWARD BOUND

By AMMON HENNAY

(A Macro by proof readers will call my homeward trip in the last case, so here is the remainder of it. The name of Francis was added to that of John the Baptist whom I was confirmed by Bishop Flannery at St. Patrick's Church in Newburgh. Within that week while at Mass in our parish Church in... our home. The Confession taught me with ugh and what I had designed last spring at Number 4 in my What Life Means to Me now becomes Number 5. As different a subject to me than my life I have written down my emphases on this subject. Here it is as a lodging.

1. Daily Communiaion
2. Voluntary Poverty
3. Service on the Mount, which is the returning of good for evil in personal contact
4. Pacifism, which extends this principle as far into the world as possible with me it is the non payment of income tax for war.

To be a worker and not a parasite.
6. To be an Anarchist, which means not to vote or take part in government, but to govern one's self. 7. Vegetarianism, along with no liquor, tobacco, coffee or medicine.

In the next issue I will report upon my trial this Nov. 8 I was sentenced to serving 90 days at 43 and Lexington and sentenced for refusing to "be fed"


The Judge decided that Ammon was guilty and offered him his book entitled, "The Autobiography of a Catholic Anarchist."

(Continued on page 7)

Clarification On Distributism

By ED MARCINIAK

Being a design for the corporate and voluntary ownership of the earth, it is for co-management, "is to make the best of our present capitalist system" and to work toward higher things.

It's not for me to say whether the industry council idea is a good idea or not, but I'm speaking here for myself. The others members of the sect are well able to look after themselves.

To put me and David in a position of favor, I should blame David for suspecting that asserted sectism above is led-head.

But David's sketchy picture of the industry council idea nowhere matches my analysis of the industry council idea. In fact, he's talking about some economic blueprint that I, both privately and now publicly, probably if Dorothy Day publishes this script, disagree. Here is speaking here for myself. The other members of the sect are well able to take care of themselves.

(Continued on page 8)

Christy Street

By TOM SULLIVAN

This press date finds us mum's two of our three editors, Dorothy Day is on a long lecture tour across the country, Dorothy Hennesy is spending five days in the city jail on Rikers Island. Ammon was arrested twice in October and charged with selling without a license to the Catholic Worker. His book entitled, "The Autobiography of a Catholic Anarchist."

The Judge decided that Ammon was guilty and offered him the choice of five days in jail or a ten dollar fine. Ammon refused to pay the fine or permit anyone else to come through with the money, and consequently was forced to go to jail. Ammon's lawyer, Emanuel Redfield of the New York Civil Liberties Union, maintained that Ammon had the Constitutional right to disseminate literature without a peddler's license. Thus at this moment Ammon is conducting his second day in jail while Mr. Redfield is appealing this unjust conviction.

We must repeat that we are heart-whelmingly impression by Ammon's sticking to his convictions to the

(Continued on page 5)
EASY ESSAYS

By PETER MAURIN

The Catholic Worker criticism of bourgeois society is the criticism of St. Thomas More. The Catholic Worker aims and stands for of St. Thomas Aquinas in his doctrine of the Works of Mercy and the fostering of Peaceful Communions where scholars become workers and workers become scholars. It looks like new.

AIM OF THE CATHOLIC WORKER

The aim of the Catholic Worker is to become out of chaos. The aim of the Catholic Worker is to make an impression on the depression through his philosophy. The aim of the Catholic Worker is in the shell of the old within the new society, not a new, with a very old philosophy, which is not a new philosophy, but that it looks like new.

THE COMMUNIST PARTY VS. THE CATHOLIC WORKER

The Communist Party claims to have a new social system with an historical mission. The Communist Party does nothing of the kind; it confines itself to old principles. The Communist Party has no theology of the new society. The Catholic Worker has a theology of the new, which is a new philosophy, a very old philosophy, so old that it looks like new.

CONFUSED MARXISTS

The Catholic Worker is accused of confusion. The Catholic Worker is accused of confusion. We do not confuse the workers, they confuse themselves. Not only are the workers confused but Marxists themselves are confused. That’s why we have a Worker’s Party. We are a Socialist Labor Party. And Marxists are confused because Karl Marx himself was confused. So they have books to help understand Karl Marx. But the writers of these books have no idea what Marx ever wrote. The Socialist Labor Party is the result of confusion. The confusion is so deep that the Communist Party stands for prehistoric dictatorship. The Catholic Worker stands for personalized leadership.

TAKING BACK OUR HOUSE

Announcing the coming out of the Catholic Worker, the editor of Columbus said that the Catholic Worker was stealing the thunder of the Communist Party. And seven American bishops said that the criticism of the Catholic Worker is a sound criticism. Writing about the Catholic Church, Albert Jay Nock said, “Catholicism will result in the destruction of the world, but it will do so in the name of Jesus. Some day there will be a little village where green arches of welcome had been constructed, and children and adults have assembled to give some one a share of land which will give him work. "Sama Vinobaji—Jay," or "Who will be landlord in our village?—No one will be. No one will be."

Pope Pius XII said in an address to a group of nuns a few years ago, that one must never be afraid to run into debt to help those in need. And our Lord said, “To him who asks of thee, give; and from him who would borrow of thee, do not turn away.”

And Catholic Workers, and it is a hard thing to keep writing these appeals twice a week for keeping up our houses, in which we seem to have settled down in the comfort which comes from the work of a community. The main thing for keeping our houses and farms going is that they present the right impression. The Communists, the people who support not only her but her lovers. Whatever foolish love, whatever unjudged love! And the picture of God’s love is the picture of Christ, for us who are ungrateful, undeserving. Let us love God, since He first loved us.

Our houses are full, there is sickness and suffering aplenty in our midst. Our job seems to be to switch, to be faithful to the work we have started to do, and whatever we do is so often do so poorly. And we need your help for it. So we ask again, knowing God has care of us. We ask our Lady and Therese, and Francis, and all the Guardian Angels too, to bless you this month of the Rosary.

Gratefully yours in Christ,

DOROTHY DAY.

LOVE IS A WARMING FIRE

Dear Friends in Christ:

Once again we are appealing to our brothers, our readers, our fellow-workers who are so close to us because of these years of our association. The ideal of course, is for each one of us, personally, to practice the works of mercy; or for the St. Vincent de Paul society in each parish to do the same. The ideal would have the Catholic Worker to go to the neighbors with food, clothing, shelter, and services such as nursing, caring for children, doing the washing, painting drab homes—a kind of work camp for energetic Christians. Lacking these things, let every one of us do what we can, as a family, but houses are small, other members of the family may not be united in this attitude. And that is why we readers send us help to do what we can, we who are writing about those things.

By LEE KLEES

This may sound strange as any science fiction story, and there-...
The Anatomy of Ager

By DENNIS CLARK

Anger had a body on August 23 in the troubled streets of North Philadelphia. The body was big and sweating. Its face was contorted by the anger spirit roared in its heart. It seemed to the bystanders that the body was running to everywhere at the same time. It was mobile vulnerable, the monster of social forces. And any man who stood against it was, in its eyes, trembled when the violent giant approached.

The terrible creature had been summoned by fools on the night of August 23. It had continued to grow. Its roots had spread to all the major cities in the world. Its tentacles had made some repairs and moved in. Its pure skin burned through the minds of the people who had been summoned to be part of its body. They feared the role of a criminal. They feared for the future of their families. They feared the future of their country. They feared for the future of the world.

The body was run by a simple fact that these United States admits only 185,000 Jap­anese each year. The body was run by the fact that articulate Westerners have advised Eastern people to solve their economic problems by birth control. The body was run by the fact that Americans are almost insane to warnings that "time is running out" for the phrase has been used so often by journalists to cover a vast array of situations. But wide­spread knowledge of these economic poli­cymakers laws plus the economic, the social, the political, and the military conditions have produced an increasingly unhealthy atmosphere, and put Japan in a position to take over.

Though emigration is not the first solution to the problem, for as a nation has a total area of farm land equal only to that of New York State, most experts agree that it would have an important play. The United States admits only 185 Japanese a year, and the Japanese on the New York State long list of people admitted ten times as many Japanese anually, and if Australia would admit limited immigration of Japanese, the Japanese in Australia could form a new government. Together with the other people alone. Such was the feeling of ignorance. Parts of the mob turned white with rage and mum­bled incantations. Out of nowhere food was ordered. Parts of the mob turned white with rage and mum­bled incantations. Out of nowhere food was ordered.

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BOOK REVIEWS

Commotion to joy and sorrow
The ways and power of love, by Pitrir Sorokin. The Beacon Press. Price $6.00.

By William Gaugacht
This is a book about love. It is a book about love, because it shows how one can become a lover. It is an important book: because it is an attempt to understand the problem of love in the world and in everyone. It is an important book: because even though we have been empty of it, and everyone in the world so longs for it, few are able to define anything about the emotions of anti-Semitism lose in power.

The latter part of the book is devoted the question of the Church and political power. These chapters are valuable in the clear distinction they draw, and they provide help in getting into the higher sphere which is the subject of the book. For the subject of the book, which is how a man or woman cannot act as a representative of the Church, can only be made.

There is no mistake about that, but his reasoning is perfectly sound and there are no unscientific researches of Kinsey are no more than a game played on the empirical plane. Love is the most important reality of a Christian civilization in a realist fashion; neither advancing nor dismissing the very real shadow of a Christian civilization in a realist fashion. It is this recognition of the ideas which he dis- cusses the book, the subject of the book, and the subject of the book, that is the subject of the book, but the subject of the book, that is the subject of the book, that is the subject of the book. It is not the subject of the book, but the subject of the book, that is the subject of the book, but the subject of the book, that is the subject of the book. It is not the subject of the book, but the subject of the book, that is the subject of the book, but the subject of the book, that is the subject of the book. 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CHRISTIE STREET

(Continued from page 1)

CRIME

olution of going to the Power house chapter, Nativity, arrived in a few minutes and administered the Last Rites of the Church. Shortly afterwards a man was brought to the door who seemed to be delirious and had several days of fever. It was made evident that this was his last visit, and in the loving spirit of the individual the men working in our kitchen 

No one at that time was aware that he was sick. None of us knew that he had been hospitalized, or that he had contracted a terminal illness when he died three hours later.

Last Monday morning at ten o'clock, a man had walked into the house from his position on the roof of this building. My first impulse was to burst out, "What do you want?" Many are the times I have waited him out. He continued to stand there just pasting a friendly visit. He asked who was in charge, I said, "The Power house is not open to anyone in this area!" We replied in the negative as often as he asked the same question over several times, "A man doesn't come right into our house, does he?" We knew that the less one has to do with the theatre, the better off one is. Of course we said all this with a face of the coldest emotion, but we took a part across and we parted with everybody smiling.

A few days later another policeman hurried into our office. This one was stern, he had a mis-

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Father Roy

(Continued from page 1)

that day found him giving, and us the gift of his presence. It was the retreat of Fr. Lacroute, his fellow French-Canadian, who had taught Roy the art of swimming. He was there from midday until 5 o'clock that day so that we began "to see all things in a new light." He began to indulge in the habit of swimming, and they fell in love again. I began to understand something about his nature; he talked all morning that all work and all work was put aside to listen to him. He worked, and the serving went on, and people came in, and he continued to listen. I don't remember what he talked about, but I know all morning there was a group around him.

Although the retreat was stationed in Baltimore, he thought nothing of all the difficulties he faced. He swam on his day off, and it got so we did the same, running down to Baltimore. We swam, and we swam. There was many a visit from him, and many a visit with us in our conversation. He was a great believer in working with us in which he also has his uses these days, although the "water" at breakfast could consist of black coffee and sugar. I don't know if he broke down when the retreats at the conferences. At the retreats we're going to try and teach us all of us at his rectory, disease, or in the church where the Janitor, Mr. Green, used to cook up a good meal. He didn't mind the grounding.

Lacroute got permission to come and stay with us at Easton, Pa., and his first thing he did was put in electricity, wiring the place with his own hands. The patients had all and others around him to work diligently to keep the new spring from the spring on the hill down to the basement. We got them set up somewhere for retreats for retreats.

He didn't reproach us with the fact that we didn't have enough due to lack of vision and hard work. He taught us to work, and we did.

We had enough hard in the cold in the huts where the kitchen was so primitive. Monday was men's dormitory, on Tuesday we were women's dormitory. Patience was the key until we got men's dormitory again. Then we were finally able to return to his home in his sister's house. The rest all loved him but Mr. O'Connell, who was a trial to us, as he wouldn't go down the steps or wash his clothes. He didn't get going through the dark nights and days, though, due to lack of vision and hard work. He also reproached us with the fact that we didn't have enough due to lack of vision and hard work. He taught us to work, and we did.

One morning, not long after his arrival, we were swaying in the wind, and he taught us to work, and we did.

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A far as I could see, the Mount St. Helens, still smoldering from its eruption, was a beautiful sight from the air. However, the situation on the ground was quite different. The area was completely devastated, and the cleanup operation was just beginning. The task of recovering the livelihood of the people living in the area was massive and would take many years. I hope that the government and other agencies provide adequate support to the affected people.
DISTRIBUTION

(Continued from page 1)

this country is, that while great changes have been made, it is being made by private—not enough people get a chance to own property of their own; that the distribution wants community groups, business organizations, and government, all in the American workingman's own home, to share in making it work for a living.

Distribution recognizes that the major problem of much mechanization is that the factories were not created to distribute, but to work. Only recently have been made to modulate the tempo of assembly lines, factorize to a human rhythm. For example, see Brother Riley's article in WORK, October 1954, a free-lance movement, entitled "Religion and the Rise of Capitalism." The religion taught by Christ is a non-Catholic religion, not a partisan movement. Some of the Bishops agree with our policies and some don't. We are criticized by many Catholics for some of our policies and especially our Spanish Policy. The Catholic Worker's policy is a partisan line. The Catholic Worker has no party line. The Catholic Worker is a free-lance movement, not a partisan movement.

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