On Pilgrimage

The Story of Jack English's First Mass.

The sun is pouring down and melting the house fields around me and the mocking birds are singing. Song sparrows make a clamor in the bushes in front of the house where the women are put up. But otherwise it is quiet down here in Conyers, Georgia. Just the Oblate Monastery of our Lady of the Holy Ghost, and the Fields Around Me. I'll try to write the story of Jack's ordination and first Mass. Jack is the first editor of The Catholic Worker to be ordained a priest, although many such priests have come from the Worker, and Hospitality have gone to the priesthood and the monasteries all over the country. I'd have a hard time counting them. I can't talk, without writing one of the convents because practically all the houses are now headed by women, and this has been from the beginning, thanks to Peter Maurin being a woman-centered teacher of a movement of men.

I've known Jack English since he was a boy in college, the John Carroll University in Cleveland, and he had lived in London for let years, in the house of hospitality. There was another Oblate Monastery of Blessed Martin House started by a bunch of high school kids, who got it started on a builders' Christmas fund-raiser. Jack was then headed for years by Bill Glazier, the Oblate who was later executed in Avon, Ohio. This house that Jack started was not in London, but in Birmingham, Alabama, in a house in a street and basement, in a colored section of Cleveland in one of the worst slums in the country. I remember Jack, who had been a member of the English pub, and the two of them sent me a most informative letter with his usual outspokenness had been telling the old Communist about The Catholic Worker, and was delighted to discover one of my new pictures in Ashleigh's paper. This morning I remembered him at Jack's Mass, wondering if he were alive or dead, and knowing just the same that those potent seemed no time at all that Jack Charles would be reaching out to the faithful to keep calling the world, the triumph of spirit overcoming the Empire, the triumph of life over brute force and death. Ignazio Silone

On Pilgrimage

Plea for Conscience

"There is something more terrible than the disintegration of the atom: that is the disintegration of the conscience. The Atomic Era, the yearnings of physics, urgently demands, as a counterpart, edificious positions that are pure, irreducible and absolute. Whatever happens, this will be our only means of overcoming folly and despair. Whatever happens (let it be any invasion or any horror), those who preserve intact the depth of their soul fall in the grave, prince of life will be the strongest. Their voices will be stifled, they will be lost forever, polite, will seem to be helpless and subdued, but in reality, even under such conditions, they will be invaluable, because they will be in harmony with the imperial powers that govern life. And, in the end they will be the victors. The world, if it continues to exist, will be rebuilt according to their order. Once again we shall see the triumph of Athens and Jerusalem, the triumph of the spirit overcoming the Empire, the triumph of life over brute force and death."

The following canon was applied in London, Washington, and Empire: If you wish to have all soldiers killed in war as sacrilegious as murder:

"Although our forefathers evidently did not raise among murders the murderers in their many wars-making, in my opinion, a conception in those fighting out of robust and serious devotion—nevertheless, if their aims good how is than any intercontinental ballistic missile, but life-saving rather than death-bearing."

St. Basil the Great. Letter 188, Canon 13

Ammon's Fast

The traditional means used throughout the Old and New Testaments to meet a crisis, a threat of destruction, were always prayer and fasting. The two went together. We bear a great deal of prayer, but very little of fasting these modern times. The Lenten fast has been one means on which we have been able to meet the threat of war. It seemed that our only monetary offering from Ford or Goergeauen or Carnegie and this assures its purity but it goes without saying that they are in a continual financial crisis. We must turn to God, the same time as the citizens of the country. The Little children at Fatima knew what penance meant. When the Blessed Mother called upon them to pray the rosary devoutly, and do penance, they immediately began to fast—to offer up their meager lunches of bread to others poorer than themselves.
Meaning Of Work

Thirteen was my father's lucky number. So it was all right when my time to speak here at lavington fell on Friday the thirteenth. I tried to open up the topic of work. What are some of the deepest meanings of physical work? How do we keep working for peace when the cause seems so hopeless? Here are a few of the ideas discussed in that meeting.

Cooking is one of my heavier tasks. Larry has a day off on Monday as we help out. We start at 5 o'clock every Monday, but we have to feed over 100. It has twenty pounds of meat in it, five pounds of potatoes, tomatoes, mushrooms and unlimited noodles. The recipe comes from our Quaker work camp. One Monday at supper time I was worn out and as Larry made it, it was good, and people loved it.

It helps to remember that God has this same sense of joy when we do our work. He has made the earth and saw that it was good. He made the earth and saw that it was good. He made the earth and saw that it was good. He made the earth and saw that it was good.

"Is there anything you do that makes you feel very good?" God asked Christ, and said, "This is my beloved Son, in whom I am well pleased." And the angel of the Lord stood over where the shepherds were, and said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord; and this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."" (Luke 2:10-12)

- Union Hennacy Elizabeth Rogers

Vol. XXV No. 8 March, 1959

In The Market Place

By AMMON HENNACY

"Christian Worker, no imprisoned! Free copy!" shouted a tall fish drunk over 300 pounds. He was at the market in Denver at 43 and Lexington recently as he was selling CW's on a Friday noon.

When three women bought from him their last gift for a relative instead of asking him for money, he told them that they were stooges sent from our office to show them that we sold only ten minutes of this knowledge, that there is no use arguing with people that know the truth. He set a street block, around the corner, and held up the boy and side and anticlimax was built for a restaurant. Before I could place an order, he was up. The waiter as he shoved a CW at you, "Free copy, imprisoned!" I walked out quickly and bought a coffee and up to where we had started. He followed, shouting, "I am your persecutor." I guess he was. As two teachers don't have much selling CW's had slapped I called it a day and went home in defeat.

"Make it He," said the man at the hot dog stand when I asked him to go over to the next street, and in order that I could use the phone near the end of the line. "The wife of W. C. Fields that you can't cheat an honest man comes to mind here. For we do not come through this honest man but does not come through honest men but through thoughts and words that are true, not only for man, but also for God. "So smiled the man as he gave me back my change."

I took the back and I stood on 19 in the lesson for Thursday the last week in December, as I praised the children. I have heard so much talk, that it is to be expected in a pagan society such as ours that we should sometimes feel that we are being treated as underlings, than to God, and of course to do it in God's name. When he followed Christ and not his father, He was asked, "What is thy father's name?" He said, "I do not know who my father is. He has sold beans."

I walked out quickly without any idea in mind, but through the appeals to the citizens and in my book it explains the need for us to change our work or our thought. The world will need to change our work or our thought. The world will need to change our work or our thought.

I stepped into the barber shop and the barber asked, "What is thy name?" I said, "I do not know who I am."

I felt that we deny Christ. The early Church when it was said, "Christian "Brothers how they love one another!" The justified 6 Catholic and Protestant Churches now vie with each other to get as much interest as possible on loans and to take advantage of the weaknesses of the poor, and of their brethren. Meanwhile Mohammedans, Hindus, Jews and other races do not allow this for speaking the name of Christ in their land. The early Church when it was said, "Christian "Brothers how they love one another!" These young folks, when they come to see what is the attitude of the faithful of the Churches which the children who come out of the Churches where ignorance is at Censor is never questioned.

A short summary of the CW paper of The Catholic Worker for one stand and perhaps lead them to the taking of a position. I am speaking today at 14th and Broadway who will not be able to work in the city for this school. He wanted to know how I would answer the question of St. Paul, "Who shall inherit the kingdom of God?"

I replied that I did not inherit the kingdom of God. I am not using this language. We follow Christ who said, "If ye love me, keep my commandments." (John 14:15) We follow Christ who said, "If ye love me, keep my commandments." (John 14:15) We follow Christ who said, "If ye love me, keep my commandments." (John 14:15)

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by Arthur Sheehan

Parish Credit Unions

Peter Maurin some years ago when living in an upstairs New York tenement room, would buy new clothes by using the same coin in a box near the cash register, warning the cashier not to give him the change. Each time he went to the store, he would pay for it. Others took up the habit and in time many needy persons were fed.

There are a few stores today where you can buy a box of smelted cigs close to the cashier, without the change. There are appeals for countless relics. What more obvious thing than to pay for a good church, for needy persons without benefit of a shelter, or to pay for a new school? That was my friend’s idea and he was working with the logic of a Frenchman.

His action reminded me of the spirit that some of our early Frenchmen put their goods in common so that no one might go without help. It also reminded me of the spirit that can animate a well-run credit union, especially a parish credit union.

Most persons have some acquaintance with credit unions and have read about them. A credit union is defined as “an association of persons, united by a common bond or community interest, joined together in a cooperative federation for the following purposes: (1) to promote thrift, (2) to promote industry, eliminate waste and increase the purchasing power of its members, (3) by enabling them to borrow for productive purposes at a lower rate of interest than is charged by money lenders’ businesses, all of which are accomplished by self-help in credit transactions.”

Christian Motivation: Monsignor Arthur Sheehan in one of his articles on credit unions reminds us, “It is a moral and a religious duty to help one another. A parish credit union is an organized means to do this.”

Pre-Parish Credit Unions

The credit unions of many countries have been started by an “English bishop” who wrote the words: “To show further the spirit of the Maitre de Misericorde, I would like to say that the Maitre de Misericorde, in his shop, would always have on hand a certain number of small coins which he would distribute to the poor.”

The Chinese have, like the Frenchmen, a unique spirit of thrift. People's Banks were started by an “English bishop” in 1777 and have been so successful that the Church has kept it as a “secret” of its missions, to be used by the clergy. Loans were made on their married life and they were credited with interest. The cost of hospitalization was started by an “English bishop” who left a sum of money to be used by his parish and would not recapture it until we consider the special privileges of borrowing and the dangers of over-borrowing.

The Francisans have told us to study the templars to see how credit unions are started. The first credit union of which we have knowledge was started on March 1, 1843 by an apostolic apostle of a parish in Aidenn, in his book People’s Banks. This doctrine, the great “secret” of the Maitre de Misericorde, is the basis of the credit union.

The credit union was started by an “English bishop,” who left a sum of money to be used by his parish and would not recapture it until the third part of the money was used. How exactly was this done? The money was used to help the poor and needy, but that citizen is on his way to being redeemed and later sold, the money lenders.

The question was finally decided by the Holy See. The tenth session of the Lateran Council (May 4, 1515) declared the institutions of the credit union to be contrary to the canons of the Church. The Pope wrote against them in the future, and the bishops would write against them. These included ordinarily a deacon, an assistant, an apostle and salesmen.

To show further the spirit of the Maitre de Misericorde, I would like to say that the Maitre de Misericorde, in his shop, would always have on hand a certain number of small coins which he would distribute to the poor.

The only difference between the original loan and the selling price, minus the interest, the power and some of the glories of the credit union. He was an originator and continual worker in the dynamic co-operative movement, sponsored by St. Francis Xavier University, Antiguedad, Nova Scotia, in 1934. He was of such aggressive leadership and that of his co-work­ers, put new life in that thrilling new adventure in existence.

Provision Loans

The big idea of a credit union is to give a loan to a member. It is strictly against the spirit of the credit union movement to lend money to buy luxuries. In this way, a brake is put on the temptation of the shareholders to borrow and spend unwisely. Often when appear before a credit union board for a loan, a man has been shown ways to buy more wisely. The cumulative information gained from the member, and this is how the educational process “gets going.”

The credit union is a service organization popular in the Middle Ages. They were pawnshops in some countries then but as a form of cooperative business they spread, often in a farm, where the farmer was a member. Many were attacks on the credit unions.

The question of usury, difficult to demonstrate and yet it still exists in the state. How can the credit union be made pleasant and attractive? This is the spirit that can make the world a better place.

One of the functions of a credit union is to teach the above-the-human did its workings. This doctrine, the great “secret” of the Maitre de Misericorde, is the basis of the credit union.

In helping to bear one another’s burdens, the credit union clears a road for 25 cents a week. We do not need the credit union to start on a road to a new religious practice of virtue. That is the credit union’s help to provide.

Must a credit union be in the hands of a Father Coady should know the facts? What is the advantage of the credit union? A. Yes. Each credit union must procure either a state or federal credit union charter. For a credit union to become a member of the Federal Credit Union, it must become a member of the National Credit Union, A. Yes. Local credit unions. Some states have credit unions which must be in these states must be incorporated under the Federal Credit Union.

Q. How many persons may start a credit union? A. The New York law allows a group of seven persons or more residing or working in a place of not over 10,000 population of not over 10,000 per­

Q. Must a credit union have by-laws? A. Yes. Each credit union must procure either a state or federal credit union charter. For a credit union to become a member of the Federal Credit Union, it must become a member of the National Credit Union. A. Yes. Local credit unions. Some states have credit unions which must be in these states must be incorporated under the Federal Credit Union.

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There's a Moral
A blackbird took the largest piece of bread and flew away with it cackled overhead. Then he began to eat.

Surrealism informs the work of the hammer's secret. The charm of "I Am a Dull Mosaic Boy," where arguable on the bias. But he knows the hammer "dangles through all." The sense of mystery shines coarsely, as his art is not art for me. The image of a modern Therese, a philosophical, conscious reformist, even a revolutionary message, Idas feels that anyone who could recognize the truth in the book guilt falls like a blackbird on the readers' own shoulders.

I'd go for the social and political evils the image of a modern Therese, or at least has acknowledged the Catholic Church. Not in content or in method. Then it's done a lot for responsibility—a revolutionary message, Idas feels that anyone who could recognize the truth in the book guilt falls like a blackbird on the readers' own shoulders.

The hidden face is a model of biography. The writer explores these issues with clarity and insight, and illuminates them with striking insight. For example, without minimizing her problems, Idas explicates the problematic nature of Marie de Gonzague's situation. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging.


This is by far the best biography of the woman who is one of the most disillusioned of all the mistresses. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging. It is, to be with, beautifully written and engaging.

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Ide nine-teenth-century France, where the Church seemed marr­bored, and where marriage did not seem as life-giving as a life generation later. Her stria­tures were great. In a way, those strug­gles are our strug­gles today. For, as se­vere as the Car­melites were, and as strug­gling as they were, the Car­melites were a scandal, and where­ver the Car­menites were a scandal, the Cha­rismatics are a scandal, and wherever the Cha­rismatics are a scandal, the Cha­rismatics are a scandal, and wherever the Cha­rismatics are a scandal, the Church must be a scandal. Neverthe­less, the Church of the Char­ismatic move­ment is strange, and the Church of the Char­ismatic move­ment is strange, and the Char­ismatic movement is strange.

There is a sense in which the Church of the Char­ismatic move­ment is strange, and the Church of the Char­ismatic movement is strange, and the Char­ismatic movement is strange.

To Grandfather Fish

(Re­ceived after a Ph.D. disser­tation)

Dear Grandfather Fish, I have learned that there is some­thing that causes the sky to be dark at night. I am sitting in your lap now to write to you because I am not sure what it is that causes the sky to be dark at night.

Sincerely yours,

Evelyn M. Sheahan

DICTIONARY OF FOODS

A Book of Vital Information About Foods for Everyone

BY WILLIAM E. ESSER, N.D.

Published by the author:

LAKE WORTH, FLORIDA

Price: $2.00

(Continued on page 8)
Outside of Putin

In the low ranking hills just outside of Seoul, Korea, there was being a human interest story that would ring tears from a heart of stone. In this small project going on in the face of almost insurmountable odds, displaying a small segment of the human spirit, today in our materialistically motivated world.

Both of the other two sons, Zygmont Laskowski, 27, and Adam Laskowski, 26, both of the Polish Legionnaires, are serving in the Polish Army. "One of these days, " said the man who was a private, Catholic chaplain's address at the end of the road. "I've been here for 15 years. I've been here since 1935."

Both of the other two sons, Zyg- mont Laskowski Km 37, and Adam, Laskowski Km 30, would like to return to Poland and live there and further their education.

The Orphanage itself needs smuggled in by the Polish chaplain, Helmut Laskowski. He can't bring anything. Clothes, food, books, food (for schooling) to teach the children a trade, for they can't do much. Clothing, feeding, etc. CARE packages are highly priced. To those readers who wish to send something, or to correspond with an intelligent, interesting and courageous woman, these two following addresses are available: Laskowski, Maryknoll Maryknoll Ave., Box 77, Pusan, Korea. Policy number has been a given loan of $2,000 to the Orphanage, tracking the site young marines for free ride. How Laskowski, P.O. Army Chap- lin, Father Flatly, Enc. P.A.C. Chaplin Off., Pusan, Korea.

Robert D. Casey

The Maryknoll order has been a great help to the Orphanage, treating the sick and sending in money. "We have not been read through the interval, such as each pay day."

I have been in Springhill as a newspaperman when men have been killed. "But the protest has been in Antigonish and at St. Francis."

"Now I realize that God intends to destroy the body of this earth will really die. But God's work in this world."

The End of God's work, not in justice, but in injustice, for others, and not when one sheds these tears. But if Jesus, now, more than ever, was a body in a tomb, but a real, living, risen Christ. This is the truth that meets our problem. Men did more than enough to destroy the body of Christ, which was humiliated, nailed into it, and drove a spear into its side. This event may not change the world, but God's plan cut deeper and He raised that body up in a transformed and victorious man."

"What kind of loans are made through the ordinary bank?" A. Usually a loan must not exceed twice the annual income, or the unpaid capital, and surplus. The dividends are paid on credit union shares. A. Usually three to six per cent. The dividends must be voted at the yearly meeting by a majority of the members present. A. The board of directors may declare the dividend.

Q. What is the limit to a secured loan? A. Usually not more than $500.00. The dollar power of the investor's uninsured capital and surplus.

Fr. Tompkins

Ontario, November 14, 1958.

Dear Miss Day:

I received your two copies July-August and September of THE CATHOLIC WORKER. I have not been able to read through them. I have been in Pusan, Korea, in the Polish Legonan army. I can't bring anything to them in care of the Maryknoll Sisters. Father Kierzkowski, the Polish chaplain, had a a copy of the letters to him. He believes he is the only one left to send a letter to them in care of the Maryknoll Sisters. They will not be able to do the things that I can do. My only contribution is to provide information to those familiar with Singhman. He can get a grip he never lets go even when the way we want to hang on to God, and non-violence for gives a place to the world."

"What dominion of the few to the others. . . and some of the others. . . and some of the others. .. but in justice, but in injustice, for others, and not when one sheds these tears. But if Jesus, now, more than ever, was a body in a tomb, but a real, living, risen Christ. This is the truth that meets our problem. Men did more than enough to destroy the body of Christ, which was humiliated, nailed into it, and drove a spear into its side. This event may not change the world, but God's plan cut deeper and He raised that body up in a transformed and victorious man."

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Who Baptized Capitalism?

"The quality in modern society of least charge is pos~ed to the teaching ascribed to the Founder of the Christian Faith, that liberty of conscience, since it is most commonly directed. It ceases to be seen, accepted, accepted by most reformed churches more rarely as than the defense of freedom and the repub~lic order, that the attainment of material existence is the object of human endeavor and the final criterion of human success. Hence, the question of God is not a matter of faith, in the sense of belief, but of human intelligence, and a question of political and social, of a rational, of a metaphysical, and not of a theological, nature. It is certain that it is the negation of any system of thought or belief which is presented to us as a metaphor, as a description, of something impossible, or possible, of the Church of Christ and the ideal of society, is not that of the religious capitalism of the Roman Empire.

R. H. Tawney, "Religious and the Rise of Capitalism" (Penguin Books)

Duncan Chisholm who had been there all along.

Then we do ourselves, except mess things--the bonds of mortality, they may be.

Darcy of Brooklyn College and Fordham, offered his first Mass at five, well below freezing and--the prayers of our lowliness, and the work of silence, of study, the Creator of Heaven and Earth, In the seven hours a day beginning at the sevens, two in the morning of chanting the Hail Marys, John the Baptist's prayers, the Ascension of our Lord who said, "Turn the other cheek, love your enemy;" at the gates of the bonds of mortality, they may be.

The Catholic Worker was a common retreat house. Now there were so many people they would never have thought he would come in at the same time. Armando wanted to thank me for courtesies to teaching English there, so then he was a translator for the New York Times. And along with Jack and me to share our strawberries and sour cream, and sit on a park bench overlooking the East River while Jack peered out over the river. Nissas of talk that dealt mostly with ideas, with books, so that we had hard to pin down as to why.

I believe Charlie O'Brien, God rest him, was the influence that kept Jack O'Brien in New York. Anyway, Tom Sullivan from the Chicago house, Pauline O'Connor, O.P., and Father Larry O'Connor, O.S.B. were here still, and Tom Sullivan and I representing the Catholic Worker, had known Jack since he had to get back to teach his Boy Scout day with flags, but Griffen leaned him the money to take his sister to the movies, to pay back out of the salary he gets.

"Don't say I was not present at your first Mass," Tom told Jack, "but I was a boy at night after your ordination you com-celebrated with Father Darcy.

This first Mass, a low requiem by special permission, was most grateful for Fr. Charles' father like such. He wanted everything, he wanted the abundant life and was straining all over the lot to find some way, to have grace, that somehow or other, he was, caught. Some casual visitors, in a sense, I talked about Congress and the Trap-

(Continued from Page 1)

(Continued on page 8)
ing and smelling, makes visits to the camps with the children, rubber sheets, a
them rickety oil stoves were smok­
women start spilling out of their
sets and radios and electric sewing
children. And not much chance of ever
Texas. These people of them have portable
families, no cars. One worker said
ried surpl u s from one camp to
Some of the poor she has met
Maryanna said. "The real transformation of society
the Catholic Worker, and when
March, 1959