

Along The Way

By Rev. Daniel A. Lord, S.J.

AGAIN, ST. MELINDA'S

To all those who have

the life of a Jesuit added to

big cities and their sprawling

populations, a Monastic Abbey

like St. Melinda's comes with

constant delight and surprise.

Quiet, peaceful, self-contained, all

the world around the Abbey could

stop, and in life could continue

in calm completeness. Its walls

are still rung by the strong arms

of brothers, but its electricity is

generated by its own dynamo;

its farm supplies the food for its

table; its slaughter house kills its

own cattle and hogs; and though

the paper that goes through the

presses of its print shop large and

modern and extremely up to date

is not manufactured by the

monks, one can readily imagine

that, should the paper mills stop

their activities, the monks would

calmly invent their own paper or,

perhaps, go back to more appro-

priate parchment.

The modern principle for which

rural economists are fighting so

energetic, substance farming,

the farm which supplies every-

thing needed for the people who

live on it, is magnificently illus-

trated in the case of an Abbey

like St. Melinda's. No wonder the

monks taught the roving barba-

rians who invaded all Europe to

settle down and become the farm-

ers and herdsmen of peaceful

farms and quiet villages.

TOWN

St. Melinda's, the town, is just

a good bowlful from the Abbey.

(And if any weapons were found

in the Abbey, surely they would

be bows.) Because the Abbey is

a seminary, too, in which almost

three hundred young men are

studying for the priesthood, the

town lives by courtesy of the Ab-

bey. Some 100 of its inhabitants

believe that the Abbey is the

center of the town. The monks

are the town's population; the

employees of the Abbey, again a

distinctly medieval touch.

Best, the townfolk answer the

changing bells of the Abbey

Church and fill into the nave for

solemn ecclesiastical service that

few American cathedrals could

begin to duplicate.

PAX

Pax, the sweet word for peace,

is everywhere and on everything.

It is the motto of the monks of

the Abbey. It is the motto of the

paper you see on the door of the

seminary, the room in which the

monks study. It is the motto of

the monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

monks. It is the motto of the

Library Signpost

BOOK REMARKS

The buying and selling of Cath-

olic books in a kind of vicious

circle. As the market for them is

not large, the publishers cannot

make enough unless they put the

price quite high. When the price

is high, willing customers are

frightened off of buying, and so

the market stays small. It looks

like an impossible dilemma. But

good will to me, we can un-

lock the horns. The good will

must come from both publisher

and purchaser. It will involve

sacrifice. The publisher will have

to expect a somewhat less return

on each book, and the purchaser

will have to be willing to pay

a little more, than in the normal

give-and-take of the book busi-

ness.

This is not ideal, of course; but

it is better than the present set-

up, in which those who have to

buy Catholic books are forced to

pay almost double to make up for

those who cannot pay the high

price. This will hardly stimulate

interest in the building up of a

home library of Catholic books,

and it places a double burden on

leading libraries.

There is reason for great jubila-

tion in the fact that Hilaire Bel-

loc is writing his "Fr. Coughlin's

Social Justice." It is a high time

that the work of this peer of liv-

ing Catholic writers be brought

to the attention of the "new

masses." Fr. Coughlin's paper is

now doing that, for I am quite

sure that they are the most widely

read Catholic paper in the coun-

try.

For years, Mr. Belloc has been

doing yeoman service along a

wide front of Catholic Intelli-

gence, and this has been disheart-

ening to see his articles and books

mouldering on shelves and stacks

No one, more than he, has the

stuff and the push and the sim-

ple, packed style, no one sees far-

ther into the future than he, or

knows better what's wrong with

the present, or hurls a deeper sea-

son of the past.

He has a unique gift of taking

the simple words of everyday

speech and moulding them into

vivid pictures. He is a writer of

importance in the social and in-

dustrial world of Belgium. Today

they have 90,000 members, and

marvel of marvels no "dead

wood" in the organization. They

are keen, alert, clear-headed

and courageously unafraid

and intelligently aggressive.

The movement spread to France

in 1926 when four young work-

men in the small city of Li-

chey, under the inspiration of the

movement, started a vital organi-

zation. One of these young fel-

lows expressed the senti-

ment of the group and of the

writing.

"The argument that the Cath-

olic Church is a relic of the

past is the argument of the

intellectuals. In the

after I am afraid I can only

answer with a smile. I know that

all contempt is a lie, and that no

man drinks it to his profit; but it

is a hard truth that I cannot bring

any other than the truth of such

material. Within the Catholic

culture alone is general freedom

of discussion to be found, because

within that culture alone are first

principles, constantly demanded

and because in that culture alone

is Reason the ultimate test. In

practice it is within the Catholic

culture that we find matters de-

bated fully, with such a contempt

for rank and wealth, power of the

poor or of the despotic power of

the laymen, of common labels

or unqualified affirmations, as

non-Catholic culture can hardly

conceive. If you doubt it, read

the press and the books of our

contemporary world in various

languages. Take specimens and de-

cide." (Why I am a Catholic, published

by Mactmillan)

That is intelligent writing at its

best, aiming to give light and

truth. Fr. Coughlin is in no way

congratulated in presenting Mr.

Belloc to his wide audience, and

also on the new format of his

paper (although I am wondering

whether the additional five cents

is not going to come hard upon

the poor people who want to read

it).

I overlooked to mention last

week the company who publishes

Eugene Lyons' "Assignment in

Utopia" from which I took an ex-

cerpt in this column. It is Har-

court, Brace & Co., and I am

debited to them for their permis-

sion.

There shall be more to say in

the near future, this candid and

fearless book which is to be

placed in the C. E. Library. If

all reporters were as intelligent

and honest as Eugene Lyons, we

would not be exposed to such an

alarming barrage of propa-

ganda.

Lent is a good and acceptable

time to come to grips with these

problems of religion that tax our

minds so much. The problem of

suffering, the sin of drunkenness,

the burden of unemployment, the

evils of industrial capitalism, (to

mention but a few) must perplex

the average man and woman fre-

quently. Why not study up on

these things now?

A good way is the "pamphlet"

way. There are so many well-

written pamphlets on just about

every phase of Catholic doctrine

and life. With this in mind, an

up-to-the-minute pamphlet rack

is soon to be installed in the C. E.

Library, stocked with pamphlets

from the Paulist Press. The top-

ics will be chosen according to a

careful plan based on popular

need. Of one thing be sure: we

guarantee an interesting selection,

frequently changed, and kept up

by the members of the order.

The retort "swearing" as Wal-

ter Winchell would say is con-

tained in this story from the

Evening Standard of London. The

Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion-

ers packed in the historic old

church.

The Bishop of Munster was preach-

ing in his cathedral. Parishion