[illegible] Corrects

'The Servile State'

By John O'Connor

A clear and cold wind will sweep through the mephitic [illegible] that swirl over the swamp of American publishing [illegible]. The dense fog of disordered thinking and con[illegible] will be pushed [illegible] for how long it is [illegible]. Yet it is [illegible] of every [illegible] to know [illegible] American edition of [illegible], The Serv[illegible] is at last with us. [illegible] we do with it [illegible] to us. (The Servile State by Hilaire Belloc. Henry Holt, [illegible].)

• • •

[illegible] clear in his definitions, [illegible] his purpose succ[illegible] in his opening par[illegible]:

"This book is written to [illegible] and prove the following truth:

"That our free modern society in which the means of production are owned by a few being necessarily in unstable equilibrium, it is tending to [illegible] a condition of stable equilibrium by the establishment of compulsory labor legally enforceable upon those who do not own the means of production for the advantage of those who do."

[illegible] present [illegible] condition [illegible] not already present [illegible] sit back and reflect whether you could enter certain occupations in this country without the permission of patent holders, employers, or union heads. Even in the field of writing, the channels to a position are ever more narrow. The recently launched American Authors' Authority "is a [illegible] type attempt to make even the dissemination of ideas a closed shop.

[illegible] condition does not exist yet, I maintain that it does, if only in a negative manner. Belloc does not think in terms of years, specific [illegible]. His wide and deep knowledge of history is too great for him to commit such an error. And it is profound [illegible] in 1912 [illegible] today and [illegible] possible [illegible] to [illegible] of well-fed slaves.

• • •

The increasing instability of the capitalist state, the search for [illegible] and the [illegible] for [illegible], the drive for [illegible] and the [illegible] of the [illegible]. And let we forget, to date the road of [illegible] capitalism.

Belloc works this out with [illegible] logic. There is no [illegible] for [illegible], of course, if your only goal is security and a full stomach — and the contentment that will eventually reduce you to an animal status.

• • •

Hilaire Belloc, along with the Chestertons, has long maintained that the only sound society in the Western and Christian sense is one where there is a wide distribution of private property and a widespread ownership of the means of production. The tragedy of our time is the decline of private property. And he observes:

". . . in attempting to remedy the evils of capitalism by remedying one of its factors — which consists in all ill-distribution of property — you have two, and only two, courses open to you.

"If you are suffering because property is restricted to a few, you can alter that factor in the problem EITHER by putting property into the hands of the many, OR by putting it into the hands of none. There is no third course . . ."

• • •

Lest there be some premature applause on the part of the Stalinists or those who would drive for the vague "economic democracy" of Mr. Henry Wallace, Belloc adds: "The Capitalist state breeds a collective theory which in action produces something utterly different from Collectivism: to wit, the servile state."

And the author concludes: "The future of industrial society . . . left to its own direction, is a future in which subsistence and security shall be guaranteed for the Proletariat, but shall be guaranteed at the expense of the old political freedom and by the establishment of that Proletariat in a status really, though not nominally, servile. At the same time, the Owners will be guaranteed in their profits, the whole machinery of production in the smoothness of its working, and that stability which has been lost under the Capitalist phase of society will be found once more.

"The internal strains which have threatened society during its Capitalist phase will be relaxed and eliminated, and the Community will settle down upon that Servile basis which was its foundation before the advent of the Christian faith, from which that faith slowly weaned it, and to which in the decay of that faith it naturally returns."

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Cornerstone Laying of Seminary Recalled in 55-Year-Old Paper

The Golden Jubilee Reunion of the St. Bernard's Alumni Association during the coming week recalls a significant ceremony of fifty-five years ago when the seminary cornerstone was laid. The following news story of the historic event, embodying the dedicatory address by Bishop Bernard J. McQuaid is reproduced in its entirety from the Democrat and Chronicle issue of Friday, August 21, 1891:

(From Rochester D. & C.—Friday, Aug. 21, 1891)

The one stone in the structure of St. Bernard's Seminary, the institution for the education of priests, now being erected near the Holy Sepulchre Cemetery, that is of more consequence than any wall or pillar, was put in place, sealed and blessed yesterday afternoon with appropriate and impressive ceremony.

The day was one of great import to the Catholics of the eight counties which compose Bishop McQuaid's diocese. It marked the beginning of the end of a work in which the bishop has been engaged for years, and in which the people of the Roman church all over the state have been deeply interested.

Priests and laymen from nearly every parish under the bishop's jurisdiction were present, and dignitaries from the East and the West assisted in the services. Probably 4,000 attended the exercises. Had the services been held on Sunday the crowd would undoubtedly have been five times as large as it was, and it was to avoid having so large a turnout that a week-day was chosen for the blessing of the stone.

The bishop feared that his arrangements would be disarranged, as they were in New York not long ago, should the exercises be held on a day on which all interested in them could be present.

The visiting priests all took dinner with the bishop, and at 3:15 o'clock left the priest's house in carriages and were driven to the cemetery. The Roman Catholic Uniformed Union awaited the approach of the carriages at the city line and from that point to the seminary acted as escort to the clergy.

A band furnished music during the march to the scene of the exercises. About thirty carriages were in line and in the first one sat the bishop.

It was a few minutes later than 4 o'clock when the priest alighted from their carriages. After a short delay the services were begun. First the stone, which is situated at the right of the main entrance to the building and just on a level with the floor, was blessed by the Bishop according to the Roman pontifical ceremony.

The ceremony that followed is much the same as that used in dedicating a church. A procession composed of twenty-eight students from St. Andrew's Seminary, eight students from the Troy Seminary, and the visiting priests escorted the bishop around the building chanting the Litany of the Saints and the Miserere. At various points the bishop sprinkled holy water on the walls of the structure and recited prayers similar in import to those used at the dedication of a church.

When the procession reached the point from where it started, the main entrance to the building, the ceremony of blessing the stone was concluded and then the reports of donations to the building fund were received and deposited in the stone. The gift of each parish was presented through the trustees and the priest, and the individual donations and pledges of the clergy were also received. The gifts of the parishes aggregated $22,[illegible]106.

The gifts of the priests amounted to over $42,000. The donors decided by vote not to make public the amount of their donations.

The bishop spoke from a long platform extending along the rear of the main part of the building from wing to wing. Seated on the platform were all the priests and the trustees of the parishes of the diocese. Following is the Bishop's address:

"The building of this seminary marks a most important era in the history of the diocese of Rochester — a diocese that has at its head a bishop, and a bishop in a diocese that has in his sight his seminary, the training school of his priests. All the churches of a diocese come under the supervision of the bishop, but his seminary is the chief object of the bishop's concern, of his

BISHOP McQUAID

labors and of his prayers.

"Here are to be formed those young men that are to take the places of the elders as they pass away. Here in this seminary the bishop wishes to receive the choicest and youngest of the flock, upon whom rests God's mark.

"Woe to the diocese that has no seminary suitable for its work. Woe be, I say, to the diocese that has had years of existence and yet has put forth no effort to provide for itself such a training school as this one will be.

"In the early days of our country what could a bishop do? Those who flocked over here cried out, 'O, Bishop, give us a priest.' What could the bishop do but appoint priests from those who came over with them?

"But in these days the people have a right to see their children marked of God chosen for their priests. When people left the countries of Europe they brought the faith with them and they look to the bishop to supply them with an intelligent and earnest priesthood.

"It is only a year or two since His Grace, the Archbishop of Boston, dedicated magnificent buildings, in which the work of preparing many men for the priesthood is being carried on. Not long ago a similar institution was opened in Brooklyn. And now, today, the archbishop, with his priests and his people, is eager to open a seminary in the city of Rochester. The Archbishop of San Francisco is busy forming schools and in other parts of the West they are being established.

"Is it any wonder, then, that Rochester, full of love for its early religion, having such a priesthood as it has, has decided to build its seminary? Now, you have but to raise your eyes to behold the beginning of the work, for that is what I call it. Other buildings are to be erected in the rear. And, if God favors us, on the outside of us will be erected buildings, in which will be carried on scientific study, and on the north will be erected a chapel.

"Four months ago the work of building this structure, that now rises before you, was begun. I did not expect last year that we would be so far advanced now, but once I saw what my priests would have me do, and once I saw what my people would have me do, I said: 'Let the work go on.' It has gone on as you see, and with such success as you can all judge for yourselves.

"Eight hundred years ago St. Bernard was born, in Burgundy. He had all the advantages of high birth and wealth, but he also had what no birth can give and what no money can buy, a good and a sensible mother. It is the mother who makes the priests. I would not dare to put up a seminary like this did I not know that in the diocese there are hundreds of holy families presided over by loving, Christian mothers. When St. Bernard was born his mother offered him to God. Many mothers of the present day do the same thing. It is the mother who lays hold of the heart-strings of the child and draws him near to herself and brings him close to God.

"Just as the shrub planted out there with the rays of the sun falling down upon it grows into the beautiful tree, but if some vile hand plants around it noxious weeds it is choked and stunted, so the mother watched around the child and rears him to whatever he becomes.

"And that is why I desire to call this St. Bernard's Seminary. The man became a person of note in his country. St. Bernard was eminently a man of the people, one of them and laboring for them, and when the haughty barons of his day would trespass upon their rights they found in St. Bernard a man who would stand up before them and demand for them their rights. St. Bernard was also a learned man, a student of all the deep questions of his time.

"I might speak longer about this great saint, but it would take too long to enumerate all his good deeds. Only this point will I call your attention to: In the eleventh century there was desire all over Europe to rescue the Holy Land from the heathen. So this man went forth and preached the gospel of a crusade. And in the niche in the front of this building will stand a statue of the holy man, in one hand a Bible and in the other, uplifted, a cross. It will be an everlasting inspiration to the students of this Seminary and become what the saint truly was, a soldier of the cross. A true priest is a soldier of the cross, ready to live for it, ready to die for it.

"You know how in the early history of the diocese the Seminary of St. Andrew down by the Bishop's house was founded, and of the work that has been going on there from that day to this. There are our picked ones. Many have left there and have gone to Troy and to Rome and wherever they have been they are noble representatives of the school in which they received their early training. We are not ashamed at St. Andrew's graduates in the colleges or in the university, and when the day comes when we can fill them all in these halls we shall be proud of them for the records they will be able to show.

"Some will ask, perhaps, when looking at this structure: Why give the young men such a palace? Why give each one a room. You who so speak know little of the lives these students lead. I do not feel

(Turn to page 11)

Library Signpost

'Woman of the Pharisees'

By Rev. Benedict Ehmann

Woman of the Pharisees is the latest novel of Francois Mauriac, leading Catholic novelist of France. In an English translation by Gerard Hopkins, it is being published this week here in America. The occasion is a great literary event, because it gives us the first translation of a Mauriac novel in thirteen years, the last being Viper's Tangle in 1933. Woman of the Pharisees marks the beginning of a publishing project which will eventually bring all the Mauriac novels into English translation.

FR. EHMANN

Woman of the Pharisees was written in France during the Nazi occupation. But it shows no trace of confusion or rancor, and its theme is not even remotely connected with that tragedy, except insofar as the weakness and lovelessness of soul which it pillories helped to degrade the strength of the French spirit.

The woman of the title is Brigitte Pian, very religious in her mode of life, very exact with herself, very busy with church activities, but devoid of charity. Thinking that she is doing the will of God, she brings tragedy of different kinds into the seven separate lives that come within her orbit of influence. Her piety is the kind which "strains out the gnat and gulps down the camel." As a stepmother and a leader in church societies, she considers it her duty to intervene in the lives of others. But because she is not truly holy, her intervention becomes interference. The result is sorrow in several lives, and eventually a harsh awakening for herself.

• • •

The reason she is not truly holy, in spite of all her strict examinations of conscience and her religious activities, is that she does not truly love God. She has not really surrendered herself to God's holy Will. The Ego, the unyielded and aggressive Self, is still in control, with its "unadmitted interests and secret desires." Basically such people are egotists as much as are adulterers and crooks. The selfishness of the latter is carnal and material, but the selfishness of the others is spiritual, and all the more dangerous because it deceives itself with a show of religion.

In our Bible and in sermons we hear about the Pharisees, and we think of these men as a kind of low gangsters. We reason that they must have been such, or otherwise Our Lord would not have condemned them so fiercely. Actually the Pharisees were a sect of strict religious observance; they prayed, fasted, gave tithes. But they were blinded by pride and selfishness, and did not even dimly recognize the Divine Love standing before them in Person. When selfishness chases after money, or drink, or women, or the truck of the world, it is disgusting to rightminded people. But when selfishness parades as religion, even the rightminded can be deceived. A man may learn how to give up the world and its pleasures, and yet spend a lifetime trying to give up self and to disentangle his soul from all the hidden roots of egotism.

• • •

If this book were only a sort of clinical analysis, it would be a cruel and depressing novel. But it records a struggle. Brigitte Pian comes finally to grips with herself, and lets the warning of God come to her from the frightening tragedies she has helped to bring about. The author makes it clear that Brigitte is not alone responsible. The others have their responsibility, too. One of the excellences of this novel is the clarity with which the criss-cross of responsibilities is delineated. The whole story presents a deeply moving view of interlocking destinies moving to their final purpose under God's grace.

• • •

Mauriac loves his characters, presents them lovingly, even when his analysis is most relentless. He sees them as children of God, beset by pride and weakness. He sees their ugly wounds beatified with the oil and wine of the good Samaritan. He sees their fugitive steps shadowed by the oncoming of the Good Shepherd. He does not make you feel angry with Brigitte for the lives she has injured. Not only is she redeemed from her pharisaical cast of heart, but the others whom she has hurt are also brought in the end closer to God through the injuries she has inflicted.

Many people will probably make no sense out of this novel. But anybody who has a sense of the difficulties and trials of the spiritual life and a sincere interest in the ways of the soul which is trying to answer God's love, will not only enjoy it but will also find inspiration and enlightenment for his own search of the divine.

(Woman of the Pharisees, by Francois Mauriac. New York, Henry Holt & Co., $2.50).

Vatican Notes Pamphlet

Vatican City — (NC) — A pamphlet on "Federal Aid for American Education," by Archbishop John T. McNicholas, O.P., of Cincinnati, has been given front-page notice in Osservatore Romano.

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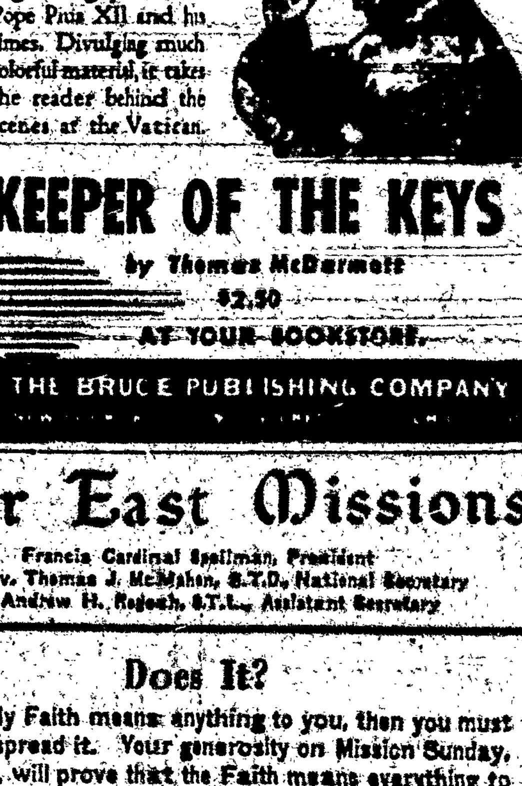

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Does It?

If our holy Faith means anything to you, then you must live it and spread it. Your generosity on Mission Sunday, October 20, will prove that the Faith means everything to you.

IT'S AWFUL TO BE ALONE

Have you ever been the only Catholic among thousands of others — far from your Church, and forced to talk another language from the one in which you believe?

That's the way with about 200 Catholics in far off Baghdad. Yes, it is a famous city and the capital of a great country. But most of the people are Mohammedans. And these Mohammedans must laugh at the "ridiculous" Christians. With the followers of Mohammed, you have to build beautiful schools and churches before you can even make a dent on them.

Take, for example, Father Hakim and his two hundred faithful. He gathers them in a room that holds forty to fifty people normally. And when the people have left, it is Father's office and carry all. What a chapel to house our Sacramental King! In fact, this dear priest even gathers the children there for some schooling.

With all our appeals, so urgent and so tragic, we just could not get around to this one before. But won't you help us now? A thousand dollars will give Father Hakim his chapel, and another hundred and fifty will furnish it. Father writes: "If we had a worthy chapel, I know we could attract more and more converts. As it is, the non-Catholics must wonder if our faith means anything."

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Dear Father Vianelli, proud of 250 converts this year, begs for a special chalice in his little chapel at Colokinto, outside Athens, Greece. Can you make him happy with this beautiful gift? It will cost fifty dollars.

WHITE CHRISTMAS?

It is always white, but not pretty white, for our poor outcast lepers. Won't you make their Christmas happy with a deposit in the DAMIEN LEPER FUND? We have thousands of them in seven countries of the Near and Middle East.

POOR SOULS

Now is the time to arrange for the Gregorian Masses for your dear departed during November. Write for our free leaflet.

FIVE TO SEVENTY

Between July 13, 1917, and the following October, the pilgrims increased from five to seventy thousand. Remember that Our Lady promised them the conversion of Russia, if we only prayed hard enough. That is why we intend to build the Shrine Chapel of OUR LADY OF FATIMA in the Holy Land. Won't you give your mite?

GIFT CARD

We have prepared a colored circular of our beautiful Christmas GIFT CARD. Write for a sample. You may want to order some for Christmas.

PURGATORIAN

With November, the month of the Holy Souls, fast approaching, why not enroll a loved one perpetually in our Purgatorian Society? Twenty dollars does so. Every day, Mass is offered in St. Peter's, Rome, and in all our mission chapels.

DO YOU KNOW?

No foreign missionaries are allowed into Ethiopia, so we must keep strong the native religious. Only lately the dear Sisters at Asmara admitted twenty novices. Keep them strong by your deposit in "MARY'S BANK," from which we help Near East nuns.

HUNGRY MOUTHS

"Hunger is the terror of peace," writes Cardinal Spellman. We must feed thousands of hungry little mouths starving after this war. In the sweet names of Jesus and Mary, please give for "ORPHAN'S BREAD."

HERE'S TO SUCCESS!

Bishop Khouzam has built fifty schools in the last two years, and Egypt now has 8,000 poor children in Catholic schools. But it is our task to keep them going. What a task it is! Please do join the BASILIANS, our School Club, and give a dollar monthly. Why not write for a picture of a chapel-school in Egypt?

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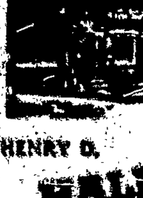

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