

# THE TABLET

## A WEEKLY NEWSPAPER & REVIEW

*Pro Ecclesia Dei, Pro Regina et Patria*

FOUNDED IN 1840

JULY 23rd, 1960

NINEPENCE

**The United Nations in Africa :** Vindication of an Institution

**Revolt in the Congo :** Impressions of the *Force Publique*. By Czeslaw Jesman

**Religious Toleration in Siam :** A Long-Standing Tradition. By John Audric

**The Black Box :** If the Beetle Stopped to Think ... By Renée Haynes

**Freedom of the Press :** Catholic Journalists meet in Spain

**On the Side of the Angels :** The Allegory of Ionescu. By Béla Menczer

**Critics' Columns : Notebook : Book Reviews : Letters : Chess**

### SPECIAL AID FOR EXPORTERS ?

IT is a permanent part of the duties of British statesmen to urge industry to ever greater export. Whatever party is in power, this has to be done, and it is much easier for Conservative statesmen who are not in the false position that Mr. Harold Wilson was in as President of the Board of Trade. He was constantly urging British manufacturers to work harder, show greater ingenuity, prefer difficult markets abroad to easier ones at home, and take risks for the sake of exports. Then at the end, if they were successful, they were to be denounced as the rich, the enemies of the classless society that he and his friends were proposing to create. In the meantime they could pay their surtax and look pleasant. Conservative statesmen are not in this absurd position when they address the business community. But they face exactly the same difficulty that a booming home market creates.

If all the goods and services which are consumed in this country could be produced here there need be no limit to the process, except the limit set by population. Some of the goods and services in demand, like domestic service, do not involve importing anything from abroad. But most of what is consumed has an imported element, and so a booming home market means a bigger import bill. It is much more certain that more and more imports are going to be wanted here than that there are going to be foreign markets for the things we can make, but which more and more other countries can make as well. Liberalisation of world trade has a great deal to be said for it, especially in an exporting country, but it does involve competition of an ever keener kind. When we talk of aid to under-developed countries, the aid that interests them most is not charity food parcels, but machinery, which they need not pay for, with which

to industrialise themselves. They are not content only to improve their agriculture by mechanisation; they want to be secondary as well as primary producers, to be given the machinery and then to be allowed to be protectionist, with the argument that free traders have always allowed, that infant industries could never hope to begin without protection for a time. British fears of the Common Market are not so much on account of a loss of sales inside the Six, but on account of the superior competitive power that will be generated inside the Six. When manufacturers can plan for a market of two hundred million people they will bring down their unit costs, so that the kind of tariff preference which British cars enjoy in the British Dominions will become a trivial obstacle to German makers.

Mr. Macmillan, in his speech to the British industrialists on Monday, gave no suggestion that the British Government is contemplating any special concessions to those who engage in the export trade. But this is a line of policy which would give confidence, and will need to be developed, and one which it will be only equitable to develop. Profits tax, for example, should not fall equally heavily on home and foreign trade, and could quite easily be halved for that portion of a company's trading which is in overseas markets. When the Germans were rebuilding their export trade the Government was constantly devising advantages and incentives, and to be an exporter ought to be in Britain a title of special regard, for men engaged in an essential, difficult and often hazardous business. But the large difficulty remains, much more of a difficulty for Mr. Gaitskell and Mr. Wilson and their colleagues than for Conservatives, though real enough for them as well. This is that the kind of Britain that the politicians



promise to the electorate, one of ever higher consumption by the whole population, suits the interests of foreign importers coming into one of the most valuable markets open to them much better than it suits Britain as an exporting nation. In the nineteenth century the pattern was quite different, and much more favourable to export. Consumption in the home market was limited because wages were in general low, while the beneficiaries, the upper and middle classes, who were very lightly taxed and who had a tradition of living within their incomes, saved and invested abroad, and with their investments created a demand for British coal and machinery and British shipping and insurance and other services. Much of this was socially injurious here, and no one would wish to turn back the clock in this field. But it had the further important consequence that there was a quality market for quality goods here; and it is our quality goods that are the least vulnerable part of our exports, and that most need a sure home market. Here excessive surtax comes to have a relevance for our export prospects.

### Living in Boxes

It is a sad paradox for Britain that an expanding economy seems to mean for most of the inhabitants a contracting private life. The office blocks, like match-boxes on end, are going up everywhere, because that is the most economical use of land; and for the same reason flats, which chiefly differ in appearance from offices by the provision of small balconies, are also replacing houses, so that the normal pattern of life will be to go in crowds by 'bus or tube from the small rooms of the small flat to the equally small office. Anything else is "sprawl"; yet what is more agreeable for the individual family? The bungalow or the semi-detached house with a little ground or garden behind eats up the land, and destroys the landscape; and the practical choice becomes one between long journeys or cramped quarters. It is a right decision to maintain the green belts, even though it forces up the price of land.

### Immigration in the Expanding Economy

Nor can any end be seen to an expanding economy. Inflation is always threatened where there are not enough people to fill the jobs that an expanding economy creates, so that they have to be brought in from other countries through lack of enough native-born labour. In itself this is an argument for Britain joining the Common Market, that France, with the same population, has three times the area of Britain, and the whole area of the Common Market countries is larger in relation to the population than that of this island. But in practice what would be more likely to happen would be that the busy and growing areas of England—the London area and the Midlands—would grow more rapidly, and attract more immigrants from Italy and other less industrialised countries. The real problem is to get more industry in the under-populated parts of Britain; and this might be done in connection with special inducements for the export trade. But the kind of light industries that can be carried on anywhere are also the ones most exposed to cut-throat foreign competition, and what starts as an attempt to help people in poor agricultural areas to live better may end in local unemployment.

### Cuba and Moscow

The Central and South American States for a long

time gained little hearing in the world when they grumbled about dollar diplomacy, and the way their political life, ostensibly that of sovereign democratic States, was in reality governed by the intrigues and interests of great American companies. Since the war they have found sympathisers everywhere, at a time when they also found they had little need of sympathy, for there had been a great change in American policy since Roosevelt. Now a new danger is emerging, if Soviet Russia is allowed to get a footing and manipulate the politics of these Republics in a way that will compel counter-activity of the same order by the Americans.

By turning to Russia in the ostentatious way he has, and securing one of M. Khrushchev's now well-known rocket threats against the Americans, Dr. Fidel Castro has alienated other Latin American Governments. What they want is a sort of Monroe Doctrine, no longer as something enforced from Washington, but all their own, to keep their part of the world from becoming part of the cold war. They have accordingly asked that it shall not be the United Nations but their own geographical grouping of States to whom Dr. Castro's quarrel with the United States should be referred. But this should also suit the Americans, who can be sure that even if the other States should uphold Dr. Castro and say the United States have been high-handed, they will not support him in the essential business of bringing Soviet Russia into the Caribbean, and providing the shelter of a friendly State for what might be hostile activities against the United States, whose strength remains a great protection for all American countries, all now vulnerable.

### THE WEEK IN PARLIAMENT

By Litotes

One way of thinking about the Conservatives is to divide them into "Europeans" and "non-Europeans." The Europeans are getting rather impatient, and the non-Europeans are getting rather anxious; the former think the Government has no European policy, and the latter think it may be getting round to adopting one. Next week's debate on the Common Market and Britain's attitude to it should show how far the hopes and fears are justified; neither side are likely to find much satisfaction. The non-Europeans like Sir Harry Legge-Bourke are worried about protection; the Europeans are worried about British isolation. A small pointer was provided by Mr. Robert Mathew, a most sensible and unobtrusive backbencher, who reminded the Foreign Secretary that of the nine conventions approved by the Council of Europe in the past three years, the United Kingdom had only signed three and ratified one. Did this, he asked innocently, mean a change in the Government's stated policy of participation in the work of European co-operation? It is all very well for Mr. Selwyn Lloyd to say the Government is all for co-operation, but continental politicians simply do not believe it, and the years of equivocation cannot be wiped out merely by our announcing that we should like to join the Common Market with suitable safeguards. Suspicion cannot be dissipated overnight.

Mr. Gaitskill, severely worsted in his struggle for modernity, battles on grimly. His colleagues weigh up their chances of future eminence. Mr. Healey tries to win renown as a leader of tomorrow by verging on rudeness to the Prime Minister; Mr. George Brown lets it be known that he would like a change from defence—a very thankless chore in the Labour Party.



His knowledge of the subject would stand him in good stead if he were to assume responsibility for foreign affairs to which his seniority entitles him, and Mr. Healey could take over defence. But the deputy-leadership is looming up and Mr. Brown has a claim there too. Mr. Wilson, however, has greater gifts which might be recognised, if Mr. Callaghan does not slip between the two contenders. These doubts will not be resolved until November when the doubts about the leadership itself will be laid to rest.

The Government has been free-wheeling fairly comfortably over many awkward problems, and so it came as a surprise when Mr. Macmillan produced his two messages to M. Khrushchev, one very firm and one very reasonable. They went down extraordinarily well.

The Tories liked the tough, formal one and the Socialists were very happy about the more-in-sorrow-than-in-anger one. The fuss about the reconnaissance flights was submerged in the general praise for these virile retorts.

Everyday life goes on; the Lords have reprieved the ice-cream vendors' chimes; Mr. Walker-Smith has said the Health Service must not fall below the standard of mediaeval monasteries which helped and healed the sick of all nationalities; Sir Frank Markham has waited until past midnight to tell the Ministry of Education that the nation's new schools are the ugliest buildings to be put up since the Army huts of the war years; and Mr. Bullard has electrified us all by revealing that a new potato, if it is not eaten, becomes an old potato.

## THE UNITED NATIONS IN AFRICA

**M**ANY people in Europe—the European Powers being also the colonial Powers—have from its inception disliked the United Nations because of its strong anti-colonial bias. But its character as a non-European and in this respect an anti-European institution is proving invaluable in the Congo today. It is the United Nations which was able to come forward immediately and provide from its members troops which, though they are little more than token forces, have had an immediately steadying effect. It is too early as yet to say that civil war, with perhaps the intervention of the Great Powers supporting different factions through volunteers, or even more directly, has been avoided. But if it has been the credit must go to Mr. Hammer-skjold and Dr. Bunche and the African member States who acted so promptly. This could not have been improvised if there had been no United Nations or if the United Nations had been the old League of Nations, supposing that body had survived the second world war. It has turned out very fortunately that the old European-created League folded up, and left the way clear for an American based and world-wide organisation, to which the new States are prepared to look for norms of national conduct. Ministers of the new States with no tradition, no Foreign Offices filled with files and precedents, are not intellectually self-sufficient, and often they are too proud to seek advice from their late rulers about the conduct of their diplomatic relations. It is one of the good consequences of the Indian independence that it came about that Indian diplomats, knowing themselves to be in the same Commonwealth, find it quite natural to draw on the experience of Great Britain. But this is not generally what happens; and it is for most of the new States in their membership of the United Nations that they find the framework for international manners, and often a criterion for what is or is not permissible policy.

For the Congo, the United Nations has asked no fewer than twenty-seven of its members for troops or food, to step in and remedy the complete breakdown which has followed independence. The Belgians took unjustifiable risks, and can be thankful, if only a little less thankful than the Congolese should be, that the United Nations organisation is available. But there is a price to be paid. The United Nations works by making its primary postulate a respect for sovereignty. As long as the Belgians were sovereign in the Congo, neither the United Nations nor anybody else could have

objected if they had chosen to sub-divide the territory, which has no natural geographical or racial unity, and had created several republics in the place of one, and among them the republic of Katanga. It is extraordinary that they did not do this, but seem to have imagined that it would be much better to let it happen after independence. So it might have been in the old days. But it is the sovereign republic of the whole of the Congo which has been admitted to the United Nations, and will now fiercely fight secession, and in doing so will enjoy the support of most other countries. There is hardly one of the new States whose Government is not a little nervous lest part of its territory should be tempted to try to secede, probably a part that is economically of special and, it may be, of vital importance.

The old League knew this trouble well, but because it was a League of sovereign States, those peoples and countries like the Slovaks or Croats or Slovenes of Central Europe who failed to establish themselves at the Versailles Congress had no juridical existence at Geneva. They were minorities for whom very little could be done, whereas the Czechs or the Serbs appeared as sovereign States, demanding that their own internal affairs be left alone. It looks as though the Belgians overlooked this aspect of sovereignty in their preoccupation with practical considerations, and that they argued that it did not matter letting M. Lumumba call himself the Premier of a sovereign State because he would find himself wholly dependent on Belgian troops and administrators; whereas, in fact, having violently thrown off the tutelage, and then finding himself confronted with growing chaos, he has found that his sovereign status means a great deal in the modern world, and that the United Nations will use its influence to keep the whole Congo which it admitted to membership as one political entity.

M. Tshombe, of Katanga, may devise and raise a Katanga flag and enjoy powerful backing, but M. Lumumba has been presented, quite needlessly, with very strong juridical powers. Most of his political supporters have had the good sense not to follow him in his desperate expedient of asking for Russian troops, because they see clearly how this could lead to civil war in the Congo, with a confusion of international and tribal conflict, and the complete ruin of the country.

The premier of the French Congo has expressed his fears lest, as a result of the Congo crisis, the whole of



Africa might fall into Communist control ; and certainly the Communists are adept at exploiting the weaknesses of brand new democracies. But so far it can be noted thankfully that the Communists are nowhere in control in Africa, and that, though they incite and exploit nationalist and anti-colonialist sentiment, the new States of Africa have shown a prudent carefulness in their dealings with international Communism. They belong or want to belong to no camp but, if they are forced to choose, will go with the West, in the form of the United Nations, where American wealth and power are associated with Afro-Asian concepts of sovereignty, and the best of both worlds can be obtained by these new countries. At one moment they are proud sovereign States ; that is their political and juridical status. At the next they are undeveloped countries, whose needs are an urgent priority because they reiterate that their people are not prepared to wait long for a substantial betterment of their standards ; that political freedom simply must be accompanied by a material improve-

ment, or the freedom will be recklessly thrown away in return for Communist assurances ; that only Communist Governments, taking unlimited power and using it ruthlessly, can make economic planning a quick success. The truth is that no system, democratic or Communist, can produce very quick results. The wealth of the Western world is the result of the process which can be variously measured ; in some respects a process of centuries ; in its spectacular material achievements the work of at least a century and a half. Communism, after nearly half a century, has not yet reached that level of private consumption which would constitute the really effective advertisement in Asia and Africa. What is still being looked for is a short cut, and it is thought it may be found that the States of Asia and Africa enjoy something which neither Europe nor the United States nor Russia ever enjoyed : the active benevolence of immensely wealthy friends ; and a benevolence far more active than it would be if the Communist camp, with all its ambition, did not exist as a spur to the West.

## REVOLT IN THE CONGO

Impressions of the "Force Publique"

By CZESLAW JESMAN

AT this stage it would be uncharitable and unwise to pass judgments on the events in the Congo or to apportion blame and praise. Some aspects of the calamity, however, stand clearly out already. The most significant among these is the disintegration of the *Force Publique*, the Congolese Constabulary Corps, which had always been quoted as an example of discipline and reliability. Its rebellion, directed originally as much against the Whites as against the Lumumba Government, triggered off the chain reaction of anarchy and bloodshed in the new republic.

The rebellion, as far as can be ascertained at present, broke out simultaneously in several camps, and it does not look as though it was altogether spontaneous and indigenous. Already in the middle of last month, the *Tass* agency warned in its journalistic double-talk that "the imperialists" were plotting against sovereign Congo. This meant that the Russians themselves were up to no good there. Several Soviet satellite nationals and Belgian Communists have been stopped in recent weeks at Brazzaville, the capital of the ex-French Congolese Republic, across the river from Léopoldville, as they were about to cross into the Congo. It is anybody's guess how many of them in fact did cross.

But it would be foolish to lay the responsibility for stoking the explosives in the Congo, literally and figuratively, at M. Khrushchev's door. The origins of the trouble are to be sought much earlier, almost on the day King Leopold II persuaded the Berlin Congress in 1885 to confirm him in possession of the bogus Free State of Congo. The brutal and unexpected mutiny of the Congolese army is the best proof of this contention.

It should be realised that the *Force Publique* was not an army properly speaking. The ordinances of the Governor General of the Congo of April 28th, 1932 and September 29th, 1933, laid down that it should defend the country in the event of foreign aggression, maintain law and order, and uphold the authority of the Government. In peacetime only the latter duty devolved upon the *Force*. It would be invidious to quote here unpleasant historical comparisons, but the fact remains

that throughout its existence the *Force Publique* of the Congo was essentially an indigenous militia lending an effective support to a foreign administration that was imposed upon its country by the force of arms. It began as a motley collection of various African contingents, often non-Congolese, such as the Hausa, officered at first by White officers of all nationalities. After 1908, when the "Free State" was taken over by Belgium, they were replaced by regular officers and NCOs of the Belgian Army seconded for a tour of duty in Africa, who by and large went there not in search of non-profitable heroics but for solid emoluments which the Congolese service brought them. There is nothing sordid in this attitude. But it is not conducive to the establishment of personal loyalties for foreign leaders among the rank and file of another race.

Throughout its existence the *Force Publique* fought often and fought well, even if it was rather excessively concerned about the tangible spoils of victory. But somehow no Beau Geste and no Khyber Pass sagas clung to it. It stirred nobody's imagination. It was pedestrian with a vengeance, a combination of a pretorian guard with a dream of George Bernard Shaw, the no-romantic-nonsense professional machinery short of gilt and trimmings, Captain Bluntschli, the hero of *Men and Arms*, multiplied by the thousand and transplanted into Africa.

The *Force Publique*, which I have had many opportunities to observe at close quarters in the Congo, preserved this character to the very last. Its uniforms were drab and unimaginative. Even its tarbooshes, the only splash of colour, were an insipid maroon. There was little about it that could appeal to the imagination of Congolese recruits. They were cared for well but quite impersonally ; no effort was wasted on reaching their minds : there was no regimental tradition, no long-service veterans, no permanent depots, no flamboyance of any kind. On the contrary, while the Congolese were with the colours, never for more than seven years, everything was done to "detribalise" them. True enough, they were taught crafts, but nothing was given them as a spiritually satisfying substitute for their wrecked



ancestral bonds. To this should be added the unhappy Dutch and Flemish inability to get along harmoniously on the level of at least spiritual equality with the non-Europeans. This was tragically evident in the Dutch East Indies; the Union of South Africa is the extant grim monument to it. The Belgian element in the *Force Publique* was predominantly Flemish. Out of twenty-three Commanders-in-Chief since its definite organisation took place in 1886 sixteen belonged to this nationality. Recently the armed forces in the Congo were commanded by Generals Janssens, Gilliaert and Ermens, Major-General De Koninck, and Colonel Olsen.

The corps was spread thinly over the enormous territory of the Congo. On the eve of independence there were four mobile independent brigade groups ("*groupements des troupes campées*"), one for each two provinces of the colony and a reserve at Thysville, in the Lower Congo. About a fifth of the total strength, some five thousand, depended on the provincial authorities and were scattered by territorial companies, one in each district of the land. Basically it was all infantry, with the usual supporting arms of light armour, artillery, A-A, anti-tank units, engineers, etc. The character and the development of the force had two aims in view: to hold down the country, since men were invariably posted to racially alien areas, and to prevent the formation of large units, which could lead to plotting among indigenous NCOs. All over the world armies have been taken over by the sergeants from time to time. Bonaparte and his Marshals, the Soviet High Command and Fulgencio Batista were shining examples of this nightmare of all staff officers. Good care was

taken by the Bluntschlis of the *Force Publique* that no such thing would happen to them. Yet this is precisely what happened.

The system could and did function as long as it was backed by a threat of swift and ruthless retribution for any disaffection. Indeed, this was the case. Ever after the so-called Batatela revolts at the end of the last century the Belgians were known for their uncompromising methods in weeding out trouble among indigenous troops. This was no longer possible once the *Force Publique* was taken over by a Congolese Government. Premier Lumumba blamed for the revolt the refusal of General Janssens, its last Belgian commander, to promote the Congolese to officer rank, whether they were technically qualified to assume such rank or not. He also mentioned darkly that "some minority deputies intrigued among them." Certainly the Bangala soldiers of the Léopoldville garrison demanded that their chieftain, Jean Bolikango, be given the Ministry of Defence, which M. Lumumba kept for himself.

But the real reasons appear to have been much simpler. The Congolese personnel of the *Force* knew that they were detested by their civilian kinsmen; they were determined to ingratiate themselves with the new masters of the land; they were bound by no ties of affection to their Belgian officers, and they no longer feared them. It must have been child's play under the circumstances to persuade the excited and bewildered soldiery that a show of anti-White frightfulness would be just the thing. And with the fatal inevitability which obtains in such cases in all countries, politically mature or otherwise, what started as almost a lark snow-balled into wholesale killings, rape and revolution.

## RELIGIOUS TOLERANCE IN SIAM

*The King and Queen of Siam have this week been paying a State visit to Britain.*

By JOHN AUDRIC

IT was my first Sunday in Siam, or, to call it by its modern name, Thailand, which means the Land of the Free People. I stood on the pavement in New Road and waited nearly five minutes for a gap in the traffic so that I could cross to Bangkok's new and magnificent post office. Although it was Sunday the traffic appeared to be just as dense as on a week day. Lorries, cars, taxis, all crawled along. Samlors or tricycles with a bench seat for two were pedalled with amazing skill and nerve in and out of the lines of traffic moving down Suriwongse Road. For a second I thought of hiring one just to be taken across the road.

Just when there was a reasonable gap, a large coach which had been held up at the Siphya Road crossing, lower down, bore down on me at fast speed and I stepped back quickly. It swung out to avoid a large car which was pulling out from the courtyard of the post office, but could not straighten out, mounted the very steep pavement, and came to rest in the entrance to an alley, its front higher than its back.

I hurried up to take a closer look. The passengers were losing no time in getting out. They were a motley crowd; schoolboys in the uniform all of them, without exception, wear in Thailand—white shirts and khaki shorts; school-girls in their white blouses, blue ties and blue skirts. There were Buddhist monks in their saffron robes, some elderly Thai women all chewing betel nut, a few soldiers and policemen.

They stood around the coach and laughed. The laughter increased. To them it was a great joke. When the driver

tried to reverse and the coach bucked there were roars of laughter when the fruit, which with passengers' luggage was piled high on the roof, began to slide. Bananas, jackfruit, baskets of limes, papayas all formed an avalanche, and the falling fruit struck the ground and raced down the road.

It was comical, but an American standing outside the Princess Hotel was scowling. He told me that he had been in the country for five years and had seen some fearful accidents with these coaches. The framework was of wood, the roofs were piled high always which made them top heavy. Often they overturned. He had seen two in collision, and there had been many deaths through the injuries caused by the broken wooden spars. I looked at the passengers. Some of them were still smiling. A few were sitting down patiently, waiting for the coach to be righted and the journey resumed.

"They don't seem upset," I said, in surprise.

His reply was brusque, and I thought cynical. "Oh, they don't mind. They've all got their little Buddhas round their necks."

I left him, went back to the post office, and then turned down a side road and into a narrow lane which led into a square. I was struck by the peace and tranquility of this shaded spot, an oasis from the noise only a few yards away. It was deserted. I looked around me. One end was taken up by the massive and austere building which was the Assumption Cathedral. Actually, it dominated the square. I sat down on a bench under a tree to light my pipe, when the huge doors opened and the congregation came out. There were just over a hundred Westerners, of whom about



a third were Americans, about half-a-dozen Indians, and seventy or eighty Siamese.

While they were talking in small groups or wending their way homewards, six Buddhist monks, their heads shaven, attired in saffron robes and sandals, threaded their way in and-out of the small crowd, walking perhaps a little more quickly than is customary, for the Buddhist *bhikkus* have a walk altogether their own. They appear to lift their feet up higher than the ordinary Thai, and to place them carefully on the ground. I glanced at my watch. Then I knew why they were hurrying. They had to be back in their *wat*, or temple, as no food can be consumed after noon.

Priests were leaving the cathedral. They, like the congregation, were of mixed nationalities. The crowd drifted away from the cathedral doors and took shape. Besides the priests of the Buddhist and Catholic religions, Chinese, Sikhs, Thais, and here and there a Westerner were moving across the square. There was an air of complete freedom about them all. If there was any curiosity, then it was in me. For the crowd accepted it as a very commonplace event.

#### A School's Hundred Years

I walked through another lane and found myself in the silent and deserted Assumption College, with its scores of classrooms which the following day would be filled with over three thousand chattering schoolboys, mostly Chinese. There is great competition to enter this famous school, particularly among the Chinese who are barred from entering the Government schools and who rate this one very high among the private schools.

In one of the empty classrooms, a Catholic priest was seated at a table, writing. Encouraged by his smile of greeting, I went in. He told me that the college was established about a hundred years ago, that it was the largest in the country, and that many nationalities were represented on the teaching staff. There were over three thousand pupils. The college was really a secondary school, and there were two additional grades or pre-university years.

There was no interference from the State. Rather was there encouragement. The population of Thailand had grown so rapidly during the past two decades—it was now twenty-four millions—that there were not nearly enough schools. As fast as new schools were built they were filled. The private missionary schools and those commercially owned were meeting a desperate need. Whether in time they would share the same fate as those in other countries and be taken over by the State was extremely doubtful.

The Ministry of Education supervised all private schools. There was a standard fee, no matter its prestige, building or equipment. All private school children paid about £4 per term. The Ministry paid a subsidy to the school, according to the age of the pupil. They also subsidised the salaries of qualified teachers.

I was deeply interested and very impressed by all that this very scholarly, jovial and portly priest told me. It was obvious that he was devoted to his work. He liked the Siamese very much, and found it easy to establish pleasant working relations with them. Some of his more intimate friends had been converted, and worshipped with him.

A week afterwards I left Bangkok for my duty station up country, where, with infrequent visits to the capital, I was to spend three very happy years. I was to travel extensively and to make many friends in the places I visited where I was the only European. I was always well received. What surprised me always was the religious tolerance. At Chachoengsao, where I lived for over a year, there was a Catholic school and a dispensary. The head of the settlement was a Siamese convert, and subordinate to him were a headmaster of the thriving boys' school who was a Spanish priest, and a Dutch sister in charge of the girls' department.

While I was there a magnificent new school was opened, to replace the old one which, built over a hundred years

ago, had been extended from time to time until it was not possible to extend it any more. The opening ceremony of this school, which was one of the finest school buildings, State or private, in the country, was attended by high dignitaries of the Church and also of the Ministry of Education. The Spanish priest, who had worked so hard, left after the ceremony to open a school deeper in the jungle, and his place was taken by a young French brother. But there is a large Moslem minority in Thailand, as much as three-quarters of a million, and while the new school was being erected, a mosque was going up less than half a mile away.

This was typical of many jungle towns I visited. The Thais were following faithfully the teachings of the Buddha, which ordains that no man must interfere with a man's path to what in his mind leads him to his Creator.

One Christmas, alone in a jungle town, I cut down a tree. It bore little resemblance to the real thing, but with a full share of make-believe would pass. I decorated it with fairy lights, and in the nights before and after Christmas it shone like a beacon and was visible for miles.

At that time I lived next to a school, and the teachers were very interested in my tree. They called on me and asked me what it was all about. What really was Christmas? What was I going to do? They pointed out that their school would be open as usual on December 25th.

On Christmas night I was invited into the school hall. An enormous Christmas tree, complete with star, fairy lights and presents reached almost up to the ceiling. I sat down, a Christian among the Buddhists, among some sixty teachers. Fortunately for me, the rich spiced Thai food established easy relations with the turkey and Christmas pudding I had consumed at noon.

This delightful tolerance embraces the followers of the American Presbyterian Church, although their activities are not quite so widespread as those of the Catholic Church.

#### As Old as the National Life

It appears from all historical records that this religious tolerance is as old as the national life of the Thais. It was in 1512 that a Portuguese envoy, Miranda de Azevoda visited Ayudhya, the ancient capital of Siam, to conclude a treaty. The King, Rama Thibodi II, allowed the famous missionary Coelho to erect a wooden crucifix in a prominent place in the capital. This at a time when, in the West, religious persecution was staining the pages of history. The Portuguese were followed by the Dutch, and then by the Japanese. These latter were not good immigrants and were eventually driven out. In 1612 the first British trading centres were opened, and so British, Dutch Portuguese and a few Japanese traders who had been allowed to return, were active.

It is not surprising that in the passing years there were private wars between the nationals of these countries and that the patience of the Siamese was sorely tried. For they committed appalling atrocities. When war broke out in 1618 between the English and the Dutch, their nationals in Siam decided to have one on their own. Three Dutch men of war captured two British ships, treated the prisoners with great cruelty, loaded some with chains and sent them to Japan. They were going to kill the rest when the Siamese stepped in.

The Japanese returned in larger numbers and continued to interfere in internal affairs, supporting this or that claimant to the throne, and many of the unlucky princes they succeeded in persuading to claim the throne came to an untimely end, usually by being sewn in a velvet cloak and clubbed to death with a sandal wood club, such being the method of capital punishment for those of the royal blood.

Once again they were sent out of the country and the power of the Dutch continued to increase, until by the end of the seventeenth century they enjoyed a monopoly of the trade with Siam. King Narai, in an attempt to offset their



growing power, decided to cultivate the friendship of other European powers. The East India Company were aloof, but France quickly responded. High dignitaries of the Catholic Church were soon on the spot, together with experts. One of them, a brilliant engineer, earned the gratitude of the king through building forts to ward off Dutch aggression. The French were given land, allowed to build their own churches, and even permitted to try and convert the people to Christianity.

The star of the Catholic Church was in the ascendant, for at this time there appeared on the scene the legendary Phaulcon. He espoused the cause of France and was a most powerful friend. Unfortunately he was caught up in court intrigue and was murdered.

However, the Catholic Church was now well established and some really first class men who followed were able to strengthen the foundations these earlier missionaries had laid so well.

Perhaps one of the greatest tributes to the value of the work, to the value of the education is shown by the fact that influential Thais, including—and this is significant—Thai educationalists, send their sons and daughters to the Catholic mission schools instead of the State schools. Mater Dei and St. Joseph's convents, Bangkok, attract the families of the cream of the upper classes of Thailand. They are powerful friends. They turn benevolent eyes on these ancient institutions of learning which in most cases they attended themselves and their parents before them.

At the same time, the sight of hundreds of boys and girls getting off buses, trams, arriving by car, wending their way past the *wats* or Buddhist temples, through narrow passages lined by wooden houses wherein dwell the saffron robed priests, and on, on until they reach the building crowned with a cross and there learn to be citizens of Thailand, is both a monument to the success of those early missionaries, and to the religious tolerance of a proud, independent and delightful people who acknowledge the great contribution the missionaries have made to the history and culture of their land.

## THE BLACK BOX

If the Beetle Stopped to Think...

By RENEE HAYNES

THE de la Warr case has brought up a number of fascinating points. It is clear that those who operate the mysterious Black Box have on occasion succeeded in making accurate diagnoses, and in alleviating from a distance the many ailments in which emotional distress may find bodily expressions more complex and long lasting than the familiar flood of tears. The effects of suggestion have obviously been considerable, but it seems probable that some part has also been played by what is called the psi-function, whose manifestations in flashes of telepathy, clairvoyance and precognition have been recognised in various animal species as well as in man by observers ranging from St. Thomas Aquinas (who called it "natural prophecy"), in the thirteenth century, to Sir Aleister Hardy, F.R.S., in our own time.

It has been made plain that no results will be obtained unless the practitioner believes in the efficacy of the Black Box. The reason is, I think, neatly indicated in Belloc's couplet on the Waterboatman skimming the surface of the pond:

"... if the Beetle stopped to think  
Of how he did it, he would sink."

It is absolutely necessary for those who work this curious apparatus to shut their eyes (consciously or unconsciously) to the fact that its mechanism does not "make sense" in terms of electricity, radiology, nuclear physics, or any other scientific discipline. Otherwise, obliged to "think

of how they did it," they would sink helplessly into self-analysis.

Legal argument brought out a curious similarity between the de la Warr diagnostic technique and the practice of certain primitives who make and use rubbing boards for the consultation of "spirits." The "spirit" in each rubbing board will answer questions, yes or no, by means of a simple code, allowing the magician's fingers to slide freely along the board for the one and making them "stick" at some point for the other (a phenomenon probably occasioned by some brief involuntary spasm of the muscles; details about the procedure will be found in Professor Evans-Pritchard's *Witchcraft, Oracles and Magic Among the Azande*).

The similarity is profoundly relevant. Most attempts deliberately to stimulate and use the psi-function for clearly defined purposes—"hunch"-diagnosis, telepathic awareness, possibly the telepathic transmission of suggestion or information—demand a willing suspension of disbelief, and that demands in turn a more or less plausible rationalisation of what goes on. If the conscious mind is continually on the *qui vive* for explanations the activities of the unconscious cannot make themselves known, and it is through the unconscious that the psi-function works.

This rationalisation must be intellectually respectable. It must tally with the assumptions (rather than the thoughts) current in the group to which the individual belongs. The tribal magician will attribute his results to the spirit which has obligingly taken up its residence in his rubbing board: the medium to the secondary personality which he calls his "control": the de la Warr practitioner to "radionics" or "vibrations," words which have a fine scientific resonance.

The confidence upon which his work depends, arises, I suggest, from the interaction of three dynamic ideas. One, based on the animist theory inherent in all magic, is that a drop of blood, a tress of hair, even a nail paring, remains for ever a part of the body whence it came, and may be used as a means of getting into touch with it for good, for evil or for information. The second, based on a somewhat confused version of a principle familiar to Paracelsus, is that such an object portrays in miniature the state of the whole organism; whence the notion that a "photograph" of it can be used for diagnosis. The third is that of the power of machines and of invisible radiations, supreme contemporary symbols of mysterious energy. The first idea combines with the last to form a useful alibi, at once primeval and contemporary, for the psi-function.

The "photographs" produced by the radionic camera (which does not admit light) certainly resemble pictures of living tissue, at any rate to the uninitiated eye. Similar "photographs" can, however, be made quite simply by immersing unused photographic plates intended for long exposure in a developing fluid designed for snapshots. It is possible that a radionic camera may be employed in all good faith by people with no notion that equally striking results may be obtained without it. They probably use the curious patternings of the "photographs" just as fortune-tellers use tea-leaves, or as those doing Rorschach tests use the black irregular ink blobs shown to them; that is, all unconsciously, as screens on which to project and from which to read back their own ideas. These ideas need not always be shaped by extra-sensory perception, though its influence cannot be ruled out. It will be recollected that some of those who follow these methods have had medical training, and that the de la Warr Laboratories insist that would-be patients should provide a list of their symptoms, as well as a drop of their blood. The process involved may on occasion be akin to that whereby the mathematician suddenly becomes aware of the result of a problem without consciously working out the necessary calculations.



## FROM OUR NOTEBOOK

### Celebrations in Malta

FIVE Cardinals have been taking part in the celebrations in Malta of the nineteenth centenary of the shipwreck of St. Paul. Cardinal Muench, the Papal Legate, arrived there from Naples on Wednesday, in Her Majesty's frigate *Surprise*, with the Abbot of St. Paul's *fuori le mura*, who brought with him the chain with which St. Paul is said to have been fettered in prison. The frigate flew the papal flag, and the Legate was accorded full military honours upon his arrival.

The other four Cardinals are Cardinal Godfrey, from Westminster; Cardinal Gracias, from Bombay; and Cardinal Marella and Cardinal Traglia from Rome.

The Archbishop of Liverpool, the principal speaker from this country at the celebrations in Malta, was given the theme of his address, "The Shipwreck of St. Paul in the Mind of God." When he delivered it, on Thursday—after we had gone to press, but he sent us a copy before leaving Liverpool—he began by saying that in New York some years ago he had given a lecture entitled, "The Church in the World of Tomorrow." "You are a very clever man," said Cardinal Spellman, on learning of this. "You have chosen a title which is absolutely safe. Nobody can contradict what you say, because nobody knows anything about the future." "The Cardinal was right," the Archbishop remarked. "I knew that before the future arrived I would be safely back in Europe."

Dr. Heenan went on to say that his present title was not of his own choosing; he had not offered to explore the mind of God. Yet "there can be no doubt that St. Paul was cast up on the shores of Malta as part of God's eternal plan." He dwelt on the constancy of the Maltese in the Christian faith which they then received, as exemplified in our own time, he said, in the Maltese women who marry Englishmen in the Services stationed in Malta. "Most priests in England can point to excellent Catholic families whose mother came from Malta . . . Most of them brought up Catholic families which through the years have been an adornment to the Catholic Church in England." The Archbishop paid tribute also to the many Maltese who have settled in Australia in recent years.

### TV in Ireland

The recent inauguration of an overall Irish Broadcasting Authority to handle television is clearly of great importance, not only to Ireland herself, but to all other countries who will eventually be able to share in the unique contributions we hope she will increasingly make to the world's television and radio output.

Mr. Eamonn Andrews is the Chairman of this new Authority and, as the Director General has not yet been appointed, it is evident that he will be taking a major part in the preliminary decisions. Mr. Andrews is so old and accomplished a hand at television on both sides of the Atlantic, and has displayed his virtuosity and skill in so many different categories of TV programme, that Ireland is really exceedingly lucky to get off to so promising a start. That the Irish recognise their good fortune is made clear by a most interesting interview published in that lively Dublin paper, *Hibernia*, in its issue of July 15th. In this we learn that it is hoped to begin sending out four hours television a night—and a little more at weekends—by the end of 1961; by which time, it is hoped, the necessary organisation will have been built up, technicians recruited and trained, and—most difficult of all—a body of native creative talent enlisted that will ensure enough Irish contributions to keep an unquestionably native tone, in spite of the large number of features that must inevitably be purchased from outside. In this connection it was encouraging to see Mr. Andrews taking the view that

material should be drawn from all over the world, and we were pleased to see his remark that "We want to know what they're doing in Russia as well as in Kerry." The other side of this cultural lease-lend will come as soon as possible, for it would be a great help to the infant organisation if programmes could be sold abroad, and Mr. Andrews sensibly felt that the Irish theatre was probably the most promising source of such exports. It is not yet determined in what manner, or to what extent, the advertising and commercial spots will be dovetailed into the general programmes, nor yet how much the charge is likely to be, but the figure of £50 a minute was mentioned as reasonable. The new Chairman made it plain, however, that commercials are not going to interfere with the artistic presentation of his material, nor yet are advertisers to be permitted to influence policy or programmes. The interview concluded with these heartening words from Mr. Andrews: "Above all, it is going to be an entertaining station, the sort of station you can come home to at night, put up your feet, and enjoy."

### The Universal Prayer

By a decree dated February 24th, 1960, the Congregation for Rites has ordered the so-called Universal Prayer, attributed to Pope Clement XI, to be inserted in future editions of the Roman Missal among the prayers *pro opportunitate sacerdotis dicendae*. An English translation of this prayer, faithful but rather verbose, was included by Bishop Challoner in the original editions of the *Garden of the Soul*, and still appears, with only slight modifications, in the current *Manual of Prayers*. The Latin text, however, on which it is founded differs at several points from that now officially promulgated by the Holy See. A new English version therefore becomes desirable. We print one that has been prepared by Dr. H. P. R. Finberg:

LORD, I believe in thee; oh, give me firmer faith! I hope in thee; give me surer hope. I love thee; make me love thee more and more. I am sorry to have failed thee; make me sorrier yet.

I adore thee as my first beginning, and long for thee as my last end; praise thee as my constant benefactor, and call upon thee as my gracious protector.

Guide me by thy wisdom, restrain me by thy justice, comfort me by thy mercy, defend me by thy power.

I offer thee, Lord, my thoughts, to be fixed on thee; my words, to have thee for their theme; my actions, to be done according to thy will; my hardships, to be endured for thy sake.

My will is that thy will be done, in the manner thou wilt, and as long as thou wilt, because it is thy will.

I pray thee, Lord, enlighten my understanding, inflame my will, purify my heart, and sanctify my soul.

Help me to deplore my past offences and to resist temptation in future, to subdue my evil inclinations and to cultivate the virtues proper for my state.

God of all goodness, fill me with love of thee and hatred of myself, with zeal for my neighbour and contempt of worldly things.

Teach me to be obedient to my superiors, helpful to my subordinates, faithful to friends, forgiving to foes.

Let me vanquish pleasure by self-denial, avarice by generosity, anger by meekness, and lukewarmness by fervour.

Make me prudent in planning, courageous in taking risks; in affliction, patient, in prosperity, unassuming.

Lord, make me attentive at prayers, moderate when I eat and drink, diligent in my occupation, and constant in good resolutions.

Let my conscience be clear, my demeanour modest, my talk blameless, my life well-ordered.

Let me always be alert to keep nature in check, to cherish thy grace, to keep thy law, and to earn salvation.

Teach me how petty is this world, how immense thy heaven; time, how short, eternity, how long.

Give me grace to prepare for death, to dread thy judgment, to escape hell, and to win a place in heaven: through Christ our Lord. Amen.



## FREEDOM OF THE PRESS

Catholic Journalists Meet in Spain

FROM A CORRESPONDENT

THE Sixth Congress of the International Union of the Catholic Press, meeting from July 6th to July 10th in Spain, in the university at Santander which is named after Menéndez y Palayo, and attended by about four hundred delegates, closed by passing a resolution which had been introduced by the representative of the Latin Americans:

"The International Union of the Catholic Press, recalling the words of Pope Pius XII, that 'to stifle the voice of citizens . . . is a violation of the order of the world willed by God,' solemnly confirms its adherence to the firm declarations made in the name of the International Union of the Catholic Press by its permanent delegate to the United Nations, on freedom of information, the natural right of man."

The permanent delegate to the United Nations to whom the resolution refers is Mr. Gary MacEoin, of New York.

Señor Cesar Luis Aguiar, of Montevideo, General Secretary of the Latin American Union of the Catholic Press, introducing the resolution, said that it followed a text known as the Lima declaration on freedom of information, published last year by the Latin American Congress of the Catholic Press at its meeting in Peru.

The keynote had been struck, however, by the opening address on the first full day of the Congress, which was delivered by Father Thurston Davis, S.J., Editor of the New York Jesuit weekly, *America*. Catholic journalists, said Father Thurston Davis, must be insistent in seeking and promoting the freedom of the Press:

"Without this essential freedom there can be no authentic public opinion, for wherever the Catholic Press or the Press in general is muzzled public opinion has no means of self-expression."

"We shall make no effective progress at all unless, in our common efforts to bring the light of Christ to the minds of men, we advance in a spirit of full allegiance to the ideals of openness and freedom that characterise the mind of contemporary man . . ."

"No matter what our circumstances are, we cannot default in our loyalty to the essential freedom of the sons of God. We must stand for such freedom ourselves in every line we publish. As Catholic journalists, we must ask for it insistently for ourselves and for all those with whom we collaborate in our profession. Obviously, too, we must make responsible use of freedom. But in order to use it, we must first possess it."

Earlier Father Thurston Davis had asked all Catholic journalists to examine their consciences:

"We are still not nearly Catholic enough in our attitude one to the other, nor universal-minded enough in the spirit with which we go about the high tasks of our calling in the Catholic Press."

"Too often we report events, or allow events to be reported, in such a way as to indicate that we do not really care what impact this or that account will have elsewhere, where conditions are different and where a careless line written thousands of miles away can become an issue over which, for an entire generation, Catholic apologists in another land are required needlessly to expend their energies . . ."

"We all recognise that prudence and charity and wisdom are called for in at least double measure by those of us who write from those particular journalistic vantage-points which, in the common estimation of Catholics and even of others in secular life, are considered to be more or less 'official' in character. The lines of communication which should draw us together as Christian peoples are occasionally pulled taut, and even strained to the breaking-point, when someone in a quite innocent and unofficial mood carelessly passes a judgment which, by a quite natural mistake of the secular Press, is invested with an official and even a sacred character."

The ceaseless effort of Catholic journalists, said Father Thurston Davis, must be "in the positive direction of greater and greater understanding." We should strive to ensure that Catholic journalists and publishers "not only meet each other occasionally for transient conversation, but actually visit each other's editorial offices and work together for three months, six months or even a year." Although there are now "several excellent and effective" Catholic news agencies, none "really transcends and binds us together," and "we should at least begin to plan towards the day when such a universal news agency, excellently staffed, might become an international reality." Father Thurston Davis continued:

"Who will deny that some measure of our growing strength, as the bonds of our union grow stronger with passing years, will come from increasing and more fruitful collaboration with those outside the Church? The paths that lead in this direction are thorny, and at times the ascent is steep. But the road leads in the direction of ever-wider charity and co-operation with all men of goodwill everywhere. This is an undeniable fact of life in our oecumenical age, and we would do well to admit it and to get on with the march."

Father Thurston Davis's address, which was warmly applauded, was published in full by the Santander daily newspaper, *El Diario Montañés*.

The theme of the Congress was "The Catholic Press: Bond of Union among Peoples of the World." Père Gabel, the General Secretary of the International Union and former Editor of the Paris daily, *La Croix*, read a telegram from five Catholic journalists in Poland:

"Despite efforts to participate in the Congress, impossible because of lack of passports. We send the Union our prayers, and our profound conviction that the Catholic Press is the instrument for the union of all peoples. Long live Christ the King and His Church!"

The signatures were not read.

The last address of the Congress was delivered by the Bishop of Huelva, Monsignor Pedro Cantero Cuadrado, President of the Spanish National Council of the Catholic Press, who urged his hearers "to emphasise what reconciles and unites rather than what conflicts and divides," and to show "understanding, respect, friendliness and objectivity" in their writings. Some of the modern media of world-wide communication, he declared, deal in half-truths or fail to report certain events, thus helping "to distort truth in public opinion." "The concealment, neglect or evasion of the truth—a violation of the rights of man and of public opinion to know the truth, as the national and international common good require—are the root cause of all evils that poison individuals and peoples."

The responsibility of the Press today is all the greater, the Bishop of Huelva went on, because "public opinion is playing a role that daily grows more active, to the point of prevailing over the cold and equivocal concept of what are called *raisons d'Etat* that has caused so many fratricidal wars against the genuine aspirations of peoples." He spoke of the Church as "the only guarantee not only of Christian truth but also of Christian unity, the defence of the genuine values of civilisation," going on to say that fidelity to the Church does not imply any disavowal of freedom of opinion in temporal problems. "The Press," he declared, "is a social institution, not a creation of the law or an instrument of the State"; and he called for "recognition and exercise of the rights and duties of the Press, without which it could not fulfill its mission before public opinion, society and the State." These rights he defined as "freedom of access to sources to obtain reliable and impartial information—not mere propaganda—and the right to legitimate freedom of expressing and spreading the objective truth of facts and ideas." The State, while respecting freedom of information, "must juridically regulate the Press in conformity to the requirements of the national



and international common welfare." Of journalism in Spain the Bishop of Huelva said:

"Here and now I say that all Catholic journalists of this country, the cradle of international rights, have a clear consciousness of our responsibility. We also know that Spain and Spanish Catholicism, and the Catholic Press of Spain, are not, nor could they be, nor have they ever been, solitary islands, unaware of international life."

The Nuncio to Spain, Monsignor Antoniutti, delivered an address at a reception given for the delegates at the Jesuit university of Comillas, about twenty-five miles east of Santander; after which the delegates were entertained to dinner in the palace of the Marquis of Comillas, whose grandfather was one of the founders of that university.

Cardinal Tardini, the Cardinal Secretary of State, sent a letter to the Congress on behalf of the Pope. This recalled the interest in the Press shown by recent Popes, and the passage about the duty of journalists to uphold the truth contained in the Encyclical *Ad Petri cathedram*.

For the first time since its foundation thirty years ago the International Union of the Catholic Press elected a new President, the Editor Emeritus of the *Osservatore Romano*, Count dalla Torre, giving place to his successor as Editor, Signor Raimondo Manzini.

The Union accepted an invitation to hold its next Congress, in 1963, at Ottawa. This, the seventh, will be the first to take place outside Europe. The invitation was extended by M. Aurele Gratton, the publisher of *Le Droit* in Ottawa and President of the Association of Editors of the Canadian Catholic Press. A new commission was set up, charged to form an international federation of Catholic schools of journalism, based upon the Catholic Universities of Lille, in France, and Fordham, in New York.

## ON THE SIDE OF THE ANGELS

The Allegory of Eugene Ionesco

By BELA MENCZER

LITERARY criticism may be said to be the oldest profession. It is supposed to have received its charter as a corporation on the sixth day of the world from a certain Lucifer or Mephistopheles who raised objections to the newly accomplished creation.

Since then a great deal has been written on Mephistopheles. He was variously described as a repulsive fellow with horns—and given the name Beelzebub—but later he also made his literary appearance as a witty conversationalist, a provocative *causeur*, a well-mannered gentleman full of worldly wisdom. Every now and then we have been reminded of his true background as a fallen angel, and authors on the side of the other angels candidly called him a dull pedant and sometimes even, with all his apparent wit and exhibited learning, an ass. In *The Shepherd's Chameleon* (Arts Theatre) Ionesco joins the side of the angels with no mean courage, because the French plays of this Rumanian author have hitherto given him the reputation of being a "paradoxical wit" and such people are expected by their public to be on the side of Lucifer-Mephistopheles. Except, of course, if the public consists of that rare and dying species, the maid-servants, who are true artists with their pre-Hoover brooms operated with tidy and straightforward commonsense—that quality of commonsense of which another philosopher-playwright, M. Gabriel Marcel, has recently deplored the decay.

Much laughter interrupts the dialogue of M. Ionesco's delegated representative (Keith Marsh) with the multiplication of Lucifer called Bartholomeus I, Bartholomeus II, and Bartholomeus III, all dramatic critics (respectively John Barrard, Richard Briers and Garfield Morgan), but the argument remains on an abstract plane. Marie, the maid (Betty Huntley-Wright) hangs round the shoulders

of Ionesco's *alter ego* a doctor's mantle. Angelic, naive and old-fashioned as she is (just like M. Ionesco himself), she thinks that abstraction still belongs to philosophy; she has not yet heard that in this century abstractions are painted and concrete things are thought and lectured upon.

In the following play, *Victims of Duty*, M. Ionesco makes a visible demonstration of what was threatening in the first play to become his theory. The expressed aesthetic desire is "detachment" from the hitherto "exclusively detective-story subject" of every literary effort. Every play and every novel has been, up till now, an enquiry to find the author of a crime, says Choubert (Toke Townley). He wishes to liberate art from this universal police concern. Then a detective-inspector (Richard Briers) rings at the door to find out the exact spelling of a victim's name. Madeleine Choubert (Betty Huntley-Wright) like Eve once upon a time in Paradise, is intrigued and curious. She collaborates with Lucifer-Detective Inspector in bringing Choubert into states of ecstasy. The ecstasy results in unexpected depths and unexpected heights on the eternal subject of fathers and sons, upon which Montaigne and Shakespeare did not wait for the later fashionable Freudian science to write meditations and upon which Hamlet said the last word, namely that there are more things in heaven and earth . . .

Yet, as M. Ionesco, quite rightly, would not wish to add anything to *Hamlet*, he finds his way to cut a long argument short with the classic tool of the knife. Nicolas d'Eu (Garfield Morgan), a poet and a rebel, kills the inspector. Before this decisive action, notice the spelling of his name. He is Nicolas d'Eu, a poet and a rebel, not Nicolas II, a Tzar and a supreme protector of police inspectors who were, as we know, so inefficient in protecting him from killers. Already this may teach you that it is of some importance to know whether the victim spelt his name Mallot with a "t" or a "d."

Once the police inspector is killed, life, I am afraid, loses its meaning. There are no more problems to be solved, there is no more enquiry about details and thus you can not any more expect new perspectives, new depths or new heights. Even woman changes her form. In *The Shepherd's Chameleon* she swept out criticism. In the early phase of *Victims of Duty* she collaborated with the police; this was perhaps not very kind to Choubert, but ultimately it was to his advantage. At any rate, she played an intelligent and significant part in his life and in his search for truth.

Now that the inspector (a new incarnation, if you please, of Lucifer who is not always a grudging dramatic critic but also an inspirer of snakes and other researchers into truth) is dead, woman has taken a new form (Amanda Grinling). She steps in swallowing and chewing chocolates and a banana. She is pretty, sweet, brainless and almost speechless, and her presence transforms the whole scene into a giant party of swallowers and chewers.

At the most woman (back to Madame Choubert now), in this new world where truth does not matter any more, goes on to do a meaningless counting of needlessly and endlessly multiplying coffee cups. This is her part in the affluent society. Betty Huntley-Wright accomplishes this with glorious clowning.

Don Juan knew woman in her three aspects, the proud but weak Dona Anna, the passionate and resentful Dona Elvira of Burgos, and the kind-hearted and simple Zerlina. Ionesco, in his various incarnations, has known woman in her three aspects, the sensible maid-servant, the fanciful and enthusiastic companion, and the empty but decorative lady.

In a queer language and with confusing absurdities interrupting the action from time to time, M. Eugène Ionesco has written a truly poetic and fine allegorical tale, a *genre* of which he is the chief representative in the theatre now, but which is an eternal and recurring theatrical subject of every age.



## CRITICS' COLUMNS

### Dragonfly Painter

**D**URING the last few weeks London gallery-goers have had an opportunity to consider the work of two artists who, in different ways, represent a departure from normal processes of development. At the Leicester Galleries one noticed how difficult it was to date the work of Epstein on stylistic grounds. Except for a brief excursion in the Vorticist direction, he continued to produce the same two types of sculpture (for his glyptic and moulded work were quite distinct) throughout his career, with the result that, as popular taste changed, his reputation underwent a metamorphosis from *enfant terrible* into elder statesman.

At the Whitechapel Art Gallery, the Ceri Richards retrospective exhibition (until July 28th) reveals a painter whose style has darted hither and thither like a dragonfly, its flashes of brilliance dissipated by an indecisive sense of direction. Occasionally, the sun goes in and the luminous colours are bleached, or dimmed for a while as in the "Deposition," which was painted for the Contemporary Art Society's "Religious Theme" exhibition; but it is as a colourist that Mr. Richards makes his greatest impact, though there are those who discern in his work draughtsmanlike qualities unrevealed to me. His indebtedness to such influences as Ernst, Picasso and Matisse are more superficial than the relationship of his line to Celtic ornament, which may also have contributed to the rather congested nature of his patterns. He is sometimes addicted to symbolism analogous with that of Mr. Alan Davie which, personally, I find distasteful outside the pages of a medical textbook: one of these compositions has been acquired by Professor Jung. One notices how the pips in a sliced apple, which Braque used as calmly observed units essential to the elegant logic of his design, are transformed by Mr. Richards' brush into images of generation. He has the poetic and musical qualities so often found in the Celt, which perhaps accounts for the fact that his *oeuvre* assumes the form of variations on a series of themes. It seems that he must pursue an idea until he has exhausted all its possibilities, which sometimes happens very quickly, as in the "Beekeeper" series, while other subjects such as the music-room interiors, the poems of his countryman Dylan Thomas, Trafalgar Square, or the Rape of the Sabines absorb him for a considerable time. His recent preoccupation with Debussy's *Cathédrale Engloutie* is to my mind the most fruitful, and possibly for the first time indicates a real advance instead of a tangential movement. These predominantly dark blue and greenish canvases carry conviction as abstract compositions, but they also convey, without resorting to conventional perspective, a suggestion of depth in which drowned arches, pillars and rose-windows can be detected.

WINEFRIDE WILSON.

### Square and Beat

**F**OR the filmgoer wholly dependent upon what the circuits have to offer, last week was a pretty unrewarding one: a trio of rubber stamp pictures in which the original message had become more than a little blurred. *The Story of Ruth* (Carlton; U certificate) has at least the merit of not being pretentious, but it is hardly a must for the Catholic audience; *Follow that Horse!* (General release; U certificate) is a curiously old-fashioned farce hopefully furnished with a contemporary gloss by a setting in the Atomic Energy country; a gaggle of well-known character actors do their best with parts that the Aldwych cast in the early 'thirties would have found thinnish, but Dora Bryan is brilliant as a lady animal-lover, Cyril Shaps contrives to make his sinister scientist credible even in a

horse-box, and there is a very jolly sequence of a close finish on the flat. Of the story it is enough to say that it is concerned with a Chase after Stolen Plans. *Doctor in Love* (Odeon, Leicester Square; A certificate) is the latest of the Richard Gordon books to be filmed and is enough to make anyone forswear medical assistance for life. The jokes are very very obvious, the taste dubious, and even James Robertson Justice could not reconcile me to take part or lot in the laughter of the people around me.

On the other hand, the National Film Theatre has been showing, briefly, some experimental American films that may in time percolate through to the film societies or the art houses. Not all were good, but there was a charming coloured short, wittily affectionate in treatment, of old toy trains in action, and there were two slightly longer works that were very interesting indeed. One was Jack Kerouac's *Pull My Daisy*, in which people like Alan Ginsberg and Peter Orlovski—names and voices only to most of us so far—go about their anarchic business in a room rather like a cross between Mr. Bratby's kitchen (though one must hasten to say everyone is fully dressed) and Cocteau's *Enfants Terribles* set. All the funny, expressive dialogue for every character is given in Kerouac's insidiously captivating voice, and the film was almost enough to make one join the Beats. The other, much more serious film, is John Cassavetes' *Shadows*, which is described as an improvisation, and did in fact grow out of an acting school exercise. It is a study of an ambiguous section of New York society—coloured, near-white and white; they are rootless, unhappy people, and their dilemmas do not seem to be susceptible of solution, either by affection, irresponsible desire or the satisfaction of any kind of work. This disturbing, deeply moving piece of observation, presented without pointing any explicit moral, is full of warm compassion, and the performances of Lelia Goldoni and Ben Carruthers as the near-white brother and sister, uneasily adrift between negro and white worlds, are something not to miss. Let us hope that the secretaries of film societies will be so deluged with requests from their members that these films may eventually be shown to wider audiences than lucky Londoners on the South Bank.

MARYVONNE BUTCHER.

### Heaven and Hell

**I** WAS surprised, though apparently I should not have been, when the opening of the discussion on Sunday on "Heaven and Hell" (in "About Religion") made it clear that far less attention has always been paid to heaven than to hell. But it seems this is indeed so. Dr. Micklem thought that people think little about the meaning of heaven, though much about the prospect of meeting again those they have loved. Archbishop Thomas Roberts, S.J., put his finger on one reason why heaven has attracted less attention than hell; it is because the popular presentation of heaven makes it "very boring." I wish that the conversation had been allowed to develop so that we might have heard from him definitions which might have explained that the "boring" idea comes from a concept of earthly time, and that "boring" and "eternal" are incompatible.

Where the Archbishop was asked for definite answers the discussion went forward. He said that since the Incarnation was God's coming to earth, and since Christ spoke of the fatherhood of God, we can accept heaven as a place where the imagery He used has a meaning. He quoted a mother's answer to a child, that in heaven "God will give you all you want" as implying the fulfilment of ourselves. He also said that he would deprecate the paying of too much attention to the idea of the people we love; there are also all the people we didn't love or who didn't love us, and the winning them over, which would be part of the fun of heaven.

MARY CROZIER.



## BOOKS OF THE WEEK

### WAYS WITH SHAKESPEARE

*Shakespeare and the Rose of Love.* By JOHN VYVYAN. Chatto and Windus. 18s.

*Acting Shakespeare.* By BERTRAM JOSEPH. Routledge and Kegan Paul. 25s.

*Shakespeare as Collaborator.* By KENNETH MUIR. Methuen. 16s.

When Mr. Vyvyan published his *Shakespearian Ethic* I prophesied that this was likely to become a classic of Shakespearian criticism, and I do not think that time has proved me wrong. It remained to be seen, however, to what extent the ethic could be found at work in plays other than the allegories and tragedies to which it appeared to hold the key. In essence, Mr. Vyvyan's thesis was a simple one. A man or woman—Hamlet or Isabella—meets the temptation to desert the path of redeeming love for the easier ways of hatred and revenge. The temptation might come at varying points in the play. Initially, as in *Lear*, *Macbeth*, or *The Winter's Tale*; towards the middle, as in *Othello* or *Measure for Measure*; or at the end of the opening movement, as in *Hamlet*. And the play is described as a comedy or a tragedy in proportion as the temptation is resisted or finally overcome. Mr. Vyvyan's demonstration was remarkably convincing, and it is not less so in the three plays considered in his latest book—*Love's Labour Lost*, *The Two Gentlemen of Verona*, and *Romeo and Juliet*. The only question at issue—and Mr. Vyvyan does not really consider it—is how far the ethic was consciously at work in Shakespeare's creative process.

Mr. Vyvyan is writing, as he is perfectly entitled to write, at some distance from the stage. But Shakespeare was a working dramatist. Burbage was clamouring for a new

part; the Queen wanted a new entertainment; the next season's repertory at the Globe looked a trifle thin—all sorts of practical reasons dictated the play that Shakespeare sat down to write. He had to satisfy a popular taste and an immediate need as well as an inner compulsion. If time were short, he might refurbish another man's play; or get to work with Fletcher over *Henry VIII*, when he would rather have stayed quietly at Stratford gossiping with Ben Jonson over the claret; or set his unmistakable signature on certain parts of *The Two Noble Kinsmen* or *Sir Thomas More*—a signature which Professor Muir traces with skillful authority in the third of the books here under review. More usually, however, he would dive into his sources—North, Holinshed, Boccaccio and many others—and find the material suited to his purpose. That he would choose a theme corresponding with the ethic which he breathed like a native air I do not doubt. But except where his purpose was discreetly allegorical, as Mr. Vyvyan shows it to have been in *Measure for Measure* and *Alls Well that Ends Well*, or patently religious as in *The Winter's Tale*, I think that the movement of his mind was instinctive rather than deliberate. He was concerned with making a play rather than pointing a moral—which is only another way of saying that he was an artist.

Mr. Vyvyan would not deny this, but the caveat is important if we are to read him aright. He is especially interesting on *Romeo and Juliet*. This is often described as a tragedy of circumstance, which reconciles the Montagues and the Capulets at the price of the two lovers. Mr. Vyvyan shows that it is something more than this. *Romeo and Juliet* develop with the speed of the love uniting them, but although the development is parallel, it is not identical. Juliet, the stronger character, matures into an independence and courage which enable her to choose, not without a painful struggle, between the love for her family and the love for her husband. But the struggle is imposed upon her because Romeo, faced with Tybalt's killing of Mercutio, prefers the instinct of revenge to the ethic of forgiveness. It is because Romeo has killed Tybalt, and not only because Friar Lawrence's messenger arrives too late, that Romeo and Juliet must die. Romeo has developed a long way since he was in love with Rosaline; he has developed much further than Mercutio; but he has not developed as far as Juliet. Whether Shakespeare realised this as explicitly as Mr. Vyvyan is quite open to question, and in a sense it is beside the point. But I am prepared to believe that the realisation was at the back of his subconscious mind when he chose this particular story for his play.

Shakespeare was still a young man when he wrote *Romeo and Juliet*, but Mr. Vyvyan has done well to point out what a very mature young man he was. The difference in style between Shakespeare's earlier and later plays is much greater than the difference in thought. *Love's Labour Lost* is an astonishingly mature work. When the shadow of bereavement clouds the dappled sunshine of that Pyrenean demesne—Mercade is hardly a great rôle, but his entrance is worth a great actor's presence—the deeper purposes of Shakespeare become apparent. The pattern of the play is comic in the Meredithian sense; but for all that, the celibacy of this highly aristocratic reading party has been a sin against nature, and the sin must be atoned for by a year's novitiate in the exercise of compassionate love. The courtly audience, as they listened to those final speeches, must have felt that this young dramatist would have some very serious things to say. So has Mr. Vyvyan. His discovery of Shakespeare's debt to the Romance of the Rose and to the Terentian structure of comedy should dispel any lingering notions that Shakespeare emerged from the Stratford Grammar School well below the Higher Level, endowed with transcendent genius but not much else.

If Mr. Vyvyan is writing at several removes from the stage, Mr. Joseph is writing literally from it. What he has

## THE MONKS OF QUMRAN

Edmund Sutcliffe, S.J.

The first book to discuss the men of Qumran, the people of the Dead Sea Scrolls, in terms of what they were first and foremost: a religious community. The Professor of Hebrew and Old Testament Exegesis at Heythrop College investigates their mode of life and beliefs, supplementing his account with new translations of the essential documents.

Illustrated

30s

## THE MASS OF THE ROMAN RITE

Josef Jungmann, S.J.

One volume revised edition

"As a single-volume treatise of primary importance on the history and development of the Mass Liturgy, the book claims a unique and unchallenged position. For the ordinary reader it could hardly be more complete."—Dom Gregory Murray in the "Downside Review."

70s.

**BURNS & OATES**



to say about the acting and speaking of Shakespeare, though it is illustrated with much learning, boils down to plain common sense. Believing as firmly as any "methodist" from New York that "the actor's task is simply nothing more than the truthful creation of character as completely as the dramatist requires," he realises that "when the dramatist is Shakespeare, the actor can only carry out this task when he gives attention to aspects of the plays often regarded as literary rather than dramatic." Or, as Granville-Barker put it, get Shakespeare's effects in Shakespeare's own way. Mr. Joseph proves to us that Elizabethan ideas of good acting were not very different from our own, and he implied that Hamlet was not advising the Players because he thought they were "ham." Character and language in Shakespeare are closely interfused, even when the language is most rhetorical; and the actor cannot play the part unless he can read the score. It is interesting to note, however, that in his acute analysis of character—and especially of Juliet—Mr. Joseph ends up on very much the same plane as Mr. Vyvyan. The stage, though it is not forgotten, recedes into the background, because the stage, even for a great dramatic poet, is not an end in itself. This very valuable book is embellished by photographs of Mr. Bernard Miles and Miss Josephine Wilson as Macbeth and Lady Macbeth in Elizabethan costume. Mr. Miles has had a number of good ideas in his time; but I did not know that he had had this one.

ROBERT SPEAIGHT.

#### THE BRETHREN OF THE COMMUNITY

*The Monks of Qumran.* By EDMUND SUTCLIFFE, S.J. Burns Oates. 30s.

The name of Father Sutcliffe on the title-page of any work is a guarantee of scholarship and meticulous accuracy, and the readers of this book will not be disappointed. It is in fact a carefully documented interpretation of the now considerable volume of archaeological data resulting from the explorations of the Qumran area and from the examination of the findings.

The first chapter deals briefly with the discovery of the Scrolls and with their contents. Chapters II and III describe the site of the monastery and the lay-out of its buildings; chapter IV offers an explanation of how the Community managed to scratch out a livelihood in so apparently barren a desert. Next comes the important fifth chapter on the date of the Community. By using the data provided by Josephus, by textual criticism, by palaeography, by carbon fourteen tests, and last but not least by using historical arguments drawn from internal evidence of the Scrolls, Father Sutcliffe suggests that the Teacher of Righteousness, mentioned in the Habacuc Commentary, probably founded the Qumran Community (which he rightly identifies with the Essenes) about 160 B.C.; he also identifies Jonathan (160-142 B.C.) as the Wicked Priest who persecuted the Teacher of Righteousness. Chapter VI deals with the Teacher of Righteousness himself. Father Sutcliffe thinks he flourished about 150 B.C., but that with the scanty data at present available the secret of his identity cannot be unravelled.

Father Sutcliffe in chapter VII examines the beliefs of the Community and finds them to be Jews who were determined to carry out the prescriptions of the Law with the utmost fidelity, after fixing its meaning by prayerful and intelligent study. The purpose of those who joined the Community was "to do what is good and right before God in accordance with his commands given through Moses and the prophets." The Brethren of the Community looked on themselves as the true Israel, the observers of the Law, the elect of God—though not in a Calvinist sense. Their religious beliefs were quite orthodox in relation to God and his attributes, to free will, to angels good and bad, to man as a sinful creature needing God's grace, to the necessity of the love of God and the brethren, and to the import-



IT ALL BEGAN, TRADITIONALLY, in a London coffee house. Early in the 18th century at Garraways' Coffee House in Change Alley, Cornhill, a tentative subscription was raised by an august gathering of city merchants to float a company whose exclusive business would be Marine Insurance.

From a solid foundation, The London Assurance grew in stature and by virtue of a Royal charter, delivered on June 22nd, 1720, was empowered to transact Marine Insurance. Within a year, Fire and Life Insurance had been added to this responsibility.

This pioneer company was launched at a period when reputations blew up with the South Sea Bubble, and speculations were the order of the day. But The London Assurance quickly got down to some serious business and soon proved by its conduct that it possessed qualities never to be found in the evanescent behaviour of a bubble.

Since that time, The London Assurance has indeed made progress in realising its policy—to provide all kinds of insurance for all sorts of people all over the world.



*With a household name in many lands today The London Assurance continues to look to tomorrow. We would welcome applications for agencies in territories where we are not already represented.*

## THE LONDON ASSURANCE

1 KING WILLIAM STREET, LONDON, E.C.4

*Very good people to deal with*



ance of *inward* repentance as a prelude to sacrifice. Their eschatology, however, was tinged with the prevailing view that the Davidic Messiah when he came would be a political prince; nor is there any reference in the Scrolls to the Resurrection of the Body, whilst their tenets on the future life are quite vague; they looked forward simply to reward and happiness for those who survived to the Messianic Age.

On careful analysis the Qumran congregation is found to consist of both married and unmarried members; the latter who formed the real core of the whole were marked out by their practice of poverty, celibacy and obedience. They were called the "men of perfect holiness," and they alone had all their possessions in common; the married lived in settlements around the Qumran centre. Strict celibacy seems to have been introduced by the Teacher of Righteousness but his motives for doing so are unknown. For the inner core, strict religious obedience was exacted both to the constitution and rules of the Community and to those in authority. The supreme authority was originally entrusted to the priests, but later it came to rest in a Council of priests and guardians of the Covenant and members of the Community.

The monks seem also to have offered sacrifices at Qumran, though not at Jerusalem, a rather surprising fact. They also had a special calendar of their own, and it could even be that Our Lord himself made use of it to celebrate the Passover with his disciples on the Tuesday of Holy Week (instead of Thursday); at any rate this is an attractive suggestion which certainly seems to help solve one of the great chronological puzzles of the Passion.

Finally, Father Sutcliffe is quite clear that the Qumran Community did not contribute anything to the spirit of Christianity. The spirit of Qumran is alien to that of the Sermon of the Mount, nor is there any reference in the Scrolls to the cardinal theological concepts of Christianity. Nevertheless, there is nothing inherently impossible in the suggestion that St. John the Baptist may have spent some years with the Qumran monks. But Christ's teaching is clearly unique. There is only the same Old Testament background, and inevitably many reminiscences. The reviewer wonders for instance whether the Qumran ideal of celibacy might not offer some clue to the adoption of the virginal life by Mary and Joseph?

What seems certain is that the Qumran Scrolls may eventually help to fill in a great deal of the former shadowy Jewish background of the Gospels, and we owe Father Sutcliffe a great debt of gratitude for this dispassionate and balanced study of the available material.

Not the least valuable feature of his book is the series of appendices and translations of the most important sections of the Scrolls, which enables the non-expert to savour the quality and flavour of the original. The volume is well produced and pleasant to handle.

J. B. ORCHARD, O.S.B.

#### FOR ENJOYERS ONLY

*The Sign of the Fish.* By PETER QUENNEL. Collins. 21s.

This book is of a singular importance, which transcends even its own very good reasons. Its seemingly effortless good writing—really, one surmises the result of unremittingly strenuous efforts, exercised since the author first set his cap high with his juvenilian book of poems, published before he left school for Oxford—is sustained for some two hundred and fifty pages. They are crowded with pleasure for any common reader (using that phrase in Johnson's and in Virginia Woolf's sense) who is still capable of enjoying prose of style and distinction.

Literary good manners—which is what style in composition, after all, is about—is a quality that is sadly miss-

ing in our contemporary life. Mr. Waugh has it, Mr. Connolly has it, Mr. Anthony Powell has it, Mr. L. P. Hartley, as he effectively demonstrated only the other day, has it in abundance. Mr. Quennell has it, and it is on fine display in this present volume of literary reflections and reminiscences. Read him on George Moore, on Lady Cunard, on his friend Mr. Connolly, read him above all on Gide:

"The effect of celebrity on celebrity is bound to be a trifle disconcerting. Yet, even with an obscure young man, Gide's attitude in conversation revealed something of the same embarrassment. He was very bald, very angular, unnaturally rigid and strangely reserved, with coat-collar carefully turned up—whether to exclude draughts or to discourage attention, his English admirer found it impossible to decide—and the general look of an elderly fallen angel travelling incognito . . . The background of these impressions was a small restaurant on the Quai Voltaire. Gide had been dining alone; but, when a friend led me to his table and performed the usual ceremonies of introduction—'*Un jeune écrivain anglais . . . critique . . . grand admirateur de vos livres*'—he politely suggested that I should sit down and with many rapid interrogative glances, proceeded to question me in slow and somewhat clumsy English, phrase-book English that which gave his remarks a doubly meaningful and diplomatic air, as though he were determined that I should understand always a little more than he was quite prepared to say . . ."

This is a fair measure of how good and how enjoyable this book is. Why, in addition, is it of importance? In the present reviewer's opinion, it is because, by virtue of the alchemy of his style, the writer has witnessed to the supreme cultural event of the year—namely, a belated return to a Churchillian sense of literary pleasure after the coarsened and palateless Chamberlainite redbricks and redskins to whose ministrations we have been subjected for far too long.

JOHN RAYMOND.

#### AN ODISIOUS FELLOW?

*That Great Lucifer. A Portrait of Sir Walter Raleigh.* By MARGARET IRWIN. Chatto and Windus. 25s.

There were at least seventy-three different ways of spelling Raleigh's name, and the one which is most commonly used is the one which Sir Walter himself never employed. Even when allowance is made for the peculiarities of sixteenth and seventeenth century spelling, this variety seems particularly appropriate to the many-sided hero of this book on whom such different judgments have been passed both by contemporaries and by historians. It is generally agreed that Raleigh is a difficult subject, and there is a good deal of justification for calling him, in the words of a recent American writer, "one of the most colourful, if least understood, of the great Elizabethans." He inconsiderately lingered on into the Jacobean Age, and *1066 and All That* has a point when it says that James I executed him for being left over from the last reign. Raleigh complicated the task of his biographers by becoming a different and much more attractive character as a fallen star than when he was in the ascendant. The Tower was undoubtedly good for his soul.

Miss Margaret Irwin, whose historical novels have given so much pleasure to young and old, here displays her vivid historical imagination and her great ability in reconstructing the past, and, after rather a lame start, this book becomes a very lively and sympathetic account of a remarkable man. It is not a work of research and it occasionally oversimplifies complex historical situations. Raleigh is written up and his enemies are written down—sometimes, it may be suggested, unfairly. It is a little difficult to understand from this book quite why, up to the time of his trial, Raleigh was one of the most unpopular men in England, hated not only by his rivals but by many of the common people. Miss Irwin quotes Coke's comment at the trial:



"Thou art an odious fellow, thy name is hateful to all England for thy pride" and Raleigh's neat and quite justified rejoinder: "It will go near to proving a measuring match between you and me, Mr. Attorney." Nevertheless, two blacks do not make white, and it may be said that Miss Irwin is inclined to play down the qualities of ambition and ruthlessness which alienated many from her hero in the days of his greatness.

There is some excellent descriptive writing in this biography, notably the sections dealing with the trial, the last expedition to the Orinoco, and the final tragedy in Palace Yard. Raleigh's deep regard for his wife and child are admirably brought out, as are his enthusiasm, his considerable poetic gifts, his courage and determination, and his failure, time and again, to understand the people with whom he was dealing. The monstrous injustice of the trial is rightly emphasised, as it has been by earlier writers, but then Raleigh was not the first, or the last, to suffer injustice at the hands of the common lawyers who boasted that they were guardians of the rights of Englishmen. Coke, the much advertised champion of the law, was prepared to play ducks and drakes with the statutes to get a conviction. The Catholic martyrs in the great Queen's day had found that the common lawyers could not be relied on to observe the law if it suited their purpose to ignore it or get round it.

A considerable number of Miss Irwin's statements and opinions are open to question. It is wrong to suggest that the early Stuart judges all bought their places and were all obedient instruments of the Crown. Coke did not imply that James I was involved in the murder of Sir Thomas Overbury and that he had a hand in the death of Prince Henry, nor was he dismissed because he bungled the inquiry into the Somerset scandal. The execution of Raleigh did not convince Sir John Eliot that he could no longer bear to be a follower of Buckingham, and Eliot in fact managed to remain in that position until seven years after Raleigh's death. The entire cost of the navy was not borne by five seaports. Raleigh and his half-brother could hardly have been determined "to put their country back where she used to be, in the middle and most important part of the map," for she had never in fact occupied that position.

Nevertheless, in spite of certain limitations, this study of Raleigh makes an important and very readable contribution to our understanding of one of history's problem children.

PATRICK MCGRATH.

### SAINT IGNATIUS

*St. Ignatius of Loyola.* By GIORGIO PAPASOGLI. Translated by PAUL GARVIN. Society of St. Paul. New York. \$4.

*St. Ignatius of Loyola. Letters to Women.* By HUGO RAHNER, S.J. Herder; Nelson. 63s.

The translation of two foreign books brings us new light upon a great saint. The first work, from the Italian, is Giorgio Papasogli's popular study of the life of St. Ignatius, now translated into several languages and published in English in New York. The author aims especially at tracing the development of his sanctity from the cave of Manresa to his death in Rome. The thread of the spiritual exercises runs through the whole book. We see them now inspiring vocations to the growing society, now perfecting and maturing those vocations till they produce the special characteristics of Jesuit spirituality.

The second work, most competently translated from the German by Miss Kathleen Pond and Mr. S. A. H. Weetman, seems likely to remain a landmark for the student of St. Ignatius. Here we have, collected by Father Hugo Rahner, S.J., the saint's correspondence with women; and the massive effect of these letters, illustrated by contemporary portraits and backed by relevant historical notes, is to give a vivid, and, to some extent, a new idea of the personality of the writer. They make thrilling reading,

This widely experienced firm of

## CATHOLIC FINANCIAL CONSULTANTS

invites enquiries from Parish Priests and Diocesan Financial Secretaries in all matters connected with fund-raising by direct giving.

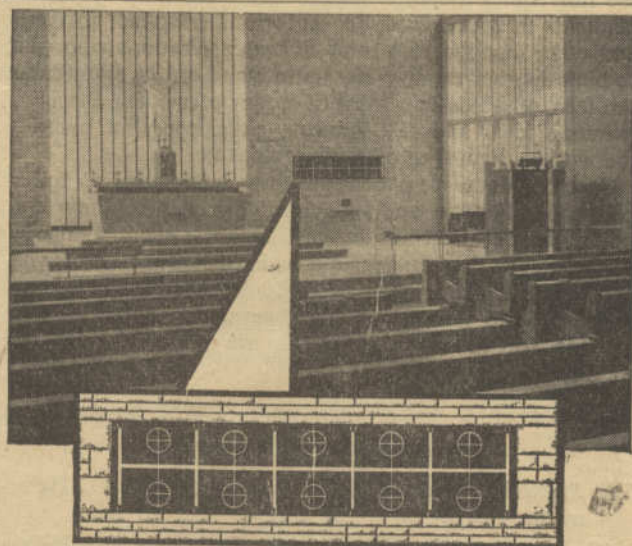
Hundreds of parishes (including complete dioceses) throughout the British Commonwealth are valued long-term clients, attesting to our ability and integrity.

*Cathos Limited*

450A HIGH ROAD,

WEMBLEY, MIDDLESEX

Telephone : Wembley 5258



St. Bernadette's Church, Lancaster.  
Architect: Tom Mellor, A.R.I.B.A.

**GRUNDY**

**warm air heating systems  
blend with the background**

Warm air circulates from well designed and correctly positioned grilles. The Grundy oil-fired system keeps churches hygienically warm. Send now for further details quoting ref. TB/16

**JOHN GRUNDY LTD.**

London Address: 393a City Road, E.C.1 Telephone: TERMINUS 1088  
Works Address: Parr Street, Tyldesley, Lancs. Telephone: ATHerton 1256/7



whether they be addressed to royal ladies, such as Juana of Habsburg and Margaret of Austria, to benefactresses, to spiritual daughters, to friends. Their perusal will destroy at one blow the erroneous idea sometimes held, that St. Ignatius confined his spiritual ministry to men.

In order to understand and appreciate these letters the reader must accept the convention which governed their writing, a high-toned politeness, a prudence trained to consider the force of every word and phrase (we are told over and over again that corrected drafts of a letter are kept in the archives of the Society), an austere reserve keeping in check the gratitude, the compassion, the affection which fill them. With high distinction and respect, the saint pays his correspondents the compliment of always taking them seriously, even when he has to refuse a request or utter a rebuke. There is an almost Shakespearian ring about the modes of address: "My Lady in Our Lord," "To My Sister in Christ . . .," "Your Excellency, My Lady." And to all these correspondents he is "Your Paternity," the father from whom they seek comfort or spiritual direction, help in every kind of difficulty, or favours from the papal court. Nor are the letters only filled with requests, for many of the writers were actively working to build up the new society and were contributing to the erection of Jesuit colleges and residences.

The book touches history at many points and throws light upon contemporary problems. We see the desire of women to be admitted to the new society and to form a feminine branch. The refusal of St. Ignatius was based on the grounds that his sons must be an army of soldiers, wholly at the disposal of the papacy and ready to go forth to the ends of the earth at a word of command. Again we have a heartbreaking glimpse of the sufferings of some enclosed nuns in Barcelona, in a convent badly in need of reform, and to whom the saint could only bring the support of his sympathy and prayers. It is interesting to see how quick Ignatius was to enlist the goodwill of his penitents in social work for unfortunate women in Rome and other localities. To souls of high aspirations who want to bind themselves more closely to Our Lord he adumbrates the idea of a possible spiritual union of women sharing a common ideal and real spiritual obligations but living in the world a new type of perfect life.

So clear, detailed, patient are these letters, and so full of paternal solicitude and affection, that we feel how well one young recipient has summed up their effect. Catherine de Badajos, a thirteen-year-old maid of honour, writes with childlike simplicity to her spiritual father. "Of all you formerly told me to do," she says, "I have forgotten nothing for indeed your words are not such that one forgets them."

MARY O'LEARY.

### ORANGES AND LEMONS

*The Spanish Pimpernel.* By C. E. LUCAS PHILLIPS. Heinemann. 18s.

The author of *Cockleshell Heroes* has gone back to the occasion of so much in our present political unease—the Spanish Civil War—for his latest material, and he has made a thrilling story of the exploits of Captain Christopher Lance, D.S.O., who risked his life many times to help people to leave Spain irrespective of their political affiliations. Most of them were smuggled out through Alicante or Valencia and referred to in code as "cases of oranges" although some of them must have seemed to Lance to be more like bitter lemons.

A man greatly concerned for human freedom and compassionate to the point of recklessness, he fought, drove and bluffed himself and the men and women he saved through the hatred that surrounded them. His story begins in Madrid with all the dreary irrationalia of civil disturbance which we have known increasingly in the years

between: the indiscriminate shootings, the disappearances, the knock on the door, the shortages, the over-riding fear that can make a prison of one's native city, and the indifference of the outside world. The suffering of some Spanish friends began it all and threw down the first challenge to his pimpernel qualities. And who but two Englishmen would think of going by car to Aranjuez for tea during a civil war? Yet this is what Lance and an English friend did. Of course they were caught (this time by the other side) and taken to Salamanca under escort (polite and English-speaking) and questioned as spies. They were only released when Lance had given his word that he would do some pimperneling for them as well.

One of the most remarkable feats of this dedicated man was the smuggling out through Alicante of seventy-two refugees, including the daughter of the playwright, Muñoz Seca. Because he had Spanish friends everywhere, he was able to accomplish this and other similar feats—ably helped by Margery Hill of the British Hospital and the loyal Pepe his driver. Pepe loved to take them at high speed, and the narrative tells of a thrilling chase along the coastal road where the police are outwitted by a sharp and sudden turn off the main road. There is also the macabre incident of the accidental death of a British sailor in the harbour, and the difficulty of giving him a Christian burial under republican eyes. Lance had to muscle in and shoulder the funeral arrangements since the seamen's consciences would not allow them to sail without committing their shipmate decently to earth; and on their sailing to time depended the safety of a lately stowed case of oranges!

Lance's luck was too good to last, and—his identity revealed to his pursuivants by the foolhardiness of one of the men he had saved—he was thrown into prison to begin his harrowing convival with the new techniques of interrogation. After offering to smuggle out the prison governor at Segorbe he was finally released through the offices of the British Embassy and the doubtless nagging of countless friends, from his last hateful prison near Gerona.

Incidentally the Moscardó dialogue on page 64 does not seem to tally with the official laconic record.

It appears from the *envoi* that the hero of the story is not allowed to return to Spain. After his disinterested heroism on behalf of suffering Spanish humanity, one wonders why not?

DENIS BRASS.

### THE GLACIER

Fierce terror of whiteness untrodden  
Unmalleable bastion deceiving enticing  
Men's footsteps to fathomless caverns  
Cerulean gleaming resplendent and  
Crowned with pure fire.

Your towering crests halted in motion suspending  
The flow of wide curving tide weeping  
In Solitude's splendour:  
Unwarned by sun's merciful rays yet majestic'ly  
Frozen beside the moraine.

And torrents swollen resounding  
Through fields luminescent cascading  
As silver and diamonds on granite forms leaping  
Muffling all cries of distress fall  
Resolute fed by the snows.

Distant so distant from towns the valleys unknowing  
From lower reaches no sound in content  
Of silver bell toning a-toning  
Or wildfowl returning  
Inflexible loneliest sea.

MERVYN PHIPPS.



## TALKING AT RANDOM

### Jung's Knowledge of God

Those who watched the repeat performance of Mr. John Freeman's interview with Carl Jung in the BBC's "Face to Face" programme had an interesting addition at the beginning. Mr. Freeman explained that, rather to his surprise, a good many people had misunderstood what Carl Jung meant when he was asked whether he believed in God and answered that he did not believe, he knew. They thought that, being a man of science and of the new psychology, he was, like Freud, an unbeliever, and Mr. Freeman read out an elucidation which Carl Jung had himself supplied, although it should not have been necessary, going as far as to say that all his work was based on Christian concepts. But he had already made it very clear that he is conscious in his work of coming into contact with another will.

### A Waste of Valuable Time

Watching this programme for a second time, I thought again that Mr. Freeman, under the influence of psycho-analysis, spent too much of his very limited time asking about Jung's early childhood, about fights at school, and so on, at a time when Jung was no doubt like any other country boy, and his special interests and gifts had not begun to emerge. In cases of serious nervous or mental upset it is no doubt often very useful to probe back into childhood, but it is of its nature a very lengthy business and one for professional psychiatrists. I think wireless interviewers use their time best by concentrating on the man they are talking to as he is today. There is really no time to discuss his childhood relations with his family, and it is misleading to give the impression that of course everybody's development is determined in early life. I have seen this fashion since it began in the universities after World War I, of starting all appreciations of character by asking whether people loved or hated their father or their mother most, and there has never been nearly sufficient allowance for the key matter of what are the common beliefs in the society in which the child grows up.

### Hate Your Parents

Peter Simple, in his always stimulating "Way of the World" column in the *Daily Telegraph*, has been writing of a "Hate Your Parents Club" in Toronto, where adolescents meet to grind their teeth in rage at parental incomprehension and prohibitions. He observes that this club is an epitome of much of the history of the intellectuals of the last two centuries, busily rejecting authority. In antiquity fathers had much far-reaching power over their children, but because it was accepted as part of the natural order, as indeed it is, there was not at all the same resentful trouble that there is today.

One of the valuable points brought out by Carl Jung in this television interview was the great place which must be made for general prevalent ideas, the common mind that is present in every individual mind which makes men of their age or creed or nation.

### Better Halves

I read in a book of English idioms that the phrase "my better half," an echo of Horace, was originally applied of friends, and only in the sixteenth century to wives (Henry VIII had six better halves, so he needed to be enormous); and then it was used of husbands, but this use, I am sorry to note, soon became obsolete.

### Pudding Time

Many people who sing "The Vicar of Bray" must have wondered quite what they were singing when they reached the line, "When George in pudding time came o'er." But this phrase, now heard no more, was in current use and simply means "in good time"—that is, in good time for dinner, at a time when dinner was early in the day; all of which would have suited the first George. D.W.

*Simple Simon met a pieman  
Going to the fair;  
Said Simple Simon to the pieman,  
"Let me taste your ware."*

Perhaps Simon was not quite as simple as he made out? For it is often good sense to try a little and, if that is good, come back for more.

Our own records and experience show that that is what people are doing at

### BURNS OATES SHOPS

London - Manchester - Birmingham  
Liverpool - Glasgow

### DAVIES INVESTMENTS LTD.

BANKERS

Gross Assets £2,000,000

Are paying 7½% p.a. interest on deposits for the seventh year in succession, with ½% added annually on each £500 unit. Details and Audited Balance Sheet from:  
INVESTMENT DEPT. TB, DAVIES INVESTMENTS LTD.  
DANES INN HOUSE, 265 STRAND, LONDON, W.C.2

### JOHN HARDMAN'S STUDIOS

STAINED GLASS · CHURCH DECORATIONS · MOSAICS  
PAINTINGS · ALTARS · ETC.

43 Newhall Hill,  
Birmingham 1  
Tel.: Central 5434

Rookley, Shenley Hill,  
Radlett, Hertfordshire  
Tel.: Radlett, Herts 6412



### CHALICES

LARGEST SELECTION IN GREAT BRITAIN.  
SEND FOR LIST TCZ SHOWING 150 DESIGNS.

### OSBORNE

117 GOWER ST., LONDON, W.C.1.

### PROPERTY

All matters concerning—CONSULT

### SALTER REX & Co.

SURVEYORS, VALUERS, ESTATE AGENTS  
(ESTABLISHED 100 YEARS)

311 KENTISH TOWN ROAD

LONDON, N.W. 5

GULLIVER 1085 (5 lines)

and at

24/7 HIGH HOLBORN, W.C.1. Holborn 4819.

### Farris' BEESWAX CANDLES

75% 65% 25%

VEGETABLE & VOTIVE CANDLES

Also suppliers of

SANCTUARY OIL · ALTAR WINE (Certified)

CONVENT MADE · ALTAR BREADS · TAPERS · INCENSE · CHARCOAL

• Catalogue on request from

CHARLES FARRIS LTD

Church Candle Makers for Over a Century

BISHOPSGATE WORKS · HOUNSLOW · MIDDLESEX



# LETTERS TO THE EDITOR

## MAN AND MORALS

SIR,—I am obliged to Canon Hawkins for his courteous reply to my letter in your issue of July 1st. In that letter I thought I had sufficiently cited the reason for Canon Hawkins' disagreement with St. Thomas on the unity of substantial form, so far as it was expressed in the relevant quotation given by Dom Iltyd Trethowan in his review of *Man and Morals*: namely the unpalatability, as it seemed to the Canon, of the Thomist doctrine "in terms of experience." I do not feel that I owe any apologies on that score.

In his letter Canon Hawkins explains that his difficulty with "St. Thomas's argument against a plurality of substantial forms" (in the human individual) is that this "appears to entail an univocal concept of being." Now I too know that being is not a univocal, but an analogical, concept; that it cannot be abstracted from its differentiations without reducing these to nothing. This does not of course mean that a given being is not a unity. The question is then, what sort of unity has a human being as such? Canon Hawkins says, not univocal unity—not the unity of a unit conceived as only numerically different from other units, e.g. of this chair as this one and not that one. But to say that a man has unity through his substantial form (so implying that this is one only) is not to present him as a numerical unit; but as, so to say, a being-unit. It is to say that he has the unity that comes precisely from actually existing. And nothing (except God) can exist except in some particular way. A man exists in the human way; that is his substantial form. But why should I say "way" and not "ways," "form" and not "forms"? There is, heaven knows, a multiplicity in each of us. There is also a certain unity. By which are we to be defined in terms of being? Is each of us one being-unit or amalgam of being-units? It depends, replies Canon Hawkins, on your point of view: "the same object is one thing from one point of view and many from another." All right; but notice that this is either to make substance a purely subjective category, or, if it is allowed an objective validity, the individual man turns out, as I said in my previous letter, to be many substances, which may be regarded as one from some special "point of view." And then what becomes of the man's human nature? Is it merely something that our point of view reads into him, or is it determined by the form of one of those substances of which he is the amalgam? Suppose we reject subjectivism and take the latter alternative. Then—assuming that by human nature we mean a nature specified by a rational soul—I do not see how we avoid adopting the view (or something very like it) of those contemporaries of St. Thomas who divided the human organism among a number of souls—a vital soul, a sensitive soul, an intellectual soul; a view which Canon Hawkins agrees with St. Thomas in rejecting.

Blackfriars,

Buckingham Road,  
Cambridge.

Yours faithfully,

KENELM FOSTER, O.P.

## CATHOLIC MAYORS

DEAR SIR,—How unfortunate that, in the recent controversy over the action of the Mayor of Chester in attending the civic service of the Church of England, no satisfactory statement of the Catholic moral position has been made.

The arguments advanced so far generally centre on the question of scandal; e.g., the opinions you quote of the former Lord Mayor of London, Sir Stuart Knill, indicate that he believed he could in theory passively attend non-Catholic religious services but that the scandal given to those who did not properly understand the position would

be too great to warrant his so doing. This is surely not the only criterion involved, for it could be otherwise argued that much greater scandal is given to non-Catholics by a Catholic mayor withholding his presence from a religious service; or to Catholics by the Duke of Norfolk in the active part he played in the coronation; or by other examples of attendance or non-attendance at non-Catholic religious services.

In Greenock some time ago the whole question arose bitterly over the negative decision of the Scottish Hierarchy regarding the attendance of Catholic provosts at the Kirking of the Council, but, unlike some of the correspondents to *The Times*, I tried to find out the reasons behind this—reasons which, I presume, are equally valid for England and Wales.

A mayor or provost at the civic service or Kirking of the Council is in a unique position. Without his presence as head and chairman of the Council there can really be **no such service, just as there can be no Council meeting** without a properly elected chairman, who is again the mayor or provost, or in fact no Council at all without its mayor, provost or whatever title you give him, heading it. In a sense the mayor or provost is the Council. Since his presence is necessary for this particular service that presence makes him a participant in the service, even though he refuses to join in the prayers and hymns with the congregation, and so as a Catholic he cannot attend, for although he can go to a non-Catholic religious service he cannot go and take part in one. But, for sufficient reasons, just like any other Catholic, a Catholic mayor or provost could attend some non-Catholic religious function purely as a guest.

That this is the case is evidenced by the Scottish title of "Kirking of the Council" showing that the service is not one of intercession for the community in general but principally for the Council that they may have God's guidance and assistance in their work throughout the coming year. It is surely not too much to ask that such prayers be offered in the manner in which the mayor or provost would normally make them, if he makes any prayers at all, i.e., by attending his own church. If any Council members cannot in conscience follow him there, let them abstain from going.

In the case of the Duke of Norfolk his attendance and participation was at the State ceremony of the coronation, but at the religious service incorporated with it he played no co-operative part.

Finally, might I make a plea that in future the laity (and the clergy also?) be given, as far as possible, the reasons behind any decisions of their spiritual leaders which affect them—it can do anything but harm.

136 West Blackhall Street, Yours faithfully,

Greenock.

ALFIO WILSON.

## THE CUTHBERT MAYNE SOCIETY

SIR,—Doubtless many of your readers will have already heard of the proposed revival of the Blessed Cuthbert Mayne Society. This formerly existed to bind together in a friendly body all those convert-clergy who had been received into the Catholic Church. Many of them—perhaps most—are in touch at one time or another with the Converts' Aid Society. But it has been found that there are a number who have never had this contact and it is obviously desirable that they should be linked together for their mutual advantage and encouragement. The revival has the warm support of His Eminence Cardinal Godfrey, and I am therefore asking the courtesy of your columns to invite all convert-clergy, from whatever denomination and whatever their circumstances, to get in touch with me so that I may inform them of what we intend.

Top Meadow,  
Beaconsfield,  
Bucks.

I remain, Sir, Yours,

VERNON JOHNSON  
(Rt. Rev. Monsignor).



### THE CAUSE OF THE ENGLISH AND WELSH MARTYRS

DEAR SIR,—We are enclosing an extract from a letter written on July 13th, 1960, by Father David L. Greenstock, Vice-Rector of the English College at Valladolid. We should like to point out that this is merely an announcement of what appears to be a miraculous occurrence—not a statement by the Vice-Postulators that a miracle has actually occurred. All judgment has to be suspended until authorised investigations have been made.

31 Farm Street,  
W1.

Yours sincerely,  
PHILIP CARAMAN, S.J.  
Vice-Postulator.

"On July 2nd one of our students was hit by a lorry. The result was a depressed fracture of the skull running from the right eyebrow to the back of the head, with loss of bone and brain tissue—a considerable quantity, I may add. I rushed him into hospital for an immediate operation and the surgeon told me afterwards that it was a miracle that he reached the operating table alive.

"On the same day we started a Novena to the Martyrs, but it was not until a day or so later that I realised that the Novena ended on their feast day, July 9th. The whole of that week the lad continued to be very seriously ill, and the doctors told me that it was miracle enough that he continued to live in spite of all that he had been through. Symptoms of brain injury began to appear, he could not move his left leg, there were signs of pyramidal damage, etc. He had the most severe headaches. There was danger that he would lose his right eye through the blow he had received and also danger of infection from the wound itself.

"As and from Saturday, July 9th, all these symptoms have disappeared. He is eating normally, sleeping like a top and has not the slightest headache. The doctors who have seen him and treated him are all convinced that there has been here some supernatural intervention which they cannot explain. They are ready and willing to testify to this if necessary. I have the X-ray plates, etc., which could be used if you think it necessary—the fracture was one of the worst I have seen in all my hospital experience and the boy should have died on the spot. I had our relic of Ambrose Barlow, one of our ex-students, on the table by his bed all the time, and I have no doubt myself that our ex-students have granted us a special, and extraordinary favour . . .

"The town is full of this 'miracle' through the intercession of the Martyrs, and it is even talked about in the Archbishop's Palace. As I say, even though it may be of no use to you in their cause, we have had our own 'private' miracle, and of that I have no shadow of doubt."

SIR,—With due respect to the Catholic Truth Society, Blessed Richard Gwyn was martyred on October 15th, not October 17th, 1584. He was arraigned at the Assizes at Wrexham on Friday, October 9th, and, on the following day, sentenced to be executed "on a Thursday" (Thursday is still market day in Wrexham). He suffered in the Beast Market on the Thursday following the sentence, viz., October 15th.

Bishop's House,  
Wrexham, Wales.

Yours faithfully,  
✠ JOHN, Bishop of Menevia.

### A BYELORUSSIAN BISHOP

The Pope has appointed Father Ceslaus Sipovich, M.I.C., S.T.L., Superior of the White Ruthenian or Byelorussian Catholic Mission of the Byzantine Slavonic rite at Marian House, Finchley, London, N12, to be titular Bishop of Mariamme. It is anticipated that this will be followed by his appointment as Apostolic Visitor to the faithful of his rite throughout Western Europe.

Father Sipovich was born at Dziedzinke, in what is now Byelorussia, on the feast of the Immaculate Conception in 1914; a most happy date for one who is a member of a Congregation dedicated to Our Lady under the title of the Immaculate Conception. He was educated by the Marian Fathers, went to the University of Vilna, and

joined the Marianist Congregation in 1934. He was ordained in Rome in 1940. After serving as Secretary to the Congregation, he was sent to London in 1947 to found the house of which he is now Superior.

We and many others know Father Sipovich as the secretary of the revived Society of St. John Chrysostom; an office which we very much hope his episcopal responsibilities will permit him to retain.

### THE WORDS OF OUR LORD : 42

By Ronald Knox

*Matthew 7. 15, 16, 21-23. Be on your guard against false prophets, men who come to you in sheep's clothing, but are ravenous wolves within. You will know them by the fruit they yield . . . The kingdom of heaven will not give entrance to every man who calls me Master, Master; only to the man that does the will of my Father who is in heaven. There are many who will say to me, when that day comes, Master, Master, was it not in thy name we prophesied? Was it not in thy name that we performed many miracles? Whereupon I will tell them openly, You were never friends of mine; depart from me, you that traffic in wrong-doing.*

We find no difficulty in applying these considerations to our theological opponents. That false doctrine, i.e. doctrine which misrepresents the Christian tradition, often leads to false moral standards and almost always to the break-down of Christian unity, is a thesis which can be abundantly verified from history. It is more important that we should examine our own consciences in the light of this terrible warning. Our Lord clearly implies that it is possible for a man to deceive himself about the honesty of his own intentions; to be almost, but not quite, in good faith.

What makes it so easy to deceive ourselves is the fact that it is so easy to deceive other people. Not many of us have the critical instinct which enables us to peer under the sheep's skin; or (to change the metaphor) most of us go marketing without reflecting that a goodly apple may be rotten at the core. Preach a gospel of your own, which makes things easy for people, tells them the things they want to hear, instead of declaring the whole counsel of God, and, if you are a plausible teacher, you will get plenty of followers. Finding that the thing is a success, you will tell yourself that it must be in accordance with God's will. But yours is not the genuine fruit which derives from the stock of Christian tradition.

And perhaps the moral is not only for those whose business it is to teach others. The ordinary Christian can get good marks from his neighbours if he is indulgent towards their faults, broad-minded about their errors. And of course being good Christians does not mean that we ought to be prigs or controversialists; but there is a witness to be borne. A Christian like that will get good obituary notices; but this will not make up for being told, "You were never friends of mine."

*This is the forty-second in a series of short meditations which Monsignor Knox left unpublished when he died, which we are now printing for the first time.*



## NEWS, NOTES & TEXTS

### Harmony in Switzerland

A group of observers from Catholic Action has been present at the European Oecumenical Youth Assembly which comes to its conclusion at Lausanne this weekend. Before it began the Catholic Action of French-speaking Switzerland appealed for prayers for its success.

The Bishop of Lausanne, Geneva and Fribourg, Monsignor Charrière, in a short pastoral letter, called upon his flock to be "united in prayer with this whole body of youth" and announced a special Mass which was celebrated in Lausanne on July 13th, the opening day of the Assembly. The Bishop wrote:

"If the Catholic Church does not belong to the World Council of Churches, it nevertheless teaches that all humble and sincere efforts aiming at the reconciliation of all Christians are the work of the Holy Spirit. Now the Lausanne Congress gives us two reasons for encouragement. First of all, these are young people who come together to contribute to Christian unity. When youth is enthusiastic for a great cause we should be wrong to despair for the future. Moreover, the Assembly has chosen 'Jesus Christ the Light of the World' as the theme of its work. Thus the participants are centering their studies not on secondary questions but on the central mystery of Christianity. For this reason we are taking advantage of the chance offered to us by our separated brethren to ask our own Church members, and particularly those who belong to Catholic Action, to put this question also to themselves: Is Jesus Christ really the Light who illuminates our life, personal as well as social? In addition, all will be united in prayer with this whole body of youth. As we count on the intercession of all our brother Christians for the success of the future Oecumenical Council, in return we desire to commend to the Lord the work of those who, without making profession of our faith, are nevertheless seeking the unity for which Christ prayed."

### The University of Basel

Pope John XXIII, replying to the message from the rector of the University of Basel on the occasion of that university's quinqucentenary, to which reference was made last week on the page headed "From our Notebook," wrote:

"From your letter we learn that the honourable professors and civic authorities of Basel have ordered official and public ceremonies to mark this anniversary with dignity. We therefore consider it our duty to participate in these festivities and thereby increase the joy of all.

"This commemoration recalls to us the Pope who founded this university, the first on Swiss soil, which has contributed, and still greatly contributes, to the fame of Basel. He founded it at a time when learning, science and the arts were flourishing, and this foundation remains a proof of his perspicacity and magnanimity."

The rector, Dr. Staehlin, is a Professor of Protestant theology.

Catholics in Basel have marked the quinqucentenary by establishing the Aeneas Silvius Fund, in memory of Pius II, the founder of the university, to provide for annual lectures by visiting professors. And the Bishop of Basel and Lugano, Monsignor von Streng, has presented the university with a stained glass window showing the arms of the city of Basel and of the present Pope.

### The Catholic Universities

Presidents of Catholic universities from all parts of the world will be present or represented at Rio de Janeiro from August 20th to August 28th, at a Congress of the International Federation of Catholic Universities.

There are forty-one pontifically established universities in the world, of which seven are in Rome and four are in the United States.

### The Royal Society

Professor Georges Lemaître, of the University of Louvain, whom the Pope appointed in March to be President of the Pontifical Academy of Sciences, came to London to deliver a formal address of congratulation to the Royal Society upon the tercentenary of its foundation. The address was drawn up in Latin by Dr. Pietro Salviucci, the Chancellor of the Pontifical Academy.

### A European "Pool" of Priests

The plan for a European "pool" of priests described last week on the page headed "From our Notebook" grew out of a plan which the Coadjutor Archbishop of Vienna, Monsignor Franz Jachym, first expounded at the Austrian *Katholikentag* of 1952, and which in 1958 he brought to the attention of an international Catholic congress on vocations, which met in Vienna under his chairmanship. The Dutch priest who is co-founder of the new "pool" at Maastricht, Dr. Jan Dellepoort, is head of the Dutch Catholic institute of religious sociology, and was organiser and secretary of the 1958 congress, which was attended by about a hundred and sixty priests from many different European countries.

### Preparing for the Council

Father Athanasius Gregory Welykyj, a Ukrainian priest of the Ruthenian rite, has been appointed secretary of that preparatory commission for the Second Vatican Council which is concerned with the affairs of the Eastern Church. Born at Turynka, in the Ukraine, in 1918, he did his theological studies in Prague and Germany before going to the Gregorian University in Rome, where he gained a doctorate in 1947, and thence to the Oriental Institute for another doctorate two years later. A Basilian, ordained in Rome in 1946, he was recently made vice-rector of the Pontifical College of Josaphat.

### The Greek Orthodox and the Jews

The Greek Orthodox Patriarch of Jerusalem, at the request of the Theological Faculty in Athens, has approved a revision of the liturgy of Passiontide in order to remove phrases which in the past have given offence to the Jews: just as last year Pope John XXIII revised the Latin liturgy of Good Friday for the same reason. These Greek changes primarily affect the *Parakletike*, the liturgical book with ferial offices, and the *Triodion*, the book containing the variable portions of the services for the Lenten period.

### Archbishop Lambertini for the Lebanon

Monsignor Egano Righi Lambertini, titular Archbishop of Doclea, who left the Apostolic Delegation in London at the end of 1957 to become Apostolic Delegate in Korea, has been appointed to be Nuncio in the Lebanon.

### The "Tygodnik Powszechny"

The *Tygodnik Powszechny*, of Cracow, the principal Catholic newspaper not only of Poland but of all Communist-dominated Europe, has had to appeal to its readers for help in its financial difficulties, explaining that it urgently needs more subscribers, and also that recently increased taxation is a reason for its embarrassment. We have noted here before that this weapon of excessive taxation is now being used against Catholic institutions in Poland; notably against the Catholic University of Lublin. The *Tygodnik Powszechny* reminds its readers that the State organisation responsible for the distribution of all newspapers and periodicals in Poland refuses to handle all the copies of the *Tygodnik Powszechny* delivered to it, on the ground that there is not enough demand for them. But only 50,000 copies of each issue are printed, and it is certain that if Poland were free that circulation would be greatly exceeded.

### The Great Bell of Bergamo

The Pope has contributed an article to the *Eco di Bergamo*, about the history of the great bell of Bergamo which was blessed in 1658 by St. Gregory Barbarigo, whom the Pope canonised on Ascension Day.



## EVENTS IN AFRICA

Pope John XXIII in his broadcast to the Congo on its Independence Day—his second broadcast to Africa within a few weeks, the first having been on Whit Sunday—spoke for most of the time in French, but turned to Latin when he addressed himself in particular to the Bishops and clergy. In French he said that he had sent Archbishop Sigismondi to represent him at the independence celebrations, and briefly recalled the history of the Congo missions, from the fifteenth century, when the first Congolese Bishop was consecrated, to last March, when a prelate from the Congo was among those raised to the episcopate by the Pope himself in St. Peter's at Rome, to become Bishop of Goma. He went on:

"A new stage in the history of the Congo is now beginning. On the basis of equality and in an atmosphere of honour, esteem and reciprocal good faith a fruitful dialogue is beginning between your people and the generous nation that has been linked closely to your destiny by the circumstances of an immediate past. Your representatives have manifested their firm desire in this respect, and we recall it with satisfaction.

"It is one of your gentle customs to exchange gifts in token of agreement. To those people who have brought the Catholic Faith to you, or who have passed on to you the benefits of civilisation, you will wish to give your friendship as reward, and to show it with a loyal and fruitful collaboration."

This passage, in effect warning the Congolese against extremists who urged the severance of all ties with Belgium, soon proved all too relevant.

### Independence Day

The Bishops of the Congo, expressing pleasure at the declaration of their country's independence in a pastoral letter, recalled that they had looked forward to that independence in pastoral letters in 1956 and 1959. The Church, they said, now joins in the legitimate pride and joy of the Congolese people. Declaring their readiness to co-operate loyally with the new Government, they expressed the hope that it would strive always to promote both the material and the spiritual welfare of the people. They urged the people to do away with tribal divisions and to unite "in true brotherly love to make the Congo great and strong."

M. Lumumba, the Prime Minister, formally asked foreign missionaries, when independence was declared, to continue their work in the Congo.

On June 30th, Independence Day, a solemn *Te Deum* was sung and a message from the Pope was read in the cathedral at Leopoldville, in the presence of King Badouin and President Kasavubu, and all the church bells were rung.

### Cardinal van Roey's Pastoral

Cardinal van Roey, the Primate of Belgium, in a pastoral letter on the same occasion, announced that Belgian Catholics are to build a church in Leopoldville dedicated to St. Rumoldus, or Rumbold, the patron of the Belgian

## THE CLERGY REVIEW

JULY, 1960

### CONTENTS

English Spiritual Writers—XIX, The  
Cloud of Unknowing  
By the Rev. Gerard Sitwell, O.S.B.

The Lay Apostolate; Its Place in  
Contemporary Theological Thought  
By the Rev. Ralph Russell, O.S.B.

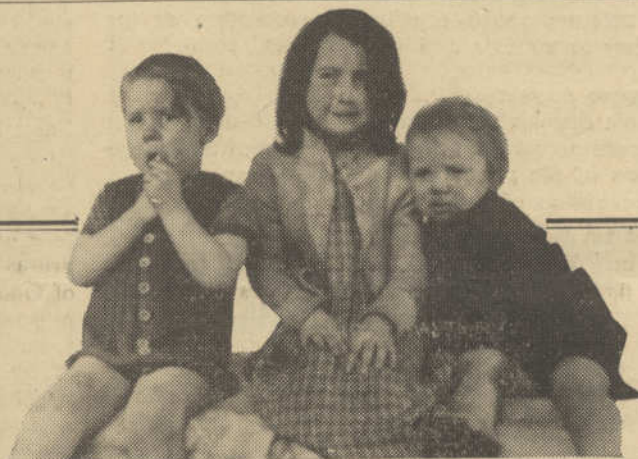
Mary in St. Luke's Gospel  
By the Rev. E. K. Taylor, C.M.S.

Questions and Answers: The Mixed-  
Marriage Promise of Catholic  
Education; Certain Disparity of Cult  
Represented as Doubtful; Form of  
Blessing People; Touching Sacred  
Vessels; Blessing Objects.

Roman Documents: An Addition to  
the Missal; Omission of Prayers  
after Mass; Evening Communion  
Independently of Mass.

### Book Reviews

Subscriptions, which can commence with  
this issue, should be addressed to The  
Publisher, THE CLERGY REVIEW, 14  
Howick Place, London, S.W.1. (Price 38/-  
per annum). Single copies 4/4 post free.



## They need more than pity

John, Anne and Robert were living sacrifices to TV—and not in any humorous sense either. They lived and slept in unimaginable filth and squalor. Each room in their home was strewn with litter; foul, saturated bedding, tin cans, milk bottles. Their mother was forced to beg food from neighbours. But in the place of honour, by the settee on which their father slept, stood a brand new television set, the latest model . . . Now, thanks to the N.S.P.C.C., these children are happy and well cared for—but there are thousands of others, victims of cruelty or neglect, who need *your* help. A donation to the N.S.P.C.C., even a very small one, can do an immense amount of good. The N.S.P.C.C. is not State-aided and depends entirely on voluntary contributions.

# N.S.P.C.C

71 VICTORY HOUSE, LEICESTER SQUARE, LONDON WC2

\* When you make your will, don't forget the N.S.P.C.C.



primate of Malines, who is said to have been a Bishop of Dublin before he went to Rome and thence to preach the Gospel in the Low Countries, where he suffered martyrdom at the hands of sinners whom he had been rebuking. His relics are preserved in the cathedral at Malines.

"We hope," said Cardinal van Roey, "that this gesture will translate into concrete language and bring to the minds and imaginations of the natives the principles of our pastoral on the eve of independence. We make this gift to the capital, Leopoldville, because of its influence and importance, and in the confidence that its spiritual strength will contribute towards the Christianisation of the entire Congo." It was the Congolese Auxiliary Bishop of Leopoldville, Monsignor Malula, who had proposed that this church should be built, but it was the Belgian faithful who insisted on dedicating it to "the holy missionary who came from Ireland to evangelise our provinces, and who died a martyr at Malines in the eighth century after he had realised in our country what Belgian missionaries have attempted in the Congo."

Cardinal van Roey wrote of the importance which is to be attached to Congo's Catholic university, the Lovanium. "It is evident that its directors will in the beginning have to rely upon men formed both at home in the Congo and in Europe. But they will also need the light and assistance of God. Therefore we invite all religious souls to pray for these men who so soon will have to assume such great responsibility."

The pastoral on the eve of independence to which the Cardinal referred spoke of Christian education as the essential key to the future of the Congolese people.

### In Portuguese Angola

In Angola there is natural apprehension lest the unrest should spread across the artificial border from the Congo to members of the same tribes under Portuguese rule.

The Archbishop of Luanda, the capital of Angola, in an interview the other day published in the Lisbon daily *Novidades*, spoke of his great shortage of priests. There are only 111 priests for 420,000 Catholics in his archdiocese: 3,000 catechists are at work among 90,000 catechumens, but it is clear that many of the catechists can have few opportunities of talking to a priest, and there are a million pagans. Fourteen of the priests are natives of Angola.

### A SEMINAR IN TANGANYIKA

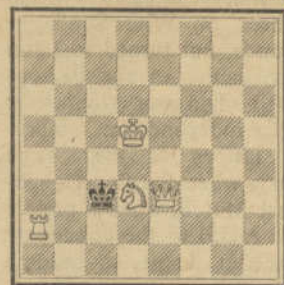
The residential seminar on political and social responsibility for African Catholics, announced in these columns a fortnight ago and due to take place at the Nyegezi seminary at Mwanza during the first fortnight of August, has been organised by the Africa Office of the Sword of the Spirit at the request of the Hierarchy of Tanganyika. Thirty-four laymen and eleven priests from Tanganyika have been invited to attend, and invitations have also been sent to three laymen and one priest in each of the adjoining countries, Kenya, Uganda and the Central African Federation. Mr. Julius Nyerere has been invited to attend the sessions on authority and government, but it is not certain whether he will be able to spend a day at Mwanza because his election campaign will be in full swing.

In addition to Major Patrick Wall, M.P., chairman of the Africa Committee of the Sword of the Spirit, Mr. R. P. Walsh, Organising Secretary of the Catholic Social Guild, and Mr. Joseph Botting, a Community Development Officer from Northern Rhodesia, the representatives of the Africa Office of the Sword of the Spirit will include its Secretary, Miss Margaret M. Feeny, whose first visit to Africa this will be. Miss Feeny leaves London this week-end for Munich to attend the annual assembly of Catholic International Organisations, after which she will fly to East Africa by way of Rome.

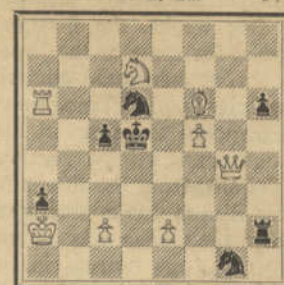
## THE CHESS CIRCLE

Handicap Tourney.—Round 12

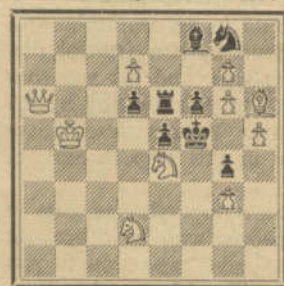
Novice 2½ D. M. Davey 4+1



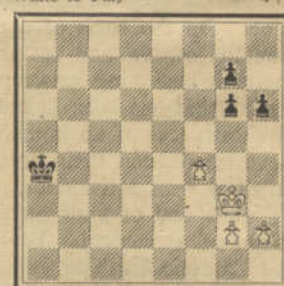
2½ T. L. Lin 8+7



3½ P. A. Petkov 10+8



White to Play 4+4



### Round 11.—Solutions

Novice 2½.—7 Keys: Q-B1, -B2, -QB3, -B5, -B8 ch, -Kt5, and K-K7. Mostly a matter of focusing the flights from various points. Quite a few of even the 2½ Group may drop points at this not too obvious 5-piece unsound problem.

2½.—Three keys: Intended 1 R-K1, threat 2 Kt-Q3! 1... Kt-K6; 2 KtxQBP! 1... Q-K6; 2 Kt-Kt6! 1... P-B4; 2 Kt-B3! 1... Kt-K2; 2 QxKt-Q-R8! 1... Q-Kt6; 2 KtxQBP! The first and third variations printed show simultaneous unpins of Black and White. Cooked unfortunately by 1 B-Kt2, and 1 Q-K8 ch, giving two unexpected flights.

3½.—Two keys: 1 P-Q5, no threat. 1... P-K4; 2 Kt-B3, 1... PxBP; 2 BxP. 1... else; 2 Kt-Q4. The intention is consecutive clearance along the diagonal. Cooked by 1 Q-Kt2, PxP; 2 BxP ch. 1... else; 2 B-R3 ch. This is a pity as there are some good tries.

Ending.—1 B-Q3! (This startling move is the only way to win. 1 P-K6? fails against 1... Kt-K7 ch; 2 K-B1, P-Kt7 ch; 3 BxP, Kt-Kt6 ch; and Black draws.) 1... K-Kt2 (Best. All is over after 1... KtxB; 2 P-K6.) 2 B-B4 (White now threatens simply to capture first the KtP and then the Kt). 2... K-Kt3; 3 K-Kt2, K-B4; 4 KxP, KxB (He has nothing better); 5 P-K6, Kt-K7 ch (Setting White a puzzling problem of alternatives, e.g. 6 K-Kt4? Kt-B6; 7 P-K7, Kt-Q4! and draws, or 6 K-R4? Kt-B5; and Black wins, or 6 K-B2? Kt-B6; 7 P-K7, Kt-K5 ch, drawn); 7 K-R2! (Forced, as is evident from the foregoing, but also forcing.) White now wins as his passed pawn can now proceed to queen without hindrance. This study is by J. H. Marwitz, a leading Dutch end-game composer of the present day. The surprise opening and the unexpected sting in the tail make this a really sparkling study.

### Scores up to the Cook Stage

With three-quarters of the Summer Tourney behind us and only the Cook Stage to come, the final shape is beginning to emerge:—

In the 3½ Group, R. H. Hoyle is again in the lead by virtue of his half point handicap, but Fr. Leaver, Mgr. Lecler, Smaragdus, P. Graystone and E. R. Watters are all on his tail with a maximum score so far.

In the 2½ Group, the ruinous cooks at No. 5 have decimated the field: here the Group is jointly led by Amadeus, Fr. McDonagh, A. R. Carnegie and H. Hankins, similarly half a point ahead of D. Cullinan and J. Mitchell; only these six have still a maximum.

In the Novice Group the lead is shared by Dr. J. E. Drabble and T. Gorman.

And in the Endings Group Br. Allen and Peters-cum-Gaffney are in front.

3½ Group (Maximum: 18 points)  
Fr. D. C. Leaver\* .. 18 P. Graystone\* .. 18 W. H. Kingston .. 12  
Mgr. E. Lecler\* .. 18 R. H. Hoyle .. 18 Colonel Ross\* .. 16  
"Smaragdus", S.J.\* .. 18 W. W. Hunt .. 16 E. R. Watters\* .. 18  
K. Archer .. 16

2½ Group (Maximum: 21 points)  
Fr. Basil, O.F.M. Cap. .. 18 A. W. Cook\* .. 18 R. B. Lamb .. 19  
Fr. A. McDonagh .. 21 D. Cullinan\* .. 21 R. Mercer\* .. 16  
Fr. T. D. Walters\* .. 18 Br. David .. 21 J. Mitchell .. 21  
"Amadeus", S.J. .. 21 J. R. K. Dean .. 11 Br. L. M. Rice\* .. 16  
Br. C. Allen\* .. 15 J. F. Ezechiel .. 19 A. S. Ronchetti .. 15  
A. R. Carnegie .. 21 H. Hankins .. 21 J. B. Rowe .. 14

Novice Group (Maximum: 18 points)  
G. Britton .. 16 T. Gorman .. 18 Fra. Nicholas .. 12  
Dr. J. E. Drabble .. 18 P. McManus .. 16 Mrs. Pennington .. 16

Endings Group (Maximum: 45 points)  
Br. C. Allen .. 45 Br. David .. 27 Peters & Gaffney .. 45  
N. Cunningham .. 29 L. Perry .. 27 M. J. Troian .. 37

Asterisks denote handicaps of half a point.

### Round 8.—Comments

3½.—1qbs3B : 8 : 1p5p : 1Q2s3 : 3rPkpP : 3R2S1 : B3PP2 : K1S2Rr1. L. I. Loschinski. Key, Qb1. "R-QB3 is a pleasing quiet move after R-B5—a moment of hush in the din of the two batteries."—D.C.L. "The six main lines where the WR follows the BR step by step are really wonderful—especially those up the file."—Mgr. L. "In a fine problem the highlight is the two-step by the Rooks."—K.A. "A real heavy-weight this, with a difficult key and most subtle strategy, especially where the BR is pursued up the Q file."—P.G. "Rook opposition on six squares. The pattern is marvellously hidden."—E.R.W.

Address: CHESS EDITOR, *Tablet* Office, 14 Howick Place, London, S.W.1.



# THE TABLET

14 HOWICK PLACE, LONDON, S.W.1. Tel. Victoria 6993  
SUBSCRIPTION RATES—Home 45/-; Foreign 50/- (U.S.A. \$7) per annum.

## CALENDAR

SUNDAY, JULY 24th. THE SEVENTH SUNDAY AFTER PENTECOST.  
St. Christine, *Virgin and Martyr*.

MONDAY, JULY 25th. ST. JAMES, *Apostle*.

TUESDAY, JULY 26th. ST. ANNE, *Mother of Our Lady*,  
*Widow*.

WEDNESDAY, JULY 27th. Feria. St. Pantaleon, *Martyr*.

THURSDAY, JULY 28th. SS. NAZARIUS and Companions,  
*Martyrs*. St. Sampson, *Bishop and Martyr*.

FRIDAY, JULY 29th. ST. MARTHA, *Virgin*. SS. Felix, *Pope*,  
Beatrice and Companions, *Martyrs*.

SATURDAY, JULY 30th. Our Lady's Saturday. SS. Abdon  
and Sennen, *Martyrs*. B. Everard Hanse, *Martyr*. BB. Edward  
Powell, Richard Featherstone and Companions, *Martyrs*.

## DEATH

SEED—In Salisbury, Southern Rhodesia, on July 16th, 1960, FATHER  
JOSEPH SEED, S.J. Fortified with the Last Rites of the Church. R.I.P.

## CHURCH OF THE JESUIT FATHERS

Church of the Immaculate Conception  
FARM ST. and MOUNT ST., W.1

SUNDAY, JULY 24th

10.50 a.m. High Mass.  
12 noon. Low Mass. Preacher: Fr. T. Corbishley, S.J.  
3.30 p.m. Compline and Benediction.  
6.30 p.m. Evening Mass. Preacher: Fr. R. Wingfield Digby, S.J.

MONDAY to FRIDAY

12.15 p.m. Lunchtime Mass.  
6.15 p.m. Evening Mass.  
6.15 p.m. Tuesday Talk at 114 Mount Street, W.1, by Fr. R.  
Wingfield Digby, S.J. "Hallowed Companionship."

## Ealing Abbey, London, W.5.

SUNDAYS. Low Mass 7, 8, 9 a.m. High Mass 10.30 a.m. Low  
Mass and Sermon 12 noon. Children's Service at 3 p.m. Sung  
Vespers and Benediction 6 p.m. Evening Mass 7 p.m. Compline  
sung at 8.45 p.m.



## WHEN MAKING YOUR WILL . . .

Please remember the urgent need of THE CRUSADE OF  
RESCUE and Homes for Destitute Catholic Children.  
The Crusade of Rescue exists to prevent, as far as possible,  
any Catholic child from losing its faith or virtue  
when other people cannot or will not give that child the  
home and that care and protection every child needs.  
The Crusade of Rescue is not Subsidised or Nationalised  
but depends Entirely on Charity.

Address: VERY REV. CANON CHARLES B. FLOOD,

St. Charles' Square, Ladbroke Grove, London, W.10.  
We are a Registered Adoption Society.

## THE CONVERTS' AID SOCIETY

Founded in 1896 by order of His Holiness Pope Leo XIII for the  
assistance of convert Clergymen and convert Anglican Sisters.

President: HIS EMINENCE CARDINAL GODFREY.  
Vice-President: THE ARCHBISHOPS AND BISHOPS OF ENGLAND,  
SCOTLAND AND WALES.

Chairman of Executive Committee:  
THE DUKE OF NORFOLK, E.M., K.G., P.C.  
Grants in 1957 amounted to £27,539.9.1d.

FUNDS URGENTLY NEEDED

Subscriptions and donations gratefully received by the Secretary:  
F. W. CHAMBERS, K.C.S.G., K.H.S., 20 HOLMES ROAD,  
TWICKENHAM, MIDDLESEX.

## An Appeal for Sympathy

Bethesda is a small town or village in the Snowdonia  
range of mountains. It has 30 Catholics swelled to 40 or  
more by climbers in the Summer months, but it has no  
Church, although Mass has been said there regularly for  
the past 21 years. Now the time has come when if the  
Faith is to be preserved for these poor souls, a small  
but dignified Church costing £10,000 MUST be built. The  
Parish Priest is at present recovering from a long illness  
and from a sick bed appeals to you to help in honour  
of your Lord in the Blessed Sacrament. You cannot  
refuse God made Man who knew the loneliness of the  
priests of Menevia, i.e. N. Wales, your nearest Foreign  
Mission.

Please send your donation to:  
CANON THOMPSON, OUR LADY'S, BANGOR,  
N. WALES.

God bless you.

## PRIEST FIGHTS ON . . .

PROPOSED HOLY FAMILY SHRINE-CHURCH, DEGANWY,  
N. WALES

Jesus, Mary and Joseph, I give you my heart and my soul.  
Primarily for the sake of children living far from this little Mission  
Chapel—children mostly of Irish girls married to non-Catholic Welshmen  
—we first tried to open a Mass Centre but this was denied us by local  
bigotry which prevented the owners of the only hall available from letting  
it in future to any religious denomination.

Next we tried to put up a temporary chapel on land the Mission has  
owned for twenty years. This was scotched by the Town and Country  
Planning Authority which stated that not only would we be forbidden  
to put up a temporary building but we could not have our land at all  
because it had already been allocated to 'Public Open Space.' It took  
us two years to fight and in the end break down this opposition—thanks  
be to God.

Her Majesty's Minister in London has granted us part of our land  
but, and what a 'but' this is, only for the erection of a 'dignified  
building', and as there are only a few poorly employed people such a  
proposition is impossible and in the meantime children are losing their  
Faith. We cannot even borrow to build.

Appeals for help in local newspapers have not even paid for their  
cost: a Mission not paying its way cannot stage an Appeal Campaign  
in a big way.

By the Grace of God, despite our weakness, we have won the right  
to part of our land but without the sympathetic generosity of Catholic  
interest elsewhere we cannot hope to see the fruits of our victory.

In the name of JESUS, Mary and Joseph, we call for HELP to build  
NOW, just such a 'dignified building', dedicated to The Most Holy  
Family, that the whole of North Wales may know by the very sight  
of it how much we revere our Holy Faith and treasure and guard it  
for the children.

Let thankfulness for a Catholic Home be the spring of YOUR  
TRULY GENEROUS GIVING.

Every Benefactor's Intention is in constant memory at The Altar.

Donations to: The Reverend W. G. Cubley, P.P., Catholic Mission  
House, Lon Rhosyn Mair, Conway, North Wales.

FUND now £8,224. TARGET £40,000.

## ST. VINCENTS ORTHOPAEDIC HOSPITAL

PINNER, MIDDLESEX

Still a voluntary Hospital under the care of  
the Sisters of Charity of St. Vincent de Paul

FUNDS FOR REBUILDING URGENTLY NEEDED  
DONATIONS SHOULD BE SENT TO THE SECRETARY

## GERALD J. HARDMAN LTD.

In Metal, Wood and Stone, Re-Gilding, Repairs, etc.  
FOUNDED 1838

ARTISTS IN CHURCH ORNAMENTS

80 STANMORE ROAD, EDGBASTON, BIRMINGHAM 16

## McCarthy & Co.

CHURCH FURNISHERS

for Church Woodwork, Sponge Rubber Kneelers, Wood Block Flooring, Brass  
and Silverware, Relacquering.

9 DOUGLAS MANSIONS, WEST END LANE, LONDON, N.W.6  
Telephone: Maida Vale 0782.

## The Finest Service

for

## All Classes of Insurance

Representation throughout the United Kingdom  
the British Commonwealth and  
elsewhere abroad.

The Company undertakes the duties of  
Executor and Trustee



ALLIANCE ASSURANCE  
COMPANY LIMITED

BARTHOLOMEW LANE · LONDON · E.C.2



## CLASSIFIED ADVERTISEMENTS

Advertisements should be addressed to the Manager, THE TABLET, 14 Howick Place, London, S.W.1. Telephone VICTORIA 6993.

The charge for small classified advertisements is 8d. per word per insertion plus an additional charge of 1/6d. per insertion if a box number is required.

The proprietors of THE TABLET reserve the right to decline any block or copy of which they may not approve, whether an order shall have been accepted or not. The right is also reserved to omit or suspend any advertisement or order or to make an alteration in an advertisement to ensure its conformity with the standards of THE TABLET.

## APPOINTMENTS AND SITUATIONS VACANT

### SOCIOLOGISTS

#### NEWMAN DEMOGRAPHIC SURVEY

(1) A Catholic Sociologist is required for research in the field of Religious Sociology. Commencing Salary £500-£800 p.a. Base: London.

(2) A Catholic Sociologist is also required for research and planning in the field of Missionary Sociology. Base: Tanganyika.

For further information about these two appointments please apply to: THE DIRECTOR, Newman Demographic Survey, 31 Portman Square, London, W.1.

### WIGAN, NOTRE DAME HIGH SCHOOL

WANTED for September, 1960, mistress to teach general subjects, preferably mathematics and/or French.

Apply with testimonials to the HEADMISTRESS.

ASSISTANT housekeeper for College of 140. Good salary and accommodation. Apply the HOUSEKEEPER, Campion House, Osterley, Isleworth, Middlesex.

ASSISTANT MATRON required for September for boys' Catholic preparatory school, 25 miles London. Good needlewoman. Box 0707, TABLET Office.

RECOGNISED Convent, near Stockport, requires September or later. Graduate Mistress for English to O and A Levels. Graded Post for suitable applicant. Box 0677, TABLET Office.

REQUIRED, convent school, Bruges, Belgium. Mistress, history geography "O" level, English, foreign students' Lower Cambridge. Box 2408, TABLET Office.

REQUIRED in September in recognised Independent Convent Boarding School, S.W. England, S.R.N. to act as School Matron. R.C. preferred. Box 0656, TABLET Office.

SECRETARY/SHORTHAND-TYPIST required by Catholic Sales Manager in City office. Interesting and remunerative work. Immediate interview arranged. Box 2407, TABLET Office.

SECRETARY wanted for school, beginning September. Shorthand-typing essential; elementary book-keeping desirable. Apply the REVEREND HEADMASTER, The Abbey School, Fort Augustus, Inverness-shire.

ST. JOSEPH'S COLLEGE, Cunliffe Road, Bradford, 8, Yorks. Direct grant R.C. girls' grammar school. Required for September: graduate mistress to teach geography in main school up to ordinary level; mistress to share teaching of all branches of P.T. throughout the school. Burnham scale. Apply HEADMISTRESS.

## SITUATIONS WANTED

PUBLIC schoolboy, just sat "A" level classics, seeks holiday post in solicitor's, surveyor's or similar office, London or W./S.W. outskirts. Box 0691, TABLET Office.

SPANISH lecturer seeks teaching or translation post. Spanish/French/English. Four years' experience. British universities and school. Write Box 0698, TABLET Office.

## EDUCATIONAL

### LA RETRAITE, BURNHAM-ON-SEA, SOMERSET

Boarding and Day school for Girls. Usual Public Examinations. Recognised by Ministry of Education.

25 acres. Home Farm. Tel.: 2968.

### ST. GODRIC'S SECRETARIAL COLLEGE RESIDENT AND DAY STUDENTS

Year's basic secretarial training. Shorter courses for university women. English courses for foreign students. These courses start September 1st and October 4th, 1960. Also two-year combined finishing and secretarial course and two-year secretary-linguist course starting October 4th, 1960.

Apply J. W. Loveridge, M.A. (Cantab.), the Principal, St. Godric's College, 2 Arkwright Road, Hampstead, London, N.W.3. Hampstead 9831.

### ST. GORRAN SCHOOL

#### MANACCAN, Nr. HELSTON, SOUTH CORNWALL

Recognised by the Ministry of Education

Sandy beaches, woods, lakes, streams, in 16 acres of grounds.

Beautiful house; bathroom to each bedroom; modern Catholic Education by qualified lay staff. Numbers limited to maintain family atmosphere and individual tuition for boys and girls. Own produce.

LA RETRAITE CONVENT, Weston-super-Mare. Recognised Boarding and Day School for Girls 5-18. Separate Senior and Junior House. Tel.: Weston-super-Mare 1982.

RYE ST. ANTHONY, OXFORD. CATHOLIC GIRLS' BOARDING SCHOOL UNDER LAY MANAGEMENT (for ages 8-18). Recognised by Ministry of Education. Good academic record. Apply the HEADMISTRESS, Miss King, Rye St. Anthony School, Headington Hill, Oxford. (Tel. 62802).

TRAIN your daughter for the more rewarding business positions by enrolling her at the new Middlesex Higher Secretarial College. Subjects include Pitman's Shorthand, Typewriting, Principles of Accounts, Office Practice and Secretarial Duties, and Languages. List of Catholic households available for those requiring nearby living accommodation. Full details from the Educational Director, Middlesex Higher Secretarial College, 402/8 High Road, Wembley, Middlesex. Tel.: Wembley 3535. Principal: M. V. Crehan, M.A.

UNIVERSITY Scholarship and Entrance. Higher Civil Service Examinations. General Certificate of Education and Professional Examinations. Coaching by Staff of expert tutors. Apply Miss K. M. HOBBS, M.A. (Oxon), 78 Buckingham Gate, London, S.W.1. Tel.: Abbey 6518, and Lawn Road, off Portsmouth Road, Guildford.

## PERSONAL

FRENCH or ITALIAN girl needed to help with three small children in professional family from September 1st. Near sea and hills. GLENN, 4 The Grove, Hutton Gate, Guisborough, Yorks.

MANAGER of Catholic paper, residing some miles from London, would like to hear of hotel or guest-house in Central London where he could spend occasional nights, at short notice. Box 0696, TABLET Office.

REQUIRED (autumn) by officer's widow, unfurnished cottage or other accommodation, south England, near R.C. church. Good rent offered. Box 0699, TABLET Office.

SCHOOL FEES can be spread over 6, 9, or 12 months. Apply M. & P. GROUP, Dept. TAB, 215 Gloucester Place, London, N.W.1. PAD 2444.

## HOUSES

STORRINGTON, Sussex. Stone-built Georgian village house, 4-5 bedrooms, 2 reception, walled garden-orchard, outbuildings. 5 minutes' walk White Canons' church, Our Lady of England shrine, convent school. Poulborough main-line station (London 70 minutes) 8 minutes drive. £5,750. Phone Storington 2771 or write Box 0706, TABLET Office.

THORPE BAY, ESSEX. On beautiful, well-matured private estate, five minutes sea, with R.C. chapel and all amenities, golf and sports clubs nearby. Healthiest position. An excellent, easily-run family house. 60 minutes City. £4,250. Apply STOCKENS, 49 Leadenhall Street, E.C.3. (Tel. ROYAL 5931).

## MISCELLANEOUS

COTTAS, Cotton cambric: Boys' 20ins, 16/6, 22ins, 17/6; Men's 26ins, 21/-, 28ins, 25/-; Albs, 54ins, 40/-; 56ins, 42/6; 60ins, 47/6. Cassocks, Boys from 42/-. Men's from 55/-. Price list, patterns, from: MELBOURN DAY, Vestment Makers, Milverton, Somerset.

ECCELESFIELD, Staplehurst, Kent. Fine mansion for the care and cure of Alcoholic cases (ladies). Catholic chapel on estate, extensive grounds. Successful treatment. For terms apply to the SISTER-IN-CHARGE (Staplehurst 261).

MABEL EYLES (Duplicating, shorthand, typing, translation). Private lessons shorthand, typing, English, French, Latin. 10 Beaconsfield Road, London, N.11. ENT 3324.

## ORGANS

RECONDITIONED ORGAN. One-manual and pedal, thoroughly reconditioned, new electric blower, ideal for small church. Trial by appointment. Price £750 delivered and installed. J. W. WALKER & SONS, LTD., Braintree Road, Ruislip, Middlesex. (Tel. Ruislip 7261).

## CHURCH REQUISITES

### CHURCH SCULPTURE AND MEMORIALS

Memorial Tablets, Stations of the Cross, Carved Figures, Fonts, etc., designed and executed by well-known sculptors to individual requirements. Also Churchyard Memorials of quiet dignity. The Centre for good design and lettering. SCULPTURED MEMORIALS - 67 Ebury Street - LONDON, S.W.1.

### RESTORATION OF THE ANTIQUE

Bronze, Ceramic, Enamels, Ivory Carvings, Marble, Objects D'Art, Pearl, Tortoiseshell, Wood Carvings. Enquire to: G. GARBE, 23 CHARLOTTE STREET, LONDON, W.1.

### ORGAN

Restoration, tuning, electric blowers, new organs built to any specification. N. P. MANDER LTD., St. Peter's Organ Works, London, E.2. (SHO 4747/8).

## CHAIRS CHURCHES HALLS Etc.

for 'Phone  
4 9 9 Superior Quality  
Catalogue Free

MEALING BROS., Ltd.

Avenue Chair Works, HIGH WYCOMBE



## RESTORATION & CLEANING OF STONE

Eradication of  
Woodboring Beetles

### SZERELMEY LTD

(Established 100 years)

277, Rotherhithe New Rd,  
London, S.E.16. Bermondsey 3094