

THE TABLET

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Pro Ecclesia Dei, Pro Regina et Patria

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NINEPENCE

An Exporting Nation: The Abiding Duty of Government

Summer Holidays: Social Needs and Continental Arrangements. By Jennie Hawthorne

Christian Marriage and English Law: The Gathering Forces

No Socialism in Ireland: Outside the Political Spectrum. By Declan Costello

Reunion in South India: The Malankara Experience. By Adrian Hastings

American Catholic Action: The NCWC. By Robert Wilberforce

Not Alphabetic Knowledge: The New Herder. By Roland Hill

Books Reviewed: *The Call of the Cloister*, by Peter F. Anson ; *Economic Control*, by M. P. Fogarty ; *The Second International*, by James Joll ; *Only Son*, by Walter Farrell, O.P. ; *A Christology from the Sermons of St. Vincent Ferrer*, selected and translated by S.M.C. ; *The Acceptance World*, by Anthony Powell ; *The Rigoville Match*, by David E. Walker ; *The Wren*, by Edward A. Armstrong ; *The Nature of Evidence*, by Sir Alfred Bucknill ; and *Letters of Charles Waterton*, edited by R. A. Irwin.

Reviewed by the Abbot of Downside, Colin Clark, J. D. M. Blyth, Edward Quinn, W. J. Igoe, R. C. Scriven, R. L. McEwen and Michael Derrick.

VISITORS TO BELGRADE

THE ideological exchanges between *Pravda* in Moscow and *Borba* in Belgrade throw some interesting light on the Soviet leaders' visit to Yugoslavia this week-end. Perhaps the impression of a cooling of relationships even before the visit starts is a deliberate one ; but the fact is that Belgrade has rejected the concept of a *cordon sanitaire* of neutralist States between East and West, and has refused to contemplate joining either of the two blocs ; and *Pravda* has mentioned "essential differences in the attitudes towards some important problems of social development" which, one might assume, would be a sufficient obstacle to Yugoslavia's readmission to the Soviet team. There would, therefore, seem to be little reason for the Soviet leaders to make such a journey at all, humiliating as such a journey to Canossa must be for them. Why have they gone ?

M. Khrushchev has answered that the purpose of the trip is to "normalize" the political relations between the two countries, as well as the trade and cultural relations. But diplomatic relations between Yugoslavia and Soviet Russia have been normal for the past two years, and trade and cultural relations surely come under the competence of subordinate bodies in the Soviet Ministry of Foreign Affairs or Foreign Trade. Merely to make declarations about "common interests" on German reunification or the Soviet rearmament plans can hardly constitute a sufficient reason for this journey to Belgrade.

The composition of the Soviet delegation may perhaps serve to elucidate the mystery. One name is missing ; that of M. Molotov, whom one would have expected to accompany a delegation whose function was the improvement of relations between two States. Nor is Marshal Bulganin the Soviet

delegation's leader. The leader is M. Khrushchev, Secretary of the Communist Party of the Soviet Union ; and another high-ranking member of the party, M. Shepilov, Editor of *Pravda*, is also there. The improvement of governmental relations between Yugoslavia and the Soviet Union, or between Yugoslavia and the Western Powers, is therefore of subordinate significance. The break between Stalin and Tito was a break not between two Governments but between the Soviet and Yugoslav Communist Parties. It is logical that the reconciliation, too, should take place between the leading party men.

But what about M. Molotov ? He, it will be recalled, reminded the Supreme Soviet as late as last February of the Titoist crimes. President Tito happened to be in India at the time, and on his return he issued a declaration opposing M. Molotov's thesis, which, surprisingly, was quoted verbally in the Soviet Press, and even found a favourable commentary in *Pravda*. M. Molotov has since receded into the background, and, according to reports about the Austrian negotiations in Moscow, his presence there had no more than a formal significance. The man who did the talking was M. Mikoyan, who is now also in Belgrade. M. Molotov went on record last December as saying that no negotiations on Germany or Austria would be possible after the ratification of the Paris Treaties. But Marshal Bulganin then disavowed M. Molotov with a declaration in favour of Four Power negotiations, and the Austrian Treaty was signed after all.

M. Molotov is, of course, still formally in charge of Soviet foreign policy, but there is no doubt that a bitter struggle for power is being waged among the Soviet leaders, in which foreign policy plays an important if not exclusive role. M.

Molotov seems to remain the only obstacle to a full reconciliation between President Tito and the Soviet Union, since all the other obstacles—Stalin, Beria and Malenkov—have already been removed, by death or otherwise. President Tito's assurance in the Western capitals that the "visit will make no change whatever in Yugoslavia's relations with the West," is a diplomatic way of putting it. Relations among Communist parties are altogether of a different order. And the West now has to pay for refusing to recognize up to and as late as 1948 that the Yugoslav leader is and remains a Communist.

The MRP Takes Stock

The Marseilles Congress of the MRP has vindicated a judgment of Mr. Philip Williams, who wrote in *Politics in Post-War France*, published last year by Longmans :

"A party concerned with power rather than principles can change sides more easily than a movement acutely conscious of its mission : an organization manipulated by its leadership has a freer hand than one influenced by its rank and file : and an old party which has traditionally co-operated alternately with Right and Left finds willing partners much more readily than a new movement which prides itself on the originality of its doctrine and outlook."

Since last year's Congress at Lille the MRP has had the mortifying experience of opposition to a Government practising all the policies which the MRP would have liked to practise itself, except the surrender of the policy of European integration, to which the MRP remains committed. However, M. Mendès-France, now in the opposition, overshadowed the political thinking of the MRP at Marseilles as much as he did in office. The question is whether the MRP or the Radicals will have the last say in the 1956 elections in France. The Radicals, and M. Mendès-France in particular, now in effective control of that party's administration, are working for a coalition with the Socialists, in order to fight the elections on two fronts, against both the Conservatives and the Communists. But that is what the MRP, too, would like to do, though a Socialist-MRP coalition could hardly constitute a capable Government without the support of the Radicals, and perhaps even of the Communists. Nevertheless, a strong majority rejected the Mendès-France "two blocs policy," a new "Popular Front" or a "New Left" which would merely set up the Communists as the arbiters of the next elections.

The nostalgia for an alliance with the Left persisted, and how could that be reconciled with the vigorous attacks on M. Mendès-France which were also heard at the Congress ? In any such alliance the MRP, as the sole Catholic element and the upholder of the free schools, would of necessity again be driven back to side with the conservatives.

Crisis for the Christian Democrats

The conflict within the ranks of the Christian Democrat movement still overshadows all other political problems in Italy. Signor Fanfani, the Party Secretary, is being attacked from two sides. On the Right are the "rebels" of the *Democrazia Cristiana*, some fifty men, most of them leading politicians and former Ministers, who were removed from the executive at last year's party Congress at Naples. These dissidents include Signori Pella, Gonella, Andreotti, Aldisio, Rubinacci, Rapelli and Togni, and they have accused Signor Scelba, the Premier, and Signor Fanfani of using totalitarian methods in seizing all the important positions in the party government.

On the other side are the Catholic trade unionists, led by Signor Pastore, who have appealed to the party leaders to take action against the rebels. Signor Fanfani has issued a stiff warning to the rebels, but no sanctions have been imposed, and the appointment of a commission to study an amendment of the party's constitution suggests that the secretary's hitherto powerful position has been weakened. Certain concessions, such as a larger "rebels" representation in the national executive, have been granted ; the election of Signor Leone as Chairman of the Chamber of Deputies—he was the candidate of the "rebels"—was another move towards conciliation. Signor Scelba has also made offers to them of Ministerial posts. But the hostility between the two Christian Democratic factions is of an ideological character, and can hardly be bridged by these measures.

The *Osservatore Romano* has published an article, entitled "One heart and one soul," which refuted allegations that the

rebels had the Holy See's support, and that they would never have dared to make a move so dangerous to the unity of the main Catholic party without the protection of someone very highly placed. The Christian Democratic party, the article says, is

"the most solid existing bulwark against any outbreak of moral and social disorder in Italy. It would therefore be absurd to suppose that those who have raised this bulwark, and who have the duty to strengthen and guard it, should undermine its foundation or allow others to do so with the misguided idea of rebuilding it."

Much is made both within and without the *Democrazia Cristiana* of a necessary "clarification" of its policy. This is a word which Signor Nenni's Socialists and the Communists too can use to their advantage. They have offered their "benevolent support" to a Leftist Christian Democratic Government, and hope to turn out Signor Scelba's cabinet with the help of the dissident members of the Christian Democratic party. In view of the coming elections in Sicily a Government crisis such as they invite would be a grave thing for all the democratic parties.

A Fallacy

The decline of heckling has two causes. It is an activity that thrives when feelings have been aroused. This is the short-term and sporadic reason. But it is also an ill-bred activity which has been damped down by the convention of questions at the end of the meeting ; the young are taught that it is rude to interrupt, and that everyone is entitled to express his views. It is true that good manners were much more severely inculcated in children's books before 1850 than in the books of today, without any appreciable effect on the manners of Georgian elections. But the rowdiness and rioting then, like the mobs of the French Revolution, were largely artificial, the activities of mercenaries earning their shillings by being abusive and threatening ; and it is that which has declined, from the conviction that the party supported by abuse or violence in the election will not be supported by the voters in the booths.

It is significant that when the *Daily Mirror* urged its readers to vote Labour its main argument was not that the present Government was a bad one, but that it should be kept with a small majority. There is here a great logical fallacy, that is perhaps not surprising, in the editorial direction of that paper. The argument is that because the Conservatives had a larger majority twenty years ago, that large majority was the cause of the policies followed. A smaller majority is made the cause of different policies today. Policies are different partly because the problems are different, the world being a very different place, and the Conservative Party being if anything, too ready to adapt itself, too little bound and moulded by any fixed doctrine. But the main reason is that the party is one well able and ready to learn, and it has learned a very great deal in the last quarter of a century, since the days when the election of 1931 was fought with an almost universal belief that if the pound ceased to be exchangeable for gold immediate and irreparable disaster to the value of the pound would follow.

It must be very galling for the older members of Parliament, like Colonel Walter Elliot, men who lived laborious days in the '30s, framing marketing schemes, organizing tariffs, extending the activities of the Ministry of Health. As a reward they saw the unemployment figures slowly brought under control, the country recovering through the '30s, till the housing programmes and the admittedly belated rearmament programme reduced the hard core to much less than 3 per cent of the working population. Now they find all this foreshortened, forgotten, graphically summed up as a black and miserable period, black and miserable because of Tory callousness encased in a big majority. But it has never been the Conservative Party's tradition to fight old controversies. Its interest is in current administration much more than in past history or future programmes, and, given the complexity of the modern world, there is a great deal to be said for this.

A Mind Divided

The *Economist* has presented the interesting spectacle of its Editor, clear mindedly conscious of the superiority of the Government over the Opposition for both home and foreign

pensioners. Children recommended for this type of holiday are those whose health or physique is below standard (but who are not sick or ill), children for whom a doctor has prescribed rest, children who spend the whole year as boarders or in an institution of any kind, and, finally, children who belong to a separated family.

The price in the *Colonies* and *Camps* varies from 400 to 600 francs per day; in the *Centres de Placement Familial surveillé* the following prices give a fair indication. Children between ten and twelve years accepted in farms in the Côtés-du-Nord district: 7,500 francs for two months, including cost of the journey. In the Pyrenees, the Côte-d'Or, Meuse and Marne districts, the cost per child for sixty days varied between 9,000 and 12,000 francs, in the Puy-de-Dome area it was 24,000 francs, and in the Cantal area children from five to twelve paid 375 francs per day, including the cost of travel.

For older boys, from thirteen to seventeen, holidays can be still cheaper, if they are willing to do some work with a shepherd or farmer, under an agreed contract for two months in the summer. In the Cantal district, for example, boys of fourteen to seventeen received a free holiday and an average gratuity of 10,000 francs for their sixty days. Doubtless such schemes would be frowned upon by our social psychologists, but as a mother of five children (who has not been above delivering newspapers to help out with boarding school expenses) I am all in favour of this type of holiday with pay. Provided an adolescent has adequate supervision, two months' harvesting, fruit-picking or potato gathering will not harm him. Many of our East End families spent their summers in the hop-fields, and were all the better for it. The adolescent will always enjoy earning money for a short period, and in the worst case, if he or she does not like the holiday, he will come back to the family bosom with a deeper respect and affection for all that has been formerly merely tolerated.

Families proceeding to the *Maisons Familiales de Vacances*, and children to the *Colonies* and *Camps* or *Centres de Placement Familial surveillé*, must generally be recommended through a family holiday association or a social service organization. They are granted cheap travel by the French Railways, who also allow concessions to other classes; e.g., there is the *Billet de Famille* available for families consisting of at least three persons, two paying the full fare, the third and each successive member paying 25 per cent of the normal fare, and children of four to ten years paying that fraction which, when added together, will equal an adult fare.

It will be seen that the French have made a serious effort to increase the number of people taking holidays, and although more than 17 per cent of French schoolchildren in large towns did not take a vacation away from home in 1951 (according to the *Direction de la Jeunesse et des Sports*), an

amount which French social workers regard as frightening, in England the proportion must be at least double the French figure. It is a tribute to the French social services and their workers that so many children are now getting away, not to speak of the 7,500 families who used the *Maisons Familiales* and who would otherwise not have been able to take a holiday.

Another worth-while effort to promote cheap family holidays has been undertaken by a Swiss organization, the *Schweizerischer Verein für Familienherbergen*. The French organizations are for French families, and only rarely does a vacancy arise for any other group. The Swiss society does accept foreigners (who are paid-up members of the association), but not during the period from July 15th to August 20th.

The Swiss *Verein*, with its headquarters in Geltenkichen, possesses 183 hostels, mostly in Switzerland, and has a membership of over three thousand families. More than 100,000 overnight registrations were made in 1953. Membership costs seven Swiss francs, and overnight charges at the hostels vary from 1.50 to 2.70 Swiss francs for adults, and 1 to 1.70 Swiss francs for children. The hostels are simply furnished, and electricity and light are included in the charges, but families must provide their own meals. An inclusive charge is made for families with more than two children, and those in low income groups with at least two children are entitled to 50 per cent and 30 per cent reductions on a monthly income maximum of 500 and 600 Swiss francs respectively. Concessional rail fares are also available in Switzerland. The smallest number needed to qualify for the large family concession are one parent and three children, or two parents and two children between the ages of six and sixteen years. Children under six years are normally carried free on the Swiss railways, and half fares are payable for children of six to sixteen years.

A tentative experiment in family holidays was also made in Germany recently, when a group of parents' associations took over a local secondary school in the summer holidays, parents being allocated the schoolrooms and the toddlers a nursery with two kindergarten mistresses. This experiment, in Württemberg-Baden, was voted by all who took part to be a complete success, the opinions of the babies being discounted, and it is hoped to repeat a similar experiment in the future.

Are these efforts to make family holidays possible worth emulating in England? Or have we done enough in raising the travel allowances for holidays abroad to £100 for adults, £70 for children, and £35 for cars? If you belong to one of the three million families with two or more children, your answer will depend on whether you can afford to spend £375 motoring abroad, or whether you are one of the 50 per cent who do not take a holiday away from home at all.

CHRISTIAN MARRIAGE AND ENGLISH LAW

The Gathering Forces

FROM A LEGAL CORRESPONDENT

UNDER the title *The Church and the Law of Nullity of Marriage*, there has just been published by the Society for the Promotion of Christian Knowledge the Report of a Commission appointed by the Archbishops of Canterbury and York at the request of the Convocations of the Anglican Church. The terms of reference of the Commission were "to examine the laws of Nullity, ecclesiastical and civil, and questions relating thereto, in their general and practical bearings."

If it is of interest to note that the initiative in this matter was taken by the Convocations, it is of equal interest to observe that among the members of the Commission there were in addition to five bishops and other representatives of the Anglican Church (the Bishop of London being Chairman) four well-known Queen's Counsel of Anglican allegiance, all of them leading practitioners in the Probate and Divorce Division of the High Court of Justice. The public co-operation of high Anglican prelates and leading practitioners in the law in the elaboration of new canonical rules for the Church of England has a significance beyond the mere recommendation that "the wilful refusal of one party to consummate a marriage

should cease to be (as it has been since 1937) a ground for a decree of nullity of marriage."

In the course of the inquiry the Commission found itself under obligation in a series of chapters to consider and to discuss the nature of marriage and Christian doctrine; the historical relationship between the ecclesiastical and civil law of marriage; the present civil law of nullity; the topics of consent and intention to marry and consummation of marriage; and the relations of Church and State in these matters. The Table of Statutes and of Cases and the admirable index are a sufficient indication of the wealth of learning the Report contains. Catholic sources are freely used: the new *Codex Juris Canonici*, the *Dictionnaire de Droit Canonique*, Doheny on *Canonical Procedure in Matrimonial Cases* and the rest. Among the appendices is a statement of the Catholic law of Nullity which, it is explained, has been checked through the kind offices of Mgr. E.G. Dunderdale, the Chancellor of the Archdiocese of Westminster.

In the chapter on Church and State, while recognising that there are many disadvantages in having two standards or systems of law in one country, and that these disadvantages

become specially acute when Church and State are so closely connected as they are in England, the members of the Commission bravely affirm that the law by which the Church lives is founded upon divine revelation; and that "if it is satisfied that the law of the State is not in agreement with that revelation, then the Church must abide by its own law." The association of Queen's Counsel of the first rank with the prelates of the Anglican Church in the making of this affirmation is an indication that certain leaders of the legal profession in England are dissatisfied with the line of development of the Statute law in relation to marriage and also (as it seems) with certain decisions of the highest legal tribunals in relation to the same matter. In fact, one of the lawyers who signs this Report submitted to the Royal Commission on Marriage and Divorce (which is now preparing its Report) a Memorandum in which he calls in question the whole institution of divorce, which was introduced into this country by the Matrimonial Causes Act of 1857. And the General Council of the Bar submitted to the same Royal Commission a document in which they opposed any further increase in the grounds or facilities for divorce.

The truth is that responsible legal practitioners have long resented the irresponsibility that successive Governments have shown in relation to the integrity of the marriage tie. In the Preface to the 1942 edition of the leading text book on Divorce, one of the signatories of this Report, Noel Middleton, Q.C., sharply commented: "It may be regarded as remarkable that both the Matrimonial Causes Act 1923 and the Matrimonial Causes Act 1937 were introduced into Parliament by Private Members' Bills, the Government of the day taking no responsibility for either Bill." Even though many of the elements of Sir Alan Herbert's Bill of 1937 may have been taken from the Report of the Royal Commission on Marriage of 1912, one can understand the anger of a responsible legal practitioner at the action (or inaction) of a Government which allowed the law of Marriage to be the playground or even the plaything of one of our leading comic writers.

In fact, the criticisms in this Report are directed not only against the irresponsibilities of successive Governments, but also against the incoherencies in history and in logic of certain decisions of the Court of Appeal and of the House of Lords. Specific reference is made to the case of *Baxter v Baxter*¹ in which five Law Lords acquiesced in the judgment of Lord Jowitt, Lord Chancellor, where he said:

"It is indisputable that the institution of marriage generally is not necessary for the procreation of children; nor does it appear to be a principal end of marriage as understood in Christendom, which, as Lord Penzance said . . . 'may for this purpose be defined as the voluntary union for life of one man and one woman, to the exclusion of all others' . . . In any view of Christian marriage the essence of the matter, as it seems to me, is that the children, if there be any, should be born into a family, as that word is understood in Christendom generally, and in the case of a marriage between the spouses of a particular faith that they should be brought up and nurtured in that faith, but this is not the same thing as saying . . . that procreation of children is the principal end of marriage."

The statement that "the procreation of children does not appear to be a principal end of marriage as understood in Christendom" the members of the Commission decline to accept. "It is" they say "in direct conflict with the Book of Common Prayer and, as we think, went beyond what was necessary to the decision of the Court." They point out that in the passage cited Lord Penzance was dealing, not with the procreation of children but with the effect to be given to polygamous marriages; and they add, with ample citation of text-books and decided cases, that the *dictum*² of Lord Jowitt contradicts a wealth of previous judicial authority which, in the case of *Baxter*, their Lordships did not review.³

And what, one may ask, is the meaning of "Christian marriage," as the term is used by the Lord Chancellor and the listening Law Lords in this lamentable judgment? In current English law, the term "Christian marriage" has a very strange meaning.

In the Canon Law "Christian marriage" connotes marriage between baptized persons. In English law, the term has no reference to marriage between baptized persons, to marriage between Christians, whether Catholic or non-Catholic Christians. "Marriage, whether it be in an Established Church or in a Register Office, is to be regarded as a Christian marriage": so spoke Lord Justice Scott in the Court of Appeal in 1946; and proceeded to consider the doctrine of marriage as set forth in the book of Common Prayer. In 1947, the President of the Probate Divorce and Admiralty Division was at pains, in a judgment which fills some twenty pages of the official Report, to determine whether marriage by proxy "was consonant with or abhorrent to Christian ideas of marriage." In the end he decided that marriage by proxy was consonant with Christian ideas of marriage: in a suit in which, according to his immediate statement of the facts, both parties were German nationals of Jewish origin. In the same year Lord Jowitt, Lord Chancellor, discountenanced all reference to Christian teaching and tradition: "We must remember, as Lord Justice Scott rightly says, that marriage, whether solemnised in a Church or in a Register Office, whether contracted between Christians or between those who have different or no religious beliefs, must in each case have the same legal consequences; and remembering these things we shall find the solution . . . not upon a consideration of the Christian doctrine of marriage as laid down in the Book of Common Prayer, but on the true construction of the relevant Acts of Parliament."

In a leading text book on the law of marriage and divorce a definition is given: "The only kind of marriage which the English law recognises is one which is essentially the voluntary union for life of one man with one woman to the exclusion of all others; but where a marriage complies with these requirements it is immaterial that under the local law dissolution can be obtained by mutual consent, or at the will of either party with merely formal conditions of official registration."⁴

In this situation of the Case Law and the Statute Law one can appreciate the instinct for mutual support and spiritual co-operation that brought together these Anglican lawyers and the Bishops and Prelates (as well as the Convocations) of the Anglican Church in this Commission. If the Christian tradition is to survive within the realm, it is essential that joint action be taken by the forces and elements that are concerned for the survival of the Christian family and the Christian way of life. The marriage law of the realm affects directly or indirectly the lives and fortunes of us all and cannot be a matter of indifference to the Catholic public or to the moralists and canonists who are our appointed guides in the handling and solution of these complex problems.

In the Report of the Commission and elsewhere one may detect (alongside the paganising forces) a certain slow consolidation of Christian elements. Even the Herbert Act of 1937 was, according to the Preamble, intended "for the true support of marriage, the protection of children, the removal of hardship, the reduction of illicit unions, and the relief of conscience among the clergy, and the restoration of due respect for the law." Amending the Act of 1857, it provided that no clergyman should in future be compelled to solemnise the marriage of any person whose former marriage had been dissolved and whose former husband or wife was still living or to permit the marriage of any such person to be solemnized in the church or chapel of which he is Minister. It is now a general rule of the Established Church that no divorced persons shall be remarried in church during the life-time of their previous wife or husband. And if the Commission does not recommend the immediate establishment of Church Courts to deal with cases of alleged nullity the recommendation is expressly limited: "at any rate at the present time." Meanwhile one may recall that ever since the restoration of the Catholic Hierarchy in 1850 the operations of the Canon Law and of the Courts of Canon Law have been restored in England. In the House of Commons on March 25th, 1851, the Solicitor General admitted (in the presence and with the assent of the Prime Minister) that the Ecclesiastical Titles Bill then before the House would not

1. 1948, A.C. 274.

2. A footnote explains, not without humour, that a judicial pronouncement, extraneous to and unnecessary for the decision of the Court, is termed *obiter dictum*.

3. In mitigation, it may be recalled that no formal instruction in the Law of Marriage and Divorce was given at the Inns of Court before 1948.

4. In certain circumstances a potentially polygamous marriage will be recognized as a valid marriage for the purpose of relief in a matrimonial cause. It is understood that the Mosque at Woking is now a registered building for purposes of marriage and that the Registrar attends the ceremony on appropriate occasions.

prevent synodical action by the Bishops or shut out the Canon Law. And Mr. Gladstone at once warned members of the House "who are going to vote for this Bill because they are afraid of the Canon Law" that "it has not the slightest tendency to shut out the Canon Law."

Behind the strengthening of the Christian elements and forces in England lies always the spiritual energy of the Canon Law.

NO SOCIALISM IN IRELAND

Outside the Political Spectrum

By DECLAN COSTELLO, T.D.

ONE of the curious facts of the Irish political scene is the absence of a party which appeals to the electorate on orthodox Socialist lines. Most Irish politicians (although there are a few exceptions) lean over backwards proving that that are not Conservatives; few, however, claim that they are Socialists. The main political parties all favour the ideas of full employment, better social welfare benefits (some add "if possible"), better housing conditions, increased agricultural and industrial production, and so on. No organized party, however, has fought an election campaign on a straight Socialist ticket, and even at the most obscure crossroads meeting, where usually no holds are barred, the classical Socialist demands to "soak the rich" or for "fair shares for all" are never to be heard.

Extravagance in speech is generally reserved for our neighbour across the sea rather than our neighbours with Rolls-Royces, and politically it is much more advantageous to dub your opponent a West Briton than a Tory vermin. For the truth is that Koestler's political spectrum, such a useful ready reckoner in other countries, has little or no validity here. We have no party that can be said to be Tory blue and none that could be called Bevanite off-red. Indeed, the spectrum is so blurred here and the dividing line between Left, Right, Centre so intermingled that a spokesman for one of our political parties recently was able seriously to claim that his party was at once Conservative, Liberal and Socialist. Naturally, the Labour Party is regarded as the party of the Left, but even it does not advocate Socialism as a specific for our social and economic ills, and the two parties which for over twenty years have polled between them the greatest number of votes, Fianna Fail and Fine Gael, have always stressed the desirability of private enterprise and a free economy. The reasons for this are partly historical and partly economic and social. Up to recent years the building up of the institutions of the State, its constitutional development, its relations with Great Britain and Northern Ireland, were the main material of our political debates, and these problems overshadowed and deflected political discussion on such academic subjects as Socialism, Planning and the Welfare State.

Social and economic conditions, however, have probably been more instrumental in hindering the growth of Socialist thought. Half of our population still derives its livelihood from the land, and approximately 80 per cent of the total of our agricultural holdings are of fifty acres or less. The industrial revolution never crossed the Irish Sea, and the growth of large centralized working-class populations which highly industrialized countries have experienced has not occurred here (only one city, Dublin, has a population of more than 75,000 inhabitants). The nature of our economy has meant that there are no great extremes of wealth and poverty, and the latest report of the Revenue Commissioners indicates that only 2,041 persons in the whole State have incomes over £3,000 per annum. Our middle classes have not experienced the extremes of inflation and deflation which have led in other countries (again to quote Koestler) to their "polarization" between Fascism and Communism, and remain among the most solidly Conservative in the world. Thus it might with some justification be thought that, with no party preaching Socialism and the circumstances for its growth so unpropitious, Ireland must be a sort of economic Shangri-la in the Atlantic Ocean whose inhabitants, still innocent of the existence of such a place as Ebbw Vale and the ideas that came out of it, cling fervently to the tenets of the Manchester School.

The facts would appear to belie the vision. No Government set out to establish a Welfare State, but each Government has endeavoured to improve the Social Welfare Services. The result has been that the Statute Books are studded with National Health Insurance Acts, Unemployment Insurance Acts, Unemployment Assistance Acts, Widows' and Orphans' Pensions Acts, Children's Allowances Acts, codifying and extending our Welfare Legislation and culminating in the recent Social Welfare Act of 1952. The effect of this legislation has been to bring over half a million persons, which is well over half of the total occupied population (when farmers and their families are excluded), within the ambit of compulsory insurance, and to provide them with disability, unemployment, marriage and maternity benefits and their dependants with Widows' and Orphans' pensions. Persons escaping the net of this legislation (which covers everybody under a contract of employment with an income of £600 or less) are entitled, subject to a means test, to Unemployment Assistance and to Old Age and Widows' Pensions.

No Irish Government has declared itself in favour of State medicine, but approximately one third of the entire population avails itself of free general medical services, hospital and specialist facilities which are provided by the State through the Local Authorities, and the Health Act passed two years ago, though not yet fully in operation, is designed to extend similar facilities to all persons earning £600 or less and to farmers whose farms have a Poor Law Valuation of £50 or less (which in fact covers the great majority of the farming community). The result has been that although nobody has explicitly advocated the redistribution of the National income, 50 per cent of the revenue of public authorities from rates and taxes is redistributed in the form of food subsidies and transfer payments—a figure which must at least provoke a nod of approval from the most extreme Socialist.

The role of the State in the economic sphere has been extending every year. Successive Governments have greatly increased the State's capital investment programme, so that the capital liabilities of the State have increased threefold in the last seven years. Of the new capital raised on the Stock Exchange by the issue of marketable securities in the last three years for which figures are available, over 90 per cent was raised by the State or semi-State concerns. Public transport, electric power, sea fisheries, turf and sugar production are all controlled by semi-State Corporations. Agricultural land is compulsorily acquired and sub-divided. Agricultural production is assisted by subsidies and guaranteed prices. Industries are protected by elaborate systems of tariff and import restrictions. Retail price-fixing arrangements are enquired into by a Statutory Commission. Industrial disputes are referred to a statutory Labour Court. Rents are controlled, and all building operations are subject to the sanction of Local Authorities. Every year that passes the work of Adam Smith's "invisible hand" becomes more and more restricted.

There are of course many like Eliot's Tiresias who have "perceived the scene and foretold the rest." There is a perennial outcry after the publication of the estimates for the public services from several of our daily newspapers against increased State spending. On a more serious level articles have been published by prominent ecclesiastics attacking the principles of the Welfare State, and on two occasions recently the Hierarchy has objected to proposed legislation because it was found to offend the moral law. Over twelve years ago a very representative commission outlined a blueprint for the organization of the State on vocational lines. But opposition to trends here has been spasmodic, unorganized and in some instances uninformed, and has had little or no effect on official action. There can be little doubt that much of this action has been motivated by a strong desire to give expression to Catholic social principles. But whilst it is generally agreed that the modern State must intervene more and more in the free working of the economy, in order to secure social justice, the manner of such intervention has never become a major political issue. Perhaps the temptation afforded by the ready-made legislation in the English statute books has been too strong for our parliamentary draftsmen and our Ministers. Perhaps, too, the *Zeitgeist* which appears to haunt English Socialist

and Conservative Governments alike influences unnoticed our legislators here. Whatever the cause, Irish legislation, though framed for totally different economic conditions, in many ways resembles English and Continental patterns, where the practices of Socialism are accepted by large sections of the community.

It has been no function of this article to criticise or condemn these developments; merely to chronicle and outline them. It should, however, be pointed out that, although much progress has been made in raising living standards in the last thirty years, our country still faces great problems of undeveloped resources, under-capitalized agriculture and industry, and endemic unemployment and emigration whose solution demands urgent action by our Government. Bearing in mind the distinction made by M. Maritain in *Man and the State*, between the normal growth of the State and its perversion, and also the facts of the Irish economy, there is no reason why the "personalist and pluralist regime" which he advocated should not be achieved here. But, whatever solutions are adopted, the need at the moment is that they should be consciously accepted and their consequences appreciated. It would indeed be a strange quirk of fate if having gained our political freedom we should through erroneous adoption of foreign ideas lose our individual freedom.

REUNION IN SOUTH INDIA

The Malankara Experience

By ADRIAN HASTINGS

AT a time when the United Church of South India is causing such heart-searching among our Anglican brethren, it is perhaps worth while turning our attention and theirs to a South Indian movement which took a different turn. South India is in fact remarkable in having given to the world concrete examples of a reunion movement in each direction, for it was also there, in September, 1930, that Mar Ivanios, Metropolitan of the Jacobite Church, made his submission to the See of Peter and thus began the most extensive collective return to Catholic unity of modern times.

It was an end and a beginning—the end of his personal search, but the beginning of a new rite within the Church, and of a conversion movement that has never slackened. "In spite of all our endeavours," wrote Mar Ivanios, "we all noticed in our heart the lack of something essential to the life of a Christian: the obedience to the representative of Christ on earth. God in his infinite mercy has made us understand that the Mystical Body of Christ is today inhumanly dismembered by the multiplication of schismatic bodies. By the illumination of the Holy Spirit we are made to see the graveness of the sin of schism and how culpable are the schismatics, if they do not overcome it."

For Mar Ivanios the return to unity cannot but have been painful; it was not only a reunion, it also involved a division from his own people and much resultant misunderstanding—even persecution. A Metropolitan of two years' standing, he must have hoped to bring his whole flock with him, but prejudices were too strong; only Mar Theophilos and a relatively small remnant followed him at that time into the true Church.

However, it was a beginning, one signally blessed by Pope Pius XI when he created the Syro-Malankara rite in 1932, with Mar Ivanios as its first Archbishop of Trivandrum; blessed too by the years which have seen steady growth in this little uniate Church, which after the first year numbered only some five thousand, but has now close upon a hundred thousand members. Every year schismatics—individuals, families and groups of families, or whole parishes with their pastors—return to unity. It is indeed this near-spontaneous group movement of return, continuing through the years, which is so encouraging.

The Church which has thus come into existence is rich in devotion but very poor in the goods of this world. They have few properly constructed churches: a former cinema-hall remains the pro-cathedral of Trivandrum. Mass has often to be said in private houses. But all this seems to matter little to the spiritual growth of the Malankara Christians. The moral is surely the fruitfulness of obedience, for there is

perhaps no branch of the Catholic Church at the present day more intensely alive than this little group of Indians so newly returned from schism.

This fruitfulness is manifest whether one considers their apostolate, among both schismatics and pagans, or their interior religious life, centred as it is on a most delightful liturgy, possessing many of the qualities which the modern liturgical movement is striving to recover for the Western rite. Their Mass is celebrated partly in Syriac, partly in the modern language of Malayalam; it is characterized throughout by the degree in which the people actively participate in the work of the liturgy. To the very words of consecration they respond with an *Amen* which manifests their collective unity with the priest and the Church in the supreme moment of the Eucharistic sacrifice. When the priest continues "Do this in remembrance of Me: for, as often as you eat of this Bread and drink of this Chalice, you commemorate my Death and confess My Resurrection until I come," the people respond: "O Lord, we commemorate thy Death. We confess thy Resurrection. We look forward to thy Second Coming." And so on throughout the Mass, which is an almost constant dialogue between priest and people. The *Filioque* is left out of their Creed, but not of course of their faith; and the Lord's Prayer ends with the doxology "For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen."

The rite which they possessed in schism they have in fact continued to possess within the Catholic fold, and their return has not only enriched themselves but us also. That the Holy See was prepared to create a new rite is the more remarkable when one thinks not only that the number of converts was at first relatively small, but also that in their part of South India there is not only the Latin church in existence but also the Syro-Malabar uniate Church, from which the Jacobites were divided in the seventeenth century. Yet the disadvantages of multiple jurisdiction were felt to be far outweighed by the positive value of the new rite, and twenty-five years later it would indeed be hard to say that the decision was mistaken. In passing it is worth noting that dual or even multiple jurisdiction is becoming at present an increasingly common phenomenon in the Church as a whole.

Many of the Jacobite clergy were married, but Mar Ivanios was well aware of the advantages of a celibate priesthood and consequently the rule of the Malankara Church is in this matter exactly the same as that of the Latin Church. However, this has in no way impeded the reception of married Jacobite priests, who are able to continue their ministry within the Malankara fold.

In the ecumenical, the missionary or the liturgical field, the value of the Malankara experiment is equally striking. And this is hardly surprising, for how closely inter-connected the three are! How often the discussion of ecumenical matters becomes a discussion of the liturgy! How often it is experience of the mission field which promotes the effective desire for Christian unity! In all these fields the Catholics of the Malankara rite can show a way. Is it too much to hope that many of our Anglican brethren, on realizing the perils of union with other Protestant bodies manifest in the United Church of South India, will turn to consider this earlier example of Christian reunion which South India has given to the world? The example of Mar Ivanios shows how they might contribute, and equally fruitfully, to the varied life of the Catholic Church.

THE HOUSE OF MARRIAGE

Laughter of friends behind me, I turn the key,
The house breathes gently, all its eyes are closed;
I linger where the fire's red heart still glows
And round me sense familiar sanctities.

The time-worn slippers in the ingle-nook,
A chair's huge shadow thrown against the wall
—Beneath it lies a long-abandoned ball
And on the table here, an open book.

Where figured saints smile down on curtained sleep,
I mount the hallowed stair-treads silently,
And round me, as a cloak, I feel love fold
That lets me look unflinching on the steep
Path of our pilgrimage, whose end may be
As homecoming, out of the rain and cold.

J. WILKINSON.

FROM OUR NOTEBOOK

Ealing Abbey

By an Apostolic Brief of Pope Pius XII, entitled *Londinii in Burbe* and dated on the feast of St. Augustine, a Benedictine Abbey has been erected in London for the first time since the monks left Westminster Abbey. Ealing Priory thus becomes a sixth Abbey of the English Benedictine Congregation, only eight years after it achieved the status of an independent Priory. Much of the credit for this rapid progress must go to the conventual Prior, Dom Charles Pontifex. It is expected that the election of the first Abbot of Ealing by the professed monks of the community will take place early in July.

There were Benedictine priests serving Ealing and other villages which have since become West London suburbs, like Acton and Southall, through much of the earlier part of the nineteenth century; and thereafter the history may be taken from the new Apostolic Brief:

"It was only at the close of the last century that monastic life according to the Rule of St. Benedict began to flourish again in the busy and populous city of London, from which place England, caught up on the tide of new opinions, had fallen away from the ancient ancestral Faith. At the instigation of Herbert Cardinal Vaughan, Archbishop of Westminster, members of this Order, from the monastery known as Downside, made a foundation in the suburb of Ealing. Under the direction of its superiors this house prospered and increased in numbers, so that in 1916 it was made by the Apostolic See a Priory, subject to the above-mentioned monastery of Downside. A community church, adjacent to it, was begun and by earnest endeavour completed in six years. This sacred building, when terrible war, such as never before, was raging throughout almost the whole world, was seriously damaged by the bombs rained upon it in aerial attack. When peace was at length restored, this house of religion and divine service was not only brought back to its former flourishing state, but developed so much that in 1947 it was granted by this same Apostolic See the title and rights of a Conventual Priory. At present twenty-four monks belong to this community. In the parish accredited to it they minister to more than four thousand of the Faithful and educate in religion and in the humanities more than a thousand children in their schools."

When Westminster Cathedral was being built the proposal was that a community of Benedictine monks should sing the daily office in the choir, and it was partly for that reason that the choir was modelled on that of Sant' Ambrogio in Milan, where a chapter of secular priests and a community of Benedictine monks had been accustomed to use the same choir-stalls at different hours. But before the cathedral was opened this plan was abandoned. Cardinal Vaughan announced in June, 1901, that the office would after all be sung in the cathedral by secular clergy. The announcement was received, so THE TABLET reported at the time, with feelings of the liveliest satisfaction, for the difficulties would have been obvious, and accordingly the Benedictines were able in the following year to open their school at Ealing instead.

Cardinal Gracias Coming to London

On his first European tour since he took formal possession of Santa Maria in Via Lata, his titular Church in Rome, in February, 1953, Cardinal Valerian Gracias, the Archbishop of Bombay, arrived in Rome on Monday of this week, and, after visiting Italy and France, is expected in London on June 7th, for a first stay of five days, before he goes to Dublin. On June 12th he will return to London via Scotland and the North, leaving England again on July 1st for Germany, where he will visit Cologne and Fulda. His European journey is to conclude at Augsburg, where a great European Congress is to be held on the occasion of the thousandth anniversary of the Battle of the Lech in 955, and in memory also of St. Ulrich, the Bishop of Augsburg and *pater patriae* who was the great spiritual force behind the defenders of Christendom against the Huns.

Besides Cardinal Gracias, Augsburg will welcome religious and political representatives of the European nations in July, among them Dr. Marga Klompe, of the Dutch Catholic Party, who, in the Netherlands and at Strasbourg, has taken a leading part in promoting European integration, and M.

Robert Schuman, now the French Minister of Justice. Cardinal Gracias will speak on the call to European unity which the Holy Father made in his 1953 Christmas allocution, when he exhorted the statesmen to "take the reasonable risk that is Europe." An Austrian, Mgr. Otto Mauer, will address the final mass meeting in the Augsburg Stadium on July 10th, which will be attended by the whole German hierarchy. Dr. Adenauer, the Federal Chancellor, and many foreign guests will also be there, at commemorations of the Battle of the Lech and of St. Ulrich which will be made the occasion for reinforcing faith in a Christian order in the modern world.

Ship-shape and Bath Fashion

After a week marked—or marred—by the most atrocious weather, the last performance of "The Battle of Trafalgar" in Bath's May Festival was graced by an evening of such tranquil beauty that it almost compensated for the biting cold of the still air. This pageant, display, performance—it is difficult to know quite what to call it—was produced as dusk fell on the wide sports field by the river, with the rush and swirl of the Avon over Pulteney Weir and the chimes from the floodlit Abbey tower competing for our attention with the heartbreaking cadences of "Spanish Ladies" and "Lowlands Low," not to mention the artillery of the conjoined might of France and Britain.

This lively reproduction of a naval battle on dry land was partly conveyed by the use of a technique reminiscent of Mr. Michael Macowan's unforgettable pre-war production of *Troilus and Cressida*, that is by an extensive use of spotlight and blackout to represent not only distance but time, so that widely spaced static units of great solidity became the quay at Falmouth or Nelson's cabin or *Victory's* cockpit or *Bucentaur's* quarterdeck at will; and partly by an almost South Bank fantasy with obviously insubstantial token craft in full sail, whose only claim to reality was based on their capacity to vomit wonderfully satisfactory volumes of smoke and flame and noise as their broadsides went into action. Prospero, we felt, would have approved of the whole thing very much. What made it all so much more interesting, however, was the fact that all this deliberate and patent make-believe was, as it were, laced and fortified by the authentic presence of the Royal Navy of today; the admirable commentary, full of technical detail, was written by Capt. J. E. Broome, D.S.C., R.N.(Ret.), and spoken by Jack Hawkins; the Admiralty Choir sang the shanties; and the white caps of officers and ratings gleamed mothily through the gathering darkness at every level from grandstand to ground. Most thrilling of all, perhaps, and in the literal sense of the word, was the opening bugle fanfare of the Marines of the Plymouth Division which echoed shrilly back from the amphitheatre of high hills, for all the world like the horns of elfland. The broadsides died away through the drifting smoke, Nelson died in Hardy's arms, we saw the reception of the news of victory and tragedy in the Board Room of the Admiralty and Admiral Lord Mountbatten's recorded message was relayed; there was a pause of really moving silence and then the spotlights came on again and in swung the Naval Guard of Honour to give the salute which was taken from a floodlit box by Vice-Admiral Parham: we all rose for the National Anthem. As the crowds began to move towards the noisy river on their way home, a French voice was heard to remark, very magnanimously we felt, that it had all been extremely good.

Downside Scholarships

Having extended our congratulations to the Benedictines of Ealing, we may extend them also to the Benedictines of the parent Abbey at Downside, whose school has achieved such notable results in recent scholarship examinations. By winning eighteen scholarships—nine to Oxford and nine to Cambridge—Downside has this year reached sixth place in the list, and is only one scholarship behind Bristol Grammar School and Winchester, with nineteen each. The Downside achievement is all the more remarkable in that, with 450 boys, it is smaller than the next eight schools in the list, some of which have more than twice the number of pupils. Manchester Grammar School heads the list, with forty-three scholarships, but this remarkable result came from a school with 1,400 boys. The second school, St. Paul's, has twenty-four scholarships, with 630 boys.

AMERICAN CATHOLIC ACTION

The National Catholic Welfare Conference

By ROBERT WILBERFORCE

THERE is a curious contrast between anti-Catholic criticism during the nineteenth and the twentieth centuries. In the nineteenth the usual ground was the Church's alleged indifference to man's temporal lot. Such criticism runs through Victorian literature. Traveller after traveller from England and America, returning home from Mediterranean lands, congratulate themselves that conditions are so different, and they tend to attribute all the social evils in Catholic countries to the *laissez-faire* attitude of the Church.

Retrospectively one wonders if the sights which shocked them were more visible only because poverty had come out to warm itself in the Mediterranean sun. No doubt the dark misery in their own industrialized cities was less apparent. Be that as it may, today the pendulum has swung sharply in the other direction. No longer is the Church accused of being *laissez-faire*. On the contrary, it is under furious attack for being too actively concerned in temporal affairs, and as the Church in America just now seems to be a special target for such attacks, it is fortunate that the National Catholic Welfare Conference in Washington affords a bird's eye view of American Catholic Action. It is doubly fortunate because, although probably Catholic Action in America is more highly organized than elsewhere, *mutatis mutandis* it illustrates Catholic Action in other countries too, and the picture thus gained should do something to offset the campaign of fear which is being so skilfully carried on by the enemies of the Church. It is to be hoped that at least some of those who have been misled by that campaign will be reassured, on further examination, to discover that Catholic Action is one of the most powerful forces, in America and elsewhere, for social justice and order.

To place the subject in perspective, a few words first about the size and antecedents of the Catholic population. During the eighteenth century Catholics were very few. At the time of the American Revolution they were still, except in Maryland, largely a proscribed group, numbering probably not more than 25,000. Today it is difficult to compute the number. The *American Catholic Directory* gives approximately thirty-one millions, but the parish returns, from which this is compiled, are certainly lower than the actual figure, owing, among other things, to the transitory character of the population in many areas. The proportion of Catholics in the armed forces indicates that the total is nearer forty than thirty millions. But even at the most conservative estimate they are the most numerous of any religious body: how overwhelmingly so can be judged when one realizes, for instance, that in New York City, and in the Brooklyn Diocese alone, they exceed the total number of Protestant Episcopalians (the nearest counterpart to the Church of England) throughout the whole country.

An array of achievements could also be mustered showing that it is not merely in numbers that American Catholics are conspicuous. One might mention the extraordinary growth in vocations among the young to religious and contemplative Orders, a phenomenon which would surprise those whose attention has been rather closely focused on the more superficial and ephemeral aspects of American life. Conversions also might be cited. During the past decade 100,000 or more people have been received into the Church annually (last year the number was 120,000) and although that is a relatively small number, the diversity of approach by which these thousands are entering the Church every week shows that the spiritual life is reaching every section of American Society.

From what has been said it is clear that the very magnitude of the task would, in the ordinary course of events, have made the centralization of Catholic activities a lengthy process. During the past half-century, however, events have been far from ordinary, and, in the circumstances, the National Catholic Welfare Conference had to be set up as an urgent need. Up to the end of the last century the problem of giving pastoral care to the streams of immigrants who poured into the country was the dominant preoccupation of the Catholic authorities. Except in the field of Higher Educa-

tion, they had little time to organize on a national basis. Moreover, the complexity of racial origin and geographical distribution made this doubly difficult. By the beginning of this century, however, as the parochial and diocesan side of the Church became firmly established, problems began to arise which could be met only on a much wider front.

At that moment an event occurred which changed the whole course of history. America became involved in the first world war, and, instead of continuing her self-contained development uninterrupted, she became part of a fast changing world. It was a turning point in American history which had far-reaching repercussions on the Church in America. When one remembers how sharply American opinion was divided on the war, and how marked those divisions were among Catholics, the inspiring call of the Hierarchy for national unity in 1917 is seen to be a document of major historical importance. It consolidated Catholic groups in a way which only time would have done otherwise. Washington was quick to appreciate its significance. It gave immediate recognition to the National Catholic War Council, as the official body to deal with all Catholic affairs. During the war the Council proved so valuable as a Catholic centre that in 1919 a majority of the Bishops assembled in Washington decided to perpetuate its activities, in order to "unify, co-ordinate and organize the Catholic people in the United States in works of education, social welfare and other activities."

Thus the present National Catholic Welfare Conference had its origin in the emergency of the first World War. It dates from that decisive moment when the country began its rise to international leadership, and every step since then to America's destiny has been closely paralleled by increasingly heavy responsibilities for the Church. Benedict XV foresaw how far-reaching these implications would be for Catholics. In a message to the Hierarchy giving his approval to the Welfare Conference, he said: "The Universal Church is looking to America to be the leader in all things Catholic, and to set an example to other nations."

Those not familiar with the complexities of the problem may think it comparatively simple to have turned the temporary War Council into the permanent peace organization which exists today. Circumstances, however, already mentioned had made the parochial and diocesan organization of the Church in America very strong. Hardly had the new Council been set up when some Bishops, no doubt fearing, among other things, that it might infringe on diocesan prerogatives, asked Pius XI to abolish it. The Holy See regarded this request so seriously that the Hierarchy was informed that there would be no annual meeting of the Bishops that year, 1921, pending further consideration of the controversy. Two Bishops thereupon went to Rome as representatives of the majority of the Hierarchy, and, as a result of the information they supplied, the Sacred Consistorial Congregation in plenary session on June 22nd, 1922, decided that the Welfare Council, henceforward to be known as the Welfare Conference, should continue unchanged.

The incident was thus closed, but it illustrates the difficulties of organization over an area as vast as the United States. That no problems have assumed these proportions since then is due in no small measure to the precision with which the field of action of the Welfare Conference was then defined. The change of name from "Council" to "Conference" was chosen to emphasize that it is not a legislative assembly as contemplated by the Sacred Canons. It is administered by a Board of ten Archbishops and Bishops elected each year at the annual meeting of the Hierarchy, but the resolutions of the Bishops as members of the Welfare Conference do not have the force of law. Its object is "to promote the participation of the laity in the apostolate of the Hierarchy." In other words it is the centre of Catholic Action in the United States. Each Department has an Episcopal Chairman responsible to the Hierarchy, and the whole organization, of which all the Sections are closely integrated, is under the supervision of a General Secretary, at present Mgr. Howard Carroll, who is Head of the Administrative Department.

How well the Bishops planned the Conference in 1919 is shown from the fact that only two new Departments have been added since then, namely "Catholic Action Study" and "Youth." The wide scope of the work undertaken can be

judged from these and the titles of the other Departments : Education ; Social Action ; Immigration ; Family Life ; Rural Life ; Confraternity of Christian Doctrine ; Industrial Relations ; International Affairs (the Conference is one of the observer groups recognized by the United Nations) ; Legal ; Press.

One has not time to touch on the work of all these, but two may be taken as examples. The Legal Department watches current legislation and Court decisions on matters of social and religious interest, acting as a clearing house of information for Catholic groups and institutions on legislation in Congress or in the State Legislatures affecting the Church and Christian life. It was chiefly through the united strength of the Conference that the famous Oregon School case was fought and won in the Supreme Court. That decision established the fundamental principle, vital to Catholic education, that the rights and duties of educating the child belonged to the parents and not to the State.

Turning from the Legal Department to the Press Department, we find a fully equipped and expert Press service giving to the Catholic Press the same facilities which the secular news agencies supply to the general Press. The present efficiency and completeness of this service is due largely to the indefatigable labours of Mr. Frank Hall, who has been its Director since the start. From small beginnings thirty years ago it has grown into an institution of international importance, and so much does the Catholic Press rely on it that it is now difficult to see how they can ever have got along without it. An average of 60,000 words of news a week are at the disposal of Editors, gathered from special correspondents throughout the world. Also special articles are sent out by well-known writers, and a picture service illustrating Catholic events of the world is provided. The entire Catholic newspaper Press in the United States and Canada receive this material, and the "N.C. News Service," as it is called, has subscribers in fifty-four countries and dependencies. In Spanish and Portuguese it goes into every country of Latin America.

A word must be said in conclusion about the lay organizations which are linked up through the National Council of Catholic Men and the National Council of Catholic Women, affiliating more than 9,000 organizations of Catholic men and women. A good example of what is being done by the first is in the sphere of broadcasting and television. In co-operation with the great national radio networks, it produces three programmes : "The Catholic Hour," "The Christian in Action" and "Faith in Our Time." Also on a national network it provides for a weekly television programme, "Frontiers of Faith." These programmes are estimated to reach one of the largest audiences in America. It is the Council of Men, too, which disseminates Catholic truth through articles in the secular Press. The Women's Council, representing Catholic organizations totalling seven million women, exerts immeasurable influence in creating a better understanding of common problems of the Church and a more active co-operation in solving them.

More than enough has now been said to show that Catholic Action in America is not lacking in energy. In conclusion a word must be added about the spirit which actuates it. A remarkable man was appointed by the Hierarchy as its first General Secretary of the Conference in 1919. Mgr. John Burke, a member of the Paulist Congregation, had been President of the National Catholic War Council from its start, and continued to direct the Conference until his death in 1936. Mgr. Ready, now Bishop of Columbus, who succeeded him, explaining the purpose of the Conference, said : "The Church as an essential element in society must express itself on fundamental concerns of national welfare." Mgr. Burke's work had been so well done that those who come after him find an organization perfectly adapted to that end. But he did more than that. Himself a deeply spiritual man, he bequeathed to the National Catholic Welfare Conference a spiritual tradition which has been conspicuous in all its activities. That tradition can be summed up in Mgr. Burke's own words : "It is an apostolic mission manifesting Christ and His Church. We cannot by our very nature do that separately or apart from our fellow Catholics. In the unity of Christ, all as one with and in Him, must we work together in every channel of human activity."

NOT ALPHABETIC KNOWLEDGE

The New Herder

By ROLAND HILL

"THINGS fall apart whose centre will not hold" might be the fitting motto for the new German Encyclopædia which the Herder Verlag in Freiburg is now in process of publishing, and of which altogether seven volumes have so far appeared. Technically this is without doubt a major achievement in German publishing since the war, but in one important respect the Encyclopædia also departs from usual works of this kind. "A system," said Lord Shaftesbury, "is the most ingenious way of becoming foolish." That was the belief of an age which produced the first encyclopædias, under the assumption that the universe and the whole content of human knowledge could be explained by inherent laws as a rational order, and that man is the measure of all things. Moreri's *Grand Dictionnaire Historique* first employed this method of assembling knowledge alphabetically and mechanically, but Pierre Bayle's emendation and correction of his work, the *Dictionnaire Historique et Critique*, published in 1697, became the real ancestor of our dictionaries and encyclopædias. The age of rationalism and enlightenment—indeed, the whole European intellectual development to our day—was profoundly influenced by it. Only today is there an awareness of the inadequacy of that mechanical method. The *Soviet Encyclopædia* may be regarded as one answer to that atomization of reason which the eighteenth-century encyclopædist bequeathed to later generations. It seeks to interpret the whole field of human knowledge in the light of a single view of the world and man.

The Herder Encyclopædia aims similarly at providing a key to the understanding of man and the universe, but from a Christian standpoint. While the ordinary encyclopædic arrangement is being maintained in nine volumes, Volume Ten, entitled, "Man in His World," is there to provide the link for the information and the facts given in the others, a sort of "background reading," though with fifteen hundred closely printed columns this must be an immense task even for German readers.

The fundamental point of view of this large work is Christian ; that is to say, it looks upon man as part of the natural cosmos and yet called upon by God in Whose image he was formed to be its master, for he is a person and is free. But is that being objective, one might ask? The answer given in this volume is that you cannot analyse and describe man as the scientist might analyse and describe a lifeless thing. In his life, actions and relationships with, and attitudes to, the world and to himself, in his acceptance or denial of God, man has already decided upon a particular point of view. Before asking "What is man?" you have already answered in the way in which your humanity is realized, and through the direction which your question has thus received. The point is that the order of the universe and man's relationship to it cannot be understood in the alphabetical manner of an encyclopædia but only in the light of a definite *Weltanschauung*. The Christian view makes it possible to see man and the universe both, as it were, from below, as contingent, and from above, as God's creation.

Volume Ten is arranged so that each part is a whole, related to the other parts but also somehow containing the whole. The first part, entitled "The Way of Man and Humanity," provides a survey of man's historical origins, the development of world cultures, the rise and path of European history to the world Powers and the universal Church. The second part deals with man in his physical relationship to his own body, to the world, to society. The third part deals with "The World" as an order : with the State, public opinion, art, the natural sciences and technology, economics and industry. The fourth part deals with "Man and Philosophy," the last with "God and Man," containing articles on "the God of Christianity," the Catholic faith and the faiths of "Oecumenical Christianity." Many excellent photographs illustrate each important aspect of the book.

One will naturally not expect in a work of this kind a fully satisfactory scholarly answer to all the problems and phases of human development, but that is not what this volume sets out to provide. It offers merely the connections,

the hints of answers, and the interested reader can then read up with greater understanding the facts given more fully in other volumes, or refer to the relevant literature on each subject which is quoted here. The work performs the eminently philosophic function of stimulating wonder and further study rather than seeking to satisfy by dogmatic statements. Because the Catholic by virtue of his faith can and must respect the truths of science, history, etc., and need not, like the Communist, mould them to a particular pattern; because the whole of creation, including man himself is, as it were, the *raison d'être* of the Catholic faith, this human *Summa* will be widely welcomed as an aid towards the understanding of what the ordinary intelligent man today finds it ever more difficult to grasp.

Volume Three of the Encyclopaedia (we have already reviewed Volumes One and Two) continues with the interesting new feature of special essays, with illustrations on subjects of a general character. There are articles on the symbolical significance in art and history of *Die Drei* (number three); on *Die Erde* and *Der Garten*—English gardens being represented by an engraving by J. Nightingale. "England" receives ample attention in eighteen columns, and there are references to the latest British works in art, literature and music. Volume Four contains two interesting illustrated supplements on *Das Haus* and *Der Herrscher* (the ruler).

Special articles of the same genre in Volume Five deal with *Das Kind*, *Der Lehrer* and *Das Licht*—the latter with some rare artistic representations of "light." The article on "The Teacher" leads off with Raffael's "School of Athens," but there is unfortunately no attempt in this as in other special essays on these themes to include modern representations. Some illustrated pages in this volume deal with modern churchbuilding, mainly in Germany. The article *Katholische Kirche* is a little masterpiece in condensation, but offers at the same time a comprehensive account of the doctrine and history of the Church. Special illustrated articles in Volume Six deal with *Musik*, *Mutter* and *Opfer*, and there are also some fine coloured plates on minerals and shells.



BURNS & OATES BULLETIN 419 28 ASHLEY PLACE, LONDON, S.W.1

Eighteen months ago we published *THE MANUAL OF PRAYERS* (35s.) in a new edition authorized by the Hierarchy of England and Wales for congregational use. Since then this indispensable and handsome volume has found an honoured place in every parish church and in very many public and private chapels throughout the length and breadth of both countries, and will have been in frequent use during this month of May and during the Novena for Pentecost. During June it will be in even more frequent use in parishes where the Litany of the Sacred Heart and the officially approved Acts of Reparation and Consecration are regularly said. But, as was remarked by a reviewer in the *Universe* at the time of publication, this beautifully printed book of prayers "should be regarded as very much more than a book for the clergy only; rather it should be regarded as a necessary family book, for regular use as well as reference. Thus there could be avoided the confused babble that still persists in some churches when members of the congregation recite aloud differing versions of the same prayer." To this end, we would add, it is also a book which religious teachers will find most useful with children who are learning the official prayers of the Church and those other prayers, hallowed by centuries of use, such as the *Memorare* and the Jesus Psalter.

Of particular interest, moreover, in view of the growing use of the vernacular in church services, is the inclusion in this *Manual* of an English translation of the form of Compline for Sundays and feast days, the Knox version being used for the Psalms. An English translation of the *Te Deum* and of the two Benediction hymns, so well known in Latin and so seldom found printed in English, are also most welcome. In brief, this is a comprehensive and excellent prayer book for private as well as public use, and although its size (9½ in. × 6½ in.) precludes it perhaps from being carried frequently to church, its large clear print makes it the ideal book for family prayers at home.

BOOKS OF THE WEEK

ANGLICAN COMMUNITIES

The Call of the Cloister. By PETER F. ANSON. S.P.C.K. 42s.

THE TABLET has already commented on the publication by an Anglican Society, with the printed permission of a Catholic Ordinary, of this book by a Catholic layman on the history of the Anglican religious communities. It is a work characterized by a pervading charity and may be taken as a further indication of the happier spirit which is developing between the Christian communions.

After an Introduction on "the call of the cloister" among Anglicans in the seventeenth and eighteenth centuries, Mr. Anson devotes one long chapter to "Communities of Men," from Newman's experiment at Littlemore to the Servants of the Will of God, the latter dating from 1938-1940. Sisterhoods are dealt with, according to the dates of foundation, in five chapters; and a final chapter gives an account of foundations in the U.S.A. and in Canada, Africa, Australasia and the Indian sub-continent. An Appendix comprises lists of religious communities and "kindred bodies" in the Anglican communion, and is followed by an extensive bibliography (which must have involved an enormous amount of work) and useful indices. The book fills a gap and fills it most thoroughly and adequately. The fruit of an interest born nearly fifty years ago, it could, on the whole, I venture to think, hardly have been done better.

The history with which it deals is an extraordinary one. Anglicanism, as everybody knows, is an ambivalent thing, combining Protestant presuppositions with many traditional features. The quasi-Catholic interpretation of its formularies had been "recessive" from the time of the Seven Bishops till 1833; how recessive, in the latter half of that period, the opposition to Tractarianism and, later, to Anglo-Catholicism makes plain. But the story of the Oxford Movement also shows how difficult it was for the Church of England to refute the Anglo-Catholic claim to *droit de cité*, once that claim was made. Tract Ninety may have gone too far, but no one could show that the Thirty-nine Articles must necessarily exclude a somewhat less extreme position; and although, as against "Rome," Anglo-Catholicism has never found a tenable hypothesis, the Movement, as little troubled in its second phase by theoretical problems as most English movements are, went out from the Universities to capture a considerable proportion of parishes and to exert an influence far beyond its own limits, so that the outward face of Anglicanism today would astonish and dismay a central Churchman of the period of William IV.

In the circumstances the Movement was necessarily empirical in its methods. The first Tractarians were not very ritualistic. But in the parishes flowers on the communion table, candles, crosses on the covers of prayer books, crosses, and eventually crucifixes, on the altar, stoles (which might even have a cross on them), surplices, copes, white linen and even liturgically coloured vestments, incense, statues, pyxes or aumbries and eventually tabernacles, helped to give substance, colour, and sensible attractiveness to a high sacramental doctrine and to the claim that the Church of England was a "living branch" of the Catholic Church. Behind it all was an immense enthusiasm and a great deal of real heroism and supernatural charity. Charity took the Movement to the working-class areas and slums of the cities, especially to East London; and the enormity of the human needs found there called out to the heroism of the Movement and produced some of the earliest attempts at establishing communities like those of our Sisters of Mercy.

Mr. Anson's book shows in what an atmosphere of shocked bourgeois Protestantism these attempts took shape. Few, he says, if any of the Bishops who witnessed them "believed that a young woman had the moral right to make a promise to dedicate herself to lifelong service to God if the promise involved abstaining from matrimony." And they repudiated any claim to be able to dispense from such vows (the present practice of obtaining dispensation from solemn vows from the Archbishop of Canterbury raises some very interesting juridical questions). But neither episcopal scruples nor the violent opposition of Protestant extremists could prevent a growth which was surely in large measure supernatural. In

the nature of the case there were, of course, many abortive experiments, and much must have occurred at which a Catholic canonist would have raised his eyebrows. But the successful foundations were numerous, and some of them spread oversea to areas where the Anglican Church had followed, and if need be outstayed, the English flag.

There are two points worth particular mention in connection with the Sisterhoods. The first is that that of Wantage, I suppose the most successful of all, was thoroughly Anglican from the start; its founder's appreciation of many elements in the Catholic religion and tradition did not make him waver in the slightest in his belief that the established Church was itself "Catholic." Such firm doctrinal "non-Romanism" (if I may be allowed to coin a horrible word) is perhaps a condition of far-reaching and enduring success in the Anglican communion. It was the strength of the Cowley Fathers and of those of Mirfield in the days when their societies were growing to maturity.

The second point is that Mr. Anson finds a general tendency in recent years among the Anglican Sisterhoods "to give up active works of mercy and charity, and to adopt a more claustral form of life." This may be due in part to improved social conditions in England and to developments summed up in the term "the Welfare State." But it is also probably fostered by a growing recognition that, as the late Bishop of Oxford put it, "the thing that matters above all others" is "that men and women should be continually lifting their hearts and souls to God and dwelling with Him in the life of communion through His Son." Contemplative communities bear a special witness in the world to the primacy of God.

In the chapter on communities of men, the section dealing with Father Ignatius and his Benedictines of Llanthony reaches levels of high comedy, of which the climax is perhaps the visit to the Eternal City: "Accompanied by Br. Philip of Norwich, Sister Ambrosia (an elderly widow), and by a four-year-old boy ('the baby Ignatius'), Fr. Ignatius (wearing his conspicuous and bizarre habit) went off to Rome." He had a private audience with Pius IX, and one wonders whether he took as his companion for the interview the baby Ignatius, "dressed in a white frock and cowl like a Carthusian." A subsequent monk of Downside, Dom Cyprian Alston, spent nine of his Anglican years at Llanthony, and a student of Mr. Anson's pages will agree that this was a very notable effort and probably, as Dom Cyprian claimed, a "record" for the house.

After Llanthony, Dom Aelred Carlyle's "stupendous work" at Caldey is comparatively prosaic, but the section of the book which deals with it is particularly worth studying, if only because the corporate submission of this community to the Holy See in 1913, together with that of the associated community of Benedictine Sisters at Milford Haven, has enriched the Church with two impressive Benedictine communities, Prinknash and Talacre Abbeys.

There are occasions in the book when its phraseology, as coming from a Catholic, seems strange. Thus on page 179, n. 1, the canon of St. Vincent of Lerins is referred to as though it would not cover the doctrine of the Immaculate Conception. And on page 319 an Anglican clergyman is described as having "offered the Holy Sacrifice." But there is a possible explanation of some at least of these expressions: a tiny piece of evidence suggests that Mr. Anson may have incorporated here and there, without thorough revision, statements emanating from his Anglican sources of information. The evidence is in a sentence on page 473, where an Anglican Sister is said to have returned from a visit to Mashonoland "realizing more than ever the need in our Church for trained missionaries." The word *our* in this sentence cannot have been originally penned by a Catholic author, yet Mr. Anson prints the passage without quotation marks.

B. C. BUTLER.

THE STUDY OF ECONOMICS

Economic Control. By M. P. FOGARTY. Routledge and Kegan Paul. 21s.

With a slightly tendentious title, this book is clearly addressed to, and will provide a valuable text-book for, the comparatively mature student who is beginning to study economics for the first time. The fact that a good deal of Professor Fogarty's material is drawn from *The Conditions*



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This book has a peculiar appropriateness today, for it records the attempts made in the thirteenth and fourteenth centuries to bridge the gap between East and West. The two main sections of the book record the adventures of Friar John of Plano Carpini (1245-7) in Mongolia and China and Friar William of Rubruck (1253-5) in Mongolia. The introduction by Christopher Dawson gives a lucid and comprehensive survey of the historical background, which enables the most unversed reader to fit the narrative into the main events of the period and peoples concerned.

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of *Economic Progress* gives the reviewer a salutary reminder of that work's deficiencies.

The whole style of economic text-book writing was revolutionized by Professor Hicks in 1942, when he published *The Social Framework*. There used to be a tendency for such text-books to be one or other of two contrasting extremes: either a vast array of facts without sufficient theoretical generalization to make them interesting, or to provide an intellectual discipline; or alternatively, a severely theoretical study, which only the ablest minds could follow, and which in any case had disastrous results among immature economists who had insufficient knowledge of the concrete realities behind the theoretical concepts. Professor Fogarty rightly makes the heart of his book consist of the simple and important facts about the production and distribution of the present national income, and skilfully introduces enough theoretical reasoning to get his reader interested in wider problems.

An interesting and down-to-earth passage deals with the actual administrative workings of the modern State, and the difficulties of securing prompt and rational decision, even on comparatively simple matters. From these facts Professor Fogarty draws the unassailable conclusion that "the State must limit its commitments"; and he re-states the *Quadragesimo Anno* principle that the State's duties are "guiding, watching, stimulating and restraining." Where to draw the line of demarcation between the free market and the responsibility of public authorities has been one of the principal issues of economics, since the first comprehensive theoretical analysis of the problem was made by Professor Pigou in 1912. An elementary book can only indicate its outlines. During recent years there has been a reaction of opinion in the direction that the production and marketing of goods should be left to the working of a free market, to a greater extent than some economists had previously thought. But there is one respect in which the current of opinion is moving in the opposite direction, though few concrete conclusions have yet been reached. In the location of economic activities, the choice of the individual business man, though generally weighing up carefully enough costs as known to him, does not take adequate account of many costs indirectly falling upon his neighbours. In this particular matter, therefore, a fairly thorough-going regulation by public authorities is desirable. Professor Fogarty, in this book, can do no more than introduce his reader to this subject. But he has written on it elsewhere, and it is to be hoped that he will follow it up further.

Quite a fierce dispute, whose nature cannot easily be explained to the uninitiated, is at present raging in the field of economic theory, concerning the factors which determine the prices at which manufactured goods are sold. The protagonists are Mr. Andrewes in Oxford and Professor Robinson in Cambridge. Professor Fogarty (but not the reviewer) firmly asks his readers to take Mr. Andrewes's side.

The book contains, as all economic text-books should, an interesting and suggestive chapter on population problems in this and in other countries, with a well-balanced discussion of the economic gains, but also the social and emotional difficulties, which arise out of emigration, or indeed even when families move to a new region within their own country.

Considering Chesterton's ineradicable grudge against cocoa and all that it stood for, it is interesting to see a Catholic writer taking the opposite view, and defending enthusiastically not only the material but also the cultural and social benefits which Cadbury's have brought to many thousands of Birmingham citizens.

COLIN CLARK.

SOCIALISM BEFORE 1914

The Second International, 1889-1914. By JAMES JOLL. Weidenfeld and Nicholson. 18s.

On July 30th, 1914, the great French socialist Jean Jaurès, who had been attending the final meeting of the Second International in Brussels, was heard to express his opinion about the threat of war in the words "les choses ne peuvent pas se s'arranger." This optimism, typical of the socialists of the pre-1914 years who believed that the interests of the working class everywhere coincided, was soon shown to be sadly misplaced. Within a few days the socialist parties in the various belligerent States were discussing ways and means

of voting war credits and German reservists called to the colours were marching off to the front singing their social democratic songs, happy in the knowledge that the party would provide for the dependants of fallen members. Jaurès himself was assassinated by a fellow countryman who had been carried away by the prevailing nationalist fervour.

Mr. Joll's shrewd and balanced account of the Second International and of the men and women who helped to guide it during the twenty-five years of its existence helps us to understand why the movement broke down at the crucial time. Those of us accustomed to the asperities of Marxist controversies will be relieved to find that Mr. Joll can write about his subject without passionate denunciation of persons or parties with whose opinions he may happen to disagree; the voice of reason in matters such as this is too often drowned by the shrill grinding of political axes. But even those who regard urbane detachment as one of the more tedious virtues of the historian will find the account enlivened by the antics of anarchists. Details of their doings occur unexpectedly in the course of the narrative and provide a welcome light relief. Many a delegate must have waited in eager anticipation of a sudden irruption into otherwise dull and wordy sessions at international conferences.

The central theme of the narrative is the conflict of the French and German socialists in the international field: the Germans dominating it with their conception of a co-ordinated, disciplined Marxist party in contrast to the French with their tendency to split into wrangling groups. Yet for all their disintegration the French socialists managed to have a say in government which was denied to the Germans. The tragedy of this story is that socialism was politically weakest where the threat of militarism was greatest, in Berlin. Who could have foreseen in 1914 that when Europe was again at peace the communists, with their demand for violent revolution, would be so immeasurably stronger in the international field? As Mr. Joll clearly shows, Lenin's vituperative denunciations of the Second International did, after all, seem to have some point.

J. D. M. BLYTH.

DOMINICAN COMMENTARIES

Only Son. By WALTER FARRELL, O.P. Sheed and Ward. 12s. 6d.

A Christology from the Sermons of St. Vincent Ferrer. Selected and translated by S.M.C. Blackfriars Publications. 12s. 6d.

Father Farrell's study of the life of our Lord was interrupted by death, but his friends solved the problem of completing his work by embodying in it the chapters on the Death and Resurrection from *A Companion to the Summa*. The new work is in some ways more successful than the old. It seemed to some scholars that the presentation of St. Thomas's thought, however felicitous and stimulating, failed to convey the solidity and depth of the original. Here, however, Father Farrell is expounding Scripture, devoutly, learnedly and still felicitously; and his knowledge of St. Thomas enables him to give an interpretation which is completely theological, without being too remote from the ordinary reader. The commentary on the Beatitudes is a splendid example of this method of treatment: "The clean of heart are not the prudes, but the men whose minds live on the clean air of truth and whose affections, consequently, are strangers to the enemies of innocence" (p. 120). The description of the temptations is also close to the Scriptures and firmly based on a theological appreciation of the powers of a pure but fallen spirit. There is bound to be some use of imagination in a Life such as this, as in the suggestion that Simon's physical appearance may have rendered more apt the nickname of "Rock," but the appeal is always qualified and restrained.

St. Vincent Ferrer was a little more given to flights of fancy, but his sermons also are thoroughly Thomistic and richly Scriptural. Even apart from the miracles which are said to have accompanied them, they must have been very effective, combining as they do solid instruction with happy and supremely confident appeals to the imagination. The description of our Lady's reception in Egypt is a little masterpiece in this respect of the preacher's art. Mary Magdalen, "who know everything," is made to act as guide to our Lady on the way to join the disciples at the Pasch. "If we do not read

all this in the Gospels, still it is not contrary to their teaching, and Doctors and saints have written in this fashion; so we may piously believe that matters occurred thus" (p. 134). The series covers the same ground as Father Farrell's book and there are—inevitably, as a result of the common tradition—many points of similarity between the interpretations. On the sixth Beatitude, for instance, St. Vincent is more succinct but completely right: "Unchaste people have bear-eyed souls" (p. 190). The translation is remarkably successful, retaining the vividness of the spoken word and yet rendering it most readable and stimulating even for an armchair perusal.

EDWARD QUINN.

JENKINS' EAR FOR MUSIC

The Acceptance World. By ANTHONY POWELL. Heinemann. 12s. 6d.

The Rigoville Match. By DAVID E. WALKER. Chapman and Hall. 10s. 6d.

Mr. Anthony Powell is one of four novelists who were young in 1922 when, with *The Waste Land*, Mr. Eliot foreshadowed the human condition in the decades we call the Twenties and the Thirties. Each of those young persons became, in his own way, a traditionalist. Each chose districts in London as the microcosms he, like a sympathetic surgeon picking guinea-pigs to use in experiments, would explore. Three, with their other qualities, were moralists. George Orwell, angrily alien, tracked the "flying aspidistra" to shabby streets of trams, "picture palaces," gimcrack shops, twopenny libraries and avenues of old-soldierly brick houses with balding gardens where addicts of "the instalment plan," pathetic aspirants to standards set by those godlings, the Joneses, existed. Mr. Evelyn Waugh and Mr. Graham Greene, when not in foreign parts, noted the World, the Flesh and the Devil competing with the Holy Ghost in Mayfair and Soho. Mr. Waugh's and Mr. Greene's religious Faith was no secret to their readers; nor to the writers. Orwell might be termed a nonconformist humanist except that it is difficult to list all the things to which he refused to conform. Each of these three by 1939 had achieved reputation or fame. In 1955 their names are household words. Their sector of experience was Mr. Powell's too but his reputation has been built more slowly. His achievement matured later in life. His major work has been done since he wrote *A Question of Upbringing*, 1951, *A Buyer's Market*, 1952, and *The Acceptance World* and that book comprise the first three volumes of a work entitled *The Music of Time*.

Mr. Powell's microcosm centres in Bloomsbury. Nicholas Jenkins is, like Adam Fenwick-Symes in Mr. Waugh's *Vile Bodies*, a professional writer, a reticent young man who haphazardly lives in a perpetual condition of courteous bewilderment as he observes the antics of his friends and relatives and experiences their various impacts upon him. His world is a makeshift place. The reader's first view of it is expressed in this way:

"The men at work at the corner of the street had made a kind of camp for themselves, where, marked out by tripods hung with red hurricane lamps, an abyss in the road led down to a network of subterranean drain-pipes. Gathered around the bucket of coke that burned in the front of the shelter, several figures were swinging arms against bodies and rubbing hands together with large, pantomimic gestures: like figures giving formal expression to the concept of extreme cold."

There, simplified, one sees a picture of the whole period. The first book recorded the narrator's schooldays and accumulated his chief characters, Uncle Giles, Le Bas, the schoolmaster, Widmerpool, Templer and Stringham, Jenkins' schoolfellows. In *A Buyer's Market* the young men scattered, took jobs and sought entertainment and careers. They have found wives or mistresses and the shapes of their futures in *The Acceptance World*. Unlike his three contemporaries, Mr. Powell the moralist is elusive. His characters are distinguished by idiosyncrasies only; each is an eccentric. Their common ground seems to be the pursuit of power, or, they seek, to use an old-fashioned phrase, "to express themselves." Each lives by a personally modified set of social taboos; the narrator is a shrewd innocent who observes and records. He expects the worst, hopefully existing in the meantime, on small mercies. "Baby," prophetically and



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appositely, he might say to his mistress, "It's cold outside." Imminent, he sees in the activities of his eccentrics "a whole social upheaval: a positively cosmic change in life's system." Hunger marchers are moving; poets and critics, an "Academy" novelist and professional scholars are disguising themselves with cloth caps and taking up Marxism, even when superstitious wielders of planchette boards engage Karl, himself, in their non-materialist diversions. The world is wearing out its clothes and new patches are being applied half-heartedly. In January, the perturbable young man observes:

"Those interminable latter days of the dying year create an interval, as it were, of moral suspension: one form of life already passed away before another has had time to assert some new, endemic characteristic. Imminent change of direction is for some reason often foreshadowed by such colourless patches of time." It may be so: but the portrait of a drab period which is emerging from *The Music of Time* is wonderfully varied in colour; the tones, while subtle and quiet, are harmonious. Jenkins' ear for dialogue is an organ sensitive to the faint, perpetual comic notes; his eye penetrates the fogs of the time fit for heroes and sees sad men who are, alas, in themselves, funny fellows.

Mr. David E. Walker's *The Rigoville Match* reminded the reviewer of one of those enchanting French cinema pastorals in which all the "characters" are embedded in age-old philosophies that egotism has petrified into mere eccentric attitudes. The Count de Gournay and his pretty daughter Mlle Yvonne are Anglophiles and, desirous of spreading English culture in a way, so far as I know, unthought of by the British Council, they raise a ladies' hockey team in their village. The priest, Mayor and other officials are involved. An international match is planned. The matter becomes a local issue. Mr. Walker writes beautifully and has a sense of "angles" that suggests the better cinema stylists; for example, his swift indication of character, national and otherwise, with a glimpse, from under a piano, of the feet assembled in the Count's drawing room, is charming. A pleasant book.

W. J. IGOE.

JENNY POOTER

The Wren. By EDWARD A. ARMSTRONG. Collins. 30s.

"None," maintains the author of probably the most exhaustive study of one bird yet made, "requires more unflagging, persistent observation than the wren." The general reader perusing the closely-written, closely-printed, closely-detailed pages may apprehensively begin to feel that similar qualities are expected of himself. A lifelong naturalist whose boast is that he comes of the long line of parson-ornithologists by some centuries antedating Gilbert White, Mr. Armstrong, in the early stages of the last war found himself, as incumbent of a Cambridge living, burdened with many additional and exacting duties. Nor far from his vicarage was a small private bird sanctuary—a wood. Mr. Armstrong resolved to concentrate his attention on the wren by the only means open to him. "Only those who can realise the pleasures of such early rising who have borne its pains." Agreeing with Housman that bones which cumber sunlit pallets never thrive, he betook himself to the wood with the paraphernalia of bee-nets, aluminium rings, glass jam-jars (for trapping nesting birds) and patient as Fabre filled notebook after notebook. The family originated—according to Mayr, 1946—in the southern half of North America, spread to Central and South America, and "possibly as recently as the Pleistocene" into Europe by way of the Bering land-bridge. Linnaeus named the European wren *Motocilla Troglodytes-Troglodytes*. It has subsequently been removed from the *Motocilla* grouping; but by a happy touch of grotesquery the Swedish variety is in his honour formidably known to the elect as *Troglodytes Troglodytes-Troglodytes*. After the war Mr. Armstrong studied the bird in most European countries, and in the Americas. In addition to his own amazingly detailed observation he has collated nearly everything else that has been written about the wren, citing his sources with scrupulous care. Edward Thomas—who, like Hardy, also had an eye for such things—noted that Lob too had a soft spot for the courageous little bird. "For reasons of his own to him the wren was Jenny Pooter"; and if one can in any way fault a superbly complete piece of natural

history it can only be hinted that somehow in all this welter of detail, fascinating as it is, we have lost sight of Jenny Pooter.

R. C. SCRIVEN.

"ANYTHING YOU SAY . . ."

The Nature of Evidence. By THE RT. HON. SIR ALFRED BUCKNILL. Skeffington. 10s. 6d.

The literary works of retired judges are often surprisingly decrepit; not only because of age, but also, or so it seems, because, those tight minds having at last been allowed to relax, there have fallen from their grip all the scraps and shreds of information and belief which were for so long either irrelevant or inadmissible. Sir Alfred Bucknill's enjoyable little book is disjointed rather than decrepit; its title indicates the intention with which it begins, but evidence is only a starting-point for a trail which moves crabwise from the nature of probability to the nature of shipwrecks, and from marriage to murder, rather as one follows the clues in a treasure hunt. Sir Alfred practised at the Admiralty Bar before he was raised to the Bench, and his chosen examples illustrate that most melancholy ecclesiastical inheritance, surely, in the history of legal institutions—the Probate, Divorce, and Admiralty Division: a union which forcibly strikes the visitor who enters a Court to find Desertion being argued beneath the emblem of an entwined rope and anchor. The book contains two chapters specifically about divorce, including one labelled "Reconciliation" where the author makes the interesting suggestion that the matrimonial law should be amended so as, broadly, to prevent a husband or wife who has been previously divorced from presenting a petition.

Sir Alfred has drawn on his own wide experience for many of the cases which he cites, and the reader will be entertained to discover, among old favourites like the Brides in the Bath, such remarkable newcomers as Mary Johnson who was, between 1912 and 1915, "tried four times on charges of writing letters threatening to kill various neighbours, was convicted three times, and served two sentences of six months' and twelve months' imprisonment. On her fourth trial she was acquitted and subsequently received a free Pardon and £500 by way of compensation." Sir Alfred tells you why.

R. L. McEWEN.

BIRD MAN

Letters of Charles Waterton. Edited with Notes by R. A. Irwin. Rockliff. 18s.

These letters of a memorable Jesuit-educated traveller and eccentric were written in the latter half of his life, after his fourth and last return from the New World. The series begins in the summer of 1825, when he was forty-three and suffering from the effects of his wanderings: "After a good deal of snarling I have promised to walk very slow, and always upon level ground." Level ground, indeed! He lived to be eighty-three and died not from sickness but as the result of an accident, and at the age of seventy-one we find him writing: "Last week I got up (God bless old Chiron the Centaur!) to the top of a spruce fir tree, where I found a jackdaw's nest with three young ones in it." "Chiron the Centaur" was a bonesetter of Wakefield, who mended an arm which the Squire had thought of having amputated after falling off a ladder two years before. He had a remarkable agility, and a life-long passion for climbing to great heights.

His letters are largely concerned with the habits of Yorkshire birds. Political and other opinions, when they occur, are robust but terse and of little interest. One day Waterton "felt more in the pen way than usual" and sent an article on French affairs to THE TABLET, but usually when he felt in the pen way it was to write about natural history. The letters here printed do not add much to the portrait of their writer provided in Mr. Gosse's biography, and they are heavily over-edited, over-annotated and over-indexed. There are, for instance, ten references to Stonyhurst in the index, but nine take one to the notes and the letters tell us nothing about Stonyhurst whatever. It would perhaps have been a good thing to save space on the notes in order to include an introductory essay. Still, this has been a labour of love; this reviewer at least can never have enough of the Squire of Walton Hall, and is grateful to Colonel Irwin.

MICHAEL DERRICK.

TALKING AT RANDOM

After a Hundred Years

From noon until after five on Tuesday the de la Salle Brothers and their friends celebrated, with High Mass and high feasting, the centenary of their work in England. It was all a far triumphant cry from the day when four Brothers first arrived in the difficult 'fifties, with the outcry over Wiseman's Flaminian Gate Pastoral still reverberating. Brother Clair could point to the immense achievement of schools and pupils in a hundred years; and the presence of the French and Irish ambassadors underlined the two countries to which we are so much indebted for this great educational reinforcement.

Mr. A. C. F. Beales, responding for the guests, was commendably brief, the hour being so late, and brevity at so late an hour being not only the soul of wit but the soul of intelligence and humanity, and one of the great tests of a sensible person. But he found time to tell us how at the time of his conversion twenty years ago, as his reception took place on the feast of St. Gregory VII, he had wanted to take the name of Hildebrand at confirmation, and was begged by the shocked priest, to whom he confided this idea, to "try to have a little humility, man." This principle, which would revolutionize Catholic practice over patron saints, would banish the name of Mary and the Apostles, if they became signs of personal or parental conceit. The speaker did not tell the company for what quiet *beatu*s he was allowed to settle.

The Platform

It was in the late part of the eighteenth century that the platform began to emerge, and political meetings as we know them. One of them was held in Westminster Hall, which was not treated with the respect since accorded to it, but they were generally indoors. The Gordon Riots started great outdoor demonstrations.

But it was in 1795 that there occurred the first example of the kind of outdoor platform meeting that we now take for granted, so we may be said to owe the platform as an institution to the French Revolution. Before that date men who spoke to the crowds from outdoor platforms were making the last speech of their lives. The London Corresponding Society started something new when they called a public meeting against the war, near Islington, with three platforms and a vast crowd who listened to the most unmeasured denunciation of the parliamentary corruption which, said the speaker, "like a foaming whirlpool swallows the fruit of all our labours, and leaves us only the dregs of bitterness and sorrow." When a few days later George III was mobbed while opening Parliament the Government held the Islington meeting responsible, and all such assemblies were made illegal.

Ephemeral Cemeteries

Recent litigation in the Midlands over an insolvent cemetery company is a reminder that when people imagine they have bought graves in perpetuity they forget that cemetery companies can come and go, fall on evil times and feel the draught of the crematorium, while their chief asset, their land, becomes increasingly valuable, if only it could be used for something else. Cemeteries, following in the wake of church graveyards, needed to be fairly central in the days before the motor hearse. But now there is no sort of reason why they should not be much further afield, on agricultural land which could still be used agriculturally as well.

Meanwhile, I see, the monumental masons are alarmed at the way local authorities are becoming more and more interfering about what may be put on headstones, till relatives lose interest in the headstone altogether.

This applies just as much to the cremated. It was on a memorial vase, not a headstone, that a man's friends the other day wanted to inscribe, "From his pals at the Butcher's Arms." A Lancashire Burial Board objected to the advertisement of the Butcher's Arms, presumably not as a place which could guarantee long life, but as one where you made staunch and warm friends. In older and freer days people carved what they liked, and at Upton-on-Severn another public house has got away with it:

*Beneath this stone in hopes of Zion
Doth lie the landlord of "The Lion."
His son keeps on the business still,
Resigned unto the Heavenly Will.*

D.W.

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LETTERS TO THE EDITOR

CATHOLICS AND ANGLICANS

SIR,—It is indeed promising, if true, that Anglo-Catholics are at last becoming aware that official Anglican policy "is removing those planks on which Anglo-Catholics have in the past rested their defence of the catholic character of the Church of England." If this induces them to take the planks up for inspection it will be all to the good, for they will then be forced to see that the joists beneath have always been rotten, and that the present official policy is an authentic revival of primitive Anglicanism.

The "Lambeth Quadrilateral," on which the whole structure is nowadays understood to rest, has indeed a semi-Catholic appearance. But the Quadrilateral is itself a gigantic bluff. A nominal acceptance of Scripture, creeds, two "Dominical" sacraments, and the "historical episcopate" does not prevent the Church of England from allowing within its own borders, and even encouraging as "an enrichment of the common experience," a churchmanship which openly repudiates the third, fifth, seventh and eleventh articles of the Apostles' Creed, the infallibility of Holy Scripture, the existence of hell, the necessity of Baptism and Holy Communion, the sacrifice of the Cross, and original sin (all specified in a notorious letter to *The Times* some years ago from Dr. Major, in reply to a challenge from Bishop Headlam). Is it not an impertinence for the Establishment to demand of other Christian bodies, as a condition of "reunion," what it does not exact from its own ministers?

Insistence on the fourth point of the Quadrilateral, the "historic episcopate," is quite a modern development, well off the primitive beam. In earlier times the Establishment recognized the practical validity of the non-episcopal orders of its Protestant sister-churches abroad, and admitted their ministers to the cure of souls and administration of the sacraments in Anglican parishes, without reordaining them; only for ordinations in this country was a bishop required, in order to comply with the Act of Uniformity.

Moreover, the expression "historic episcopate" does not mean what we should mean by it. The Lambeth Appeal claims for episcopacy that it is the one means of providing a universally acknowledged ministry. It claims no more, and it adds: "It is not that we call in question for a moment the spiritual reality of the ministries of those communities which do not possess the episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace." Commenting on this pronouncement in his presidential address to Convocation on May 25th, 1943, Archbishop Temple asked: "Are we entitled to say of any ministry transmitted by other than the channels familiar for centuries to the whole Church, that they have been 'blessed and owned by the Holy Spirit' and are 'within their several spheres real ministries in the Universal Church'? I cannot doubt that we are both entitled and obliged to make such a judgment. And if we thus judge that the Holy Spirit has blessed and owned these ministries, can we without presumption and profanity refuse to recognize them ourselves?"

In the same address the Archbishop made two points about the South India scheme which seem to have escaped subsequent notice. First, "the United Church (of South India) would be free to recognize other ministries not only during the interim period but beyond it; probably this was wise, for people were more likely to accept fully and with conviction a system which they might freely modify than one which was supposedly irreversible. Secondly, there was a provision in the scheme whereby the episcopate could be overruled even on matters of doctrine by the other two houses of the Synod." These important provisions might well be pondered by the anxious, who seem to have ignored them for a quarter of a century. Dr. Fisher may be the present driving force of the policy of which Anglo-Catholics are said to be growing weary, but about the policy itself there is nothing new: the South India scheme gives away nothing that was not given away centuries ago. In fact there never has been a secure platform on which to rest a defence of the Catholic character of the Church of England. That is what individual Anglo-Catholics must be brought to understand; it is they who need enlightenment,

and the appeal of "Pastor Romanus" to God the Holy Ghost to open the eyes of the Holy Father was surely a misdirection of his evident charity.

Yours faithfully,

The Presbytery,

14 Westhill Road, Coventry.

DOUGLAS CARTER.

SIR,—I note with regret in your correspondence columns a resurgence of the hundred-years-old idea that Anglicans who accept certain Catholic doctrines, while refusing to submit themselves to the Church individually, may be tempted or driven by recent dilemmas, such as the South India problem, to seek recognition from the Church as a corporate body. In my view such a hope is entirely fanciful. For many years I worked with the Anglo-Catholics, presided at the amalgamation of many of their associations into the Church Union, and was the first Chairman of their executive committee. I have still, I am glad to say, many friends in that communion, and therefore may be held to be not wholly ignorant of their outlook. In my opinion, as regards the clergy, they feel, rightly, that by accepting their present status in the National Church, they cannot "revolt" as a body—they have given a general assent to the Thirty-Nine Articles, if incumbents have read among others the Calvinist articles in their churches, have promised obedience to their Bishops, and these very Bishops have sworn allegiance to the Crown (who appointed them) in spirituals; and the clergy for the most part have very properly, in these circumstances, received remuneration on the basis of their Protestant Erastian undertakings—how then can they fairly be expected *collectively* to perjure themselves? Moreover, the vast majority do not accept the teaching of the Church, *ex animo*, on such matters as Transubstantiation, the Immaculate Conception or the Assumption. A mere objection to the present œcumenical tendencies in a universal Protestantism of their Hierarchy will not cure this refusal to accept the Church as a teaching body.

You, Sir, often teach us to be realist in matters secular; cannot we be equally clear-sighted in things spiritual? Does it occur to these "reunionists" that the Anglo-Catholics suffered far greater trials, even imprisonment, in the days of Pusey, and that heresy has been allowed under recent modernist Bishops—yet, beyond passing resolutions, they did not move? The South India issue, I prophesy, will be turned by some well-chosen evasive resolutions, and things will go on as before, though I cannot guarantee that some enthusiasts will not continue to console themselves with talk of reunion, much as some Anglicans say they would submit to an Œcumenical Council (to include their Church), which is not likely ever to be called or acknowledged by Catholics.

My principal reason for regret, however, at the continuance of this mirage of corporate submission, is a more serious one; it is the danger that individuals, at their spiritual peril, will put off their submission, even when they are satisfied of the whole Catholic faith, until the Greek Kalends of corporate reunion. This is a real danger; I must admit that I myself for many years was a victim, among others, to this delusion.

Yours truly,

Postbridge, Dartmoor, Devon.

HENRY SLESSER.

DEAR SIR,—As an American priest who has had some experience over the past thirty years with the reception into the Church of a number of Episcopalians, some of whom called themselves "Anglicans" and others "Anglo-Catholics," I should like to say that I have found your letters on Anglicans and Catholics very interesting, although rather academic.

It seems to me that the crux of the problem lies in the Faith itself as is understood and accepted by Anglicans, particularly by "Anglo-Catholics," not in such matters as the liturgy or a married clergy. If the contemporary religious scene in this country reflects in any way what obtains in England, then certainly there will be found many Anglicans who have only the haziest notion about such articles of faith as the divinity of Christ—if they believe in it at all, the divine origin of the Scriptures, the Trinity, the Holy Eucharist, etc., etc. Even many "Anglo-Catholics" will be found more concerned with "ecclesiastical millinery," as one of your correspondents put it, than with obedience to authority and the other essentials of authentic Catholicism. I am not totally unacquainted with the various and varied doctrinal beliefs of Anglicans, but I am basing my observations on

my own experiences with American converts, particularly those from Episcopalianism. Many have told me that they wasted much precious time before coming into the Church by talking about corporate reunion, a liturgy in the vernacular, the validity of orders, a married clergy, etc., when they should have taken instructions on the fundamentals of Catholic belief and practice.

Sometimes I think that we Catholics are responsible for the delay, often it is a fatal one, by gossiping with these good people on the porch of the Church when we should be taking them into their Father's House. Once that they are under instruction they will find much that is new and thrilling, and far more important than the things which occupied their minds when they were still on the outside.

Manhattan College, Faithfully yours,
Riverdale, JOSEPH B. CODE.
New York 71, N.Y.

DEAR SIR,—Mr. Blanch has put very plainly a number of things that needed saying, and on the primary importance in this matter of union of the "spiritual issue" I am, in fact, in agreement with him, because in the last analysis spirituality must spell charity, the love of God. It is not, however, this sense of the word that Mr. Blanch can have in mind when he remarks that "modern Romanism" is "spiritually thin and unattractive," but rather he is speaking—as I was—of spirituality at the cultural level, if thus I may express it: of spirituality as, for instance, manifested either in "devotions" or in scripture-mindedness. What we may see in church or in books may be doddily or theatrically expressed, or richly and searchingly, but that is not the whole reality in praying or in living. By their fruits shall ye know them. Nevertheless such things are important, though in themselves they may be held to be secondary. Love of Christ is primary, but its devotional modalities—and the doctrinal tinges involved—are apt to confuse the spiritual issue. Some speak of the Rock of Ages and others of the Sacred Heart, and both perhaps are unaware that it is of the same thing they are speaking. How enriched they all would be for a little cross-fertilization, for though confidence is the keynote of that great hymn, it falls short of the complementary call to reparation, while if the scriptural references in the Litany of the Sacred Heart are not relished it can hardly mean all that in a very "evangelical" way it should do: "Heart of Jesus, our peace and reconciliation" (*Romans* v., 1 and 10).

Mr. Blanch may underestimate both the extent to which the "modern Roman Church" has drawn on the old spirituality, and the appeal that Counter-Reformation spirituality has held for Protestants: the pirating of the first part of Parsons' *Spiritual Directory* by Bunny the Calvinist is a well-known example; but enough remains of Mr. Blanch's animadversions to deserve pondering. Whatever may have been the motives for Catholic intransigence during the state of siege, they are less operative now.

As for the C.S.L., Catholics cannot but feel tenderly for those Anglicans who take the high view of the principles of Church relations, but at the same time they sympathize—or at any rate I do—with those others who, accepting the Church of England as a fact and for what it is, will not impose a fully "Catholic" test on relations with a Church which, like their own, finds room for Evangelicals and "moderates" as well as for those who look more or less to Rome. What seems quite clear to an outsider is that neither party in the dispute has a monopoly either of charity or principle.

Beaumont College, Yours faithfully,
Old Windsor, Berks. H. D. HANSHELL, S.J.

SIR,—As a lay convert from Anglicanism, I chiefly missed the Psalms and the New Testament Canticles. It was many years before I discovered that most of my favourite Psalms were contained in the Lady Office or in the Office of the Dead; and I believe that Catholics would do well to bring these offices to the notice of educated converts.

One must not ask for too much; but it would be a great joy to hear some of the nobler passages from the prophetic and the sapiential books read out in Church from time to time: the "Holy Mountain," "I saw the Lord," "Famous Men" or "The Valiant Woman."

Yours, etc.,

Pynes, Exeter.

IDDESLEIGH.

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EVOLUTION

DEAR SIR,—To the atheist evolution not only "takes the place of religion" but refutes it, but in Dr. Towers' case I should prefer to describe evolution as a *mystique*. "That is why," to quote that great scientist von Uexhull, "all arguments against it remain ineffective . . . a conviction that has no longer anything to do with unbiassed scientific research."

Whereas the Catholic apologist is ready to provide proof in support of his beliefs, proofs have no place in a *mystique*. "To quote such 'difficult' examples" (the water spider) "and ask a biologist to *prove* how they came about by the operation of scientific laws is an excellent debating tactic." I have long ceased to expect proof from an evolutionist and my more modest request was a "*plausible guess*" as to the mechanism responsible for "hit and miss innovations." No such guess has been suggested. The question as to whether flight-feathers have evolved from down-feathers is irrelevant. To produce the necessary power and control to lift a bird from the ground, even on the smallest of flights, an intricate and complex correlation of muscles, feathers, bones, etc., is necessary. This correlation cannot have evolved gradually. If Dr. Towers cannot even produce a *plausible guess* to explain the hundreds of hit-or-miss innovations, he should give up all pretence that evolution by purely natural processes can be *proved*, and admit frankly, as does the BBC broadcaster on evolution, Dr. Watson, that he accepts evolution because he rejects special creation.

The contrast between "purely natural causes" and "Divine intervention" is not, as Dr. Towers implies, "a false antithesis between God and Nature." It is thus that modernists who deny miracles argue, but every doctor who examines an alleged miracle at Lourdes asks himself whether the cure can be explained by "purely natural causes" or whether it is necessary to postulate Divine intervention.

In reply to my question as to whether Dr. Towers does or does not regard the fossil record as reasonably reliable, he seems to suggest that this particular witness is reliable when his evidence favours evolution and unreliable when it doesn't. The evolutionists were perhaps wise not to test the fossil record for reliability, and it was left to Dr. Dewar to show that *every* genus of a European land mammal that *exists* today is represented by a fossil. The fossil record is a fairly reliable guide so far as the genera which are *known* to have *existed* is concerned, but breaks down sadly so far as the millions of genera in the missing *chains* is concerned. Can it be that the imperfection of the fossil record is a dogma invented to account for the absence of the genera necessary to support the evolutionary *mystique*?

I raised four questions at Cambridge. Dr. Towers has now made comments on two of these questions. My third is "Can Dr. Towers account for the evolution by a *purely natural process* of the sense of beauty?" Not for the influence of sexual beauty, which Darwin discussed in his theory of sexual selection, but for my response, for instance, to Beethoven, or

the beauty of the Jungfrau which faces me as I write. *This Jungfrau* has no sex appeal.

Dr. Towers suggests that I have not grasped "the nature of the scientific Method." I applied my own conception of that method for many years to the study of snow and ice, and my work in this field of science has been recognized by honorary membership of mountaineering clubs in four countries. My bias in favour of admitting ignorance where exact proof was lacking no doubt originates in the fact that dogmatism unsupported by evidence might have resulted in the death of a reader who took a chance on an avalanche slope because he trusted what I had written. Fortunately nobody is a penny the worse, and many of us are the better for a good laugh when the tooth of an animal is solemnly labelled *Hesperopithicus*, or when poor old Piltdown Man is expelled from the Missing Link Club.

Yours faithfully,

Mürren.

ARNOLD LUNN.

A STRANGE DREAM

DEAR SIR,—I am having a strange dream. . . . There appears first Wun Lun a Chinaman, protesting with suave gestures that he velly simple man, no use long words, Evolution, Special Cleation, he nothing up sleeve. But then, as if by special creation, out from the silken folds comes a pill-box, with velly nice water-spider. He jolly little fellow, immerse in water, he no drown, go on breathing. (Shade of Chinstrap appears briefly, shakes head in disbelief, and goes). A sudden clamour startles me: Beltower chimes in and peals out the praises of the Divine Maker, doing a first-class job in sustaining contingent being, with superb stage-management; nothing going wrong, ding-dong, no whispered consultations back-stage—"the land spiders taking too long, ding-dong, time they had the water-spider." Chinaman smiles enigmatically, produces diminutive gramophone, puts on the geological record: "Evolutionists have not yet been able to explain how in the Cambrian fully developed shell-creatures suddenly appear in large numbers. . . ." Beltower now launches into ringing the changes on the theme of time and continuity—*natura non facit saltus*. The Cambrian—70 million years—imagination boggles—Wun Lun into 70 million years goes all the Chinese people passing a post endlessly—and so on to the delight of all change-ringers. Wun Lun, not put out, smiles and produces from same silken sleeves bright green lizard. Lizard suns itself, suddenly sprouts wings, and flies off as a bird. Wun Lun looks innocent: can wise scientists explain *that* to ignorant Chinese peasant, pliss? Beltower tolls hollowly at crude peasant joke. All this talk of surprising grotesque mutations makes God look like Walt Disney—an eccentric devising the drolleries of the Universe. God not like that but divine origin of all millions of single exposures making all Walt Disney films, Walt Disney Films Inc., a vast cataract of Walt Disney's Films Inc., jostling, tumbling endlessly over the brink of time. . . .

The cataract roars over my head, and in despair I throw my atomic hand-grenade: a series of deafening explosions, vast searing sheets of flame. When the dust settles, hovering as a disembodied intelligence over a million tons of masonry, I can see nothing but Dr. Koch preparing to record the first post-atomic bird song. But out of the ruins clammers first Wun Lun, then Beltower, and the two minute figures continue gesticulating in the cold light of an atomic dawn.

Yours faithfully,

Cambridge.

F. J. STOPP.

—AND FRAU WIRTIN'S

SIR,—The version I always heard while in Germany after the war of the rhyme about Hitler's relegation to the British Museum, which is quoted in Herr Bergengruen's article in your issue of May 14th, runs as follows:

*Frau Wirtin hatt' ein schönes Traum,
So schön wie ein Tedeum.
Sie sah den Führer ausgestopft
Im Britischen Museum.*

Frau Wirtin, if tradition may be believed, had many peculiar experiences during her long life, and this was one of the most *salonfähig* of them.

Espanoleto, 21,
Madrid.

I am, Sir, your obedient servant,
ALAN WALKER.



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ARGENTINA

Disestablishment

The Bill for the separation of Church and State in Argentina was passed by the Senate in Buenos Aires on Friday, May 20th, only a few hours after it had been passed by the Chamber of Deputies. The Bill directs the Government to call for the election of a constitutional convention within the next six months. That convention will consider amendments to all provisions in the Constitution of the Argentine Republic which have bearing on the relationship between Church and State. The work of the convention will have to be completed within thirty days; there can be no extension of this period.

Meanwhile, the Chamber of Deputies has also passed the Bill, previously approved by the Senate, which puts an end to all ecclesiastical exemption from taxation. This is retrospective in its action, to make all ecclesiastical property and incomes liable to taxation from the beginning of the present year, and it is difficult to see how the taxes that will be demanded can be paid. This Bill met with opposition in the Chamber from a dozen Radical deputies, one of whom asked the Government what would become of such churches as the Metropolitan Cathedral in Buenos Aires, where the remains of San Martin, the Argentine national liberator, and of other national heroes, are buried. The reply was that such national shrines are properly the property of the nation, and that the Church has been merely the custodian of them.

The Bill making the arrangements to amend the Constitution passed through the Chamber by 121 votes to twelve, the twelve being, we understand, the same Radical deputies. Its passage in the Senate was rapid and unanimous, for there are only thirty-three Senators, all of whom are *Peronistas*. The dozen Radicals who thus appeared in the Chamber as friends of the Church are by tradition anti-clericals, brought by their opposition to President Peron into an unfamiliar

position. In the past they used to oppose Peron on the ground that he was too clerical.

There have been, meanwhile, many arrests, announcements of "clerical plots," seizures of roneoing machines owned by priests and lay Catholic organizations, searches of their offices by the police, and, in general, attempts to prove that the Church is indeed a subversive political organization. There has also been, amid all the propaganda in the *Peronista* Press, documentation intended to prove that in other countries also the Catholic Church is distrusted as a subversive force, and it is interesting to find *Democracia*, the leading *Peronista* newspaper, acknowledging with gratitude the receipt of some of this documentation from a gentleman living in Edinburgh.

VATICAN CITY

The Queenship of Mary

Next Tuesday is May 31st, the day allotted to the new feast of the Queenship of Mary, instituted by Pope Pius XII last October, as the Marian Year drew to its close, with the Encyclical Letter *Ad Caeli Reginam*.

The Mass and Office for the new feast, however, have not yet been published, so that there can be no formal liturgical celebration of it this year. May 31st is this year the Tuesday within the Octave of Pentecost, which has its own Mass with the liturgical rank of a double of the first class, and which consequently displaces the feast of the Queenship of Mary, which is a double of the second class. The Octave of Whitsun is one of only three Octaves retained in the reforms recently announced which were the subject of an article in these pages a fortnight ago. In future years, when the feast of the Queenship of Mary is displaced on May 31st, it will be celebrated on the first available ferial day after that date.

The Lourdes Centenary

It is announced at the Vatican that the Tenth International Marian Congress will be held at Lourdes in 1958, to mark the centenary of the apparition of Our Lady to St. Bernadette.

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The Third Congress of Mariology will be held there at the same time. Both events will be organized by the International Marian Academy; both last took place in Rome towards the end of the Marian year.

The Italian Eucharistic Year

Pope Pius XII broadcast in the evening of Ascension Day to inaugurate an Italian Eucharistic Year in preparation for the Italian National Eucharistic Congress which is to be held at Lecce from April 29th to May 6th, 1956.

THE BISHOP OF MOTHERWELL

It was announced at the Apostolic Delegation in London on Wednesday that Pope Pius XII has appointed the Rt. Rev. Mgr. James Donald Scanlan, at present Bishop of Dunkeld, to the diocese of Motherwell.

THE ARCHCONFRATERNITY OF ST. STEPHEN

THE TABLET of January 5th, 1907, contained under the heading "The New Guild of St. Stephen for Altar Servers" an account of a ceremony that had taken place in Westminster Cathedral on St. Stephen's Day, describing it as "rich in the promise of excellent results." Now on Whit Monday there will be an opportunity to judge how far that promise has been fulfilled, for at five o'clock, after the normal liturgical functions of that day, Cardinal Griffin will assist at the throne at a solemn High Mass of Thanksgiving for the golden jubilee of that Guild, or Archconfraternity as it soon became, and will address a great number of altar-servers from many dioceses of England and Wales.

On the occasion referred to forty-eight years ago Cardinal Bourne was conducting the first service of enrolment into the young Archconfraternity, then just two years old. Since then its members have rendered incalculable service to the Catholic Church in this country. In the dioceses, in the religious orders, in the mission fields, there are hundreds of priests whose vocation was first fostered during their service in the sanctuary as members of the Archconfraternity.

The idea of the Archconfraternity was first conceived by the late Fr. Hamilton Macdonald, then Chaplain to the Sacred Heart Convent at Hammersmith, and those from whom it received warm encouragement and practical help in the early days included Abbot Bergh, Abbot Gasquet (as he then was), Fr. Adrian Fortescue and Mgr. Wallis, the first Master of Ceremonies at Westminster Cathedral. The present National and Overseas Director of the Archconfraternity of St. Stephen is Mgr. E. S. Sutton, of Ruislip, Middlesex.

THE UNITED NATIONS ANNIVERSARY

It is announced by the Administrator of Westminster Cathedral:

"To commemorate the Tenth Anniversary of the United Nations there will be a solemn High Mass in Westminster Cathedral on Monday, 27th June, at 10.30 a.m. at which His Eminence The Cardinal Archbishop will preside and preach. The cathedral will be open to the public. Admission to the reserved seats will be by ticket only. Applications for these tickets should be accompanied by a stamped addressed envelope, and should reach the Administrator of Westminster Cathedral, Cathedral Clergy House, 42 Francis Street, S.W.1, not later than Saturday, June 4th."

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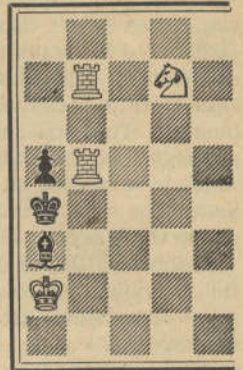
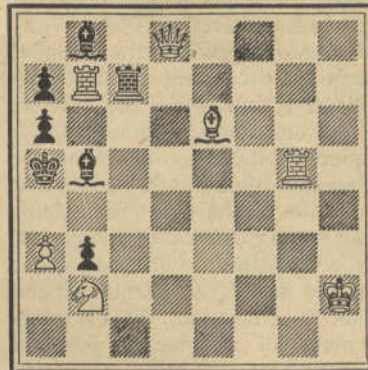
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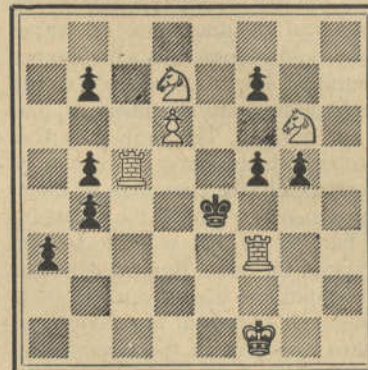
Handicap Tourney.—Problem No. 2

2-er. G. Guidelli. 7+7.

Novice 2-er. P. Lunn. 4+3.



3-er. R. N. Alexandrov. 6+8.



Solutions to No. 1
 3-er.—1 K-Kt5, any; 2 P-K8 = Q ch, any; 3 Q(4)-R8, Q(4)-Q8 and Q(8)-K4; accordingly. (Stalemate stops transposition of first and second moves. The two Queens are not so very easy to manage.)
 2-er.—1 Q-Q3, threat QKt-R5. 1... QxKt; 2 Q-R7. 1... QxQ; 2 R-Kt8. 1... KxKt; 2 BxQ. (A deceptive unpin-of-White key, abandoning the provided check 1... QxKt ch; 2 QxQ+, giving up an apparently promising battery position and sacrificing the Queen. Without these excellent features the key would have been much too violent.)
 Novice.—1 Q-B8, waiting. 1... K-R3; 2 Q-KR8!—and no longer 2 QxRP+ as apparently intended. 1... P-R6; 2 QxRP!—added mate, also a "switchback."

Back in Harness

So many kind solvers and readers of this column have written to wish me well during the month I have just spent in hospital that I feel I may ask one more favour—to be dispensed from the obligation of replying to each one individually. May one over-all "Thank You" be taken as acceptable, please, during a time when I am supposed still to be convalescent? Pericarditis has been the trouble—a condition, they say, similar to pleurisy, fluid and inflammation round the heart instead of round the lung. Proving, anyway, that I am less heartless than is sometimes thought.

To business. As regards the four weeks' interruption of our Summer Tourney almost before it had begun, I propose to carry on as if nothing had happened—as if this were April 30th instead of May 28th. Which only means that the last problem, No. 14, will appear on August 20th instead of July 23rd. The usual seven weeks' Summer recess must accordingly be reduced to three weeks, with the Autumn Tourney beginning as originally planned on September 17th. In effect, therefore, problem lovers will lose nothing, and those who find the long vacation too long will be relieved to find that more than half their holiday has already been got rid of in May. Already I have a lovely vision of a broiling August sun roasting cook-stage solvers lying on sea-shore sand turning for cooks this way and that like quail on spits and getting ever more hot and bothered.

Now for a belated list of Spring Tourney results:

Prizewinners and Honourable Mentions		Novice Group Max. : 20	
3-er Group Max. : 26	2-er Group Max. : 27	1. F. Aribarg	18
1. Fr. Leaver* 26	1. J. F. Ezechiel 27	2. K. W. Ratcliff	18
2. E. R. Watters* 26	2. G. W. Maskell 27	3. T. J. O. Hickey 17	17
3. Br. Ambrose* 25	3. Fr. Walters* 27	4. D. Bunney 16	16
4. P. Graystone* 24	4. R. Mercer* 27	5. P. R. Skinner 16	16
5. T. A. Eames 23	5. D. Cullinan* 26	6. R. Baldacchino 14	14
6. W. W. Hunt* 23	6. R. B. Lamb 23	7. J. B. Jones 14	14
7. Colonel Ross* 23	7. J. McCann 25	8. D. Rogers 14	14
8. R. H. Hoyle 22	8. C. S. Walker 25	9. J. F. Sibley 12	12
9. W. H. Kingston 22	9. B.O.C.* 25	10. J. Somerville 10	10
10. J. W. M. Baugh 19	10. A. W. Cook* 25		
11. "Smaragdus" 18	11. T. A. Honan* 25		

Other solvers deserving a mention in the centre column were: 12.—Br. David, E. Hilton, L. J. Starkey and Sylvie 24; 16.—Mrs. M. T. McWeeny 23; 17.—Br. C. Allen, Br. L. M. Rice and Mrs. Standon-Batt 22; 20.—A. S. Ronchetti and C. H. W. Skinner 21; 22.—W.A.B. and H. Hankins 20.

Book Prizes to the value (added and divided where necessary) of 15s. for 1st, 10s. for 2nd, and 5s. for 3rd prizewinners, will be sent shortly. The above values will be halved for the Novice Group.

Annotation Prize to Sylvie—won with ease. Br. David, previously reported as having dropped out after No. 9, came in second, one point ahead of Colonel Ross; his last three annotations were on the back of problem solutions (where the address would normally be) and I missed them. The result which appeared on April 16th should now read: 1. Sylvie; 2. Br. David; 3. Colonel Ross; 4. T. A. Eames; 5. Canon Kershaw; 6. R. H. Hoyle; 7. W. H. Kingston, etc.

Comments Prizes go this time to T. A. Eames and Br. David. Perseverance Prizes are awarded to J. B. Rowe and Miss Merryweather for sticking it in the face of zeros three or four weeks running, than which there can be hardly anything more disheartening.

Now, the usual word of congratulation to the winners who proved mostly just a little too strong for me to separate completely, and a special word of thanks to the rest of the sixty-seven who fought on to the end when all chances of winning had long evaporated; where would the Circle be without them?

Annotation Tests.—New Series, No. 1

Violent and premature attacks with the Queen are the beginner's most common error because they often succeed against an inept defence. If the attack is contained the defender has as good as won. Here is an example to start off the new series. Annotators are asked to supply notes at the points indicated by bracketed letters in not more than about thirty words per note, to be marked by me on the score of aptness and style. Post Cards may be used for the notes, and postage is 1½d. if MS. FOR PRESS is substituted for POST CARD. Name and address are wanted on the first card, initials only thereafter, and such unnecessary matter as "Dear Sir," and "Yours truly," should be omitted. (Philidor's Defence.)

White	Black	7 Q-K2 (a)	P-Q4
1 P-K4	P-K4	8 Q-Kt5 ch	Kt-QB3
2 Kt-KB3	P-Q3	9 Kt-Q4 (b)	Q-Q2 (c)
3 P-Q4	Kt-KB3	10 QxKtP?	B-Kt5 ch!
4 PxP	KtXP	11 P-QB3	KtxKt!
5 B-QB4	B-K3	12 QxR ch	K-B2
6 BxB	PxB	13 QxR	Q-Kt4!

and White cannot prevent the Black Queen mating at her K7.

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CALENDAR

Sunday, May 29th. **WHIT SUNDAY.**
Monday, May 30th. **WHIT MONDAY.**
Tuesday, May 31st. **WHIT TUESDAY.**
Wednesday, June 1st. **OF THE OCTAVE (Ember Day).**
Thursday, June 2nd. **OF THE OCTAVE. SS. Marcellinus, Peter and Erasmus, Martyrs.**
Friday, June 3rd. **OF THE OCTAVE (Ember Day).**
Saturday, June 4th. **WHIT SATURDAY (Ember Day). St. Francis Caracciolo, Confessor.**

DEATH

BRADY—On May 17th, at Mount St. Mary's College, Spinkhill, BROTHER CHRISTOPHER BRADY, S.J. Fortified with the Rites of the Church. R.I.P.

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Solemn High Mass daily at 10.30 a.m.
Sunday: Vespers at 3.30 p.m. Compline and Benediction at 7 p.m.
Weekdays: Vespers, Compline and Benediction at 3.30 p.m.
May Devotions each weekday in the Lady Chapel
12.45 p.m.—12.55 p.m.

Sunday, May 29th

10.30 a.m. Solemn Pontifical Mass by H.E. THE CARDINAL ARCHBISHOP.
12 noon. Low Mass and Sermon by THE REV. P. LOWRY.
4.0 p.m. Confirmation and Pontifical Benediction by H.E. THE CARDINAL.
7.0 p.m. Compline. Sermon by THE REV. DR. GORDON ALBION. "THE WITNESS OF SCRIPTURE TO THE MOTHER OF GOD"—(5) "All Generations Will Count Me Blessed."

Monday, May 30th

12.30 p.m. Perpetual Novena in honour of Our Lady of the Miraculous Medal.
5.0 p.m. Archconfraternity of St. Stephen Rally: Solemn High Mass.

Tuesday, May 31st

8.0 p.m. Children of Mary Rally: H.E. THE CARDINAL to preside and give Pontifical Benediction. Sermon by VERY REV. MONSIGNOR GORDON WHEELER.

Thursday, June 2nd

6.0 p.m. Guild of Ransom Lectures: THE REV. J. MURRAY, S.J., on "The Optimism of the Christian."
8.0 p.m. Mass of the Eternal Priesthood followed by Prayers for Vocations.

Friday, June 3rd

6.0 p.m. Dialogue Mass and Holy Communion.

Saturday, June 4th

9.0 a.m. H.E. THE CARDINAL to recite None and hold ordinations.

Church of the Jesuit Fathers FARM ST., and MOUNT ST., W.1.

(Church of the Immaculate Conception)

SUNDAY, MAY 29th

11.0 a.m. High Mass.
12 noon. Low Mass; Preacher, FR. J. CHRISTIE, S.J. (For the Converts' Aid Society).
3.30 p.m. Solemn Vespers of Pentecost.

TUESDAY, MAY 31st.

TUESDAY TALK at 6.15 p.m. at 114 Mount Street.

"The Sacraments—(5) Extreme Unction" by FR. B. GURRIN, S.J.

WEDNESDAY, JUNE 1st.

6.30 p.m. "I am with you all days." (1) The Sacrament of Divine Love, by FR. K. O'CALLAGHAN, S.J.

FRIDAY, JUNE 3rd.

3.30 p.m. Sacred Heart Devotions and Benediction; Preacher, FR. W. PEERS SMITH, S.J.

St. Benedict's Church

Charlbury Grove, Ealing, W.5

SUNDAY, MAY 29th. LOW MASS, 7, 8, 9 a.m. High Mass 10.30 a.m. Mass for Five Voices, Byrd. Motet, Sactus est Repente, Aischinger. Low Mass and Sermon, 12 noon. Preacher: DOM GILBERT SMITH. Polish Mass 1.15 p.m. Vespers sung at 6 p.m., followed by Evening Service. Preacher: DOM PETER FLOOD. Compline sung at 8.45 p.m.

St. James's Church

SPANISH PLACE, W.1

The Sundays in June at 6 p.m.

Preacher:

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Small classified advertisements can now be inserted without delay. Such advertisements must be received by first post on Tuesday for insertion in the following issue and should be prepaid, but in the case of extreme urgency, they will be accepted by telephone, payment following by next post. The charge for small classified advertisements is 6d. per word per insertion (minimum 6/-), plus an additional charge of 1/- per insertion if a box number is required.

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WRITER, Catholic, bachelor, 32, seeks quiet Accommodation for next six months in any part U.K. Please write Box 1367, TABLET Office.

COMING EVENTS

ANNOUNCEMENTS of Dinners, Dances, Meetings, etc., can be inserted under this classification at a charge of 6d. per word.

INSTITUTO DE ESPAÑA, 102 Eaton Square, S.W.1. Lecture by Mr. Christopher Dawson, "Spain and Europe," on Friday, June 3rd, at 6 p.m.

NETHERHALL HOUSE, 18 Netherhall Gardens, N.W.3. Lecture by Dr. E. B. Strauss, "The Scope of Psychiatry and the Challenge to the Modern Psychiatrist," on Tuesday, May 31st, at 8.30 p.m.

THE NEWMAN ASSOCIATION, 31 Portman Square, W.1. Thursday, June 2nd, at 7 p.m., Father Illtud Evans, O.P., will speak on "Catholics and the Causes of Crime."

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Vacant

COUNTY BOROUGH OF CROYDON—EDUCATION COMMITTEE

St. Mary's R.C. Mixed Secondary Modern School

The Governors invite applications from qualified Assistant Teachers with appropriate Roman Catholic qualifications for vacancies in this new school to be ready for occupation in September, 1955. Teachers will be required with special qualifications in: HANDICRAFT, DOMESTIC SCIENCE, ART, SCIENCE, in addition to general subjects. Salary—Burnham Scale with London Area Allowance. Application forms may be obtained, on receipt of a stamped addressed envelope, from the undersigned, to whom they should be returned as soon as possible. R. WEARING KING, Chief Education Officer, Education Office, Katharine Street, Croydon, Surrey.

AMPLEFORTH College, York. Required in September, Head Lady Cook for household of 300. Salary £250 p.a. resident. Apply to MISS MULCAHY, Ampleforth College, York.

ANOTHER intelligent, industrious and indestructible Secretary required for a still indefatigable Solicitor, Lincoln's Inn. Write full particulars, age, education, and experience. Box 4168, TABLET Office.

ARCHITECTURE. Vacancy in office of well-known Catholic Architect, N.W. Lancs. for Assistant of Inter. R.I.B.A. standard or beyond. Comprehensive programme of interesting work in hand. Commencing salary £750 with good prospect of advancement. Box 1382, TABLET Office.

BRITISH GUIANA, Ursuline Convent, St. Rose's High School. Wanted September, Graduate, General or Honours Degree. State subjects offered. Return passage paid. Three-year contract. A applications and further particulars: REVEREND MOTHER PROVINCIAL, Ursuline Provincialate, Westgate-on-Sea, Kent.

CAPABLE, efficient Cook for small Catholic School, twenty children, Cornish coast. Modern kitchens. Child's education could be offered as part salary. ST. GORRAN SCHOOL, Manaccan, near Helston.

CATHOLIC COLLEGES, GOLD COAST. Required September, 1955, January, 1956, for residential Secondary Schools and Teacher Training Colleges, Honours Graduates (men and women)—Teacher Training Specialists, and Physics, Biology, Classics, English for H.S. Certificate. Salary: £990-£1,540 p.a., according to qualifications and experience. Scale for responsibility posts £1,530-£1,954. Vacancies also for Headships. Pensionable or Contract terms. Re-settlement grant on completion of Contract. Free first-class passages for husband, wife and three children up to the age of 13. Eighteen weeks home leave with full pay and free passages, every 18 months. Separate accommodation available. Forward by Air Mail educational history, copies of testimonials, and apply for further information to: THE EDUCATION SECRETARY, Catholic Schools, P.O. Box 54, Accra, Gold Coast, British West Africa.

EDUCATED Girl wanted as Mother's Help. Other staff kept. Country situation. Car driver an advantage. Foreigner welcomed. MRS. FENWICK, Barhams Manor, Higham, near Colchester, Essex.

GERMAN or French Girl wanted, September. Help home and children. Pocket money, English improved. GAMESON, Gaia Croft, Lichfield, Staffs.

MEDICAL Assistant required August. Male or female. North country practice. Previous experience not essential. Unfurnished flat available. Shared off-duty. No view. Box 4177, TABLET Office.

MISTRESS for Science (preferably Biology) required September. St. AUGUSTINE'S PRIORY, Hillcrest Road, Ealing, W.5. Recognized. London Scale.

MRS. ALFRED NOYES requires competent Cook and Houseman. Near bus and town. Lisle Combe, St. Lawrence, I.O.W.

PREPARATORY School (I.A.P.S.) requires for next term a lady to teach boys from 7 to 9 in general subjects. Resident post. Salary according to qualifications and experience. Apply H. F. ARBUTHNOTT, Winterfold House, Chaddesley Corbett, Wores.

REQUIRED. A Matron-Housekeeper, non-medical, at large residential Training College near London to take up duties in August. Preferably with Domestic Science qualifications and institutional experience. Applications to PRINCIPAL, Box 4154, TABLET Office.

REQUIRED by Preparatory School for September next: (1) A Master to take French throughout the school up to Scholarship Standard. (2) A Master to take History throughout the school up to Scholarship Standard and some Junior Latin and English. Apply: F. H. R. DIX, All Hallows, Cranmore Hall, Cranmore, Somerset.

REQUIRED for September, Graduate with good Honours Degree, to teach English up to "A" level and University Entrance. R.C. essential. Some experience, and resident preferred. Burnham Scale. Apply REVEREND MOTHER, Farnborough Hill, Hampshire.

REQUIRED for September, History Specialist, with good Honours Degree and some experience to teach History up to "A" level and University Entrance. R.C. essential. Resident preferred. Burnham Scale. Apply REVEREND MOTHER, Farnborough Hill, Hampshire.

REQUIRED for September, Junior and Senior qualified Teacher for Girls' School. Senior Teacher (qualified) for Boys' School. Apply REV. FATHER M. STOKES, St. Mary's, Ashby Road, Loughborough, Leicestershire.

REQUIRED September, fully qualified Mistress to teach Domestic Subjects. Apply with testimonials—NOTRE DAME HIGH SCHOOL, Sheffield, 10.

SHORTHAND typist required for Secretarial work. Apply CATHOLIC FILM INSTITUTE, 157 Victoria Street, London, S.W.1.

SCIENCE Graduate needed for September, Biology or Chemistry or Physics with Maths.—Ordinary Level. Art Graduate would be considered with Maths, and one subsidiary. Assumption Convent, Richmond, Yorks. Recognized. Independent Burnham Scale. Apply HEADMISTRESS, Phone: Richmond 2117.

ST. MAUR'S CONVENT, Weybridge, requires in September qualified Assistant Teacher of general subjects in Middle School.

WANTED in September, (1) Honours Graduate in English, (2) Art Mistress. Burnham scale. Apply HEADMISTRESS, Ursuline High School, Ilford, Essex.

Wanted

RAPHAEL BUREAU, 42 Station Road, London, S.E.20, SYDenham 5117, (staffed by Catholics) provides staff for Convents, Schools, Institutions and Private Houses.

RECENT Convert, ex-Anglican clergyman, aged 48, Honours degree, M.A. (Cantab), ex-Naval chaplain and 10 years Public school Housemaster, seeks Teaching post, resident or otherwise. Latin, English, Religious instruction. Good Catholic references. HUGH J. RUDGARD, St. Michael's Abbey, Farnborough, Hants.

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