

ings thus far have been outside every kind of order, every kind of church law and canon. For that matter, justice was never so flouted in a secular court, or indeed in a barbarian one; Scythians or Sarmatians would never have given such a one-sided judgment, in the absence of the man accused, when that man demurred not to trial but to trial by enemies, when he asked for a jury of a thousand, declared himself innocent, and was ready to rebut the charges and show himself guiltless in the face of the whole world.

Weigh well all that I have said; ask a fuller account from these holy men, my brother bishops; then, I beseech you, give me the benefit of your zeal. You will earn the thanks not of myself only but of the whole body of churches and you will win your reward from God, who accomplishes all things through the peace of the churches. Long health, my honoured and holy master, and pray for me.

Translated by WALTER SHEWRING.

O B I T E R

THE IDEA OF A CHRISTIAN CRUSADE is examined in the Editorial of *Economie et Humanisme* (October), the French quarterly which continues to coordinate so admirably objective economic research with the demands of a Christian sociology. The Pope's answer to President Truman's letter of August 6, 1947 (in which the President affirmed 'the desire of the American nation to collaborate with all men of good will' for the abolition of war and the causes of war) is seen to be 'the acceptance of a mission, but the refusal of a crusade'. The President had coupled with his hopes for peace a specific attack on 'collectivism' and an appeal for what might not unfairly be called the American way of life. As *Economie et Humanisme* shows, 'a peace between two materialisms is impossible'. The Pope's words reveal the gulf that lies between an identity of political interests and true peace. 'It is only by means of a spiritual reawakening, undertaken by both sides alike that it will be possible to establish unity in the world.'

The same number has a valuable article on 'The destiny of Europe in the American-Russian play of politics' by Pierre Laurac, and a sociological study by the Bishop of Arras on vocations to the priesthood in Ile-et-Vilaine from 1910-1945.

WESTERN AND EASTERN TRADITIONS of Central Europe are considered by Professor Dvornik in the *Review of Politics* (University of Notre Dame) for October. Correcting in the light of the facts of history the

over-simplified opposition of East and West in this cultural watershed, Professor Dvornik shows that

Despite all the differences that divide the many nations living in the immense spaces between the Baltic and the Adriatic and the Black Sea, from the Rhine to the Dvina . . . a common tie binds them all and focusses their history—the Western and Christian tradition. This is true of the nations that belong to Roman or Greek Catholicism and of the different Protestant denominations, but also of the Orthodox nations of the Balkans. Though reared in Eastern ideas, they live too near the West and too close to nations of Western training to escape their influence. Turkish domination under which they fell and remained isolated for so long left them, on their release, without any leadership and they willingly accepted Western dynasties together with Western political science. . . . Now East and West are again meeting in the Balkans as they once did in the ninth century on the Mid-Danube. Only this time, it is the East that imposes its culture. Will a synthesis ever be found in Central Europe? Only future historians can tell.

FUTURE HISTORIANS are provided with some principles by Professor Butterfield in his 'Reflections on the Predicament of our Time' in the first number of *Cambridge Journal* (Bowes and Bowes; 3s.). A comparison of our own times with the Dark Ages can easily be made. But Professor Butterfield sees little hope that the Church may again build up a new civilisation out of the ruins of the old.

A grand cataclysm may drive people to think more deeply upon their destiny and upon the question of what they are to make of their lives on this earth; and such a reflection, it is true, may persuade them to consider more closely the claims of Christianity. But cataclysm apparently may have a numbing effect, especially on men internally bankrupt—men who have seen the fall of all that they believed in—as post-war Germany might seem to show. And the barbarians of the new Dark Ages will not be illiterates whom the Church found so amenable to leadership a thousand years ago; but the half-educated who, since it is their temptation to be stiff-necked, are the real destroyers of civilisation.

NEWSPAPER REPORTS of the struggle going on in many parts of France for the *Ecoles libres* may give an impression of traditional minorities fighting a losing battle. It would certainly be a mistake to minimise the serious difficulties the Church has to face in the field of primary education. At the same time too little is known of the magnificent achievement of French Catholics, deprived of any public aid, in making their schools educationally the equal of the State schools. The exhibition held at the Porte de Versailles in Paris this autumn, called simply (and most justly) *Au Service du Pays*, was

a revelation of what a writer in *Etudes* (November) rightly calls 'a permanent miracle, due to the sacrifice of innumerable families, the charity of the poor and the heroism of the teachers'. A million and a quarter children are educated in the primary schools alone, and perhaps the most interesting feature of the exhibition was the pictorial proof of the continuity of French religious education—from Alcuin to John Baptist de la Salle, and so up to our own day.

BUREAUCRACY SOMETIMES DESERVES a harder name. A request to a War Agricultural Committee that German prisoners of war might use the Committee's bicycles to come to Mass (six miles away) produced this answer:

It is a Committee ruling that prisoners of war are not allowed to use bicycles after working hours. A concession of this ruling cannot be allowed in your particular case as it would cause ill-feeling and dissatisfaction amongst the remaining prisoners.

It is hard enough to justify the continuance of the slave-labour of Germans nearly three years after the end of the war. It is harder still to find a name for the heartless attitude of bureaucrats for whom a slave ceases to matter when his work is done.

THE THOMIST (October) has Maurice Blondel's views on 'The inconsistency of Sartre's Logic': 'Why must the irrational be the favourite food of man's reason, rather than that which transcends it and fulfils it? Doubtless because reason can juggle with the unreasonable, while it must show itself humble before standards that go beyond it'.

THE WIND AND THE RAIN (Autumn 1947) has a lovely *Epithalamium* 'for the marriage at Cana', by John Heath-Stubbs.

THE IRISH ROSARY (November) prints the researches of a Dominicaness of Headington into the history of the short-lived Convent of St Catherine de Sciennes (Siena) in Edinburgh.

AIMSIR CEILTEAC (Cork) for November continues its examination of the official French treatment of the Breton language and cultural life: a minor, but real, persecution too little known about in England—or for that matter in France.

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