

from within,' the question arises as to whether a beginning could be made *now* when our need is the sorest?

The answer is that if, on the one hand, the times seem singularly unpropitious for the initiation of new projects, yet, on the other, the home and the school are always with us (in whatever stage of temporary disintegration they may happen to be); moreover, the very fluidity of conditions facilitates and encourages experimentation opening up ever new possibilities and opportunities. Others have not been slow to use these very conditions for the furtherance of their own ends. It behoves us to be no less vigilant and active: 'the readiness is all.' Good will will always find a way. So let us do what we can *now*, with the means actually at our disposal, 'to rebuild in this country a sound tradition of Catholic family life,' by bringing together those most nearly concerned with the education of the child—the parent and teacher. *Caritas Christi urget nos.*

This paragraph is in the nature of a footnote. When this article was written some months ago there were in existence no Catholic Parents' and Electors' Associations. It is of the utmost importance that these should not be considered merely as emergency bodies organised to safeguard Catholic rights in a present crisis; it is to be hoped that they will remain in being to provide the machinery for that co-operation between home and school which in principle and practice is seen to be so necessary for the attainment of the Christian ideal in education.

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A NOTE OF APOLOGY

Mr. Douglas Jerrold has complained that the review (in the Supplement to the September issue of *BLACKFRIARS*) of his translation of Quinton's *Maxims on War* falsely accuses him of teaching that war is 'a fundamentally social instinct' and 'a biological necessity.'

The words quoted are taken from Mr. Jerrold's introductory summary of Quinton's teaching. The words are Mr. Jerrold's with which he is describing the sentiments of M. Quinton to whom he explicitly attributes them. If for the phrase 'in Mr. Jerrold's own words' the reviewer had written 'in the words of the translator's summary of the author's ideas,' confusion would have been avoided. In view of the doubtful nature of some of the author's teaching, Mr. Jerrold could have made it clearer if he wished to dissociate himself from some of the views expressed. However, the reviewer sincerely regrets any ambiguity which may have led any reader to suppose that the opinions impugned proceeded from Mr. Jerrold, and not M. Quinton, as author.

With this apology the EDITOR also wishes to associate himself,