

controls "the motion of the atoms" according to the Laws of Nature . . . Consciousness is a singular of which the plural is unknown'.

Schrödinger is perfectly aware that this is the position enunciated in the Upanishads, and most succinctly in the formulæ, That art thou . . . other than Whom there is no other seer, hearer, thinker or agent'.

I cite him here not because I hold that the truth of traditional doctrines can be proved by laboratory methods, but because his position so well illustrates the main point I am making, namely that there are no necessary conflicts of science with religion, but only the possibility of a confusion of their respective fields; and the fact that for the whole man, in whom the integration of the Ego with the Self has been effected, there is no impassable barrier between the fields of science and religion. Natural scientist and metaphysician: one and the same man can be both; there need be no betrayal of either scientific objectivity on the one hand or of principles on the other.

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## O B I T E R

CERTUM EST QUA IMPOSSIBILE. Tertullian's extreme statement of the hard demands that Faith makes on the proud of mind is at least a point of departure for the apologist. Père Charles, in an article on *Le Scandale de la Foi* in the August issue of the *Nouvelle Revue Théologique* (Louvain) reveals his rare appreciation of the difficulty:

'The analysis of the act of faith, for four centuries dealt with so elaborately by our theologians, cannot explain, still less can it remove, the "scandal" of faith, that is to say the difficulty which many experience in accepting it. That difficulty must be looked for in the object of faith itself, and not in the analysis, with varying degrees of success, of the component parts of the act of faith'.

There follows a brilliant description of what that object is; disconcerting, challenging our pre-established categories. ('A straight line, wherever we come across one in the world, is a sure sign that man has been at work'!) But:

'Faith compels us to grow all the time, to go beyond our precarious limits, our mediocre little systems. It puts us in trim for eternity, it adjusts us for infinity'.

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THE ROAD TO INDIAN AUTONOMY is explored by H. C. E. Zacharias, a familiar name to readers of BLACKFRIARS, in *The Review of Politics* published by the University of Notre Dame. He does well to remind his American readers that 'no Indian (or Asiatic) had any concept of political liberty until the British endowed him with it'.

The same (July) number has a valuable article by Clara Menck, editor of *Stuttgarter Zeitung*, on 'Germany Today':

'The question of collective guilt has everywhere been presented in such a confused way that any attempt to answer it will involve the same confusion. However, is it not romantic to speak of the repentance of a nation as if the nation were a person? There is a concept that has its roots in totalitarianism. It applies to nations attributes that properly belong only to human beings'.

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DIEU VIVANT continues to provide a medium for the discussion of religious and philosophic questions that are beyond the usual orbit of a general review. The latest issue has an article by Nicolas Arseniev on Russian saints and holy ones, and quotes largely from the letters of direction written by the hermit-bishop, Theophanus, which are full of wise remarks, as 'Those alone escape salvation who seek to save themselves', or 'The consciousness of your own weakness is the first step to obtain God's help'. There is a Russia, forgotten too often, beyond the dark side of the moon, and Dr Arseniev is a skilled guide to that hidden country.

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A. L. ROWSE, who has been attacking the 'intellectuals' in a series of articles in *Time and Tide* for their negative irresponsibility, assures us in his *Use of History*, with a confident dogmatism which he deplores in his adversaries, that the evolutionary theory

'has had the effect of undermining the absolute claims of religion and metaphysics, of ethics and law. . . . The idea of God has been rendered superfluous. . . . The evolutionary view of the universe has brought us to an almost completely relativist way of looking at things'.

Christianus, in *La Vie Intellectuelle* (September), commenting on the remarkable electoral successes of Christian parties in Europe, indicates part of the answer to Mr Rowse:

'So it is vitally important that we (Christians) should bear witness to our faith, preserving in this world through our united action the presence and wisdom of Christ and the demands that are his'. This, doubtless, is to Mr Rowse only another instance of what he calls 'the literalist mumbo-jumbo' of 'Catholic reactionaries', but the university which he adorns still has, we believe, for its device, *Dominus illuminatio mea*—historically interesting, it would seem, if only relative by this in its meaning.

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TENEMENT TOWN (Jason Press, 2s. 6d.) should be read by those planners whose New Jerusalem is designed in terms of houses rather than of the human beings who are to dwell in them. It is a descrip-

tion of life in a slum-clearance block of flats, where 5,000 people were dumped—with bathrooms but no church, with plumbing but no pub. For five years a Pacifist Service Unit lived in this waste land, and the book is an account of the attempt to build up a sense of neighbourliness among these unhappy people, 'removed from their old associations—from their neighbours and friends, their favourite pubs and cinemas, from the whole environment in which they had grown up and to which they had adapted themselves—the people were left to their own resources, and they had practically none'. Scarcely surprising, then, the answer of the reluctant fireguard, asked if he would not go up to protect his own house: 'These aren't our homes. They're the — Council's flats!'

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EVACUATION brought Liverpool to Wales, and the legend will last. One happy result was the forming of a society, *Cyfeillion Cymru*, among Liverpool Catholics to repay the debt. It aims at spreading interest in the Welsh missions and at assisting the more isolated priests in their material needs. Articles from the society's magazine on Welsh history—such as a notable contribution by Dom William Price on Welsh monasticism—have now been collected and published under the fanciful title of *Daffodils Under the Snow* (8 Sandown Lane, Liverpool 15; 2s. 6d.). But the book is notably free from archness, and is to be warmly recommended to those who only know Wales as a holiday haunt. Indeed, for the Catholic, this is an indispensable guide to Wales.

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ORATE FRATRES (September 8) prints a characteristic, which is to say a deeply sympathetic, article by Fr Gerald Vann, O.P. on 'Christian Married Life'.

'There is an old saying, Love is self-diffusive: its whole nature is to be outward-turning, to express itself in something, as the instinct of every artist is to express the thing he sees and loves. And the Church gives us the deep religious truth behind this psychological fact when it tells us that human love is complete and perfected only when the image of the blessed Trinity is fulfilled in it: when, from the love of the two-in-one-flesh, there comes the third thing which is the expression of that love, the child'.

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