

BLACKFRIARS

high-principled and fervently religious man whose influence meant so much to both the sisters. She leaves him the pregnant utterance: 'Were you a Catholic, much could be done for you'—the verdict of Charlotte's finest biographer, l'Abbé Dimnet.

B.B.C.

MUSIC

A concert of particular interest was given by Miss Muriel Talbot Hodge, a young Catholic composer, at the Wigmore Hall on June 1st. A varied programme included Hilaire Belloc's *The Birds*, *Cuckoo* and *Noel*, sung as unaccompanied part-songs by the Tudor Singers with pleasantly medieval effect; three songs for baritone, with piano accompaniment, of which Walter de la Mare's *The Song of Soldiers* had an exceptional efficacy with its eerie cadence; and a Trio for Flute, Violin and Piano, of which the last number, *The Merry-go-Round*, brilliant in colour, and rhythm, stirred the audience to real enthusiasm. Curiously, Miss Hodge has 'jumped' the whole romantic period; she seems to have gone straight from the classical to the modern, with a result of clean-woven texture and unflinching workmanship. But the finest numbers of all were of a still earlier inspiration—a setting, for soprano and string quartet of the seventeenth century carol, *I sing of a maiden*, and of the thirteenth century Franciscan hymn, *My Fair Love Sleepeth on the Cross*, in both of which the spirit of the words was rendered with exquisite adequacy. While the crown of the evening was St. Francis' Canticle of the Sun, for baritone, soprano chorus, flute, clarinet, piano and string quartet. There was the very breath of the elements in the praises of Sun and Moon, Wind and Water, Fire and Earth, opening out into grave loveliness in the praise of Death, while beginning and close moved to a broad rhythm in which one had the impression of St. Francis himself, walking, walking in the blaze of the Umbrian sun.

If there is such a thing as Catholic music, here it is.

B.B.C.

BOOKS

LA DOCTRINE SOCIALE DE L'ÉGLISE. By Fr. G. C. Rutten, O.P. (Juvisy. Les Editions du Cerf; 20 fr.)

In this book are published the two Encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, together with a general discussion of the social teachings of the Church. Special attention is paid to those points on which the Pope lays particular stress. Fr. Rutten, a distinguished figure in social action and a Senator of Belgium, begins by discussing the question of private pro-

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perty, for it is the doctrine which lies at the base of the other problems discussed.

Each man is in this world in order to attain his end; this end includes his own self-development. Thus each and every individual must have the wherewith to be in a position to attain this end; he must be reasonably fed, clothed, housed, etc. But this is not attained by giving to each person a bare minimum of worldly wealth; the individual by reason of his nature has a certain right to create as well as to receive; in fact, it is one of the ways by which he attains to his end. It is necessary to stress this 'right to create,' because it is possible to conceive a State in which the work might be done by a very few, whilst the others might be prohibited from working at all. The individual, therefore, is to be conceived as having (a) the right to create, (b) the right to a wage which will support both himself and his family, and (c) the right to the fruits of his labours.

But what, exactly, is meant by that rather elastic term 'private property'? Unfortunately, Fr. Rutten does not explain exactly what *he* means by it, and different Catholic writers have given it different shades of meaning. Does it, for example, mean that everyone should have an acre of land and a cow? Again, should it be interpreted into an argument for a 'back to the land' campaign? Is an official pronouncement needed on this subject?

Fr. Rutten next turns to the 'family-wage' topic; it is of special interest to us, as our country is one of the few that have not yet tried it. It is widely prevalent in many other countries, such as France, Germany, Belgium, Australia, etc., and in all cases it has come about as the result of an agitation on the part of the workers; but, curiously enough, there has been no such demand for it in this country.

The writer concludes with an explanation of why Socialism and Communism have been condemned by the Pope. It must, however, be borne in mind that there are many grades of both Socialism and Communism, and it is sometimes necessary to make a distinction between these grades. For example, it is perfectly possible for communistic societies to have the full approval of the Church; for what else is a religious order but a communistic society? As to whether such a society is lawful or unlawful depends on whether its members are willing members, or not.

This is an important book, and should certainly be read by as many Catholics as possible; it sets out the Catholic views on many important social topics, giving the ideals to be aimed at, even if they cannot be attained in practice at the moment.

F.A.K.B.