

whole and so must take his share of all. Realising the inexorable roundness of reality, he is beaten back into his own fear. Grabbing at the circle, he has found a fragment of light so blinding that it brings him deepest night.

Well, there is the poor troubadour, left with his shattered bits of truth beside the buds of spring. Perhaps he will drown in the intolerable waters which surge over his ruins; yet, although a robber, it *was* truth for which he hunted. If in his darkness he can hold the morsel which he tried to tear away, he may stumble to a nearer understanding of the wholeness of that beauty which he tried to steal.

DOROTHEA STILL

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#### O B I T E R

'WHAT A WONDERFUL RESULT to your appeal! All your parcels have arrived and I have been able to give pleasure incalculable'. So writes the Friends' Relief Service worker who undertook to distribute the gifts that came pouring in as a result of our appeal in the April BLACKFRIARS for 'rations for the mind' to be sent to German Dominicans. Among other activities, the Fathers have opened at Vechte a school for 72 boys—orphans, sons of Displaced Persons, a pathetic microcosm of the deepest of all European tragedies. They had nothing to start with. It can be imagined how providential must have seemed the arrival of books, paper, pencils, and all the other things that were so generously sent from all parts of the country—and beyond it; from all sorts of people—nuns, doctors, schoolteachers, housewives. May we express our thanks on behalf of our German brethren and sisters (for they too have been helped), to all those who have assisted in this most practical work of charity. It has not been possible to thank everyone individually. Sometimes parcels bore no name, sometimes donors asked that no acknowledgment should be sent. But to all we send our grateful thanks.

FROM THE VATICAN MISSION Miss C. Andersson also writes: 'The appeal in the May number has met with such a generous response that it is impossible for me to thank all the donors by a personal letter, which I would very much like to do. Do you think that you could insert a short note in your next number to the effect that the Vatican Mission is more than grateful for the numerous copies sent, and that our long list of recipients of periodicals appreciate very much indeed the addition of BLACKFRIARS to what they already receive? I may add that the Director, Rev. Father P. Dickinson, S.J., was delighted at this addition to our available periodicals'.

THE CHRISTIAN COMMANDOS invaded London in April and the *Christian News Letter* (28th May) has been considering the results of the campaign. It began with the heavy liability of a silly name, and its slogan that 'if the people will not come to the churches, then the churches will have to go to the people' was in fact ambiguous. 'Getting a hearing', 'breaking down prejudice', 'applying the gospel to the works canteen': these are generous aims, but are they necessarily more than a benevolent gesture? The business of building up the Christian faith in a pagan world is a hard one, and a recall to the moral values of 'Christianity that is hesitant about the dogmatic truths they presuppose can't hope to succeed. The good-natured appeal is listened to, maybe, but what happens then? With justice does the *Christian News Letter* comment:

'The wayward and bewildered men and women of this generation can ultimately only be brought back to the Gospel by those who live alongside them and give themselves freely to them and who share with them the attempt to lead a Christian life in a secularised society'.

For Catholics a 'mission' carries sanctions which the most fiery Protestant evangelism lacks. Yet even the household of the Faith concedes that methods may change though the end remains the same. Père Dantine, writing in *Evangeliser* (May) on the Bordeaux Congress on 'Methods of Evangelisation', attended by many of the French bishops and over 900 priests, summarises its conclusions:

'Evangelisation is not a process of dragooning individuals into a powerful organisation. . . . Its principal means will be the irreplaceable witness of the faith, charity and holiness of Christians, expressed in all the circumstances of human life. . . . Preaching must be resolutely evangelical that is to say it must be filled with the gifts of the Gospel, made precise through the teachings of the Church. It must be adapted to times, places and persons. And it must be expressed in words that everybody can understand'.

Above all, the apostolate is the common concern of all—priests and laity alike. And the stress that is laid on an intense communal life in the parish is more than a desire for the cosy solidarity of a minority group. Once more, the parish in the modern world is a missionary community, and from its unity and life the work of evangelisation must spring.

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AMONG NEW PERIODICALS one is glad to welcome *Christus Rex*, 'an Irish quarterly journal of sociology' (Mercier Press, Cork). The second number has articles on such diverse subjects as Instalment Purchase in Ireland, Youth Clubs in Cork City and the Social Problem of Tuberculosis. From Australia comes *Twentieth Century* (Polding Press,

Melbourne), evidently a review of Catholic inspiration. '*Independent Farming*' by E. Hennessy echoes the teaching of Sir Albert Howard, and applies to the vast acres of Australia the idea of 'organic' farming.

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W. J. BROWN, the Independent Member of Parliament for Rugby, writing in *Time and Tide* (31st May), describes politics nowadays as 'misapplied religion, religion which has become diverted from its objects':

'Like the claims of religion, the claims of modern political creeds are universal in scope cutting right across national frontiers and barriers of language. Today the allegiance of millions of men is not to their country, not to their own rulers, but to a foreign one. As the Catholic, in matters of faith and doctrine, looks to Rome, the Communist looks to Moscow. As the Pope is, in such matters, infallible, so too, for the Communist, is Stalin. The *Encyclical* is paralleled by the *Interview*'.

One need not go on to accept Mr Brown's comparison of 'Loyola and Lenin and the organisations to which they gave birth'. But it is certainly true that in a battle which is a battle of ideas, a battle fundamentally concerned with two different views of life—that is to say, a religious battle—the quality of the faith of the protagonists of those two very different views is of enormous importance'.

As F. J. Sheed has been reminding us, the war of the future will be a 'war of minds', and Christians must begin now to prepare for it.

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THE SOVIET UNION, a *Sword of the Spirit* pamphlet (1s.) is a useful historical summary of modern Russia, and has a valuable list of books as an appendix.

SCRIPTURE, the quarterly of the Catholic Biblical Association, has in its April number many interesting features, including an original article on the Lucan genealogy of Christ by Dom Lambert Nolle.

THE CLERGY REVIEW (June) includes a first-hand account of Catholic Trade Unions by R. P. Walsh.

U.S. AGENDA AT GENEVA is the unexpected title of an article by Sister M. Thomasine, O.P., in *America* (May 3rd), which bravely attempts to reconcile American trade policy with papal teaching.

ORATE FRATRES (April 20th) print a brisk controversial correspondence between the Rev. John Hugo and Fr Gerald Vann, O.P., on mortification.