

CORRESPONDENCE
ARE WE "HARMLESS"?

To the Editor of BLACKFRIARS

SIR,—As a priest in the Church of England who has for many years regularly read and profited by BLACKFRIARS I feel that I must raise a protest against Mr. Hilary Pepler's article *In hoc Signo*. The writer seems to be suffering from a very childish, though natural in the circumstances, phantasy in thinking that he belongs to one of the oppressed ecclesiastical classes. It is ludicrous to imagine that everybody regards the (Roman) Catholic as harmless, and therefore tolerates him. If among the educated there is a lack of respect for Rome and an idea that she is a mixture of contradictions and extravagancies, such is not the attitude of those who, though disagreeing with the Roman position, understand her and her theology. It is without doubt true that at no time since the Reformation has Rome been treated with such respect by members of the Church of England, and to regard Rome as being peacefully picketed or quietly ignored is nonsense. One seriously doubts Mr. Pepler's historical knowledge of the first centuries of the Christian faith if he can compare Catacombs-tunes to (Roman) Catholicism in this country to-day. Again it is not true to say that the Truth as taught by Rome is utterly "suspect" by all non-Romans. It is possible to find many Anglican scholars who eagerly read, not in order to criticize but in order to learn, the publications of such firms as Sheed & Ward, Herder, etc. Such writers as Maritain, Fathers D'Arcy, Garrigou-Lagrange, Sertillanges—to name only a few—are respected by and familiar to any well-read Anglican.

In England "Catholic Emancipation" has not resulted in a veiled toleration, capable at any moment of an outburst of hatred and attack, but in a more sympathetic comprehension of what (Roman) Catholics teach and practise. The belated revival of Thomism among Anglican philosophers is additional denial to Mr. Pepler's opening sentences. Yours, etc.,

(Rev.) PATRICK COWLEY.

ARISTOTLE AT THE INNS OF COURT

To the Editor of BLACKFRIARS

SIR,—In his article in the April number of BLACKFRIARS entitled *The Mysticism of St. Thomas More*, Mr. O'Sullivan suggests that the "Aristotelean tradition" was taught at the Inns of Court when St. Thomas More was a student, and in support of this he invokes the high authority of Maitland. If by "Aristotelean tradition" Mr. O'Sullivan means that there were lectures on the philosophy of Aristotle in the Inns, then I venture to suggest that no authority can be found for this view. It is true that the legal exercises necessary for call to the Bar were to a