

ELIOT AND YOUTH. 'Je suppose que le quatrième quatuor, *Little Gidding*, porte le nom d'un petit garçon cher à T. S. Eliot. A ce petit garçon, l'auteur veut léguer trois pensées: que la vie est dure, qu'elle est composée d'échecs et qu'elle est sans cesse un recommencement. Ce qui compte, c'est le feu brûle et la rose fleurisse.' —*Etudes*, Decembre 1948.

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## CROSS OF JERUSALEM

BLACKFRIARS for May contained an eloquent appeal from Mr Victor Gollancz for the refugees, mainly Arab, of Palestine. Even before he wrote a way had been found, in the Holy Places themselves, of bringing such an appeal, under the sign of the Cross, to the attention of thousands to whom the facts are unknown and written appeals are as closed books. The Belgian Mission for the Help of Refugees in Palestine began a way of the Cross upon the *Via Dolorosa* that should be continued from Calvary to the whole Christian world. They made a great wooden Cross, with a relic inlaid of the True Cross. After its way to Calvary on Good Friday it was taken from Jerusalem to Beyrout, and then to Rome (where it received the Holy Father's blessing), to France, and to Belgium. On the fifth of this month (July) it arrives at Dover, to be carried by way of Canterbury, London, Birmingham and Lancashire, and so to Ireland: from there it goes to the United States. It will be carried as were the crosses to Walsingham last year, and set up in Church and Town Hall wherever possible. Everywhere it is to be hoped that in the shadow of this Cross Christians throughout the land will turn to prayer and penance, on behalf of that torn Holy Land which so unhappily symbolises the torn world of man's present distress; and that they will not stop at prayer and penance, but that these will be the means for sanctifying and making divine the practical help of almsgiving for the refugees.

The Holy Father has not ceased to appeal to our Christian conscience in this matter. Two encyclical letters have been issued. He wrote in the first, last October, of 'the sorrow which is kept alive in our soul by the thought that in the land in which our Lord Jesus Christ shed his blood to bring redemption and salvation to all mankind, the blood of man continues to flow; and that . . . men continue to fight and to increase the distress of the unfortunate and the fear of the terrorised, while thousands of refugees, homeless and driven, wander far from their fatherland in search of shelter and food'. There is no easy solution to the problem of Palestine. We in this country know that well enough. But the Pope reminds us of what all can do. 'Convinced of the insufficiency

of human means for the adequate solution of a question the complexity of which nobody can fail to see, We have above all had constant recourse to prayer.' Therefore he invited all the faithful to 'pray, in order that, under the auspices of the Blessed Virgin, matters may be settled in justice and peace, and concord may happily be restored in Palestine'. To prayer there are few who cannot add the charity of almsgiving, to relieve distress; and to the distressed it matters little what political factions cause their suffering. They know simply that they suffer. Nor is it only the people who must be the subject of the anxiety and prayer of Christians, but the Holy Places themselves, that their memories and their sacredness should as far as possible be preserved and remain accessible to the devotion of all.

May men of goodwill, wherever this Cross of Jerusalem passes (and the itinerary and the places at which its appeal is to be made should by this time be public knowledge) remember the sufferings of Christ, and show themselves willing to succour the sufferings of Christ's brethren, the refugees of his own land, and of the world.

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## CORRESPONDENCE

*To the Editor, BLACKFRIARS.*

Sir,—Your correspondent Helen Parry Eden seems to have gone rather far astray in her interpretation of my article in the April number of BLACKFRIARS. I certainly did not advocate 'terrorism' or the discipline of the dog-whip for juvenile delinquents, neither did I suggest that the influence of environment should be completely ignored. On the contrary, I wrote of the importance of these things. I hope I may be numbered among those in their senses with regard to the use of the dog-whip and similar instruments of flagellation! What I was at pains to point out was that we ought to be careful that we abandon the old-fashioned methods for the right reasons, and not merely because of their unpleasantness.

As for environment, it is our responsibility and it is up to us to do the best we can about it. (Incidentally Mrs Parry Eden's regret that 'all the care and cockering is devoted to the lapsed and lost' is really a reproach to our neglect of those who have not lapsed rather than a rebuke to us for pampering delinquents.) My argument was that the improvement of environment is not the whole answer to the problem of juvenile delinquency. I should like to point out to Mrs Parry Eden that a certain number of children become delinquents in spite of decent homes, and some, alas, in spite of that most inspiring apprenticeship to life, a Catholic upbringing. These are the children whose behaviour, I venture to suggest, can only be explained on the assumption of human free-will.—Yours, etc.,

MARY GRAIN.