

the philosopher than of the Christlike saint. Marxism, which is a sort of theory conformed to practice, can be adequately met only by Christian practice conformed to belief. If the challenges which Christianity has met in the past have been mostly challenges to Christian belief, and so opportunities for its development and enrichment, the providential purpose of Marxism would seem rather its challenge to Christian living, and so a providential call to practical holiness. It will be the sort of holiness which will be ready to say with Father Tong Che-tche before his communist judges at Chunting on June 3rd last year:

'Gentlemen, I have only one soul and it cannot be divided: but I have a body which can be broken up. It seems best for me to offer my soul, whole and entire to God, and my body to my country; if it wants it, I do not refuse it. . . . I am a Catholic, but I have a very great admiration for the Communists . . . they have more than one quality which forces my admiration. . . . The first of these qualities in the Communists is their readiness to face death. . . . A Christian capable of betraying God is no longer fit for anything but to betray the Church and his country. . . . I will spare no sacrifice, praying in the hope that the earthly life I offer today may be the price of the conversion of the generation to come.'

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NOTICE

The next issue of BLACKFRIARS will be published in September. It will contain special articles on 'The Social Services Today', as well as the usual features.