

nuns who make the night resonant with the praises of the Most High. It seems a pity to go straight back to sleep, and I sit for a while on the edge of my bed, not thinking, not consciously praying, but letting the peace of the night flow over me. But it's nearly four o'clock, not so long until the day's work will begin again; if I am to be any use, I must get some more sleep. The first faint glimmering of the dawn outlines the crucifix above my head, and I remember the prayer of Mary of Scotland: 'As Thy arms, O Christ, were stretched out on the cross, even so receive me into the arms of Thy mercy.'



POINT OF VIEW

To the Editor, THE LIFE OF THE SPIRIT

Dear Sir,

In R. Smith's review of Dr MacGregor's book on Pacifism he speaks of the 'way of perfection which is imposed by canon law upon the clergy and proposed as a counsel to all the faithful—the non-shedding of blood'. Later he speaks too of the 'legitimate demands of law and justice'.

Regularly this matter crops up in discussions with Catholic youths at non-Catholic Grammar and Technical Schools—all with enforced National Service ahead, and all increasingly concerned with their own obligations thereunder. A month ago it was shot out starkly: 'I'm going to the R.A.F. If I'm told to drop an atom bomb what do I do?' Experience has shown that they have little patience with all the 'hedging' million-to-one chance that he should ever be so ordered, etc. The group, all alert, want an answer. Father Victor White's paper given to them in substance was summed up in: 'Then we've each got to decide for ourselves? The Church we know is our infallible *guide* in faith and *morals*. In this practically urgent moral perplexity, what is the infallible guidance to hand on to these lads of keen intelligence, good will and trusting faith?

OUR LADY'S CATECHIST