

to experience the different types of life and to get into contact with people and their problems. The gulf between the pulpit and the people is thus being bridged in a way that is unknown in this country where we continue in the main to preach to the converted.

Now there is a moral at least implicit in the scenes described, that of the possibilities of a close cooperation between all the members of the Order but especially between the 1st and 3rd Order, between the brothers of the cloister and the brothers and sisters in the world. And it must surely apply to all recognised Third Orders in relation to their parent stock. Perhaps the employees at la Tour Maubourg were not Tertiaries, but in ideal they should be. The apostolate which they work for materially by typing, book-keeping, packing, and other work, could be their own apostolate in which they share formally. They can earn their living by a work for the Dominican apostolate. The distinction between the Tertiary and the member of a Sodality may be said to lie in this, that whereas the Sodalist joins his society to reap spiritual benefits, the Tertiary joins the Order to give himself and all his virtues to the brotherhood. But this does not mean that if he gives all he may not expect to live by his gift—and if he gives his basic livelihood in the way of work then he should be kept—or, to put it more simply, even though he earn a living wage he can share just as fully in the apostolate. Furthermore, it would enable the members of the Third Order to use their own special gifts and abilities to the full for the Order; whereas usually it is necessary to earn one's living by one's special capabilities and give only the spare tithe to the work of the Order. If this seems a pet idea tacked on to the end of an entirely different paper the reader is reminded of those Paris Dominicans surrounded by their business managers, typists, secretaries, telephone operators working all in the Dominican apostolate of the Press, or of those layfolk working with the *Missionaire* of Paris. Without them the apostolate would fail. At all events there is scarcely any good moral for Tertiaries which cannot be derived from looking at the French Dominican province, so alive with the spirit of prayer and the apostolate are they, so full of the spirit of St Dominic. CONRAD PEPLER, O.P.

O B I T E R

It is scarcely necessary to insist that the Church was the only consistent core of resistance to the deepest evils of National Socialism. The fact is acknowledged, and the evidence is available. (Some of it will be reviewed in a forthcoming issue of *BLACKFRIARS* by Dr Nathaniel Micklem, well-known for his book on the Nazi persecution of the Catholic Church.) Writing in *Evangeliser* (November), the

Abbé Ryckmans considers the lessons that German Catholicism can teach those who have, as yet, been spared overt persecution. He quotes Father Fiesen, president of the 'Seelsorgehilfe' of Freiburg-in-Bresgau:

'In examining our consciences, we cannot ignore the fact that our organization, restricted as it inevitably became, put all its energies into the intensification of the spiritual life. It must not be forgotten that our parishes developed into strong communities, and it was precisely against that rock that the Nazis directed all their tricks and ruses of propaganda and destruction. At the time of the most desperate struggle in Germany there were no groups more solid than those formed by the priest and his people, by the bishop and his diocese'.

The luxury of closely-knit organisations, the schematic perfection of Catholic Action blueprints, can avail little in the evil day unless Catholic lay leaders have been trained in responsibility, so that they rely not on the rules of this or that society for their inspiration, but on their own sense of vocation as members of the Church. Here the Young Christian Workers movement—need one say?—is the model. In the Y.C.W. *Priests' Bulletin* for December, Fr Langdale explains:

'The originality of the Y.C.W. has been to realise that the young worker is best awakened to his responsibilities by being made to fulfil them. Here again, the priest must remember that he is an educator; his task is to "christen" the action of the militants, not to initiate or direct it under his own responsibility. We should never speak of "giving the leaders responsibility", as if it were a sort of privilege graciously granted by us. That responsibility they possess already—as young workers, as citizens, as adopted children of God through their Baptism and Confirmation'.

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THE 'loud and draughty singing', in a memorable phrase of Archbishop David Mathew's which has characterised Catholic worship in this country is increasingly giving place to the Gregorian chant which is the preferred musical medium of the Church. But there is the danger of a Puritanism which the much-quoted *Motu Proprio* of Pius X scarcely intended. A new *Cahier: Problèmes de Musique Sacrée*, in the 'Art Sacré' series (obtainable from Blackfriars Publications, 5s.), should hasten the reunion of the composer with the Church, who was in the past his principal patron. What is religious music? Must it include O'Reilly's *Mass in C*, since that was composed for public worship, albeit in an idiom reminding one of 'Home, sweet Home' rather than the sanctuary? Must it exclude the work of Egon Wellesz because he is the pupil and exponent of Schönberg? Articles by Père Florand, O.P. and Maria Scriabine discuss the general problem with learning and sympathy, alike for tradition and a sane modernity.

The Concertgoer's Handbook by Hubert Foss (Sylvan Press, 15s.) is a most readable reference book, of a manageable size, which could help to bridge the gap between the appreciation of what is technically 'sacred' music and of music as such. Much of the distressing noise, whether vocal or instrumental, which one hears in churches is surely due to ignorance of, if not to contempt for, the tradition and forms of an art which in its golden age was largely dedicated to Catholic worship. It may not indeed help one to sing the *Missa de Angelis* any better if one has at least heard of Palestrina and Monteverde. But is St Cecilia's Day to be celebrated in the Albert Hall only? And, as Mr Foss reminds us, 'the name "oratorio" derives from the oratory of St Philip Neri'.

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'ENGLAND'S NEW CARDINAL' is the title of an excellent pictorial record of the elevation of Cardinal Griffin (Westminster Cathedral Chronicle, 2s. 6d). The baroque splendours of the Consistory are brilliantly photographed, and especially welcome is a moving tribute to the Cardinal by the late Archbishop of Birmingham.

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FROM America come two new and boldly-named Catholic reviews, *Integrity* and *From the Husetops*. The former is 'a magazine about Catholic lay life today', and declares that the root problem is 'the integration of the natural and supernatural orders'. Some plain speaking by Peter Michaels on the limits of the Catholic championship of the natural law is welcome:

'The papal social encyclicals deal at length with social justice, universal human rights, economic reorganization and other problems on the natural plane. Yet not one of them rests matters on the natural level; all urgently advocate the fulness of Christian life. The great encyclicals say over and over again, "Seek ye *first* the kingdom of heaven and its justice" . . . Have we forgotten that Pius XI, in *Quadragesimo Anno*, goes out of his way to explain that we cannot be one with the earth-bound Socialists, even when they happen to be right on a particular issue?'

One is reminded of Etienne Gilson's noble words, in a recent contribution to *Esprit*:

"All Christianity can do is to help this supreme effort of man towards the common good . . . but without ceasing to warn him that the justice of the world, even when it reigns unquestioned, will still be nothing but wretchedness. Christianity awaits man at the achievement of his greatest happiness in order to console him for it'.

Despite its name, *From the Husetops* has a gentler voice. It is strange that the intellectual resources of American Catholicism are

so easily scattered on disparate pieces of apologetic. An article on 'Secularism in American Colleges', for instance, has good ideas, but the wish for a quick conclusion prejudices a serious analysis.

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LA REVUE NOUVELLE (1 December) has a valuable account of the International Union of Social Studies of Malines.

THE IRISH ECCLESIASTICAL RECORD (December) prints an article on 'Marriage in Ireland: Church and State', which is a useful guide to a tricky territory.

LA VIE INTELLECTUELLE (November) includes 'Un gomor de manne', a study of poverty and riches in the Church's tradition, by Etienne Gilson.

THE SWORD (December) is an International Number, and has first-hand accounts of the Church in Scandinavia during the war.

ALDATE

CORRESPONDENCE

THE MENACE OF MONEY POWER

We received from Mr A. K. Chesterton an answer to Mr Calderon's criticism, but it was too late for inclusion in the same issue—December, 1946 (cf. p. 479). In order to conclude the whole discussion we have allowed Mr Calderon the opportunity of answering Mr A. K. Chesterton and we here summarize both the replies:

Mr Chesterton points out that the quotation from the American Bankers' Association was not challenged in 1913 when Mr C. A. Lindberg quoted it in the American House of Representatives. He maintains that banks lose through unsound speculation but not through depressions, upon which they thrive, and he quotes Mr Christopher Hollis in his support; he maintains also that Mr Jacob Schiff controlled £264,200,000 worth of railway stock, and that the Federal Reserve Banks are not Government-dominated institutions—here he refers again to the British Ambassador's words from Washington in 1915 and to Mr William Jennings Bryan. Mr Calderon's suggestions that the Nazis put it about that the international financiers subsidized the Bolshevik revolution is countered by showing that the facts were published in America in 1920. Mr Chesterton also suggests that even if there was no member of the Federal Reserve Bank included in the Bretton Woods Conference, there were members of the Federal Reserve Board present and that Bretton Woods fulfilled the ambition of the international bankers, supported by the Government of the U.S. where it was boosted as a return to the Gold Standard.

Mr Calderon, after justifying his motives—he has, he says, no connection with bankers—asks for an authenticated copy of the American Bankers' Association document referred to so often in the discussion. He indicates also that many of the commercial banks whose interest