Rebecca K Bhowmick

Canadian Register April 11/1942

A BOOK FOR OUR DAYS

SPIRITUALITY AND WAR

THIS WAR IS THE PASSION. By Caryll Houselander. Sheed and Ward, New York. pp. 185. $3.00.

By BERNARD LONERGAN, S.J.

The "Grail" is a movement of deep spiritual culture that slipped over to English girls from Holland when the J.O.C. moved majestically from Belgium to France. It is part and parcel of the general "secession of the proletariat" of our time: a movement of souls, alienated by the vacuous hopes and strident stupidity of our civilization, and gathering round various centres to grow inwardly and then burst outwardly in the creation of a new order. Such centres are manifold. For if our Western culture is everywhere the same dry rot, if the human spirit is always the same, it remains that the vision splendid of truth is not grasped equally by all. Accordingly one may discern a mystical faith, an ardent devotion, a heroic enterprise no less in communists or racialists than in jocistes or followers of the Grail; for faith and devotion and enterprise are the very fibre of any human effort to create anew what has decayed. Still the measure of the works of man is not the effort but what the effort serves. If the goal is a foul and narrow materialism, there result the hideous perversions of communism and industrialism. If the goal is a proud and exclusive racialism, there results the terrible thunder of the Nazi beast and machine. If the goal is the imitation of Christ, then no matter what the storm of troubles nor the virulence of persecution, Christ must arise in the new Easter of a renascent Christendom. It was so when Rome had its Indian summer under the Antonines, then crumbled and vanished in the wandering of barbarian war-bands; for the answer to that abomination of desolation was the creative work of Augustine and Benedict, Gregory and Hildebrand, the work that made European culture the finest of all time. It is so again today when Europe stands in ruins and a new challenge goes forth to the wide world to create once more.

The mystical faith of the Grail is also the faith of St. Paul and the Catholic Church, faith in the Mystical Body of Christ in Whom all we are one, from Whom we draw the bread and bloodstream of life, to Whom we return in the consummation of charity that thinks no evil and refuses no good. This faith is dynamite. Even though the many carry it about carefully encased against the spark of generosity, still every now and then it does explode in a Cure d'Ars, a Don Bosco, a Therese, a Bernadette of Lourdes. Nor is our day any exception. On the contrary the sterile encasement of dull use and wont is wearing thin. Explosions are easier to provoke than to prevent. Among them is the Grail that has drunk deep of the traditions of Catholic spirituality and has found in the peculiar conditions of the war in England a chance to prove its mettle.

"This War is the Passion" is not a study in speculative history, though it might be. It is a series of essays originally written for the Grail Magazine: some before the war was thought of; others, less polished but more tense and vital, minted by the war itself. In them the deep spiritual culture of the Grail leaps to flame—a flame as practical as an acetelyne torch, as realistic as the soul of a young woman who meets the challenge of her life and day without blink-

ers. Among a people uprooted, reassorted, organized in a total war, taught fear and pain, fatigue and privation, and the great sorrow we too witness in the homes of our war bereaved, the question is not whether one chooses to suffer. Too obviously Donoso Cortes, that profound and neglected philosopher of 19th century Spain, was right in summing up the vast long scroll of mankind in a single phrase: "Blood must flow; the only question is whether it flow in hatred or in love." Where the natural man hates and, like Jan Valtin, draws strength from his hatred, where the communist disseminates lies to hate the more, the Christian has to love. Calm-eyed, deft, exact, Caryll Houselander analyses hatred, the hatred that springs from fear which all feel, the hatred that springs more nobly all about her from indignation at a planned and wanton slaughter of the innocents. She cannot rise rough-shod to a facile victory; yet she does do much to enable those who share her spirit to fulfil in some poor way the commandment of loving one's enemies when sirens have shrieked and the ack-acks roar and bombs tumble down for hours. Our oneness in Christ is the intuition she knows must be lived. To see Christ in the wounded, to see Him in the surging mass of destitute without food or clothing or homes, to live Christ in the aching fatigue and crushing monotony of a nurse's nights in a first aid hut or a worker's shift at the machines, to relax in Christ lest nervous prostration overtake one, how to pray with a mindless body, with the senses, with a throbbing head in the relentless routine of total war, why and how to learn to suffer, what to hope—these are her practical themes.

They are practical. Lesser souls can be betrayed. They may feel that a war begun pretentiously in the high name of Christian civilization is being prostituted by press magnates and political agitators to intrigue and calumny and hatred and the miasmic materialism exhaled by the world about us. Caryll Houselander cannot be betrayed. The glorious Easter of her journey's end is not an organization, nor a political movement, nor even the flush of successful propaganda. It is the good deed crying to be done here and now, with no red tape. It is growing in Christ, being Him more and ever more in His adoration of the Eternal Father, in His vicarious satisfaction for our day's heaped-up mountain of sin, in His compassion that not only tries to alleviate suffering but also seeks to share the sufferings of others. Strip off all things—possessions, homes, friends, careers, leisure, privacy, even our prized opportunities for Mass, the Sacraments, the nourishing and the spreading of the Faith by schools and press and wireless—still we have our bodies and our souls to give to God, and that was all Christ had, that was all the Apostles had, nor were they unsuccessful dying without issue. Who stakes life and soul on that achievement, cannot be betrayed. Such an one is the salt of the earth, the light of the world, mothering the Christian civilization that will arise on the ruins of this war. For this war is the Passion, and its Easter a renascent Christendom.

"Lo, the Kingdom of God is within you!" Passiontide and Easter are not separate events, nor is the Christian an utopian or millenarist. The Risen Christ rises again as secretly as on the mid-night that followed His thirty hours in the tomb. He rises in hearts of which He takes charge, in which He imperiously rules, on which He has made a mark that doubt and weariness, confusion and relapse can cover over but rarely can efface. For such "This War is the Passion" may be a precious book for its repeated flashes of spiritual insight transcend the movement from which it sprang and the circumstances under which it was written. Like all intense spirituality, it can be misinterpreted by the wrong-headed. But that is a danger no honest son or daughter of the Church need fear, provided that they will be guided. St. Bernard wrote to a pupil that had become Pope: he who has himself for a master has a fool for disciple. The call to sanctity can be transmuted into temptations that lie outside ordinary experience, that might deceive even the elect. Against them stands the rock of Peter which in the double rhythm of its secular expansion is organizational as well as mystical, authoritative as well as inspired by individuals without authority, in a word, organic. "But all these things, one and the same Spirit worketh, dividing to everyone according as he will."

pletely understood him—and that

The Theologian

By BERNARD LONERGAN, S.J.

When asked to write on Chesterton as Theologian, naturally I was tempted to twist my terms of reference and switch to the more obvious and abundant themes of Chesterton as Metaphysician or Chesterton as Apologist. There is an unmistakable metaphysical strain to a man who explained the development of a puppy into a dog as a matter of becoming more doggy. There is an overwhelming apologist who made enormous fun of the endless fallacies current from "Heretics" to "The Thing." But how can a theologian be made of a man who repeatedly implied and often affirmed he was not one?

Chesterton had the profoundest respect for the technicalities in which centuries of reflection on the faith had deposited and crystallized and tabulated their findings. He set upon the "provincial stupidity of those who object to 'creeds and dogmas'" as upon the absurdity that "Love your neighbour" is all you really need to know. With trenchant exasperation and tumbling images he insisted on the complexity of things, on the fact that without fixed beliefs there are only passing moods, on the infinite dangers of religious emotion running to a destructive flood when without the dams and walls of intellectual content.

But it is, perhaps, a Chestertonian paradox that Chesterton himself never became an adept in these technicalities. When "Orthodoxy" appeared in 1908 Father Joseph Keating in the Month ended an article on the interesting young man with the remark: "Had we the power we should banish him to Monte Cassino for a year there to work through the Summa of St. Thomas with Dante as his only relaxation. On his return, we fancy, he would astonish the world." Now Chesterton did astonish the world; he even studied St. Thomas and wrote a book on him; but the book proposed to deal mainly with the figure, briefly with the philosopher, and with the theologian hardly at all.

of civilized religion . . . I did try to found a heresy of my own; and when I had put the last touches to it, I discovered it was orthodoxy . . . I was always rushing out of my architectural study with plans for a new turret, only to find it sitting up there in the sunlight shining, and a thousand years old . . . There was a time when I could have invented the marriage-vow (as an institution) out of my own head; but I discovered, with a sigh, that it had been invented already."

Such grasp of fitness and coherence is the essential object of the theologian at all times. But there is a further point in throwing Chesterton back upon the background of the medieval scene. More than any other modern man he shared the fresh and fearless vitality of medieval inquisitiveness. His questions go to the roots of things. The answers he demands must be right on the nail. He combined a wholehearted contempt for the irrelevant with an ability to appreciate enormously, one might say inordinately, what really was relevant. In his famous "Meditation on the Manichees" with an ingenuous profundity reminiscent of Aquinas, he sets up parallels and contrasts that seem hopeless over-simplifications until—until you get the point. He does not fear to assert that because Christ was risen, Aristotle too had to rise again. He does not hesitate to leap from Manicheism to Calvinism and throw in fakirs and Albigensians on the way. He does not, in modern style, nicely trace the influences of Christian tradition, Greek thought, and Arabic culture on the mind of Aquinas; he sets up a cosmic background, names him St. Thomas of the Creator, and contrasts him with the Buddha and Nietzsche.

This medieval insistence on the relevant is to be found in anything but medieval dress. Perhaps his deepest theological intuition is to be found in the most bizarre of mystery yarns. "The Man who was Thursday" is a labyrinth of double roles, of plots and counter-plots, of aimless, painful quests, of buffoonery and high seriousness, that lures the unsuspecting reader face to face with God and the problem of evil. Chesterton now knows better, though not differently, the Man who was Sunday.

Still there is a sense in which Chesterton was a theologian. Suppose that he wrote in the eleventh century instead of the twentieth. Then he could be ranked with St. Anselm, for of that age no one expects the intellectual elaborations later evolved. Then being a theologian was simply a matter of a cast of mind that seizes the fitness and coherence of the faith, that penetrates to its inner order and harmony and unity. Such penetration was the soul of Chesterton. Years before his conversion he could write: "It may be, Heaven forgive me, that I did try to be original; but I only succeeded in inventing all by myself an inferior copy of the existing traditions

BECAUSE OF WAR, CHRISTMAS PAMPHLET ALREADY OFF THE PRESS

ST. LOUIS, Mo., Nov. 8.—To insure its receipt by servicemen and women overseas, by Dec. 25, the annual Christmas pamphlet of the Rev. Daniel A. Lord, S.J., already is off the press. It is published by The Queen's Work here, Sodality central office of the United States and Canada. This year's booklet stresses the joyous music of Christmastide. Beautifully colored, it contains a Christmas wish, with space for name of sender, on the frontispiece.

Cath Reg. Nov 13. 1942

task of transferring thousands and thousands of children from one area to another. It was impossible to tell in advance who was going where. It was a great deal merely to send to each receiving centre approximately the number that could be received. So, ignorant of their destination, they started off in buses to concentrate in railway terminals and be dispersed by trains over the face of England, Scotland and Wales. It was late in the afternoon when Worthing was reached, and, very much like refugees, they sat down on their bundles in the courtyard of the town-hall to wonder what would be next. The question did exist, for there were more children than billets. The only thing to do about the overflow was to undertake a house-to-house canvass, to ring bell after bell and ask, Can you take a child? By nine o'clock all the charges of my informant had been disposed of except two. They were a wild pair of lads who had given the good sister so much trouble in class that she had not yet ventured to inflict them on anyone else. But obviously they had to be provided for, and so with a firm hand on each she started out again. Luckily at the first place she tried, she heard: 'Certainly, sister, come in, bring them in. No, no, we will take both of them; come right in."

For them there has existed and still exists the munificent Lord Mayor's Fund. But if charity begins at home, charity to Britain does not go abroad in coming to Canada. Under the exalted patronage of Her Majesty—beloved symbol of our fellowship — the Queen's Canadian Fund for Air Raid Victims makes its appeal on behalf of the Lord Mayor's Fund. It is an appeal for those whose sustained courage still keeps the battle three thousand miles away, for those who are hungry yet must be fed, thirsty yet must be given to drink, robbed of their wardrobes yet to be clothed, and if not strangers then all the more sadly homeless in their own land. As long as you did it to one of these, you did it to Me.

———:-:———

GOVERNMENT TO REPAIR ENGLISH CHURCHES DAMAGED IN RAIDS.

LONDON, March 31 — (C) — Churches damaged by air raids in this country will be repaired and rebuilt at the expense of the government, according to the details of the compulsory insurance plan just disclosed. The churches will be restored within the limits of expediency and no premium will be asked from the religious communities.

Mont Beacon 11 April '41

THE QUEEN'S CANADIAN FUND

Mont-Bea — By BERNARD LONERGAN, S.J. April 11, '41

I was preaching a retreat to a community of nuns in the south-coast town of Worthing, some miles west of Brighton, when the theory of the blitzkrieg was first put to the test on the Poles. The matter of preparing and delivering three longish talks every day left me little time to read the disquisitions in the Times on the strategic significance of the Vistula and the Bug and, in a last resort, the Pripet marshes. Anyway, it was more important to get a gas-mask—there was a fine of ten shillings if one failed to carry one about—to devise ways and means to darken my window at night and, by way of extra zeal, to observe the position of the pails of sand and the long-handled shovels with which one was to deal with the expected incendiary bombs. For, of course, we were still in the dark on the plans of the German High Command and, having nothing but imagination to draw on, were encouraged to prepare continuously against air-raids that did not take place.

What did take place was the evacuation of the children. For two whole days they completely monopolized the railways and moved in schools with their teachers from congested cities to what were esteemed safer zones. Worthing was a reception area, and I heard a first-hand story from a nun who had come with a flock from a rather tough section of London. She was utterly played out. For weeks the plan of evacuation had been in the air, and all the time there were interviews with hesitant parents who wanted teacher to decide whether or not they should send their children away. They would come and ask advice, decide one thing, and then go home to decide the opposite. Names of children kept moving off and on the lists over and over again, a motion that weakly symbolized the inner struggle of heart and head, of affection and prudence, upon a problem that admitted no solution satisfactory to both.

At last the time for deciding was over. Only if you sometime or other have attempted to organize, say, a picnic with an estimated attendance, can you form some idea of the complexity of the task. Never before had the poor youngsters seen carpets on floors. They were tired and hungry, but also timid and suspicious, and in the presence of the gracious strangers their vocabulary shrank suddenly to abrupt repetitions of "No." The sister stayed awhile till they were more at their ease, and then left. Fortunately she had a billet for herself, for the Mother Superior of the local convent had been out—despite the retreat—and had discovered the wandering nuns who had no place to go.

I found the incident impressive, impressive as must be any that recalls the description of the Last Judgment to be read in St. Matthew: "For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked, and you covered me; sick, and you visited me; I was in prison and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee; thirsty and gave thee to drink? And when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee? And the king answering shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me." (Matth., 25, 35-40).

Yet the practical charity of the evacuation of the children cannot but be small when compared to that which I have not witnessed, when families are broken not by heart-rending decisions but by bombs, when parents as well as children migrate because the house in which they lived and named their home is a tumbled heap of shattered brick and splintered wood. When so casually and encouragingly the papers assure us that German air activity was light, only the military viewpoint is expressed. The trifle of a light raid over a few cities is a long list of old and young, healthy and infirm, rich and poor, who suddenly are more destitute than the foxes who have holes, the birds of the air who have nests. The mighty strokes of the Luftwaffe deal out destitution to larger numbers with a larger hand.

:ourse not,"
ıileans eat
s an after-
ntine beef,
"

—

AY

D. S.J.

ge Four)
did contri-
atholic life
o our Am-

D BULL
es strange
here's the
ple, who in
ck to some
army. It's
elieve it or
war to find
as no Irish

was telling
re Heywood
olic. Broun
avelling by
rical storm
e lightning
the wings,
their ship.
his pocket
y and took
eaction fol-
ıer, and the
mained un-
nced at his
beside him

the brandy
ıd grabbed

"mine's no
ırs."
RROR.
berg's story
Confirma-
about-to-
l questions.

."
ome to do?"
pose on the

—

HLET
ESETTING
E FAMILY

e 15 — (K)
s besetting
ıily in the
e presented
t published
reau of the
lfare Con-
\ Holy War
the Home

—

ıade Heav-
a and the
Apoc. xiv.,

pecially in girls' schools, physical training is practically nil. A few simple exercises in heavy school uniforms are not enough. Sports should also be encouraged and yet how many schools (again with emphasis on girls' schools) teach even one sport?

The faults mentioned above are only a very few of the many glaring defects in the system. Past experience with the School Commission has taught us by now that the task of revising our scheme of education cannot be left entirely to that body, for the improvements would be realized only in the very far future. Definite action should be taken at once so that we can soon boast that we have an educational organization that dispenses education and not a smattering of ignorance.

Yours truly,
Montreal. JOAN ALLISON.

(Parent associations are indeed useful, for they not only integrate parent-teacher effort but they give parents a better appreciation of teachers' difficulties and problems. There is such an association in Ascension Parish.—Editor)

—:-:—

Where Do We Go From Here?

Versus Guild Order Or Corporatism

The Editor,
The Canadian Register.

Henry Somerville's advocacy of the guild or corporatist system naturally brings out the fact that many Catholics oppose it as either futile or definitely dangerous to the worker. With only about 15% of their number unionized the workers of Canada might well be afraid of finding themselves in a strait jacket. Perhaps Mr. Somerville shares the opinion of another Toronto corporatist J. V. Fulton. When Father Reinhold wrote of his doubts about guildism some time ago in the Social Forum Mr. Fulton admitted that the system would not in itself decentralize riches and that it would be almost impossible to organize it under the present capitalist ownership of the means of production. "Whatever measure we adopt to promote a more equitable distribution," he wrote, (Social Forum, Jan. 1939), "we look to the guild chiefly to maintain that distribution, when and if distribution is accomplished."

For the interest of your readers I cite two Catholic authorities against corporatism. Emmanuel Mounier calls it a systematic attempt at specious reform. He says: "Without affecting the mutual rela[illegible] capital and labor at all, [illegible]es for the a radical readjustment of existing property-relations."

It is said that the corporatist simply assumes that the owner-lion will lie down with the worker-lamb when they get together in a guild. That spirit hasn't yet appeared on the horizon in Canada where the worker lags, in an unsympathetic milieu, far, far behind his comrades in England and the U.S.A.

—M.S.

—:-:—

Marriage

The Editor,
The Canadian Register:

I am extremely grateful to your correspondent on Marriage, still anonymous if now doubtfully a bachelor, for his at least tacit concession of the two points made in my previous letter. His second letter does not attempt to deny that his first letter had nothing to do either with Dr. Hildebrand's book or my review. Further, so far from finding that the Roman Catechism, Canon Law and the Encyclical Casti Connubii are confusing if not contradictory, he now agrees that the Encyclical drew a distinction and on this basis he proceeds to do a bit of theological speculation on his own.

This speculation stands or falls with its fundamental assertion that the Holy Father evidently was speaking of the objective ends of marriage in a passage quoted from the Encyclical. I object to the word "evidently." If the Holy Father was evidently speaking of the objective ends of marriage, he could and would have used the term "end" "finis" which is found in all philosophic, theological and juridical treatises as well as in Canon Law. In point of fact the Holy Father avoided the term "end" and spoke of "reason and purpose" "ratio et causa". Further he indicated a parallel to his statement, the Roman Catechism, where one does not find "finis" but only "causa". The meaning of "causa" in the Catechism is illustrated by the wealth, station and good looks of the prospective bride, and on this ground seems to mean not objective end but motive or intention. Accordingly, since what your correspondent affirms to be evident is, in fact, not evident, and since the rest of his position stands on that affirmation, I may perhaps consider myself absolved from discussion of his other assertions.

Now your correspondent will not find this any more satisfactory than my previous letter. What he wants is a treatise on the whole problem of the end of marriage. What he does not seem to realize is that such a treatise would require at least two or three years' work and, when it was written, would not be accepted for publication in the Canadian Register.

BERNARD J. F. LONERGAN.
Montreal.

Blue-print for at least part of such a withdrawal f the first section of Mr. Boyle's book. His exposition ("Ideas and Attitudes that Underlie Rural Life" is an attemp to work out the ideals and values that must inspire a suc cessful rural movement. Since at present it is ideas tha make the farmer's brightest son gladly descend to the lev of a clerk, since it is ideas that make farming appear a nar row and dreary life in comparison with an office or factor existence compensated by the conspicuous consumption c nationally advertised products, then, as in First Aid, on must begin by removing the cause. Ideas are merely idea they can be changed. Silly ideas might be thought to b changed easily, but this change will require a thoroug refashioning of rural educational programmes and rur teachers and rural attitudes towards life. There must b created what has not yet existed, a distinctive rural culture Country life must become self-sufficient emotionally an intellectually before it can attempt the economic self-suffi ciency of withdrawing from the net-work of aberration driving our world mad.

Despite an appearance of fragmentariness, the secon section of the book really is integral with the first. Ther is needed a buffer state between the present world an the pioneers of the new. The cooperative movment sup plies such a buffer. At once it provides the spring-boar towards a rural movement, the protection of such a move ment in its early stages, and finally the nucleus of techni ques that will make possible the return. For there is with drawal only that there may be return, a return in whic the achievements of the West may be integrated in a decen tralist order through cooperatives and on the basis of th organic rhythms of rural life.

Naturally such a programme raises a number of ques tions. One might be inclined to ask whether our economi and social structure is not rather a sick man needing treat ment than a dying man awaiting burial. But really suc an issue only affects the amplitude of the programme en visaged. Undoubtedly there has to be a rebirth of rura living. Undoubtedly such a rebirth would be a most poten agent in the vast educational work that must accompan any democratic solution of social problems. Undoubtedl the organic and integral mentality fostered by a life i touch with nature has to spread through the whole fabri of society and completely oust the mechanist and fractiona thinking that has landed us where we are. And if th last point is Mr. Boyle's soundest claim to entitle his wor "Democracy's Second Change," it cannot fairly be objecte that he aims merely at converting men from Descartes t Aristotle. For the mass of men know nothing of eithe philosopher, and, most likely, never will.

Canadian Forum
June 20, 1942

Path To The Future

WITHDRAWAL AND RETURN

DEMOCRACY'S SECOND CHANCE. By George Boyle. Sheed & Ward. pp. 177. $2.50.

By BERNARD LONERGAN, S.J.

George Boyle is a Wise Man from the East. Like his protoypes, he has seen a star and follows it. Besides the labour of editing the "Maritime Cooperator," he has produced a book that bears fresh witness to the vitality, the realism and the profundity of the social movement emanating from a Catholic and Canadian University, St. Francis Xavier's, Antigonish.

To George Boyle there exists no question that democracy missed its first chance. Our modern world is very new as well as very bad. But Mr. Boyle is not at all concerned to show the newness of our cities, our industries, our economic structures and techniques. What appals him is their badness. The organic cap of the earth—the accumulated savings of the millenia that make the difference between a garden and a gravel pit—are being destroyed at a fantastic rate. The countryside is emptying into the cities. The cities have birth-rates below the net reproduction rate, and among the offspring there is a disquietening tendency to neurasthenia. Again, the too closely knit urban society makes men mere cogs in world-wide depressions and wars; and men without a saving contact with the organic life of nature and its rhythms lose their mental ballast to plunge recklessly along the courses advocated by demonic genius.

GEORGE BOYLE

To this vast challenge the only response is a Toynbeean "Withdrawal and Return." Obviously socialism is no solution, for that "nationalization of capitalist errors" only puts more wealth into the hands of fewer to re-direct careerists from business to palace intrigue and turn citizens into guinea pigs for the experiments of social theorists. A democratic solution has to be a programme of education both intellectual and moral. But where are the sciences to be taught, and who are the teachers, and what is the hope that the mass of men would understand the lessons and carry them out? Such education on such a scale exceeds the limits of any schooling. It can be carried on only by the school of life itself. It has to be a withdrawal from the modern world and the creation of a new environment and culture under the inspiration of new values and new ideals.

However the work aims at being something more than an antidote to contemporary aberrations as well as something more than a correction of the uninstructed or unbalanced view that sex is not so much sacred as nasty. From the preface and from repeated remarks in the course of the exposition, one can gather that the author considers these pages to be an original contribution to the philosophy and the theology of marriage. In this claim there is this much truth that the movement originating with von Hildebrand not only has not been condemned but, in the opinion of perhaps all writers in theological reviews, contains elements that are destined to enrich Catholic thought. On the other hand, the most downright member of this school, Dr. Hubert Doms whose Von Sinn und Zweck der Ehe was published incompletely in English as The Meaning of Marriage (Sheed and Ward), received a very deliberate though unofficial rebuke from the Master of the Holy Office; and while von Hildebrand carefully avoids not only the more venturesome formulae but even the very name of Doms, it remains that he shares in the latter's fundamental outlook.

Von Hildebrand's affirmation is this: while the primary end of marriage is the procreation and education of children, the primary meaning of marriage is love, the natural love intended by God when he made Adam a helpmate like unto himself, the supernatural love intended by Christ when he raised marriage into the sacrament that showed forth his own love for his spouse, the church. The difficulty is the studied vagueness of the position. A book has been written on "The Meaning of Meaning" and it concluded that "meaning" has over eight hundred meanings. Which of these is meant by von Hildebrand, what is a primary meaning, what would be a secondary meaning, are so many questions conveniently left without an answer. So far is such lack of precision from Catholic philosophy and theology that it reminds one rather of Anglican comprehensiveness. It would indeed be unjust to say that the author is combating biological materialism by re-affirming Victorian romanticism, for his roots are in the second chapter of Genesis and in the fifth of the Epistle to the Ephesians. On the other hand, it cannot be denied that he shares the romanticist vagueness and thinks in a misty middle distance where ideal love and plain fact merge.

Return to B Lonergan.

Canadian Register 23 May 1942

CHRISTIAN MARRIAGE
Values Sound—Doctrine Vague

MARRIAGE—Dietrich von Hildebrand, Longmans, Green & Co., New York and Toronto. $1.75. pp. 64.

By BERNARD LONERGAN, S.J.

In the Nietzschean "revaluation of all values," that has been and remains the main preoccupation of our time, marriage was among the latest to undergo the sea-change. As late as the nineteenth century, full three hundred years after the German reformer repudiated reason and the Tudor got himself another wife and church, the sacrosanctity of marriage remained an inviolate principle. Ruskin, inveighing against the industrial revolution, attacked the since rarer Pharisaism of believing that to be the complacent and righteous father of a dozen children was to observe the whole Law and Prophets. Huxley blithely tossed God and Christianity aside yet insisted on the supreme value of Christian morality. Marx with his communism of wives got himself no more in his own age than the reputation of a lunatic. It was reserved for our contemporaries to be more coherent and thorough in their ardour of destruction. Thus artists, like D. H. Lawrence, wished sex purified of all intellectualism that man might be engulfed in the simpler rhythms of lower life-forms. Psychologists in the wake of Freud became obsessed with repressions and aimed at procuring their victims a balanced mind by encouraging a moderate and systematic indulgence in vice. Eugenists now are captivated with the ideal of scientific breeding and, no doubt, look forward to the utopia when the whole citizen body will be guinea-pigs for their laboratory. More modest social workers set their hearts on the immediate goal of more divorces and fewer children for the proletariat. Governments dare not venture, even in the present rubber shortage, to interfere with the big business—over $250,000,000 a year in the U.S. alone—of supplying inefficacious contraceptive devices. Publishing houses, magazine editors, film magnates appear convinced that the sale of their products on the grand scale is a matter of striking the right note in salaciousness. For all to see, the revaluation of the value of married life is pretty much a fact, and to so ingenuous a child of our day as J. W. Krutch nothing perhaps is more amusing than the way in which the Victorians sublimated an elemental biological urge with the high-sounding phrase, "The world well lost for love."

Against this biological materialism, which considers love no more than a matter of endocrine glands and hormones, Dietrich von Hildebrand reacts by setting forth in a first chapter the natural significance of conjugal love and, in a second, its supernatural significance as a sacrament. As an antidote to the poisonous dogmas current in magazines, novels and pseudo-scientific books, this work is excellent. God created man and woman; he created them one for the other; he saw that his work was good. Christ is the Bridegroom and the Church is his Spouse; St. Paul bids husbands to love their wives as Christ has loved his Church; and towards the attainment of this ideal love the sacrament of marriage incorporates husband and wife in a special way in the Mystical Body of Christ.

I need not say that this autobiography is full of interest and entertainment; alone to the point is a word of assurance that Denver and Jane Lindley know translation as a fine art. While a Catholic weekly cannot but regret the decadence of the humanism in which Maurois was nurtured, it must, because Catholic, pay a tribute to any humanism in our inhuman day. The count of those who know letters and so can understand men dwindles perpetually. Foreign affairs are bungled by pressure groups without a shadow of insight into the culture and history and minds of other nations. Domestic affairs gain momentum as they approach the technician's utopia when a succession of "security" plans will have made citizens into guinea pigs for the grand scale experiments of commissars under the laboratory conditions guaranteed by a secret police. As Maurois found in France, the humanist with his love of reconciliation, of order, of spreading understanding, has little leverage in such a world. He does not command the vast monopolies of the printed word. He wastes his time addressing the vested interests of the right or the militant hatred of the left, for the modern break-up of humanism has followed the old break-up of religion and only the cold steel arms of mechanized peace and war give distracted humanity a common factor. Still, on this dismal background, it is all the more a duty to bow low to a Jew, a French patriot, an Academicien, who was taught German in his boyhood by ex-Chancellor Bruning's aunt, who was delighted as a young man with the lilting imperialism of Kipling's verse, who married the daughter of a Russian, and having toyed with socialism and played the industrialist, having met all the celebrities and left them, having made and lost a fortune, finds delight as well as refuge in the lecture halls of America. To his eternal credit be his refusal to jump on the press wagon of the calumniators of France.

Can Rev. 18 : Feb. '64.

An Autobiography

Exceptional Life Story Of Andre Maurois

I REMEMBER, I REMEMBER. By Andre Maurois. Harper, New York and London, 1942. $4.00.

By BERNARD J. F. LONERGAN.

In the role of a French Anglophile, Maurois is best known to English letters. Indeed, his studies of Disraeli, of Shelley, of Byron, had been taken somewhat as a matter of course after his meteoric rise to fame in 1917. Then, at a time when the fortunes of war were low and nerve-ends frayed, his "Silence of Colonel Bramble" attained by art what diagnosis and explanation could never do. It gave the French an insight into the character of their allies; and it delighted the English to find a Frenchman who understood them so well. Still the book was by an unknown author. Not only was it his first; not only did his military superiors oblige him to use a pseudonym, but he was not a man expected to write. For the liaison officer, who became a noted writer in 1917, had been, before the war, a Jewish mill-owner and executive in a small provincial town near Rouen.

"I remember, I remember," recounts his exceptional life. His father, Ernest Herzog, had been, after 1870, a chief actor in transferring the family mill from annexed Alsace to French territory, managing the liquidation of the old property and organizing the migration of some four hundred Alsatian labourers to the new enterprise at Elbeuf. So it happened that into haunting memories of lost Alsace as well as a closed Jewish family circle, Emile was born in 1883. Till eight years of age the boy was taught privately, with English and German, music and horsemanship thrown in as extras; attractively enough, the riding master was the most successful. Next, he went to the local junior Lycee and, when twelve, began to commute daily by train to the Lycee Corneille in Rouen. Throughout the course he regularly took first place, in classics and literature, in mathematics and philosophy; his subsequent career is a tribute not only to the soundness of the curriculum but also to the excellence of the teachers. As Maurois remarks: "Today, having travelled in many countries and observed many colleges, I can better realize the extraordinary good fortune we French students enjoyed in having as masters, when we were ten years old, men qualified to teach in any university in the world."

Though formal education ended at seventeen or eighteen (the chronological frame-work of the book is skimpy), its imprint was soul deep and still remains. The year of military service, shared with Etienne Gilson, was flavoured with literary nostalgia. Then returning to Elbeuf and the woollen mill, he began to learn the trade from the ground up and in less than a decade, despite half-submerged longings for letters, he occupied a commanding position in the firm, having met and mastered a crisis that demanded a fairly complete transformation of the enterprise. Janine Marie Wanda de Szymkiewicz he met in Paris, wooed in Geneva, educated at Oxford, and presented to his parents at Haguenau where the Alsatian setting, fragrant with reminiscence, conquered them and other plans. The war followed the birth of a daughter, yet kind in its cruel way it brought forth the Colonel Bramble that opened to Maurois the doors of French litterateurs, English society and American universities. From then his life became public and membership in the French Academy brought its triumphant crown in 1938.

Another Tract For Our Times

SOCIAL SECURITY AND RECONSTRUCTION IN CANADA, By Harry M. Cassidy, Ph.D., pp. x + 197, Toronto, The Ryerson Press, 1943. Cloth, $2.50. Paper, $2.00.

By BERNARD J. P. LONERGAN, S.J.

Over a century ago the classical economists divided social activities into two classes: the profitable and the unprofitable. The profitable were entrusted to the undoubted beneficence of intelligent self-interest. The unprofitable residue was handed over to the state. The inadequacy of this conception — social evils result from sloppy thinking—has presented us in the year 1943 with an economic system that runs only by fits and starts and with a political system over-loaded with the ever-mounting residue of unprofitable business.

Dr. Cassidy's book — he calls it a "Tract for the Times" and avows its propagandistic intention — is concerned with the now enormous unprofitable residue. What is to be done about social insurance against old age, invalidity, sickness, industrial accident, unemployment? about family allowances? educational and recreational facilities? widows, orphans and incompetent parents, housing, sanitation, preventive medicine, clinics, hospitals, asylums? juvenile and adult penal institutions? systems of probation and parole?

Dr. Cassidy studies what Canada has done in a number of these fields, compares the results with those in three other countries, takes at face value the social-security platforms of our three political parties, and asks what have we to do. Though his discussions and answers, if compared with the Beveridge report, merely scratch the surface, it remains that they are too nuanced and detailed to be reproduced satisfactorily in a review; fortunately there is no need to reproduce them, for the book itself is required reading. Outstanding, however, are his sense of political possibilities (or at least his universally conciliatory attitude), his stress on the essential importance of trained personnel and continuous field research, his insistence that Canada remedy through sound organizational and administrative procedure on the federal, provincial and municipal levels the haphazard accumulation of more or less make-shift solutions that are our modest possession at present. Incidentally, are we not a modest people?

Comments, if in order, are slightly complex. The aims of "social security and reconstruction" are the highest in quality: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: Naked and you covered me; sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee? thirsty and gave thee drink? And when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." Matth. XXV, 34-40.

It might be inferred that with social security Canadians will get to heaven by paying their taxes. However there is a serious condition to the success of the programme. No attempt whatever is made to discuss the economics of the $1,000,000,000.00 a year state expenditure. The author is a specialist. He discusses one technical issue: if you wish a plan for security, then this, very tentatively and approximately, is the way to go about it; and please remember that, should employment rise above, say 8 per cent, the plan can hardly be expected to work.

Though first-rate propaganda, it will not clarify popular thinking to give the name "social security" to a method that breaks down when security is most needed. In particular Catholics must not fancy that the reconstruction envisaged is the reconstruction of the social order in the sense of Pius XI; it is simply a reorganization of the residual (and mostly misplaced) governmental functions that have been multiplying and accumulating for a century under the evil influence of a mistaken economic system. Such reorganization does not go to the root of the matter; it merely works out an elaborate palliative for a monstrous disease.

Unless I am mistaken, Canadians want a cure and not a wheel-chair. They want to be shown how to do things for themselves. They do not want to be the raw materials for social or economic engineers who attain their noble ends through propaganda, government fiat, vigorous taxation and trained personnel. They do want to live a social life based upon the person's informed, intelligent and organized freedom. That is the goal, distant, arduous, yet not desperate. To that in all things we must work, or our democracy is a fake. But meanwhile we must be content with interim policies; and in the long run we shall have to face deficiencies though not to the tune of a billion a year. From both of these view-points all that Dr. Cassidy proposes merits full consideration.

What Catholic social thought can effect has been shown in the concrete in the work done by Antigonish University for Nova Scotia fishermen. More recently it has been again demonstrated by Fr. Soucy in the backwoods of Maine. Now we have an opportunity to contribute to action on a national scale. It is of vital importance that we make the most of it. Let us see how many Catholic ideas underlie the government campaign for saving.

First, there is the norm or measure of the savings the individual is to effect. It is **reasonableness.** According to St. Thomas Aquinas, reasonableness is the basic principle in human morality. We are asked to avoid all unreasonable increase of expenditure: what does that mean if not that we are asked to adopt the idea of **status,** of a standard of living fitting for various walks of life, of balanced living according to that standard. What is this if not that the old economists' robot, motivated only by self-interest and living on the animal level of pleasure and pain, is supplanted by our idea of reasonable men living rational lives? To drive home this idea, first in our study clubs, then throughout the Catholic community, is not only the first step but even the whole battle in our contribution to a restoration of economic health. For either the economic machine is controlled by a group of commissars as in Russia, or it is controlled by the purchases of consumers as in democratic states; in the latter case consumers either live and buy according to rational planning, and then the economic machine can function properly; or else the consumers are simply a herd of hand-to-mouth automata shepherded about by screaming advertisements, gambling on the stock-market to augment their putative pleasures, and doing everything possible to make the economic machine expand in the wrong directions and eventually explode.

Second, what is the motive for saving? It is our principle of **superflua status,** surplus income. Such surplus is income beyond one's reasonable requirements for his standard of life. But plainly the one and a half thousand millions generated by our war effort are surplus income: they are in excess of the three thousand millions generated by the ordinary economy; they cannot be spent on consumers' goods; they cannot belong to any individual's standard of living. They happen to come to individuals, because that is the nature of the exchange system. But their function is to pay for the war effort, for that is the nature of the circulation. Catholic social thought affirms obedience to function: things have to be used as their nature dictates. The government's war budget and taxes, its appeals for the purchase of saving certificates and the encouragement it gives to voluntary contributions, are three elements in an elastic plan to put into practice the principle of surplus income. Since that principle is ours, we must cooperate perfectly.

Now it requires only a little imagination and intelligence to grasp the significance of this situation for Catholic Action. We are asked to cooperate in a plan to execute our own principles. We are bound to cooperate as loyal citizens. But we have a very special interest in making a very great effort. For if we succeed in convincing ourselves and in teaching others to accept and practice the two fundamental points of balanced living and surplus income, then we shall learn to combine theory with practice to understand the theory because of the practice, to spread and establish the theory through practice. It is what we have been looking for.

This is not all. If we take this opportunity seriously and make the most of it, we are making here and now the greatest possible contribution we can to the development of a democratic technique that can confront and solve any economic problem. Thus we prepare ourselves for the difficulties that will follow the end of the war, and, incidentally, we win the war on its ideological plane: for the totalitarians boast that democracy cannot meet the modern economic problem.

Critical Commentary On Mass Democracy

THE MENACE OF THE HERD. By Francis Stuart Campbell. Notes & Index, 1948, pp. xiv & 398.

By

BERNARD J. F. LONERGAN, S.J.

There is an increasing consciousness of the fact that men of good will have to join against the forces of destruction in the modern world. One of the most obvious struggles will be the next peace settlement and, in this regard, the men of good will have little more than their benevolence. Because, then, "pep without purpose is piffle" and purpose without knowledge is impossible, there is a great debt of gratitude due to the author of this book. He has exceptionally intimate knowledge of Europe. He has great critical ability. He writes vividly, vigorously, entertainingly.

Perhaps his basic purpose may best be judged from a recent article he contributed to the distinguished Catholic quarterly, "Thought," in which he brings his own modes of expression into line with those of the noted Italian exile, Guglielmo Ferrero. I think it was Disraeli who said that men are governed either by force or by tradition. In any case this disjunction squares very well with Ferrero's basic distinction between legitimate and illegitimate government, where "legitimate" means simply that the government is accepted spontaneously, unquestioningly, loyally by the mass of the governed. With such an acceptance, force is superfluous; without it, force is a necessity, while the use of force only increases discontent and resistance to make still more force inevitable; the long-run consequence is a naked tyranny and, when opportunity arises, revolution.

In the light of this correlation it follows that an essential requisite for a satisfactory treaty will not be the establishment of European governments on the model of the U.S.A. or of England, for that matter, of any theoretic ideal; the essential requisite will be the establishment of governments capable of meeting acceptance by the governed and so capable of ruling without force, without persecuting minorities, without turning into tyrannies that effect a general instability and will result in another general collapse after another twenty years. To avert such a tragedy ensuing upon the second war for the rights of small nations — in the present case the now widely disregarded Poland — it is obviously necessary to prepare the public mind, to provide knowledge of Central Europe, to combat the widespread views that will make the next peace no better and no more successful than the last.

But if this was the author's aim, he does not make it sufficiently clear. For sufficient clarity is, as Cicero put it, not the possibility of being understood but the impossibility of being misunderstood. One reviewer took him to mean that in "The Menace of the Herd" the herd is the people and the menace is democracy. But while such a view finds a great deal of confirmation in his pages, but no less in the popular support of Nazism in Germany, still it cannot be reconciled with his patent admiration of England or his unquestioning acceptance of the American Republic. After all England and the U.S. have a better title to the name, democracy, than Nazi Germany or Soviet Russia.

Perhaps the author has attempted too much in a single volume, but two criticisms, I think, go more deeply. In the first place the author is not immune from archaism; I use the term in Toynbee's sense who divided political thinkers, in times of crisis and disintegration, into futurists who wish to tear up everything by the roots to remodel the world on the pattern of some theoretic ideal and, on the other hand, archaists who find the cause of all evils in the desertion of the retrospectively good old ways of a past that, unfortunately, is gone forever. No doubt the futurism of de la Bedoyere's Dawnists is at present the great danger, but what is needed is not reaction but a definition of the mean. A second criticism is that the author has attempted to fit profound thoughts into striking images. The fit is Procrustean. The root of his "herdism" is not any instinct but the lack of a supernatural orientation in life. Without the egalitarian justice of the Last Day, men inspired by memories of Christian ideals will insist on egalitarian justice in this world only to lose themselves, as today, in the cumulative, interlocking and crushing evils of mass production, mass living, mass education, mass amusement, mass emotions, mass hatreds and mass wars. That is the menace. What the author is dealing with in his earlier chapters is not any new contribution to political psychology but only another application of Aristotle's brilliant antithesis of true and false self-love (Eth. Nic., IX, 8) and Augustine's theory of history in terms of two loves, love of the City of God and love of the City of the World. Even at the expense of reducing popular appeal, I think the author should have related his ideas to the traditional perspective.

Finally, to justify my initial paragraph, there are roughly 210 million Catholics and 65 million Protestants on the continent of Europe. Unless Christians in the United Nations (even in Canada despite our somewhat colonial status in foreign affairs) take an interest in their fate, then the peace settlement will be the exclusive work of Russia, powerfully backed by its international affiliations, and of our own Dawnist monopolists of the daily press and semi-educated parliamentarians. Under such auspices the peace risks being bungled. We have much to do, and Mr. Campbell offers more than stimulus to do it.

"With Hushed, Bright Wings"

THE LANTERN BURNS, by Jessica Powers, The Monastine Press, 84 pp. $1.50 (U.S.).

By PATRICK MARY PLUNKETT, S.J.

This little book is hardly thicker than the frail wafer of the Mass: but, as the poems of St. John of the Cross have been to its author, it is a "wafer of light". These three words constitute my first quotation from "The Lantern Burns". There will be others. For the only way to pay an adequate tribute to Miss Powers is to quote her.

The chief difficulty for the reader, touched by the authentic beauty of these poems, and aware that beauty such as this is rarely the product of comfortable living, is to explain to himself how anything so pure and fervent has [illegible] our pleasure-padded the mystic's greed for greater and more terrible hungers, and looks with the mystic's contempt on the ordinary human allotment of woe as on a pittance.

> **"There must be some**
> **place without any**
> **beauty,**
> **Favoured of God as with**
> **reproof or pain;**
> **Bleaker than stalks in a**
> **forgotten garden**
> **Under a winter rain."**

There is no more mistaking the sincerity of this desire than there is disputing the felicity of the image in which it is couched. Miss Powers is one of those insouciant bargainers who reject the world and all its glory, as lightly as one flings a penny into the sailors' fountain at Rome, knowing that this is a tiny fee for luck or happiness. Thus it is that her insistent prayer for the denial of every nat[illegible]

So much for the general theme of Miss Power's work. Hers are the poems of a lover, but a lover so intense and exigent, that nothing short of Love itself, and Love's severe demands, could excite in her the worship she craves to offer. In one poem she does indeed permit us a glimpse of a "not impossible he." This is in "Once I have found Him," but the lineaments seem to be those of St. John of the Cross.

As for the technique in general one cannot praise it too highly. There is something of the crowded richness of Hopkins (as well as his favorite metaphor) in these two lines:

> **"Sweeter than amber**
> **ecstasies that move**
> **Slowly from beauty's**
> **broken honeycomb."**

There is something of the sud[illegible] Donne

Quebec's Opportunity

The social function of the popular school is to train and equip the masses for economic independence. Unless the masses achieve economic independence, we are doomed to the quiet death of uninspired regimentation under an intellectually insignificant bureaucracy.

Masters of Their Own Destiny
By M. M. Coady (Harpers)

Reviewed by
Bernard Lonergan, S.J.

M. M. Coady's MASTERS OF THEIR OWN DESTINY is now in its second French edition; the original English is published by Harpers. It must be read by everyone interested in modern problems. Through its pages breathes the authentic spirit of Canada, a Canada facing the new age, facing its fundamental economic problem, and attaining a solid solution that is the admiration of the hemisphere.

Universal Application

It is sometimes thought that the method employed by the Antigonish movement cannot be applied universally, that it can work only under such special circumstances as are found in northeastern Nova Scotia. Nothing could be further from the truth. The essence of the cooperative movement is to teach free enterprise to those who in a regime of free enterprise have not had the initiative to look out for themselves.

Why does the proletariat today include almost everyone? Why is the control of industry in the hands of fewer and fewer? Radically it is our own fault. We leave our affairs to others, because we are too indolent and too stupid to get to work and run them ourselves. The results are palpably ruinous: our system of free enterprise cannot survive if only a few practise free enterprise.

Practical Education

MASTERS OF THEIR OWN DESTINY is a singularly pertinent book to present discussion. It shows in the concrete what practical education is. It reveals how ignorant, how unimaginative, how narrow-minded, how short-sighted, how stupidly selfish is the human material with which the economic reformer has to deal. It provides the educator with very concrete and very definite objectives.

In particular, it explodes a specious fallacy. It will do us not the slightest good if we establish the world's finest technical schools and, at the same time, fail to teach the technique of economic independence as it is taught by the St. Francis Xavier Extension. If our schools produce more competent technicians, then the companies will be able to have a greater product with less labour; unemployment will increase and wages will decrease; the companies will be unable to sell their greater product, and this will increase unemployment and decrease mass purchasing power still more; the government will have to undertake vast relief schemes, and the taxes will ruin the companies. There is no way out along such lines.

The technical training needed at the present time is in the technique of cooperation. That first of all and most of all. That can change the face of the province as it has changed eastern Nova Scotia, Sweden, Finland. Nothing else can or will.

Once the technique of cooperation is grasped, then all else follows easily. People will see before them the vision of economic independence; they will understand the necessity of study; they will cooperate with teachers in making their children do their lessons faithfully and well; they will welcome every opportunity to learn, for they will realize that that is the one condition of their survival and, at the same time, of the survival of free institutions.

Quebec's Opportunity

The province of Quebec is in an extremely fortunate position. Mr. Walter Lippmann, the profound American commentator, recently accused American educationalists of having successively thrown overboard every part of the cultural heritage of western civilization. That accusation cannot be made against Quebec. Our universities stand in the oldest and finest European tradition: see the splendid article by Prof. Adair on the TEACHING OF HISTORY AT McGILL in the recent number of Culture, the Franciscan Quarterly. Our classical colleges are stamped with the sixteenth century humanistic movement that lies at the root of all modern developments. If it is true that our popular schools appear inadapted to popular needs, it is also true that this inadaptation lies in the absence of positive social inspiration in the nineteenth century movement that created state popular schools. For that reason this defect is not peculiar to Quebec but recognized to be universal: obviously if there is not a social ideal, there cannot be a practical end for popular education.

But what the nineteenth century failed to conceive, the twentieth makes manifest: the social function of the popular school is to train and equip the masses for economic independence. It is a vast task, but a necessary task and the clear goal of the historical forces at present in ferment. Unless the masses achieve economic independence, then we are doomed to the quiet death of uninspired regimentation under an intellectually insignificant bureaucracy. Democracy will be a noble experiment that failed.

To meet this challenge of the age, Quebec, I say, is in an extremely fortunate position. It has in abundance the leaders that can define and diffuse the inevitable social ideal of our time. The Antigonish movement attributes its success basically to the broad culture its originators received in Quebec, Montreal and Rome. The technical inspiration of the movement lies in England. The success of the execution was derived from training received in Canadian schools of agriculture and economics. We have the same roots, the same heritage. We have few of the blunders of educational experiment to correct. If we want to, we can set to achieving the real task of popular education on its practical side.

But remember, legislators can pass wise laws in vain. All depends on the intiative and the devotion of those who carry them out.

This volume will be found on the shelves of the Central Catholic Library.

struggle with ever-recurring reverses. Day in and day out monotonous work has to be completed, day in and day out we have to sow, but hardly ever reap the harvest. In this maze of difficulties Christian hope presents an ever-shining light, a potent and truly martial elixir.

UNBEARABLE HELL

"How, on the other hand will the man educated in the cult of honour react to the stern facts of

Barbarism Over Clydeside

Deaths . . Ne»

"Philosophia Perennis"

A REALISTIC PHILOSOPHY by K. F. Reinhardt, Ph.D. The Bruce Publishing Company, Milwaukee, 1944, pp. 268, $2.75.

By BERNARD J. F. LONERGAN, S.J.

It has been urged that too frequently the "philosophia perennis" passes from one book to another without passing through any mind. In the light of that complaint the present work must be judged an exception outline of scholastic philosophy. Dr. Reinhardt, now engaged as professor of Germanic languages at Stanford University, has put into a book materials collected and developed during the past twelve years while he was conducting an extension course under the auspices of the University of California. Of German birth and education, the recipient of doctorates from the University of Freiburg, he was a publisher, an editor, and an author before turning professor in a foreign land. His experience makes Dr. Reinhardt's main concern the orientation of mind necessary for the solution of current problems of reconstruction. With this concrete end in view he discourses with a remarkable wealth of general erudition upon such staple topics as being, the existence of God, human freedom, ethical and political laws, the state, justice, the dignity of labour, ownership.

The backbone of the work is standard doctrine and argument. The author's personal contribution lies in his practical aim, in his selection of topics, in a sense of breadth conferred by citations from many sources. Discussion of epistemological questions is sidetracked neatly by a brief but competent survey of the field of philosophic systems and an option for realism. The presentation of scholastic thought is better than average, certainly adequate for a general audience not discouraged by a polysyllabic style, but too brief to satisfy the philosophically trained still in search of something more exact and convincing than what already they have been told. There is an index, a glossary of terms, and a suggestive bibliography of a general nature.

It is to be hoped that the book will have a wide diffusion among the minority capable of reading non-fiction and desirous of grasping a perspective of current events on a profound level. Though it does not answer all questions, it does much to supply a background and basis upon which questions can be discussed fruitfully.

Canadian Register, Toronto, Feb 17, 1945

Canadian Register

Sept 19, 1942

Significant Book

An Optimistic Answer

"IS MODERN CULTURE DOOMED?" By Andrew J. Krzensinski, pp. 150. Devin - Adair, New York, 1942.

By BERNARD LONERGAN, S.J.

The question is of manifest interest. It is not merely, What is to be done after the war? It is, Are things already so bad that there is no hope for the future?

The author's answer involves a distinction between the two poles in modern culture. There is the materialistic, anti-traditional tendency. Its obvious representative is in the field of economics: eighteenth century capitalism, nineteenth century communism and twentieth century nazism. Such is the great materialist trinity: communism is a collectivist reaction against capitalist individualism; nazism is a nationalist reaction against the international character of finance and world revolution. Despite their differences and oppositions, all three agree in their dedication of man, soul and body, to the goods of this world. None of them acknowledges and submits to a higher end or a higher law for man. Their consequences are not a matter of abstract deduction. The experiment has been performed and still is being performed on the quivering body of humanity. The results are not pleasant.

But materialism is only one pole in modern culture. True, it rules most practical politics and newspapers, most popular books and universities. Still it is not the whole show. There remains the traditional and Christian element in modern culture and its ever renewed vitality, its profound respect for the deeper and more real aspirations of man, its capacity to survive the aberrations of noisy factions and seemingly powerful groups, give solid grounds for optimism. This is a view-point which propaganda agencies for the boosting of morale would do well to investigate.

The author was formerly a professor in the University of Cracow, the home of Copernicus, the pride of Poland. He writes with the peculiar distinction of the European scholar familiar with the thought of many lands and, if he does not mention Toynbee or Sorokin, it must be remembered not only that their works are recent but also that no one would expect to find such serious efforts in English. His approach to his problem is classical: he works out very excellent definitions of culture and of civilization and has sixty pages of fine analysis on the characteristics and implications of materialistic living. It has been impossible to convey to the reader any impression of the high quality of this analysis, for nearly all the author's sixty pages would be needed to do so. But the work is to be recommended whole-heartedly. With the degree of accuracy and refinement possible in its brief compass, it squarely meets the ultimate problem of our day.

Savings Certificates And Catholic Action

By Bernard Lonergan, S.J.

I wish to draw attention to the great significance of the government's "Savings" campaign. The obligation it places on every loyal Canadian is manifest, but what is not so obvious is the extraordinary opportunity it offers to Catholic Action. May I develop the latter point?

Canada's war activities are generating approximately a 50% increase in the national turn-over. Added to the ordinary volume of production for consumers, expenditure by consumers, and income from that expenditure, there is another volume which produces for war purposes, is financed by the government, and gives rise to a proportionate volume of income. Say, for the sake of argument, that the former is three thousand millions a year, and that the latter is one and a half thousand millions.

In that case the aggregate income of Canadians is roughly four and a half thousand millions a year. On the other hand, the goods and services for consumers are only equal to three thousand millions. It follows that there are one and a half thousand millions that cannot be spent for the very good reason that the goods and services are not there to be bought

If Canadians attempt to live to the full extent of their present income, the only result will be that prices sky-rocket. For production is rapidly approaching its maximum: when that is reached more spending will not mean more goods; it will mean only higher prices.

Such a rise in prices would be disastrous, both for those with money and those without any. It would be disastrous for those with money, for their money would be worth so much less. It would be disastrous for those without money, for either wages would follow the increase in prices or they would not: if they follow, then prices necessarily become so much higher again; if they do not follow, then present wage standards have to meet a higher cost of living.

The obvious and necessary solution is to make the one and a half thousand millions, that cannot be spent on consumers' goods, flow back to the treasury to pay for government and war enterprises. In that way the books balance, the circulation circulates. Ordinary activity generates three thousand millions in income: it can do so because the three thousand millions are spent to obtain goods and services. War activity generates another one and a half thousand millions in income: for it to do so continuously without causing a disastrous inflation, it too must flow back to its source.

But the problem is, How effect this return flow?

Taxes will account for part of it, but they cannot account for all. The reason is that taxes are general rules and no general rule or set of general rules can be devised that will cut exactly the right amount out of everyone's income. Further, the smaller the income, the greater the difficulty: to take 80% of an enormous income might not cause hardship; but to take 20% of a small income would be an intolerable burden in some cases while in others it would not be taking enough. It is easy to construct a big net to catch big fish but, when most of the fish are small, what is needed is a big net to catch little fish.

Now it is not impossible to make a big net to catch even the smallest fish: the Germans have had one for years in their "guns not butter" programme; it enabled them to turn a major part of their industry to munitions and armaments without going bankrupt despite the prophecies of antiquated economists.

But we do not want the German type of net, the totalitarian state: that is what we are fighting against.

Alternative then to force and terrorism, there only remains freedom and the responsible use of freedom. That is the approach to the problem taken by the Canadian government: it asks Canadians to be reasonable in their expenditure, not to increase unreasonably their demand for goods and services but to save, to save in a big way.

I leave to others to expound what precisely is expected of each individual. The point to which I wish to draw attention is the tremendous significance of the government programme for all who are interested in Catholic social thought and Catholic Action.

CANADIAN CATHOLICS ARE BEING ASKED, NOT TO INITIATE, BUT TO COOPERATE IN THE EXECUTION OF THEIR OWN SOCIAL IDEAS.

THE QUEEN'S CANADIAN FUND

Mont. Bea — By BERNARD LONERGAN, S.J. April 11, '41

I was preaching a retreat to a community of nuns in the south-coast town of Worthing, some miles west of Brighton, when the theory of the blitzkrieg was first put to the test on the Poles. The matter of preparing and delivering three longish talks every day left me little time to read the disquisitions in the Times on the strategic significance of the Vistula and the Bug and, in a last resort, the Pripet marshes. Anyway, it was more important to get a gas-mask—there was a fine of ten shillings if one failed to carry one about—to devise ways and means to darken my window at night and, by way of extra zeal, to observe the position of the pails of sand and the long-handled shovels with which one was to deal with the expected incendiary bombs. For, of course, we were still in the dark on the plans of the German High Command and, having nothing but imagination to draw on, were encouraged to prepare continuously against air-raids that did not take place.

What did take place was the evacuation of the children. For two whole days they completely monopolized the railways and moved in schools with their teachers from congested cities to what were esteemed safer zones. Worthing was a reception area, and I heard a first-hand story from a nun who had come with a flock from a rather tough section of London. She was utterly played out. For weeks the plan of evacuation had been in the air, and all the time there were interviews with hesitant parents who wanted teacher to decide whether or not they should send their children away. They would come and ask advice, decide one thing, and then go home to decide the opposite. Names of children kept moving off and on the lists over and over again, a motion that weakly symbolized the inner struggle of heart and head, of affection and prudence, upon a problem that admitted no solution satisfactory to both.

At last the time for deciding was over. Only if you sometime or other have attempted to organize, say, a picnic with an estimated attendance, can you form some idea of the complexity of the task of transferring thousands and thousands of children from one area to another. It was impossible to tell in advance who was going where. It was a great deal merely to send to each receiving centre approximately the number that could be received. So, ignorant of their destination, they started off in buses to concentrate in railway terminals and be dispersed by trains over the face of England, Scotland and Wales. It was late in the afternoon when Worthing was reached, and, very much like refugees, they sat down on their bundles in the courtyard of the town-hall to wonder what would be next. The question did exist, for there were more children than billets. The only thing to do about the overflow was to undertake a house-to-house canvass, to ring bell after bell and ask, Can you take a child? By nine o'clock all the charges of my informant had been disposed of except two. They were a wild pair of lads who had given the good sister so much trouble in class that she had not yet ventured to inflict them on anyone else. But obviously they had to be provided for, and so with a firm hand on each she started out again. Luckily at the first place she tried, she heard: "Certainly, sister, come in, bring them in. No, no, we will take both of them; come right in."

Never before had the poor youngsters seen carpets on floors. They were tired and hungry, but also timid and suspicious, and in the presence of the gracious strangers their vocabulary shrank suddenly to abrupt repetitions of "No." The sister stayed awhile till they were more at their ease, and then left. Fortunately she had a billet for herself, for the Mother Superior of the local convent had been out—despite the retreat—and had discovered the wandering nuns who had no place to go.

I found the incident impressive, impressive as must be any that recalls the description of the Last Judgment to be read in St. Matthew: "For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked, and you covered me; sick, and you visited me; I was in prison and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee; thirsty and gave thee to drink? And when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee? And the king answering shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me." (Matth., 25, 35-40).

Yet the practical charity of the evacuation of the children cannot but be small when compared to that which I have not witnessed, when families are broken not by heart-rending decisions but by bombs, when parents as well as children migrate because the house in which they lived and named their home is a tumbled heap of shattered brick and splintered wood. When so casually and encouragingly the papers assure us that German air activity was light, only the military viewpoint is expressed. The trifle of a light raid over a few cities is a long list of old and young, healthy and infirm, rich and poor, who suddenly are more destitute than the foxes who have holes, the birds of the air who have nests. The mighty strokes of the Luftwaffe deal out destitution to larger numbers with a larger hand.

For them there has existed and still exists the munificent Lord Mayor's Fund. But if charity begins at home, charity to Britain does not go abroad in coming to Canada. Under the exalted patronage of Her Majesty—beloved symbol of our fellowship — the Queen's Canadian Fund for Air Raid Victims makes its appeal on behalf of the Lord Mayor's Fund. It is an appeal for those whose sustained courage still keeps the battle three thousand miles away, for those who are hungry yet must be fed, thirsty yet must be given to drink, robbed of their wardrobes yet to be clothed, and if not strangers then all the more sadly homeless in their own land. As long as you did it to one of these, you did it to Me.

———:-:———

GOVERNMENT TO REPAIR ENGLISH CHURCHES DAMAGED IN RAIDS.

LONDON, March 31 — (C) — Churches damaged by air raids in this country will be repaired and rebuilt at the expense of the government, according to the details of the compulsory insurance plan just disclosed. The churches will be restored within the limits of expediency and no premium will be asked from the religious communities.

Mont Beacon April 9/41

The Theologian

By BERNARD LONERGAN, S.J.

When asked to write on Chesterton as Theologian, naturally I was tempted to twist my terms of reference and switch to the more obvious and abundant themes of Chesterton as Metaphysician or Chesterton as Apologist. There is an unmistakable metaphysical strain to man who explained the development of a puppy into a dog as a matter of becoming more doggy. There is an overwhelming apologist who made enormous fun of the endless fallacies current from "Heretics" to "The Thing." But how can a theologian be made of a man who repeatedly implied and often affirmed he was not one?

Chesterton had the profoundest respect for the technicalities in which centuries of reflection on the faith had deposited and crystallized and tabulated their findings. He set upon the "provincial stupidity of those who object to 'creeds and dogmas'" as upon the absurdity that "Love your neighbour" is all you really need to know. With trenchant exasperation and tumbling images he insisted on the complexity of things, on the fact that without fixed beliefs there are only passing moods, on the infinite dangers of religious emotion running to a destructive flood when without the dams and walls of intellectual content.

But it is, perhaps, a Chestertonian paradox that Chesterton himself never became an adept in these technicalities. When "Orthodoxy" appeared in 1908 Father Joseph Keating in the Month ended an article on the interesting young man with the remark: "Had we the power we should banish him to Monte Cassino for a year there to work through the Summa of St. Thomas with Dante as his only relaxation. On his return, we fancy, he would astonish the world." Now Chesterton did astonish the world; he even studied St. Thomas and wrote a book on him; but the book proposed to deal mainly with the figure, briefly with the philosopher, and with the theologian hardly at all. of civilized religion . . . I did try to found a heresy of my own; and when I had put the last touches to it, I discovered it was orthodoxy . . . I was always rushing out of my architectural study with plans for a new turret, only to find it sitting up there in the sunlight shining, and a thousand years old . . . There was a time when I could have invented the marriage-vow (as an institution) out of my own head; but I discovered, with a sigh, that it had been invented already."

Such grasp of fitness and coherence is the essential object of the theologian at all times. But there is a further point in throwing Chesterton back upon the background of the medieval scene. More than any other modern man he shared the fresh and fearless vitality of medieval iniquisitiveness. His questions go to the roots of things. The answers he demands must be right on the nail. He combined a wholehearted contempt for the irrelevant with an ability to appreciate enormously, one might say inordinately, what really was relevant. In his famous "Meditation on the Manichees" with an ingenuous profundity reminiscent of Aquinas, he sets up parallels and contrasts that seem hopeless over-simplifications until—until you get the point. He does not fear to assert that because Christ was risen, Aristotle too had to rise again. He does not hesitate to leap from Manicheism to Calvinism and throw in fakirs and Albigensians on the way. He does not, in modern style, nicely trace the influences of Christian tradition, Greek thought, and Arabic culture on the mind of Aquinas; he sets up a cosmic background, names him St. Thomas of the Creator, and contrasts him with the Buddha and Nietzsche.

This medieval insistence on the relevant is to be found in anything but medieval dress. Perhaps his deepest theological intuition is to be found in the most bizarre of mystery yarns. "The Man who was Thursday" is a labyrinth of double roles, of plots and counter-plots, of aimless, painful quests, of buffoonery and high seriousness, that lures the unsuspecting reader face to face with God and the problem of evil. Chesterton now knows better, though not differently, the Man who was Sunday.

Still there is a sense in which Chesterton was a theologian. Suppose that he wrote in the eleventh century instead of the twentieth. Then he could be ranked with St. Anselm, for of that age no one expects the intellectual elaborations later evolved. Then being a theologian was simply a matter of a cast of mind that seizes the fitness and coherence of the faith, that penetrates to its inner order and harmony and unity. Such penetration was the soul of Chesterton. Years before his conversion he could write: "It may be, Heaven forgive me, that I did try to be original; but I only succeeded in inventing all by myself an inferior copy of the existing traditions

BECAUSE OF WAR, CHRISTMAS PAMPHLET ALREADY OFF THE PRESS

ST. LOUIS, Mo., Nov. 8.—To insure its receipt by servicemen and women overseas, by Dec. 25, the annual Christmas pamphlet of the Rev. Daniel A. Lord, S.J., already is off the press. It is published by The Queen's Work here, Sodality central office of the United States and Canada. This year's booklet stresses the joyous music of Christmastide. Beautifully colored, it contains a Christmas wish, with space for name of sender, on the frontispiece.

Cath Rec. Nov 13. 1943

Rebecca K Bohnengen

Canadian Register April 11/1942

A BOOK FOR OUR DAYS

SPIRITUALITY AND WAR

THIS WAR IS THE PASSION. By Caryll Houselander. Sheed and Ward, New York. pp. 185. $3.00.

By BERNARD LONERGAN, S.J.

The "Grail" is a movement of deep spiritual culture that slipped over to English girls from Holland when the J.O.C. moved majestically from Belgium to France. It is part and parcel of the general "secession of the proletariat" of our time: a movement of souls, alienated by the vacuous hopes and strident stupidity of our civilization, and gathering round various centres to grow inwardly and then burst outwardly in the creation of a new order. Such centres are manifold. For if our Western culture is everywhere the same dry rot, if the human spirit is always the same, it remains that the vision splendid of truth is not grasped equally by all. Accordingly one may discern a mystical faith, an ardent devotion, a heroic enterprise no less in communists or racialists than in jocistes or followers of the Grail; for faith and devotion and enterprise are the very fibre of any human effort to create anew what has decayed. Still the measure of the works of man is not the effort but what the effort serves. If the goal is a foul and narrow materialism, there result the hideous perversions of communism and industrialism. If the goal is a proud and exclusive racialism, there results the terrible thunder of the Nazi beast and machine. If the goal is the imitation of Christ, then no matter what the storm of troubles nor the virulence of persecution, Christ must arise in the new Easter of a renascent Christendom. It was so when Rome had its Indian summer under the Antonines, then crumbled and vanished in the wandering of barbarian war-bands; for the answer to that abomination of desolation was the creative work of Augustine and Benedict, Gregory and Hildebrand, the work that made European culture the finest of all time. It is so again today when Europe stands in ruins and a new challenge goes forth to the wide world to create once more.

The mystical faith of the Grail is also the faith of St. Paul and the Catholic Church, faith in the Mystical Body of Christ in Whom all we are one, from Whom we draw the bread and bloodstream of life, to Whom we return in the consummation of charity that thinks no evil and refuses no good. This faith is dynamite. Even though the many carry it about carefully encased against the spark of generosity, still every now and then it does explode in a Cure d'Ars, a Don Bosco, a Therese, a Bernadette of Lourdes. Nor is our day any exception. On the contrary the sterile encasement of dull use and wont is wearing thin. Explosions are easier to provoke than to prevent. Among them is the Grail that has drunk deep of the traditions of Catholic spirituality and has found in the peculiar conditions of the war in England a chance to prove its mettle.

"This War is the Passion" is not a study in speculative history, though it might be. It is a series of essays originally written for the Grail Magazine: some before the war was thought of; others, less polished but more tense and vital, minted by the war itself. In them the deep spiritual culture of the Grail leaps to flame—a flame as practical as an acetelyne torch, as realistic as the soul of a young woman who meets the challenge of her life and day without blinkers. Among a people uprooted, reassorted, organized in a total war, taught fear and pain, fatigue and privation, and the great sorrow we too witness in the homes of our war bereaved, the question is not whether one chooses to suffer. Too obviously Donoso Cortes, that profound and neglected philosopher of 19th century Spain, was right in summing up the vast long scroll of mankind in a single phrase: "Blood must flow; the only question is whether it flow in hatred or in love." Where the natural man hates and, like Jan Valtin, draws strength from his hatred, where the communist disseminates lies to hate the more, the Christian has to love. Calm-eyed, deft, exact, Caryll Houselander analyses hatred, the hatred that springs from fear which all feel, the hatred that springs more nobly all about her from indignation at a planned and wanton slaughter of the innocents. She cannot rise rough-shod to a facile victory; yet she does do much to enable those who share her spirit to fulfil in some poor way the commandment of loving one's enemies when sirens have shrieked and the ack-acks roar and bombs tumble down for hours. Our oneness in Christ is the intuition she knows must be lived. To see Christ in the wounded, to see Him in the surging mass of destitute without food or clothing or homes, to live Christ in the aching fatigue and crushing monotony of a nurse's nights in a first aid hut or a worker's shift at the machines, to relax in Christ lest nervous prostration overtake one, how to pray with a mindless body, with the senses, with a throbbing head in the relentless routine of total war, why and how to learn to suffer, what to hope—these are her practical themes.

They are practical. Lesser souls can be betrayed. They may feel that a war begun pretentiously in the high name of Christian civilization is being prostituted by press magnates and political agitators to intrigue and calumny and hatred and the miasmic materialism exhaled by the world about us. Caryll Houselander cannot be betrayed. The glorious Easter of her journey's end is not an organization, nor a political movement, nor even the flush of successful propaganda. It is the good deed crying to be done here and now, with no red tape. It is growing in Christ, being Him more and ever more in His adoration of the Eternal Father, in His vicarious satisfaction for our day's heaped-up mountain of sin, in His compassion that not only tries to alleviate suffering but also seeks to share the sufferings of others. Strip off all things—possessions, homes, friends, careers, leisure, privacy, even our prized opportunities for Mass, the Sacraments, the nourishing and the spreading of the Faith by schools and press and wireless—still we have our bodies and our souls to give to God, and that was all Christ had, that was all the Apostles had, nor were they unsuccessful dying without issue. Who stakes life and soul on that achievement, cannot be betrayed. Such an one is the salt of the earth, the light of the world, mothering the Christian civilization that will arise on the ruins of this war. For this war is the Passion, and its Easter a renascent Christendom.

"Lo, the Kingdom of God is within you!" Passiontide and Easter are not separate events, nor is the Christian an utopian or millenialist. The Risen Christ rises again as secretly as on the mid-night that followed His thirty hours in the tomb. He rises in hearts of which He takes charge, in which He imperiously rules, on which He has made a mark that doubt and weariness, confusion and relapse can cover over but rarely can efface. For such "This War is the Passion" may be a precious book for its repeated flashes of spiritual insight transcend the movement from which it sprang and the circumstances under which it was written. Like all intense spirituality, it can be misinterpreted by the wrong-headed. But that is a danger no honest son or daughter of the Church need fear, provided that they will be guided. St. Bernard wrote to a pupil that had become Pope: he who has himself for a master has a fool for disciple. The call to sanctity can be transmuted into tempta-

"Philosophia Perennis"

A REALISTIC PHILOSOPHY by K. F. Reinhardt, Ph.D. The Bruce Publishing Company, Milwaukee, 1944, pp. 268, $2.75.

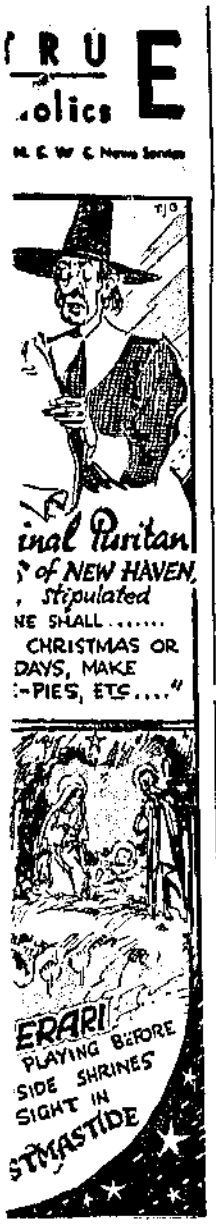
By BERNARD J. F. LONERGAN, S.J.

It has been urged that too frequently the "philosophia perennis" passes from one book to another without passing through any mind. In the light of that complaint the present work must be judged an exception outline of scholastic philosophy. Dr. Reinhardt, now engaged as professor of Germanic languages at Stanford University, has put into a book materials collected and developed during the past twelve years while he was conducting an extension course under the auspices of the University of California. Of German birth and education, the recipient of doctorates from the University of Freiburg, he was a publisher, an editor, and an author before turning professor in a foreign land. His experience makes Dr. Reinhardt's main concern the orientation of mind necessary for the solution of current problems of reconstruction. With this concrete end in view he discourses with a remarkable wealth of general erudition upon such staple topics as being, the existence of God, human freedom, ethical and political laws, the state, justice, the dignity of labour, ownership.

The backbone of the work is standard doctrine and argument. The author's personal contribution lies in his practical aim, in his selection of topics, in a sense of breadth conferred by citations from many sources. Discussion of epistemological questions is sidetracked neatly by a brief but competent survey of the field of philosophic systems and an option for realism. The presentation of scholastic thought is better than average, certainly adequate for a general audience not discouraged by a polysyllabic style, but too brief to satisfy the philosophically trained still in search of something more exact and convincing than what already they have been told. There is an index, a glossary of terms, and a suggestive bibliography of a general nature.

It is to be hoped that the book will have a wide diffusion among the minority capable of reading non-fiction and desirous of grasping a perspective of current events on a profound level. Though it does not answer all questions, it does much to supply a background and basis upon which questions can be discussed fruitfully.

Canadian Register, Feb. 17, 1945



'many,

ıry is national and

TELY PAGAN
uth is growing up
pagan atmosphere.
rived of any effec-
instruction.
ecoming increasing-
give religious in-
here are schools
iest is admitted in
here in practice he
door closed to him.
isrespected. He is
ide national life;
ignored and
d every day.
eglect the
tions of

Quebec's Opportunity

The social function of the popular school is to train and equip the masses for economic independence. Unless the masses achieve economic independence, we are doomed to the quiet death of uninspired regimentation under an intellectually insignificant bureaucracy.

Masters of Their Own Destiny
By M. M. Coady (Harpers)

Reviewed by
Bernard Lonergan, S.J.

M. M. Coady's MASTERS OF THEIR OWN DESTINY is now in its second French edition; the original English is published by Harpers. It must be read by everyone interested in modern problems. Through its pages breathes the authentic spirit of Canada, a Canada facing the new age, facing its fundamental economic problem, and attaining a solid solution that is the admiration of the hemisphere.

Universal Application

It is sometimes thought that the method employed by the Antigonish movement cannot be applied universally, that it can work only under such special circumstances as are found in northeastern Nova Scotia. Nothing could be further from the truth. The essence of the cooperative movement is to teach free enterprise to those who in a regime of free enterprise have not had the initiative to look out for themselves.

Why does the proletariat today include almost everyone? Why is the control of industry in the hands of fewer and fewer? Radically it is our own fault. We leave our affairs to others, because we are too indolent and too stupid to get to work and run them ourselves. The results are palpably ruinous: our system of free enterprise cannot survive if only a few practise free enterprise.

Practical Education

MASTERS OF THEIR OWN DESTINY is a singularly pertinent book to present discussion. It shows in the concrete what practical education is. It reveals how ignorant, how unimaginative, how narrow-minded, how short-sighted, how stupidly selfish is the human material with which the economic reformer has to deal. It provides the educator with very concrete and very definite objectives.

In particular, it explodes a specious fallacy. It will do us not the slightest good if we establish the world's finest technical schools and, at the same time, fail to teach the technique of economic independence as it is taught by the St. Francis Xavier Extension. If our schools produce more competent technicians, then the companies will be able to have a greater product with less labour; unemployment will increase and wages will decrease; the companies will be unable to sell their greater product, and this will increase unemployment and decrease mass purchasing power still more; the government will have to undertake vast relief schemes, and the taxes will ruin the companies. There is no way out along such lines.

The technical training needed at the present time is in the technique of cooperation. That first of all and most of all. That can change the face of the province as it has changed eastern Nova Scotia, Sweden, Finland. Nothing else can or will.

Once the technique of cooperation is grasped, then all else follows easily. People will see before them the vision of economic independence; they will understand the necessity of study; they will cooperate with teachers in making their children do their lessons faithfully and well; they will welcome every opportunity to learn, for they will realize that that is the one condition of their survival and, at the same time, of the survival of free institutions.

Quebec's Opportunity

The province of Quebec is in an extremely fortunate position. Mr. Walter Lippmann, the profound American commentator, recently accused American educationalists of having successively thrown overboard every part of the cultural heritage of western civilization. That accusation cannot be made against Quebec. Our universities stand in the oldest and finest European tradition: see the splendid article by Prof. Adair on the TEACHING OF HISTORY AT McGILL in the recent number of Culture, the Franciscan Quarterly. Our classical colleges are stamped with the sixteenth century humanistic movement that lies at the root of all modern developments. If it is true that our popular schools appear inadapted to popular needs, it is also true that this inadaptation lies in the absence of positive social inspiration in the nineteenth century movement that created state popular schools. For that reason this defect is not peculiar to Quebec but recognized to be universal: obviously if there is not a social ideal, there cannot be a practical end for popular education.

But what the nineteenth century failed to conceive, the twentieth makes manifest: the social function of the popular school is to train and equip the masses for economic independence. It is a vast task, but a necessary task and the clear goal of the historical forces at present in ferment. Unless the masses achieve economic independence, then we are doomed to the quiet death of uninspired regimentation under an intellectually insignificant bureaucracy. Democracy will be a noble experiment that failed.

To meet this challenge of the age, Quebec, I say, is in an extremely fortunate position. It has in abundance the leaders that can define and diffuse the inevitable social ideal of our time. The Antigonish movement attributes its success basically to the broad culture its originators received in Quebec, Montreal and Rome. The technical inspiration of the movement lies in England. The success of the execution was derived from training received in Canadian schools of agriculture and economics. We have the same roots, the same heritage. We have few of the blunders of educational experiment to correct. If we want to, we can set to achieving the real task of popular education on its practical side.

But remember, legislators can pass wise laws in vain. All depends on the intiative and the devotion of those who carry them out.

This volume will be found on the shelves of the Central Catholic Library.

struggle with ever-recurring reverses. Day in and day out monotonous work has to be completed, day in and day out we have to sow, but hardly ever reap the harvest. In this maze of difficulties Christian hope presents an ever-shining light, a potent and truly martial elixir.

UNBEARABLE HELL

"How, on the other hand will the man educated in the cult of honour react to the stern facts of

Barbarism Over Clydeside

Deaths .. Ne

Canadian Register

Sept 19, 1942

Significant Book

An Optimistic Answer

"IS MODERN CULTURE DOOMED?" By Andrew J. Krzensinski, pp. 150. Devin - Adair, New York, 1942.

By BERNARD LONERGAN, S.J.

The question is of manifest interest. It is not merely, What is to be done after the war? It is, Are things already so bad that there is no hope for the future?

The author's answer involves a distinction between the two poles in modern culture. There is the materialistic, anti-traditional tendency. Its obvious representative is in the field of economics: eighteenth century capitalism, nineteenth century communism and twentieth century nazism. Such is the great materialist trinity: communism is a collectivist reaction against capitalist individualism; nazism is a nationalist reaction against the international character of finance and world revolution. Despite their differences and oppositions, all three agree in their dedication of man, soul and body, to the goods of this world. None of them acknowledges and submits to a higher end or a higher law for man. Their consequences are not a matter of abstract deduction. The experiment has been performed and still is being performed on the quivering body of humanity. The results are not pleasant.

But materialism is only one pole in modern culture. True, it rules most practical politics and newspapers, most popular books and universities. Still it is not the whole show. There remains the traditional and Christian element in modern culture and its ever renewed vitality, its profound respect for the deeper and more real aspirations of man, its capacity to survive the aberrations of noisy factions and seemingly powerful groups, give solid grounds for optimism. This is a view-point which propaganda agencies for the boosting of morale would do well to investigate.

The author was formerly a professor in the University of Cracow, the home of Copernicus, the pride of Poland. He writes with the peculiar distinction of the European scholar familiar with the thought of many lands and, if he does not mention Toynbee or Sorokin, it must be remembered not only that their works are recent but also that no one would expect to find such serious efforts in English. His approach to his problem is classical: he works out very excellent definitions of culture and of civilization and has sixty pages of fine analysis on the characteristics and implications of materialistic living. It has been impossible to convey to the reader any impression of the high quality of this analysis, for nearly all the author's sixty pages would be needed to do so. But the work is to be recommended whole-heartedly. With the degree of accuracy and refinement possible in its brief compass, it squarely meets the ultimate problem of our day.

Critical Commentary On Mass Democracy

THE MENACE OF THE HERD. By Francis Stuart Campbell. Notes & Index, 1943, pp. xiv & 398.

By

BERNARD J. F. LONERGAN, S.J.

There is an increasing consciousness of the fact that men of good will have to join against the forces of destruction in the modern world. One of the most obvious struggles will be the next peace settlement and, in this regard, the men of good will have little more than their benevolence. Because, then, "pep without purpose is piffle" and purpose without knowledge is impossible, there is a great debt of gratitude due to the author of this book. He has exceptionally intimate knowledge of Europe. He has great critical ability. He writes vividly, vigorously, entertainingly.

Perhaps his basic purpose may best be judged from a recent article he contributed to the distinguished Catholic quarterly, "Thought," in which he brings his own modes of expression into line with those of the noted Italian exile, Guglielmo Ferrero. I think it was Disraeli who said that men are governed either by force or by tradition. In any case this disjunction squares very well with Ferrero's basic distinction between legitimate and illegitimate government, where "legitimate" means simply that the government is accepted spontaneously, unquestioningly, loyally by the mass of the governed. With such an acceptance, force is superfluous; without it, force is a necessity, while the use of force only increases discontent and resistance to make still more force inevitable; the long-run consequence is a naked tyranny and, when opportunity arises, revolution.

In the light of this correlation it follows that an essential requisite for a satisfactory treaty will not be the establishment of European governments on the model of the U.S.A. or of England, for that matter, of any theoretic ideal; the essential requisite will be the establishment of governments capable of meeting acceptance by the governed and so capable of ruling without force, without persecuting minorities, without turning into tyrannies that effect a general instability and will result in another general collapse after another twenty years. To avert such a tragedy ensuing upon the second war for the rights of small nations — in the present case the now widely disregarded Poland — it is obviously necessary to prepare the public mind, to provide knowledge of Central Europe, to combat the widespread views that will make the next peace no better and no more successful than the last.

But if this was the author's aim, he does not make it sufficiently clear. For sufficient clarity is, as Cicero put it, not the possibility of being understood but the impossibility of being misunderstood. One reviewer took him to mean that in "The Menace of the Herd" the herd is the people and the menace is democracy. But while such a view finds a great deal of confirmation in his pages, but no less in the popular support of Nazism in Germany, still it cannot be reconciled with his patent admiration of England or his unquestioning acceptance of the American Republic. After all England and the U.S. have a better title to the name, democracy, than Nazi Germany or Soviet Russia.

Perhaps the author has attempted too much in a single volume, but two criticisms, I think, go more deeply. In the first place the author is not immune from archaism; I use the term in Toynbee's sense who divided political thinkers, in times of crisis and disintegration, into futurists who wish to tear up everything by the roots to remodel the world on the pattern of some theoretic ideal and, on the other hand, archaists who find the cause of all evils in the desertion of the retrospectively good old ways of a past that, unfortunately, is gone forever. No doubt the futurism of de la Bedoyere's Dawnists is at present the great danger, but what is needed is not reaction but a definition of the mean. A second criticism is that the author has attempted to fit profound thoughts into striking images. The fit is Procrustean. The root of his "herdism" is not any instinct but the lack of a supernatural orientation in life. Without the egalitarian justice of the Last Day, men inspired by memories of Christian ideals will insist on egalitarian justice in this world only to lose themselves, as today, in the cumulative, interlocking and crushing evils of mass production, mass living, mass education, mass amusement, mass emotions, mass hatreds and mass wars. That is the menace. What the author is dealing with in his earlier chapters is not any new contribution to political psychology but only another application of Aristotle's brilliant antithesis of true and false self-love (Eth. Nic., IX, 8) and Augustine's theory of history in terms of two loves, love of the City of God and love of the City of the World. Even at the expense of reducing popular appeal, I think the author should have related his ideas to the traditional perspective.

Finally, to justify my initial paragraph, there are roughly 210 million Catholics and 65 million Protestants on the continent of Europe. Unless Christians in the United Nations (even in Canada despite our somewhat colonial status in foreign affairs) take an interest in their fate, then the peace settlement will be the exclusive work of Russia, powerfully backed by its international affiliations, and of our own Dawnist monopolists of the daily press and semi-educated parliamentarians. Under such auspices the peace risks being bungled. We have much to do, and Mr. Campbell offers more than stimulus to do it.

"With Hushed, Bright Wings"

THE LANTERN BURNS, by Jessica Powers, The Monastine Press, 84 pp. $1.50 (U.S.).

By PATRICK MARY PLUNKETT, S.J.

This little book is hardly thicker than the frail wafer of the Mass: but, as the poems of St. John of the Cross have been to its author, it is a "wafer of light". These three words constitute my first quotation from "The Lantern Burns". There will be others. For the only way to pay an adequate tribute to Miss Powers is to quote her.

The chief difficulty for the reader, touched by the authentic beauty of these poems, and aware that beauty such as this is rarely the product of comfortable living, is to explain to himself how anything so pure and fervent has [illegible] pleasure-padded the mystic's greed for greater and more terrible hungers, and looks with the mystic's contempt on the ordinary human allotment of woe as on a pittance.

> **"There must be some place without any beauty,**
> **Favoured of God as with reproof or pain;**
> **Bleaker than stalks in a forgotten garden**
> **Under a winter rain."**

There is no more mistaking the sincerity of this desire than there is disputing the felicity of the image in which it is couched. Miss Powers is one of those insouciant bargainers who reject the world and all its glory, as lightly as one flings a penny into the sailors' fountain at Rome, knowing that this is a tiny fee for luck or happiness. Thus it is that her insistent prayer for the denial of every nat[illegible]

So much for the general theme of Miss Power's work. Hers are the poems of a lover, but a lover so intense and exigent, that nothing short of Love itself, and Love's severe demands, could excite in her the worship she craves to offer. In one poem she does indeed permit us a glimpse of a "not impossible he." This is in "Once I have found Him," but the lineaments seem to be those of St. John of the Cross.

As for the technique in general one cannot praise it too highly. There is something of the crowded richness of Hopkins (as well as his favorite metaphor) in these two lines:

> **"Sweeter than amber ecstasies that move**
> **Slowly from beauty's broken honeycomb."**

There is something of the sud[illegible]

Another Tract For Our Times

SOCIAL SECURITY AND RECONSTRUCTION IN CANADA, By Harry M. Cassidy, Ph.D., pp. x + 197, Toronto, The Ryerson Press, 1943. Cloth, $2.50. Paper, $2.00.

By BERNARD J. P. LONERGAN, S.J.

Over a century ago the classical economists divided social activities into two classes: the profitable and the unprofitable. The profitable were entrusted to the undoubted beneficence of intelligent self-interest. The unprofitable residue was handed over to the state. The inadequacy of this conception — social evils result from sloppy thinking—has presented us in the year 1943 with an economic system that runs only by fits and starts and with a political system over-loaded with the ever-mounting residue of unprofitable business.

Dr. Cassidy's book — he calls it a "Tract for the Times" and avows its propagandistic intention — is concerned with the now enormous unprofitable residue. What is to be done about social insurance against old age, invalidity, sickness, industrial accident, unemployment? about family allowances? educational and recreational facilities? widows, orphans and incompetent parents, housing, sanitation, preventive medicine, clinics, hospitals, asylums? juvenile and adult penal institutions? systems of probation and parole?

Dr. Cassidy studies what Canada has done in a number of these fields, compares the results with those in three other countries, takes at face value the social-security platforms of our three political parties, and asks what have we to do. Though his discussions and answers, if compared with the Beveridge report, merely scratch the surface, it remains that they are too nuanced and detailed to be reproduced satisfactorily in a review; fortunately there is no need to reproduce them, for the book itself is required reading. Outstanding, however, are his sense of political possibilities (or at least his universally conciliatory attitude), his stress on the essential importance of trained personnel and continuous field research, his insistence that Canada remedy through sound organizational and administrative procedure on the federal, provincial and municipal levels the haphazard accumulation of more or less make-shift solutions that are our modest possession at present. Incidentally, are we not a modest people?

Comments, if in order, are slightly complex. The aims of "social security and reconstruction" are the highest in quality: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: Naked and you covered me; sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink? And when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." Matth. XXV, 34-40.

It might be inferred that with social security Canadians will get to heaven by paying their taxes. However there is a serious condition to the success of the programme. No attempt whatever is made to discuss the economics of the $1,000,000,000.00 a year state expenditure. The author is a specialist. He discusses one technical issue: if you wish a plan for security, then this, very tentatively and approximately, is the way to go about it; and please remember that, should employment rise above, say 8 per cent, the plan can hardly be expected to work.

Though first-rate propaganda, it will not clarify popular thinking to give the name "social security" to a method that breaks down when security is most needed. In particular Catholics must not fancy that the reconstruction envisaged is the reconstruction of the social order in the sense of Pius XI; it is simply a reorganization of the residual (and mostly misplaced) governmental functions that have been multiplying and accumulating for a century under the evil influence of a mistaken economic system. Such reorganization does not go to the root of the matter; it merely works out an elaborate palliative for a monstrous disease.

Unless I am mistaken, Canadians want a cure and not a wheel-chair. They want to be shown how to do things for themselves. They do not want to be the raw materials for social or economic engineers who attain their noble ends through propaganda, government fiat, vigorous taxation and trained personnel. They do want to live a social life based upon the person's informed, intelligent and organized freedom. That is the goal, distant, arduous, yet not desperate. To that in all things we must work, or our democracy is a fake. But meanwhile we must be content with interim policies; and in the long run we shall have to face deficiencies though not to the tune of a billion a year. From both of these view-points all that Dr. Cassidy proposes merits full consideration.

Canadian Register
June 20, 1942

Path To The Future

WITHDRAWAL AND RETURN

DEMOCRACY'S SECOND CHANCE. By George Boyle. Sheed & Ward. pp. 177. $2.50.

By BERNARD LONERGAN, S.J.

George Boyle is a Wise Man from the East. Like his protoypes, he has seen a star and follows it. Besides the labour of editing the "Maritime Cooperator," he has produced a book that bears fresh witness to the vitality, the realism and the profundity of the social movement emanating from a Catholic and Canadian University, St. Francis Xavier's, Antigonish.

To George Boyle there exists no question that democracy missed its first chance. Our modern world is very new as well as very bad. But Mr. Boyle is not at all concerned to show the newness of our cities, our industries, our economic structures and techniques. What appals him is their badness. The organic cap of the earth—the accumulated savings of the millenia that make the difference between a garden and a gravel pit—are being destroyed at a fantastic rate. The countryside is emptying into the cities. The cities have birth-rates below the net reproduction rate, and among the offspring there is a disquietening tendency to neurasthenia. Again, the too closely knit urban society makes men mere cogs in world-wide depressions and wars; and men without a saving contact with the organic life of nature and its rhythms lose their mental ballast to plunge recklessly along the courses advocated by demonic genius.

GEORGE BOYLE

To this vast challenge the only response is a Toynbeean "Withdrawal and Return." Obviously socialism is no solution, for that "nationalization of capitalist errors" only puts more wealth into the hands of fewer to re-direct careerists from business to palace intrigue and turn citizens into guinea pigs for the experiments of social theorists. A democratic solution has to be a programme of education both intellectual and moral. But where are the sciences to be taught, and who are the teachers, and what is the hope that the mass of men would understand the lessons and carry them out? Such education on such a scale exceeds the limits of any schooling. It can be carried on only by the school of life itself. It has to be a withdrawal from the modern world and the creation of a new environment and culture under the inspiration of new values and new ideals.

Blue-print for at least part of such a withdraw the first section of Mr. Boyle's book. His expositio "Ideas and Attitudes that Underlie Rural Life" is an att to work out the ideals and values that must inspire a cessful rural movement. Since at present it is ideas make the farmer's brightest son gladly descend to the l of a clerk, since it is ideas that make farming appear a row and dreary life in comparison with an office or fac existence compensated by the conspicuous consumptio nationally advertised products, then, as in First Aid, must begin by removing the cause. Ideas are merely ic they can be changed. Silly ideas might be thought t changed easily, but this change will require a thore refashioning of rural educational programmes and r teachers and rural attitudes towards life. There mus created what has not yet existed, a distinctive rural cult Country life must become self-sufficient emotionally intellectually before it can attempt the economic self-su ciency of withdrawing from the net-work of aberrat driving our world mad.

Despite an appearance of fragmentariness, the sec section of the book really is integral with the first. Th is needed a buffer state between the present world the pioneers of the new. The cooperative movment s plies such a buffer. At once it provides the spring-bo towards a rural movement, the protection of such a mo ment in its early stages, and finally the nucleus of tec ques that will make possible the return. For there is w drawal only that there may be return, a return in wh the achievements of the West may be integrated in a dec tralist order through cooperatives and on the basis of organic rhythms of rural life.

Naturally such a programme raises a number of q tions. One might be inclined to ask whether our econo and social structure is not rather a sick man needing tr ment than a dying man awaiting burial. But really s an issue only affects the amplitude of the programme visaged. Undoubtedly there has to be a rebirth of ri living. Undoubtedly such a rebirth would be a most po agent in the vast educational work that must accomp any democratic solution of social problems. Undoubte the organic and integral mentality fostered by a life touch with nature has to spread through the whole fa of society and completely oust the mechanist and fracti thinking that has landed us where we are. And if last point is Mr. Boyle's soundest claim to entitle his w "Democracy's Second Change," it cannot fairly be obje that he aims merely at converting men from Descarte Aristotle. For the mass of men know nothing of el philosopher, and, most likely, never will.

Return to B Lonergan.

Canadian Register 23 May 1942

CHRISTIAN MARRIAGE

Values Sound—Doctrine Vague

MARRIAGE—Dietrich von Hildebrand, Longmans, Green & Co., New York and Toronto. $1.75. pp. 64.

By BERNARD LONERGAN, S.J.

In the Nietzschean "revaluation of all values," that has been and remains the main preoccupation of our time, marriage was among the latest to undergo the sea-change. As late as the nineteenth century, full three hundred years after the German reformer repudiated reason and the Tudor got himself another wife and church, the sacrosanctity of marriage remained an inviolate principle. Ruskin, inveighing against the industrial revolution, attacked the since rarer Pharisaism of believing that to be the complacent and righteous father of a dozen children was to observe the whole Law and Prophets. Huxley blithely tossed God and Christianity aside yet insisted on the supreme value of Christian morality. Marx with his communism of wives got himself no more in his own age than the reputation of a lunatic. It was reserved for our contemporaries to be more coherent and thorough in their ardour of destruction. Thus artists, like D. H. Lawrence, wished sex purified of all intellectualism that man might be engulfed in the simpler rhythms of lower life-forms. Psychologists in the wake of Freud became obsessed with repressions and aimed at procuring their victims a balanced mind by encouraging a moderate and systematic indulgence in vice. Eugenists now are captivated with the ideal of scientific breeding and, no doubt, look forward to the utopia when the whole citizen body will be guinea-pigs for their laboratory. More modest social workers set their hearts on the immediate goal of more divorces and fewer children for the proletariat. Governments dare not venture, even in the present rubber shortage, to interfere with the big business—over $250,000,000 a year in the U.S. alone—of supplying inefficacious contraceptive devices. Publishing houses, magazine editors, film magnates appear convinced that the sale of their products on the grand scale is a matter of striking the right note in salaciousness. For all to see, the revaluation of the value of married life is pretty much a fact, and to so ingenuous a child of our day as J. W. Krutch nothing perhaps is more amusing than the way in which the Victorians sublimated an elemental biological urge with the high-sounding phrase, "The world well lost for love."

Against this biological materialism, which considers love no more than a matter of endocrine glands and hormones, Dietrich von Hildebrand reacts by setting forth in a first chapter the natural significance of conjugal love and, in a second, its supernatural significance as a sacrament. As an antidote to the poisonous dogmas current in magazines, novels and pseudo-scientific books, this work is excellent. God created man and woman; he created them one for the other; he saw that his work was good. Christ is the Bridegroom and the Church is his Spouse; St. Paul bids husbands to love their wives as Christ has loved his Church; and towards the attainment of this ideal love the sacrament of marriage incorporates husband and wife in a special way in the Mystical Body of Christ.

However the work aims at being something more tha an antidote to contemporary aberrations as well as som thing more than a correction of the uninstructed or u balanced view that sex is not so much sacred as nasty. Fro the preface and from repeated remarks in the course of th exposition, one can gather that the author considers thes pages to be an original contribution to the philosophy an the theology of marriage. In this claim there is this muc truth that the movement originating with con Hildebran not only has not been condemned but, in the opinion o perhaps all writers in theological reviews, contains ele ments that are destined to enrich Catholic thought. On th other hand, the most downright member of this school, Dr Hubert Doms whose Von Sinn und Zweck der Ehe was pub lished incompletely in English as The Meaning of Marriag (Sheed and Ward), received a very deliberate though un official rebuke from the Master of the Holy Office; an while von Hildebrand carefully avoids not only the mor venturesome formulae but even the very name of Doms, i remains that he shares in the latter's fundamental outlook.

Von Hildebrand's affirmation is this: while the prim ary end of marriage is the procreation and education o children, the primary meaning of marriage is love, the na tural love intended by God when he made Adam a help mate like unto himself, the supernatural love intended b Christ when he raised marriage into the sacrament tha showed forth his own love for his spouse, the church. Th difficulty is the studied vagueness of the position. A boo has been written on "The Meaning of Meaning" and it con cluded that "meaning" has over eight hundred meanings Which of these is meant by von Hildebrand, what is a prim ary meaning, what would be a secondary meaning, are s many questions conveniently left without an answer. S far is such lack of precision from Catholic philosophy an theology that it reminds one rather of Anglican compre hensiveness. It would indeed be unjust to say that th author is combating biological materialism by re-affirmin Victorian romanticism, for his roots are in the second chap ter of Genesis and in the fifth of the Epistle to the Ephesians On the other hand, it cannot be denied that he shares th romanticist vagueness and thinks in a misty middle distanc where ideal love and plain fact merge.

Can Rev. 18 in Bibl. '64.

An Autobiography

Exceptional Life Story Of Andre Maurois

I REMEMBER, I REMEMBER. By Andre Maurois. Harper, New York and London, 1942. $4.00.

By BERNARD J. F. LONERGAN.

In the role of a French Anglophile, Maurois is best known to English letters. Indeed, his studies of Disraeli, of Shelley, of Byron, had been taken somewhat as a matter of course after his meteoric rise to fame in 1917. Then, at a time when the fortunes of war were low and nerve-ends frayed, his "Silence of Colonel Bramble" attained by art what diagnosis and explanation could never do. It gave the French an insight into the character of their allies; and it delighted the English to find a Frenchman who understood them so well. Still the book was by an unknown author. Not only was it his first; not only did his military superiors oblige him to use a pseudonym, but he was not a man expected to write. For the liaison officer, who became a noted writer in 1917, had been, before the war, a Jewish mill-owner and executive in a small provincial town near Rouen.

"I remember, I remember," recounts his exceptional life. His father, Ernest Herzog, had been, after 1870, a chief actor in transferring the family mill from annexed Alsace to French territory, managing the liquidation of the old property and organizing the migration of some four hundred Alsatian labourers to the new enterprise at Elbeuf. So it happened that into haunting memories of lost Alsace as well as a closed Jewish family circle, Emile was born in 1883. Till eight years of age the boy was taught privately, with English and German, music and horsemanship thrown in as extras; attractively enough, the riding master was the most successful. Next, he went to the local junior Lycee and, when twelve, began to commute daily by train to the Lycee Corneille in Rouen. Throughout the course he regularly took first place, in classics and literature, in mathematics and philosophy; his subsequent career is a tribute not only to the soundness of the curriculum but also to the excellence of the teachers. As Maurois remarks: "Today, having travelled in many countries and observed many colleges, I can better realize the extraordinary good fortune we French students enjoyed in having as masters, when we were ten years old, men qualified to teach in any university in the world."

Though formal education ended at seventeen or eighteen (the chronological frame-work of the book is skimpy), its imprint was soul deep and still remains. The year of military service, shared with Etienne Gilson, was flavoured with literary nostalgia. Then returning to Elbeuf and the woollen mill, he began to learn the trade from the ground up and in less than a decade, despite half-submerged longings for letters, he occupied a commanding position in the firm, having met and mastered a crisis that demanded a fairly complete transformation of the enterprise. Janine Marie Wanda de Szymkiewicz he met in Paris, wooed in Geneva, educated at Oxford, and presented to his parents at Haguenau where the Alsatian setting, fragrant with reminiscence, conquered them and other plans. The war followed the birth of a daughter, yet kind in its cruel way it brought forth the Colonel Bramble that opened to Maurois the doors of French [illegible]

I need not say that this autobiography is full of interest and entertainment; alone to the point is a word of assurance that Denver and Jane Lindley know translation as a fine art. While a Catholic weekly cannot but regret the decadence of the humanism in which Maurois was nurtured, it must, because Catholic, pay a tribute to any humanism in our inhuman day. The count of those who know letters and so can understand men dwindles perpetually. Foreign affairs are bungled by pressure groups without a shadow of insight into the culture and history and minds of other nations. Domestic affairs gain momentum as they approach the technician's utopia when a succession of "security" plans will have made citizens into guinea pigs for the grand scale experiments of commissars under the laboratory conditions guaranteed by a secret police. As Maurois found in France, the humanist with his love of reconcillation, of order, of spreading understanding, has little leverage in such a world. He does not command the vast monopolies of the printed word. He wastes his time addressing the vested interests of the right or the militant hatred of the left, for the modern break-up of humanism has followed the old break-up of religion and only the cold steel arms of mechanized peace and war give distracted humanity a common factor. Still, on this dismal background, it is all the more a duty to bow low to a Jew, a French patriot, an Academicien, who was taught German in his boyhood by ex-Chancellor Bruning's aunt, who was delighted as a young man with the lilting imperialism of Kipling's verse, who married the daughter of a Russian, and having toyed with socialism and played the industrialist, having met all the celebrities and left them, having made and lost a fortune, finds delight as well as refuge in the lecture halls of America. To his eternal credit be his refusal to jump on the press wagon of the calumniators of France.

Savings Certificates And Catholic Action

By Bernard Lonergan, S.J.

I wish to draw attention to the great significance of the government's "Savings" campaign. The obligation it places on every loyal Canadian is manifest, but what is not so obvious is the extraordinary opportunity it offers to Catholic Action. May I develop the latter point?

Canada's war activities are generating approximately a 50% increase in the national turn-over. Added to the ordinary volume of production for consumers, expenditure by consumers, and income from that expenditure, there is another volume which produces for war purposes, is financed by the government, and gives rise to a proportionate volume of income. Say, for the sake of argument, that the former is three thousand millions a year, and that the latter is one and a half thousand millions.

In that case the aggregate income of Canadians is roughly four and a half thousand millions a year. On the other hand, the goods and services for consumers are only equal to three thousand millions. It follows that there are one and a half thousand millions that cannot be spent for the very good reason that the goods and services are not there to be bought.

If Canadians attempt to live to the full extent of their present income, the only result will be that prices sky-rocket. For production is rapidly approaching its maximum: when that is reached more spending will not mean more goods; it will mean only higher prices.

Such a rise in prices would be disastrous, both for those with money and those without any. It would be disastrous for those with money, for their money would be worth so much less. It would be disastrous for those without money, for either wages would follow the increase in prices or they would not: if they follow, then prices necessarily become so much higher again; if they do not follow, then present wage standards have to meet a higher cost of living.

The obvious and necessary solution is to make the one and a half thousand millions, that cannot be spent on consumers' goods, flow back to the treasury to pay for government and war enterprises. In that way the books balance, the circulation circulates. Ordinary activity generates three thousand millions in income: it can do so because the three thousand millions are spent to obtain goods and services. War activity generates another one and a half thousand millions in income: for it to do so continuously without causing a disastrous inflation, it too must flow back to its source.

But the problem is, How effect this return flow?

Taxes will account for part of it, but they cannot account for all. The reason is that taxes are general rules and no general rule or set of general rules can be devised that will cut exactly the right amount out of everyone's income. Further, the smaller the income, the greater the difficulty: to take 80% of an enormous income might not cause hardship, but to take 20% of a small income would be an intolerable burden, in some cases while in others it would not be taking enough. It is easy to construct a big net to catch big fish but, when most of the fish are small, what is needed is a big net to catch little fish.

Now it is not impossible to make a big net to catch even the smallest fish: the Germans have had one for years in their "guns not butter" programme; it enabled them to turn a major part of their industry to munitions and armaments without going bankrupt despite the prophecies of antiquated economists.

But we do not want the German type of net, the totalitarian state that is what we are fighting against.

Alternative then to force and terrorism, there only remain freedom and the responsible use of freedom. That is the approach to the problem taken by the Canadian government: it asks Canadians to be reasonable in their expenditure, not to increase unreasonably their demand for goods and services but to save, to save in a big way.

I leave to others to expound what precisely is expected of each individual. The point to which I wish to draw attention is the tremendous significance of the government programme for all who are interested in Catholic social thought and Catholic Action.

CANADIAN CATHOLICS ARE BEING ASKED, NOT TO INITIATE, BUT TO COOPERATE IN THE EXECUTION OF THEIR OWN SOCIAL IDEAS.

Montreal Beacon

FEBRUARY 7, 1941

What Catholic social thought can effect has been shown in the concrete in the work done by Antigonish University for Nova Scotia fishermen. More recently it has been again demonstrated by Fr. Soucy in the backwoods of Maine. Now we have an opportunity to contribute to action on a national scale. It is of vital importance that we make the most of it. Let us see how many Catholic ideas underlie the government campaign for saving.

First, there is the norm or measure of the savings the individual is to effect. It is **reasonableness.** According to St. Thomas Aquinas, reasonableness is the basic principle in human morality. We are asked to avoid all unreasonable increase of expenditure: what does that mean if not that we are asked to adopt the idea of **status,** of a standard of living fitting for various walks of life, of balanced living according to that standard. What is this if not that the old economists' robot, motivated only by self-interest and living on the animal level of pleasure and pain, is supplanted by our idea of reasonable men living rational lives? To drive home this idea, first in our study clubs, then throughout the Catholic community, is not only the first step but even the whole battle in our contribution to a restoration of economic health. For either the economic machine is controlled by a group of commissars as in Russia, or it is controlled by the purchases of consumers as in democratic states; in the latter case consumers either live and buy according to rational planning, and then the economic machine can function properly; or else the consumers are simply a herd of hand-to-mouth automata shepherded about by screaming advertisements, gambling on the stock-market to augment their putative pleasures, and doing everything possible to make the economic machine expand in the wrong directions and eventually explode.

Second, what is the motive for saving? It is our principle of **superflua status,** surplus income. Such surplus is income beyond one's reasonable requirements for his standard of life. But plainly the one and a half thousand millions generated by our war effort are surplus income: they are in excess of the three thousand millions generated by the ordinary economy; they cannot be spent on consumers' goods; they cannot belong to any individual's standard of living. They happen to come to individuals, because that is the nature of the exchange system. But their function is to pay for the war effort, for that is the nature of the circulation. Catholic social thought affirms obedience to function: things have to be used as their nature dictates. The government's war budget and taxes, its appeals for the purchase of saving certificates, and the encouragement it gives to voluntary contributions, are three elements in an elastic plan to put into practice the principle of surplus income. Since that principle is ours, we must cooperate perfectly.

Now it requires only a little imagination and intelligence to grasp the significance of this situation for Catholic Action. We are asked to cooperate in a plan to execute our own principles. We are bound to cooperate as loyal citizens. But we have a very special interest in making a very great effort. For if we succeed in convincing ourselves and in teaching others to accept and practice the two fundamental points of balanced living and surplus income, then we shall learn to combine theory with practice, to understand the theory because of the practice, to spread and establish the theory through practice. It is what we have been looking for.

This is not all. If we take this opportunity seriously and make the most of it, we are making here and now the greatest possible contribution we can to the development of a democratic technique that can confront and solve any economic problem. Thus we prepare ourselves for the difficulties that will follow the end of the war, and, incidentally, we win the war on its ideological plane: for the totalitarians boast that democracy cannot meet the modern economic problem.

s Remarkable In Australia

own
ese
en-
n of
un-
icts
and
orth
law
dis-
vith
ole-
las-

the
ood
lian
ing
us-
rish
was
eir

aws
vere
ath-
the
803
ugh
ople

In
ated
ould
vith-
re-
ars
e a

the
had
Pre-
vor-
and
nin-

A
ival
and
ow-
this
hich
for
chy

eve-
ttle-
the
ark-

In
ided
that
of
lon-
934,
men
sion
irne
istic
O'-
olic
igor
be-
ere

Divine Word Fathers and Vincentians.

There are five Congregations of Brothers working in Australia including the native community known as the Brothers of St. John the Baptist. Of the 30 Sisterhoods three are native foundations, one of which, the Sisters of St. Joseph of the Most Sacred Heart of Jesus, numbers over 1,600 members with 243 convents and 262 schools.

While the Church in Australia now stretches out to help the missions in other lands both by the contribution of the services of her sons and daughters as well as by her alms, she has not overlooked the mighty problem which remains upon her own doorstep —the care and conversion of the vast number of aborigines throughout the continent or gathered on reserves. Many of these are located in the northern territory of which Darwin is the capital.

—:-:—

Ask Curtailment Annual Socials

Much as the Wartime Prices and Trade Board dislikes to interfere with the pleasures and long-established customs of rural Ontario, its regional office at Brockville suggests that serious consideration be given, as a war measure, to temporary abandonment or curtailment of the strawberry festivals or socials which have formed such an intimate part of country life in this part of Canada for so many years.

There is, of course, no order or regulation which says that strawberry festivals shall disappear any more than there is such an order forbidding afternoon teas or garden parties. It is, however, considered advisable under the existing supply situation, especially as it affects sugar, tea and coffee, that such gatherings should be officially discouraged in view of the quantity of all three of these commodities which is normally consumed at them.

If strawberry festivals, garden parties, afternoon teas and similar gatherings are considered quite indispensable, particularly in regard to the financial support of charitable, church and similar organizations, then the Board suggests that those sponsoring them should ask that patrons bring

Rev. John Lingard—Great

by EMMET J. MULLALLY, M.D.

It is well that from time to time tribute should be paid to John Lingard for his great work as an English historian, work done at a time when it was badly needed.

He was born in England when persecution for practising the Catholic religion was carried on openly, and the ordinary rights of a citizen did not apply to members of the Faith. Lingard's maternal grandfather, Runnel by name, a comfortable farmer, was imprisoned for two years as well as made to pay a fine for practising the Catholic religion; this unjust sentence ruined the family financially; one of the daughters went to London to earn a living and there a youthful attachment with a former neighbor's son — John Lingard — was renewed and marriage followed. John Lingard the future historian was the first fruit of this union; he was born in 1771. A vocation for the priesthood showed itself early in his life and to the English missionary college at Douay in Northern France he was sent by Bishop Challoner; this was the heroic Catholic Bishop who, frequently attired in the garb of an ordinary working man, used to hold meetings of his few faithful followers and co-religionists in the back rooms of London taverns so that suspicion would not attach to them that it was a meeting of Catholics to be instructed by their Bishop.

The French Revolution with all its horrors invaded in due course the Seminary at Douay and John Lingard and his fellow students had to return to England in 1793; two years later he was ordained to the priesthood; he was one of the first to be ordained in England since the religious revolution commonly known as the Reformation; those who read these lines may wonder how it was possible in England at that time to ordain young men to the priesthood in view of the persecutions directed against Catholics by succeeding governments since the sixteenth century.

A marked change had taken place in government circles in England, basically due to two world stirring events; the formation of the Independent Republic of the United States of America formally recognized in 1783, and the changes brought about by the menace to law and order and monarchy by the French Revolution. Both of these big events produced a marked change in the autocratic set which ruled England, and concessions were made to those who had for so long suffered persecutions for conscience sake;

ers after anoth
events in Englis
cularly those ma
teenth and sever
were based more
and hearsay tha
information.

In other wo
priest in charge
in northern Eng
of that ever inc
modern scientif
base their writi
tic documents;
claimed his c
deepest learnin
not a weakeni
ening of the
said this at a
ship among Ca
tish Isles, unle
Continent, wa
existent; know
torical matter
was obtained
"official histo
sion of writer
credit the C
glorify the s
and the "glo
1608 when a
hounded fro
because he
the Catholic
perhaps too
justice broug
ists.

One of
vices to h
as one of o
debunk the
chief chara
word debu
one can ima
recoiling a
crude soun
well over c
passed sin
his History
of non-Ca
well as son
tholics thr
yet to lear
important
of English
was separa
unity of m
gard's writ
great schol
as leading
Belloc has
debtedness
er writers
homage t
acclaim Li
and master

Among t
ers and pol
fited by Li
ings about
William C
his time a
many peop
style as a

draw them to

O Lord, not
ful who have
ee, but also of
iren who have
grant that they
irn to their Fa-
est they die of
d hunger.
of those who are
roneous opinions,
keeps aloof, and
to the harbour of
of faith, so that
be but one flock
d. Be Thou King
are still involved
f idolatry or of
use not to draw
light and king-
Thine eyes of
children of that
osen people. Of
wn upon them-
of the Saviour;
id upon them a
n and of life.
to Thy Church
m and immun-
ive peace and
ns, and make
from pole to
Praise to the
wrought our
ylory and hon-

Woman

Page Six)
k glass.
antiago's in-
ned restau-
the special-
las-a-Tierra,
island. Dan-
for his fam-
t that Alex-
aarooned on
of the Juan
1704 until
not in sea-
ontent our-
od suggest-
as delicious
taking into
of the ex-
ry much in
guests said
could afford
its since the
etic nitrates.
presented, a
ber of De-
ped by our
cts, insisted
debate that
ent of the
dear to the
., but as in
gement, the

hilean food
thout men-
ne, which is
m Rhine
xceptional-
whether the

Readers' Forum

To Correspondents

It is a very great satisfaction to find our readers so freely exchanging views on topics of general interest, and we sincerely hope that they will continue to do so. May we request correspondents to be as brief as possible since (1) our space is limited and (2) we believe lengthy letters are not read.—Editor.

Education Problem

The Editor,
The Canadian Register.

The Catholic education problem in this province has always been acute, and though many improvements have been made in the last few years the system still remains inferior to the Protestant scheme. Why? In a province such as Quebec which is predominantly Catholic, Catholics should be far ahead in the field of education, and yet are they? The answer is a definite and shameful NO.

Blame, first and foremost, falls on the shoulders of the parents whose lethargy in this matter of education is appalling. Could there not be a parents' association formed that would promote greater interest in child education?

Among the many improvements that are essential, new textbooks should be mentioned first. Although admittedly some modern texts have been substituted for the antiquated books of five years ago, there is still much room for improvement. Pupils in elementary and high schools should receive a thorough training in French in this province, yet I learned more French in an Ontario school than I could have ever hoped to learn here. The French text used in elementary schools is so difficult and so lacking in a definite plan that by the time pupils reach high school they are so confused that they have not mastered even the basic rules of the language.

There should be a higher standard of qualification for both lay and religious teachers, and they should be paid in proportion to their ability and qualifications. Qualified teachers are not to be found, incidentally, unless they are fully compensated for their talents and the education that they have received.

A certain amount of time for physical education should be allotted to each class, and yet, es-

free establishment of proprietary corporations which ensure the coordination of professional interests by the collaboration of classes. As a matter of fact this kind of corporatism retains the present structures of capitalism even while redressing their most inhuman abuses. It must be rejected on several counts:

(a) It still rests on the dominance of capital in all positions of authority, and thus consecrates the subordination of labour to money, which is an exact definition of economic materialism. The very idea of a mere equality of representation between labour and capital in the corporative councils would be scandalous, even if it were not illusory.

(b) Again, in trying to realize a "collaboration of classes" it brings into the clear the irreducible antagonism between money and labour. It thus rests on a foundation that is cracked along its whole length.

(c) Being based on a fundamental antagonism it implies at every turn the dictatorial intervention either of the state or of a centralized corporative power that is necessarily subject to the will of the centralized state. It is one thing indeed to arbitrate the normal organic conflicts arising in a society of divergent interests; it is quite another to harmonize fire and water. Centralization by the state would be the more rapid since most forms of corporatism aim to put an end to syndicalism, which is the basic source of resistance and initative from below.

(d) From the point of view of production corporatism, in a regime where every force is directed toward the maximum of profit, will either fail to survive its own interior dualism, or it will have to set up a dictatorship for the public salvation of profit, and, by limitation of production, of competition, and of technical progress, inaugurate a retrograde and tyrannical economy."

Father Victor White (Oxford Dominican) addressing those who uphold corporatism while resenting the epithet of "fascist", says: "In a corporative system, there is no effective transfer of wealth, nor consequently of power . . . A system of corporations is in any case a farce in a system wherein the real control is inevitably exercised by shareholders or financiers outside the unit of production . . . It is difficult to see how Christians can support "corporative" programmes unless they are prepared first to support

Th
P
we
a t
sid
ret
er.
do
and
tho
wir
slic
ule
P
or,
(fo
ten
it's
Th
P
fice
int
"
You
ing
His
pre
wor
me
bre
2 a
The
retr
I c
T
tha
He'
T
ano
retr
"I-
I'll-
nan
I
trip
for
ope
dow
and
rain
and
as
min
mal
and
spr
ast
Th
B
roo
exc
doo
cle
and
wit
Rea
me
cha
cru

pecially in girls' schools, physical training is practically nil. A few simple exercises in heavy school uniforms are not enough. Sports should also be encouraged and yet how many schools (again with emphasis on girls' schools) teach even one sport?

The faults mentioned above are only a very few of the many glaring defects in the system. Past experience with the School Commission has taught us by now that the task of revising our scheme of education cannot be left entirely to that body, for the improvements would be realized only in the very far future. Definite action should be taken at once so that we can soon boast that we have an educational organization that dispenses education and not a smattering of ignorance.

Yours truly,
Montreal. JOAN ALLISON.

(Parent associations are indeed useful, for they not only integrate parent-teacher effort but they give parents a better appreciation of teachers' difficulties and problems. There is such an association in Ascension Parish.—Editor)

Where Do We Go From Here?

Versus Guild Order Or Corporatism

The Editor,
The Canadian Register.

Henry Somerville's, advocacy of the guild or corporatist system naturally brings out the fact that many Catholics oppose it as either futile or definitely dangerous to the worker. With only about 15% of their number unionized the workers of Canada might well be afraid of finding themselves in a strait jacket. Perhaps Mr. Somerville shares the opinion of another Toronto corporatist J. V. Fulton. When Father Reinhold wrote of his doubts about guildism some time ago in the Social Forum Mr. Fulton admitted that the system would not in itself decentralize riches and that it would be almost impossible to organize it under the present capitalist ownership of the means of production. "Whatever measure we adopt to promote a more equitable distribution," he wrote, (Social Forum, Jan. 1939), "we look to the guild chiefly to **maintain** that distribution, when and if distribution is accomplished."

For the interest of your readers I cite two Catholic authorities against corporatism. Emmanuel Mounier calls it a systematic attempt at specious reform. He says: "Without affecting the mutual relations of capital and labor at all, [illegible] for the a radical readjustment of existing property-relations."

It is said that the corporatist simply assumes that the owner-lion will lie down with the worker-lamb when they get together in a guild. That spirit hasn't yet appeared on the horizon in Canada where the worker lags, in an unsympathetic milieu, far, far behind his comrades in England and the U.S.A.

—M.S.

Marriage

The Editor,
The Canadian Register:

I am extremely grateful to your correspondent on Marriage, still anonymous if now doubtfully a bachelor, for his at least tacit concession of the two points made in my previous letter. His second letter does not attempt to deny that his first letter had nothing to do either with Dr. Hildebrand's book or my review. Further, so far from finding that the Roman Catechism, Canon Law and the Encyclical Casti Connubii are confusing if not contradictory, he now agrees that the Encyclical drew a distinction and on this basis he proceeds to do a bit of theological speculation on his own.

This speculation stands or falls with its fundamental assertion that the Holy Father evidently was speaking of the objective ends of marriage in a passage quoted from the Encyclical. I object to the word "evidently." If the Holy Father was evidently speaking of the objective ends of marriage, he could and would have used the term "end" "finis" which is found in all philosophic, theological and juridical treatises as well as in Canon Law. In point of fact the Holy Father avoided the term "end" and spoke of "reason and purpose" "ratio et causa". Further he indicated a parallel to his statement, the Roman Catechism, where one does not find "finis" but only "causa". The meaning of "causa" in the Catechism is illustrated by the wealth, station and good looks of the prospective bride, and on this ground seems to mean not objective end but motive or intention. Accordingly, since what your correspondent affirms to be evident is, in fact, not evident, and since the rest of his position stands on that affirmation, I may perhaps consider myself absolved from discussion of his other assertions.

Now your correspondent will not find this any more satisfactory than my previous letter. What he wants is a treatise on the whole problem of the end of marriage. What he does not seem to realize is that such a treatise would require at least two or three years' work and, when it was written, would not be accepted for publication in the Canadian Register.

BERNARD J. F. LONERGAN.
Montreal.