

cantile marine or the Royal Navy. Again, similar groups could be created in connection with the Apostleship of the Sea Clubs in English and Welsh ports. In some ports, notably Liverpool, the chaplains have already started training groups of 'ship's leaders', i.e., seafaring promoters of *Apostolatus Maris*.

PETER F. ANSON.

O B I T E R

THE ACCUMULATION of Catholic papers that awaits one after only a fortnight's absence from home makes one sympathise with the aims of the *Centre d'Informations Catholiques* (163 Boulevard Malesherbes, Paris 17e), 'an information agency for the Catholic press' started last year 'to put at the disposal of French and foreign journals full information on the life and Catholic activity of the whole world'. C.I.C. publishes excellent press summaries, provides all the facilities of an up-to-date agency, and issues each week *La Vie Catholique Illustrée* (7 francs), a brilliantly-edited paper which need fear no technical comparison with *Time* or *Picture Post*.

From time to time suggestions are made as to the possibility of starting a Catholic newspaper in this country. Apart from the present newsprint difficulties, such a proposal would probably need not much less than a million pounds to start it. A more practicable—and probably more useful—plan would be the establishment of a Catholic news-agency on the lines of C.I.C. The diversity and apparent independence of Catholic activities in this country continually baffle the foreign enquirer, and we mumble an explanation in terms of 'the English genius for improvisation'. If the existing English Catholic papers and the more important organisations could agree to back a central agency, the aims of a newspaper might be secured at a fraction of the cost of a mammoth daily. But it is a highly professional business, and demands a serious recognition of the need of an accurate and prompt commentary on the action of the Church in the world. In the meantime Catholic journalists may find in C.I.C. a hope for the future.

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TWICE IN A GENERATION has the University of Louvain suffered the loss of its Library. A recently-published account of the University during the the Second World War by Professor Lousse (English translation by Fr T. Crowley, O.F.M.) gives a moving account of the fire of 1940, and leaves little room for doubt that the destruction of

the Library, built up so painfully after the similar disaster of twenty-five years before, was deliberately intended by the Germans. The attitude of the Rector, Mgr van Waeyenbergh, during the years of German occupation finds a proper acknowledgment. He refused to surrender on even the smallest issue to the enemy, and imprisonment was the inevitable price he had to pay. Already the University is doing everything possible to repair the losses of war. 350,000 volumes have been collected and catalogued, and the famous inscription (which never in fact appeared), *Furore Teutonico diruta, dono Americano restituta*, devised to commemorate the earlier restoration, may once more be proposed. Professor Lousse suggests that the German staff officers were convinced that the Library bore this inscription and that the insult provoked them to a new fury. However that may be, the work of reconstruction needs no remembrance of enmity to inspire it, and the University is to be congratulated on a sober and immensely moving account of its adversities and of its confidence for the future.

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TOTALITARIAN CLIMATE (Catholic Social Guild, 1s. 0d.) is the testimony of a German Jesuit, Max Pribilla, as to the causes which have brought Germany to ruin. 'The three main sources of the mistakes which the German people permitted are said to be political immaturity, lack of character and lack of a sense of community. Fr Martin d'Arcy, in a preface, emphasises the fact that these are not German monopolies and that 'the writer puts his finger on the source of Germany's fall and our danger when he refers to the spiritual vacuum caused by the decline of religious belief'.

Another Jesuit, Fr La Farge, the well-known editor of *America*, has been visiting Germany and has published his impressions in his paper.

'History and politics can discuss how far the cross of suffering and humiliation is justified. But a much more immediate and practical question confronts us: what will be the *effects* of that cross? Is it to be a prelude to complete moral and social disintegration? Or is it to be, at least to some extent, a Cross of resurrection? This, says Reinhold Schneider, is the capital question for the German people. But it is also the problem for the world at large. To that query there is an obvious answer. If the cross of Germany's agony is to be a Cross of resurrection and not of chaos, it must be a cross of hope: political hope and spiritual hope alike. There is no other solution'. Meanwhile, the Germans themselves, in such periodicals as the admirable *Die Neue Ordnung* of the Dominican Province, are facing

the vital task of building up the intellectual life of Catholics, so that political action may have its foundation in the Truth which the Church exists to serve. It is a special joy to welcome, in the last issue of *Die Neue Ordnung*, the name of Fr Franziskus Stratmann once more. Between the wars, he did more than anyone else to make known the Church's teaching on Peace and War, and his *Church and War* remains, after twenty years, the text-book for Christian peacemakers. One remembers meeting Fr Stratmann in exile in Rome. He foresaw the war that was to come two years later, and his serenity now—as then—is the final answer to the despair of a world that has rejected God. For it is a serenity which springs from the knowledge that, as he wrote, 'even if there are a thousand hindrances, a thousand wars, the Church must still preach peace more and more strongly, and even if she were to fail and (who can believe that possible?) she could still declare before God and man: *Dixi et salvavi animam meam*—I have spoken, I have delivered my soul and my conscience'.

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COMMONWEAL continues to be the most adult Catholic weekly appearing in the English language, and recent numbers have included articles on such varied subjects as 'The Current Pan-Turk Danger' (July 18), 'Christian Democracy in Argentina' (August 1), and 'The Censorship in Eire' (August 15).

LES CAHIERS DU DROIT devotes its July number to the commemoration of the sixth centenary of St Ivo of Chartres. It is an excellent example of a professional journal edited by Catholics, which is to say that its Catholic emphasis is not extrinsic ('Catholic barrister defends libelled priest') but integral.

THE ANNUAL REPORT of the Notre Dame Child Guidance Clinic of Glasgow is a reminder of Sister Marie Hilda's achievement in creating this admirable centre for work among children in need of psychological treatment. In addition to a statistical abstract of the work done from May 1946 to May 1947, the report gives an interesting account of the clinical procedure in psychiatry, psychology, social work and speech therapy. No one ever more justly earned the Papal Cross which was awarded this year to its Director.

THE WIND AND THE RAIN (Summer 1947) prints 'The Anatomy of Judgment', an Aquinas Society lecture delivered by the Rev. D. J. B. Hawkins.

CHRISTUS REX (Mercier Press) has articles on 'Minorities' by Fr Andrew Beck and on 'Christian Trade Unions' by P. J. S. Serrarens.

A. D. A. P. E.