

gration'. Consider the question of ecclesiastical property. In the nineteenth century a 'squire' had a perfect right to give or sell his mansion to a religious community; and the community held their property on exactly the same tenure as the other squires. It is still the case today; but the whole position is bound to be affected (and I think sooner rather than later) by the disappearance of the squire class. We are approaching a condition in which most big country houses will be owned either by Local Authorities, or by some such 'para-State' institution as the National Trust: or by Religious. Already one hears of Religious Orders competing with Local Authorities for some big mansion or other—a situation fraught with peril. The Catholic politician will need all the grace and wisdom he can obtain if this problem is to be solved on twentieth-century lines. To think in nineteenth-century terms of 'the rights of property' will get us nowhere. But so much integration has been achieved in other fields, so much goodwill has been shown to us by our separated brethren, that we may have every reasonable hope of finding an integral solution of this problem also.

We are back, then, at 'integration'—and on a wider scale than that personal integration with which my article began. We shall certainly need integrated Catholic politicians to achieve any tolerable Church-State relationship. We shall not achieve more than a tolerance and temporary basis for their common existence. Bernard Shaw, as a young man, invented a Catholic priest, and made him speak of heaven—'In my dreams it is a country in which the State is the Church and the Church is the people'. An older and wiser Shaw quoted a real Catholic priest. 'In your play I see the dramatic presentation of the regal, sacerdotal, and prophetic powers, in which Joan was crushed. To me it is not the victory of any one of them that will bring peace and the Reign of the Saints in the Kingdom of God, but their fruitful interaction in a costly but noble state of tension.'

#### EDITORIAL NOTE

LORD IDDESLEIGH'S 'A Catholic in Politics' is the first of a series of *Personal Views*. Subsequent contributions to the series will deal with Catholics and Law, Journalism, Music, the Stage, the Universities, the Novel, etc.: The contributors will include Compton Mackenzie, Douglas Woodruff, Professor Hilary Armstrong, Ernest Milton, etc.: The articles do not necessarily represent the opinion of BLACKFRIARS.