

Blackfriars

WHITHER GOEST THOU? Bulletin No. xiii of the Confraternity of Unity. By S.M.H.

We count so many friends amongst this group of members of the Established Church that we can hardly begin otherwise than by the platitude '*Amicus Plato sed magis amica veritas.*'

The clever writer of 'Whither goest Thou?' has been confronted by so many difficulties, exegetical, dogmatic, historical, that there is much excuse for his undeniable bewilderment. But the Church which has not yet been bewildered into denying or tolerating the denial of fundamental doctrines must quietly scan whither projects of reunion would have it to go.

Thus the writer of this pamphlet would have us enter into communion with his Roman-Anglo-Catholic party. Yet by entering into communion with them, we should be entering into communion with another, more official, group who are admittedly heretics. This would be the suicide of the Visible Church.

Again, the writer's bewilderment is seen in the following passages: 'The crux of the negotiations will necessarily be reached *over the question of orders*. It need scarcely be said that *our belief in the validity of our orders is firm and secure* we realise that Rome does not share our view But the Encyclical expressing that decision clearly does not fall within the class of "de fide" pronouncements.'

Here we see the writer maintaining on the one hand that Rome could not be infallible in deciding that Anglican Orders are invalid; but that the Church of England (or at least the writer) is infallible in deciding that they are valid.

To meet such a state of mind prayer is more effective than discussion.

V.McN.

THE SECRET WAY OF THE ENCLOSED GARDEN. By François Pilet, S.M.M.. Translated by C.M.D.B., with a Foreword by the Lord Bishop of Menevia. (Burns, Oates & Washbourne; pp. xxiii, 230; 5/-.)

The name of Blessed Grignon de Montfort, whose devotion to the Mother of God is explained by this book, conjures up the idea of ultra-French spirituality. Why? Because the writings of this devoted servant of Mary are unknown but to the favoured few.

Father Pilet's volume should show the Catholic reader how sane, how eminently logical, Montfortian Mariology is. And yet there is no distinction, strictly speaking, between that Mariology and any other, except that Blessed Louis-Marie, with his