

## BLIMPERY

irresistible combination in negotiations. When he came to London in 1930 for the Naval Conference, he acquired an immense influence over European statesmen and a practical control of the Conference—for these reasons: “Morrow was devoid of all feelings of ethical superiority, even as he was devoid of all feelings of intellectual inferiority,” whereas most American statesmen have a feeling that any average European statesman can trick them through superior intelligence and inferior morals. Secondly, whereas the civilian heads of delegations mostly abandoned technical questions to the naval experts, Morrow, with his technician’s mind, boldly plunged into and mastered the intricacies of tonnage and gunnage. He was, in fact, the perfect negotiator, the man with not only a mastery of his own case, and therefore of his own experts, but also of his opponents’ case and therefore of their confidence.

Mr. Nicholson’s idol has hitherto been the trained administrator as the regulator of world affairs through precisely articulated documents. Here he finds a figure before whom he can abdicate. “The completely civilized man” he calls Morrow. That may be so; at least, the development of such a type must be the aim of civilized education; and at least it is reassuring to find, if only once in a decade, a man with intelligence enough to grasp the unhappy intricacies of the time and with the manifest good-will to make his abilities fruitful.

URBAN FOSTER, O.P.

---

## BLIMPERY

THERE is little ease in a world so rich in forms and still in process, the end of which for every part is waste and death. Buds must break, maggots must breed, and man may not curse though his heart must break, and even at last his reason. This is not evil, for why should it be otherwise? *The heart of the wise is where there is mourning: and the heart of fools where there is mirth.*

Still the death of one is the birth of another; what is lost on the roundabouts is gained on the swings. The wiser heart will withdraw from mourning as well as from mirth, and without personal ache will consider the balance of loss and gain in the

## BLACKFRIARS

general scheme. *Wherefore I left off and my heart renounced labouring any more under the sun.*

Vain hope, for we are in the world and labour we must if we are to live, making and destroying, pleasing and hurting ourselves and others. So many things, and all so different: all can be at peace only when all are still. But all are moving, and better so. They cannot be still. *A time of love, and a time of hatred. A time of war, and a time of peace.*

Violence is inevitable. We are part of the world and needs must join in the making and the breaking: cut down our trees, kill our cattle, deny our friends. *Be not over just.*

Why, then, should we not fight and hasten the death of others to postpone our own? Individuals and nations judge their own urgent needs, and where in the world is there a higher law to gainsay them? History may condemn, but the present overrides a remote contingency. The future is never present in the stream of time, and cannot act.

In the stream of time. Yet is there another duration, an eternal scene? *All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers came they return to flow again.*

To flow again. We are in the world of time, yet not entirely. Persons are not simply units in a temporal scheme, in any scheme; pieces to be taken or lost at need. Children of God, made to His image, we live, even when we forget, in a world embracing but exceeding this. Eyes and limbs, not only the last recesses of the soul.

Here is the tragedy, here the evil. Beyond fear, wounds, corpses on the wire, women without their men, a generation lost. Here is evil irreparable of its nature, the ultimate and total evil of injustice towards persons, violence attempted within the very kingdom of God. Charity withheld, promises broken, truth obscured by emotional self-seeking and safety; rhetoric and propaganda engendering inconsideration and hatred; the monstrous figure of the nation, neurotically touchy on its infantile honour; physical tension and clash made cheap alike by the pacificism and militarism we know. Geneva is no better than Rome, merely not so uncomfortable.

From outside the world of time all those who share in this are condemned and threatened with lasting doom. And on the other hand the Eternal Word has said: *Blessed are the peacemakers, for they shall be called the children of God.*

THOMAS GILBY, O.P.