

valetudinarian? Without the positive Christian virtue which weds the soul with Christ upon the Cross a man may avoid the sins of the flesh but he will be preoccupied by the health of the flesh or he will tend towards a comfortable selfish existence. Eric Gill used to say that to live as a Christian in the present day often demanded heroic virtue, and that is almost the truth in regard to the Christian teaching about marriage and purity. Natural law will not give a man the heroic virtue of chastity. He may be 'naturally' a self-controlled man, he may have acquired such self-possession as is needed for continence, but if he is to lead the full family life in Christ he will need this Christian infused virtue in a very high degree.

The immoralities and the social disruption of today are not entirely explained by the lack of natural self-control among men and women. If it were so then the natural law enforced with sufficient dexterity would heal the world. But, as Père Bouyer emphasises in his article below, our struggle is with 'principalities and powers'. The Evil One cannot be overcome by a merely human asceticism; he is conquered by Christ alone. In order to overcome these great forces which disrupt society it has always been necessary for the Christian to practise the spirit of the three evangelical counsels. The greater the inroads of these sources of disruption the more acute the struggle of the Gospels, and the greater need there is to emphasise the supernatural character of the power which the Christian gains from that Spirit.

There is no need to soft pedal the Catholic insistence upon property, family life and individual freedom, but the most penetrating *fortissimo* should be reserved constantly for Christian poverty, chastity and obedience.

THE EDITOR

ERRATA

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p. 551, l. 13: for *Icheeben* read *Scheeben*.

p. 555, l. 4: for *Glanion* read *Glaucon*.

l. 8: for *members* read *numbers*.

The Editor apologises for these errors in Dr Versfeld's article last month.