

The Presbyterian's heightened interest in the Catholic Church will not be only because he finds in it a solid opponent in theological argument. Partly helped on by the frustration of the Bishops' Report proposals, he is beginning to see the problem of divided Christendom as the problem of healing the schism between the Catholic Church and the Reformed and Evangelical Churches. The Presbyterians who are seriously interested in the cause of re-union will not drop that interest because of the recent deadlock but are more likely to apply their energies to facing the problem of the Reformation schism at its source. To say this is merely to point out that the religious climate in Scotland will take its colour more from the Continent than from England. In doing this Scotland is only running true to form. In the beginning it took its Protestantism from Geneva and in recent years it has taken its scholarship from Basel and other centres of European theology.

The kind of argument we will see in Scotland from now on will be that between Rome and Geneva; and the kind of movement towards understanding and sympathy between Catholics and Protestants will be like the 'Una Sancta' movement in Germany. In Scotland there is likely to be a small but potent force operating to produce an expression of what Cullmann has called 'solidarity'; and that 'solidarity' will be expressed chiefly between Catholics and Presbyterians. Presbyterians will be much readier to show 'solidarity' in spite of difference when they are clear about the nature of the difference.

These statements are not mere speculation, but are based on observation of present indications. Already we have mentioned the co-operation which takes place between Presbyterian ministers and Catholic priests on education committees. We also see today much more social meeting between the two groups of clergy than took place even ten years ago. It would take very little planning to direct this informal contact into theologically fruitful channels. There are many Presbyterian ministers in Scotland who would welcome the opportunity to discuss common problems with Catholic priests, and also to learn what the Catholic Faith really is.

Dr Warr observed that Christianity itself is on the defensive against the powers of evil. Great numbers of Presbyterians—especially clergy—know this and they look to the Catholic Church as an ally. The Spirit has moved in our separated brethren and it may be that the time has come when we must discover how to make a complementary response in an organized way. The tragedy of the Reformation has been growing for four hundred years. It might take only one hundred to repair the damage to the unity of the Church if only we had the right hundred-year plan.

RONALD WALLS

SPANISH CHRONICLE

ON the night of February 10-11 a disastrous fire broke out in the seminary of Salamanca. With great courage the professors, the 113 seminarists and young Dominican students from the college of San Esteban nearby entered

the burning building and saved all they could of the books and furniture. Fortunately no one was injured. The material damage is estimated to be over one million pesetas. The seminarists are now homeless and an appeal for funds to build a new seminary is being launched in Spain and also in America. The building, which was practically gutted, was the former College of the Knights of Calatrava and, though completely restored in the eighteenth century, the original building dated back to 1592. Its magnificent staircase by Churriguera was destroyed.

The Pontifical University of Salamanca, restored in 1940 under Cardinal Pla y Deniel, began with thirty-one students; and is now flourishing with 672, distributed among the faculties of theology, philosophy and canon law. Affiliated to the university is the Instituto Teológico Femenino Santa Catalina, connected with the feminine Pontifical Institute in Rome, 'Regina Mundi', with the same programme and granted the same diplomas.

Deeply mourned all over Spain, Dr Gregorio Marañón died in Madrid on March 27, of thrombosis. An erudite scholar, he was a model of professional rectitude and of human sympathy. By temperament he loved to seek out and investigate problems—problems of history, which gave us his books on Antonio Pérez (of which an English translation was published a year or two ago), the Conde-Duque de Olivares, Carranza; problems of human biology—sex, the endocrine glands; problems of social life—liberalism. Often brought up against opinions from which he felt obliged to dissent, he never set himself up as infallible. Notwithstanding his great learning, he always had a deep respect for all who differed from him. In the latter half of his life at least, Marañón was a practising Catholic with, though such was his discretion that few were aware of the fact, a genuine apostolic zeal. He was a true Christian, full of charity to his neighbours, whatever their social position. His death is a great loss to scholarship, not only in Spain and Spanish America, but throughout Europe.

1960 is the fourteenth centenary of the birth of St Isidore and the first millennium of the issue of the Visigothic Bible of León. The Centro de Estudios e Investigación in León has decided that the best and most lasting homage would be to make a deep study of the personality of the saint, his work, period, his influence both in Spain and in Europe as a whole. To this end it has convened a Reunión Internacional de Estudios Isidorianos, to which specialists both in Spain and abroad have been asked to contribute. There will be exhibitions, academic sessions, religious functions, meetings of priests and intellectuals. St Isidore's relics have been kept in León since the eleventh century. The saint has been chosen as their patron by the Consejo Superior de Investigaciones Científicas, the body responsible for the publication of so many of the works of scholarship now being produced in Spain. An edition of the *Etymologies* was published in 1951 by the Biblioteca de Autores Cristianos. It may not be without interest to mention in this connection a French work by J. Fontaine, published in 1959: *Isidore de Seville et la culture classique dans l'Espagne wisigothique*.

The Consejo Episcopal Latinoamericano has put forward certain important points in the campaign against materialistic atheism in Latin America. It first of all points out that sociological formation must be based on integral religious and moral formation. For this the Council recommends, among other proposals, an adequate social formation, for both sexes, in seminaries and houses of religious training. Study weeks and conferences should be arranged to stimulate enthusiasm. The systematic preaching of the Church's social doctrine is recommended, as well as the religious and moral formation of the laity. The holding of Catholic social weeks is to be encouraged, and inter-American study circles are to be organized. The Catholic Information services in each country should bring to the fore the Church's activities in the social field. Catholics should play their part in all national centres of education and art. An association of Catholic artists and writers should be formed and there should be exhibitions, popular plays, etc., on the theme of Christian social justice. The Council stresses the grave obligation of the authorities and of the faithful to promote a morally healthy cinema, radio and television, and to protest against programmes which offend.

The Bishop of Mallorca, Don Jesús Enciso, urges the necessity of diocesan co-operation in the work of OCHSA—the sending of priests to Spanish America. He desires that such priests shall have the full support of their dioceses, to which they will eventually return. To this end the Instituto Apostólico Junipero Serra was created, and in Mallorca it is this institution that will prepare priests, nuns, members of secular institutes and lay people for work in Spanish America. Incidentally, the first Latin-American conference is to be held in Rio de Janeiro from August 15 to 20, 1960.

Caritas, a section of Catholic Action in Spain, is initiating a nation-wide campaign, the purpose of which is to arouse in the Spanish consciousness a greater sense of personal responsibility for all needs. Taking account of the double aspect of charity—love of God and love of one's neighbour—the campaign is centred on the feasts of Holy Thursday and Corpus Christi. Holy Thursday, the day of universal love, should be marked by the prayer and sacrifice of all for all, especially for those in need; on the feast of Corpus Christi, by what we give to Christ in his poor, we should show that the love of Christians towards Christ goes beyond hymns and flowers. Incidentally, the women of Catholic Action have launched a campaign against world hunger.

K. POND

REVIEWS

Through the African Bush

THE usual guides are becoming too old. Lord Hailey's *An African Survey*, Seligman's *Races of Africa*, Baumann and Westermann's *Les Peuples et les Civilisations de l'Afrique* and the rest, all plot the course on ancient bearings.