

BLACKFRIARS

bourgeoisism is ever timid, obscurantist and obstructionist and hence is the mortal foe of Christian life and Catholic action. 'One can be a bourgeois in religion, science, morals, art. . . . *In every sphere he wants to appear and is powerless to be.* He lives by the evanescent force of that inert spiritual surrounding in which he occupies or wishes to occupy a 'position,' and not by the living ontological power of his own personality. When he appears as a scientist or academician, he is self-satisfied, pompous and limited, and adapts science to his own level, dreading the free play of thought, the liberty of the questioning spirit, ignoring intuition. The bourgeois moralist judges severely, his virtue weighs heavily on everyone, he hates the sinners and publicans, and is the guardian of his neighbours' morals. . . . This middle-classness is the overburdening by 'this world,' and is opposed by a lightness born of spiritual freedom. The overcoming of middle-classness means a victory over the intensified will directed to 'the world.' Everything the bourgeois touches, the family, the State, morality, religion, science, is deadened. Contemplation which could set him free is unknown to him The Spirit alone can defeat bourgeoisism; no material means will avail.'

PENGUIN.

CORRESPONDENCE

HAWKER OF MORWENSTOW

To the Editor of BLACKFRIARS.

SIR,—In the effort to be brief in your December issue (p. 1038) I became not merely obscure but inaccurate.

The conclusion of my penultimate paragraph should read thus :

'The chorus of Hawker's Trelawney ballad, the sole relic of the original song—if ever there was one—does not refer to the Bishop sent to the Tower for a week in 1688, but to Sir John Trelawny, his grandfather, imprisoned for a month in 1628, for "contempt of Parliament." Details are given in C. E. Byles's 'Life' of Hawker, pp. 29-31.

P. J. MOWAN.