

precisely the embodiment of Cordelia's 'So young, my lord, and true', that Anne Doat's performance reduces one nearly to tears. The most risky piece of casting is undoubtedly that of Jeanne Moreau as Mère Marie de l'Incarnation, for this outstanding young actress has largely made her name in films in the most contemporary, not to say extreme, manner. She starred, you may remember, in *Les Amants* and was seen later in Cannes in Peter Brook's spell-binding *Moderato Cantabile*, a performance for which she was given the prize as best actress. It must at once be admitted that she has subordinated herself with the greatest discipline to this exceedingly harsh role, and her control, her devotion and her true appreciation of the Bernanos ethos more than justify the risk taken by the director in using her here.

I was a little disappointed in the choice of Alida Valli as the second Prioress, for she was not up to making that strong contrast with the first which the script demands; and it seemed to me (though I must admit that my French colleagues were not in agreement) that the opposition to Mère Marie's urging of the vow of martyrdom was not sufficiently stressed. The singular intelligence with which the Revolutionary characters, led by Pierre Brasseur as the Commissaire, were both directed and played emphasized the crucial politico-religious problem so cogent in our own day, and gave the film an added dimension. The photography, as one would expect in an Agostini film, was beyond praise, and the shots of the nuns in their orchard, of the clandestine Good Friday service, of the mounted men clattering erratically round the church will always stick in the mind. Not only is the music by Jean Francaix excellent, but the whole sound-track seems to me far above average, carrying with it overtones of menace and violence integral to the story of Blanche and her terror.

Where the film dilutes the uncompromising Bernanos *Dialogue* there its effect becomes weaker: where no concessions are made it succeeds triumphantly. This is not so tough a piece of cinema as *Le Journal d'un Curé de Campagne*, but it is a Catholic film for which no apologies need be made in any company: Père Bruckberger and M. Agostini have acquitted themselves heroically—we must hope that their film will come soon to England.

MARYVONNE BUTCHER

## SCOTTISH SURVEY

### The Fourth Centenary of the Scottish Reformation

THE eulogy on Pope Pius XII, spoken by Dr Charles L. Warr, minister of the High Kirk of St Giles' in Edinburgh, was a landmark in the history of Protestant-Catholic relations in Scotland. On the Sunday following the late Pope's death, Dr Warr said:

'In Pope Pius XII a prince and a great man has fallen in Israel, and however far we may have been divided from him in matters of doctrine and ecclesiastical practice, it behoves us to pay our humble tribute of respect.

'In the personality of Eugenio Pacelli, for the last nineteen years a lamp of sanctity, wisdom and moral grandeur has shone from the Vatican

through the mists and shadows of this troubled earth. We would join with those in all the Churches, and with multitudes who own no ecclesiastical allegiance who today feel deep gratitude to God for the life and witness of Pope Pius XII.'

This is a far cry from 1560 and 'the horrible harlot the kirk malign', and from 1647 with its definition of the Pope as 'that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God'.

It is true that a voice in the wilderness complained that Protestants like Dr Warr were going a bit too far in their praises of the late Pope, but this meanness was briskly rebuked in the correspondence columns of the national press, and one felt that the country as a whole would hear nothing but good of Eugenio Pacelli.

This mood may surprise those who do not know Scotland, for it seems to be a common assumption that Scotland is more anti-Catholic than England. This assumption is a naive inference from the fact that the Presbyterian Church made a more obvious break with the Catholic Church than did the Anglican Church. Presbyterians themselves will affirm that they have carried the Reformation to a more logical conclusion than Anglicans have, and that they have more thoroughly destroyed the notion that there is a tradition to be upheld by some succession in an outward form of the Church. But it does not follow that Calvinism must necessarily have produced an enduring frame of mind which is emphatically and emotionally hostile to the Church. The truth is rather that the very clarity of the original opposition to Catholic thought has led to a situation today where, in spite of difference, a fruitful discussion can be begun, based upon mutual respect.

But this mutual respect, which I intend to emphasize later, is not so new as is often supposed. Mgr Cerri made a survey of the state of religion in these islands in the seventeenth and eighteenth centuries and reported with astonishment that in Scotland, antipathy to the Church was notably absent. It is a fact also that in Scotland we have but one Reformation martyr, Blessed John Ogilvie, s.J., and he was martyred under an episcopacy. There are records too of how magistrates, especially in the North-East, winked the eye and tipped off recusants before setting out to apprehend them. It is difficult to say what the reasons for this were. It may be that Scots always tend to be a bit anarchical; and it may be that in such a small country ties of blood have confused political issues. The Reformation must have divided many families in Scotland.

Another fact of the utmost importance is that when political passions became seriously aroused it was in the battle between presbytery and episcopacy. National feeling in Scotland was allied to presbyterianism and became directed against prelacy and the English Church. The people were made to feel that in fighting against prelacy they were defending the spiritual independence of the Church against encroachment by the civil power, using prelates as puppets. This attitude of mind has in it the seeds of an understanding of the Catholic demand that the Church is not to be subjected to State interference.

The theological vigour with which early Calvinists opposed Catholic teaching did not, therefore, become allied directly to later political developments, whereas in England the course of religious history facilitated the growth of the myth that Catholicism is anti-British. Nothing of this sort occurred in Scotland. In fact a slight anti-British flavour in Catholicism would be seen as a merit.

It is quite possible that it is England which is more anti-Catholic than Scotland because of the social and political associations affecting the relations between the two Churches.

Not only is it true that Presbyterianism in Scotland today shows an absence of effective anti-Catholicism; but it is also a fact that there is a positive disposition in the Presbyterian mind to appreciate and co-operate with Catholicism. An example of this is the way Catholics and Presbyterians have worked out a solution to the problem of Catholic schools in the 1918 Act. The reason why such a satisfactory arrangement could be worked out is because Presbyterians fully appreciate and share the Catholic principle in the issue. The State must provide education for all but the State has no right to interfere in religion, yet it is bound to see to it that the Word of God has free course. In the seventeenth century the theory would also have been that the State must put down heresy, but today, liberalism has had its say and the right of conscience is respected. Thus Catholic children must be educated as other children and must have their Faith taught them properly too. And so Catholic schools are integrated into the national scheme for education. Teachers in these schools must be certified both by the State and by the Church, but the appointment of particular teachers is made by the appropriate education authority. On these authorities priests take their place in exactly the same way as do Presbyterian ministers. It is interesting to observe that in the Highland districts where the Shorter Catechism still has some hold, the relation of the minister to the parish school is exactly the same as that of the priest to the Catholic school.

We applaud the educational arrangement in Scotland because of the financial benefit which the Church enjoys from it; but this benefit is perhaps not so great as the whole outlook of which it is but a symptom. It shows that once Presbyterians begin to smile at the idea of the Scarlet Woman, there seems to be a ready means of contact and co-operation between Catholics and Presbyterians. Far too long have Catholics been misled about the ethos of Presbyterianism and have failed to see that it is the easiest thing in the world to find that a Presbyterian is a brother. Once this is grasped we can set about analysing the nature and causes of the separation.

In recent years much interest has been aroused by the proposals to amalgamate the Anglican and Presbyterian Churches. It is well known now that the movement has ended in deadlock. What has been the immediate result of this deadlock?

The first result seems to have been that in 1959 the General Assembly found a new topic to engage its enthusiasm—African federation. The General Assembly—the only body which in any way resembles a Scottish

parliament—was clearly delighted to be able to pass a deliverance challenging the Government's policy on Nyasaland. The members of Assembly voted with sincerity but it is not impertinent to ask whether many may not have been unconsciously moved by the desire to seize the opportunity of finding that the Church of Scotland could speak with a fairly united voice. Was the solidarity on the African issue not in part a compensation for the frustration of the movement towards unity which culminated the year before?

Whatever the issue may be, the Church of Scotland is likely to show an increasing desire to be able to speak its mind unanimously. This urge is a function of the instinct to find Christian unity.

Another result of frustration in conversations with Anglicans is that it will be easier for Presbyterians and Catholics to make contact. This is quite the opposite to what many may have imagined, who think that if Presbyterians find it hard to agree with Anglicans they must find it even harder to agree with Catholics. People think this way perhaps because they have accepted the Anglicans' own estimation of themselves as a bridge Church. The attitude of Presbyterians to Anglicanism is no direct index to the way they will regard Catholicism.

The correct appraisal of the Presbyterian-Anglican deadlock lies more along the following lines. Presbyterians are now convinced that Anglicans will not yield on the principle that a united Church must be episcopal. But as *The Scotsman* saw clearly when the Bishops' Report was first published, and as many Presbyterians grasp more vaguely, the Anglicans cannot consistently take up this attitude towards Presbyterians without admitting that the Catholic Church is right in taking up the same attitude towards them. *The Scotsman* said in 1957, 'If unity is of the essence of the Church's life, . . . then the logical step is to return to Rome'. The outcome of the discussion turns out to be, therefore, that Presbyterians have cleared their minds a bit and are ready to see the Catholic Church as no more idolatrous than the Anglican Church, and much more consistent. In fact, the Presbyterian has a slight appreciation of the fact that the unity of doctrine within the Catholic Church gives some reason to the idea of apostolic succession. Traditionally, Calvinism has stressed that apostolic succession lies in succession of true doctrine.

The discussions about re-union with Anglicans and the final deadlock have thus helped the Catholic Church move into the centre of the picture in Scotland. We are likely to see in the coming decades that the protagonists in theological argument will be the Catholic and the Protestant, i.e. Reformed, theologians. We have already had a notable example of this in the large-scale debate which took place in the correspondence columns of *The Scotsman* at the end of 1957 between Professor Torrance and Father James Quinn, S.J., when the theme was the Word of God in Scripture and Tradition.

Discussion with Anglicans is probably felt to be frustrated from the start—the Presbyterian is not sure whether he is the same genus as his opponent or not; but with Catholic theologians it is different—you get your money's worth of argument at least.

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