

Mary instead of Jesus. In reply I pointed out that the main act of worship of the Church was the Christ-centred Mass, which I explained thoroughly; that Mary was highly honoured, since she was chosen by God to be the mother of Christ our Lord and God, but not worshipped; and that it was quite reasonable to ask our Lady and the other Saints to assist us with their prayers when we ourselves pray to God. Of course this took a little time to explain, but there were no insuperable difficulties since the Catholic case is plainly logical and appeals strongly to any mind that can be freed from prejudices. Eventually these men decided to attend Mass and Benediction one Sunday in their home town (it was not Ebbw Vale) to see things for themselves. During the whole Mass there the priest was inaudible. The whole congregation recited first the Rosary and then the Litany of Loretto throughout the service. During the whole Mass there was a loud noise from the back of the church of money being tipped into a collecting plate, while, at the Elevation of the Chalice, one of the collectors walked down the aisle without showing any outward recognition of what was going on at the Altar. At Benediction the Rosary and Litany of Loretto were again recited. On making enquiries my friends found that this was the regular pattern of worship at that church and are now firmly convinced that my talks were highly misleading since their own experience convinces them that the laity, at least, pay no attention to the Mass, but spend most of their time of worship addressing prayers to Mary. My work has to start again.

4 THE MASS AND THE ROSARY

'Jotter' writes in the 'Catholic Herald' of July 19:

THERE IS an excellent pamphlet by Dom Ernest Graf, O.S.B., 'On Prayer' (1s. 6d. from Buckfast), on every page of which I found something worth quoting. But recalling a rather violent conversation in Dublin recently with a very well-known priest who attacked this paper (wrongly) for condemning the recitation of the Rosary during Mass (in fact, we quoted the Holy Father in *Mediator Dei* at the foot of a letter), I decided to quote the following: 'This brings me to a very important point. I have been asked a

hundred times, if I have been asked once, what is the best way of hearing Mass? In the old days, before the liturgical revival, certain well-meaning men sat down and wrote divers methods of hearing Mass! Today even school children know that there is really only one way of hearing Mass—and that the best of all—namely, to pray the Mass with the priest, to watch and follow what goes on at the altar, to read the prayers in the Missal, to realize that you, whoever you may be, are offering this sacrifice by and through the ministry of your agent, the priest. Do not let yourself be robbed of your priceless treasure even by the best-intentioned people!



POINT OF VIEW

I ONCE HEARD a long speech about a minor reform of the syllabus in which it was urged that as life was confusing a confused syllabus was good for the undergraduate. It got him used to it. The mixture of exasperation and amusement which I felt then I feel now upon reading Fr Pepler's article, 'Latin is still practical', in the June number of *THE LIFE OF THE SPIRIT*, for his argument is very much the same.

There is to begin with something very wrong with his psychology. The truth is that like other educated persons he likes Latin. As he understands it he is able either to attend to the meaning, or to detach his mind and respond merely to cadences which his training had made recognizable and familiar to him, and which are weighted—heaven knows how they are weighted—with centuries of association. It is this and not want of familiarity which provides the mystery he speaks of. Let him hear Mass in Finnish, or Welsh, said very fast and I rather think that this connection of mystery with the merely unintelligible will not appear so certain to him.

But of course the pious Catholic is not unfamiliar with Latin. He knows it only too well and knows it as noises, not as meaning. The story of the server muttering, 'me a cowboy, me a maxima cowboy,' is not without its significance. Mere unmeaningful noises repeated Sunday by Sunday cannot fail to be dreary unless one is occupying the mind with something else—like saying the