in themselves, concepts are born *reformers* that never lose touch with reality. Pure ideas, on the other hand, are born within the mind and from the mind, not as intellectual expressions of what is, but as models or patterns of what ought to be; hence they are born *revolutionists*. And this is the reason why Aristotle and Aristotelians write books on politics, whereas Plato and Platonists always write Utopias.' (Gilson, *Unity of Philosophic Experience*, p. 68.) The revolutionary sets the heart yearning for a Paradise, a life which is eternal and unclouded by suffering or misunderstanding, a life that is not here and now, of man the brute and the hero, but a life that is ideal, fabricated in the mind. Those who live for the future, live for the ideas in their minds, they strain forward always at tension, always in a desert of rejection of the present and of the community of things as they are, always tormented by the ideas in their heads. It was this religion of rejection, the sacred revolution of the Idea of the Good, that moved forward across the intervening centuries to meet the perfected Judaeism of the Christian reformation.

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POINTS OF VIEW

'FRIENDSHIP'

TO THE EDITOR, 'THE LIFE'

Dear Sir,

In answer to the letter of Miss Kaye Wells concerning Christian friendship, one surely finds many references in Scripture. Our Lord himself mentions the subject quite frequently, both in parable, 'If a man asketh his friend', etc., etc., and directly: 'I have called you friends', etc., etc. From which latter, incidentally, all his conversation with the Disciples is conversation with friends and therefore teaching for us on this subject. Examples of our Lord's attitude to friendship can surely be seen in his dealings with Mary, Martha and Lazarus. We can also find in the Old Testament accounts of friendship, for example David and Jonathan—'David's heart was knit to the heart of Jonathan by a close bond and Jonathan loved him dearly as his own

life, made a covenant of friendship with David', etc. (1 Kings, verse 18).
From St Paul again (2 Timothy, verse 16), 'May the Lord grant mercy
to the household of Onesiphorus . . . instead of being ashamed of a
prisoner's acquaintance he sought me out when he was in Rome and
succeeded in finding me'. There are too in the writings of the Saints,
examples, i.e. St Teresa of Avila, particularly to her Directors, and the
letters of St Francis de Sales to St Frances de Chantal and others, there
are a considerable number of references, i.e. 'It is the maxim of three
great lovers, all three saints, all three doctors of the Church, all three
steadfast friends, all three great masters in moral theology—namely,
St Ambrose, St Jerome, and St Augustine, "Amacitia quae desinere
potuit nunquam vera fuit". There, my dear brother! there is a sacred
oracle to tell you that our friendship is eternal and invariable, inasmuch
as it is true and holy, founded on truth, not vanity; on the mutual
communication of spiritual gifts, not on worldly interests; and thus
to love, and to be capable of ceasing to love you, are two incompatible
things'. (Letter XCV.)

With regard to the second point raised, that of being a 'good friend'
in social work in order that confidence and co-operation may be
gained, there is one point which can be neglected to the great cost of
both social worker and client, namely the Order of Charity given by
St Thomas. Charity to God—to oneself—to one's neighbour. If this
is forgotten in friendship that is chosen, it can impinge on one's duty
to God and one's own sanctification—but this is a fairly obvious
temptation. Friendship of the kind that is not chosen but thrust upon
one because of the nature of the work undertaken, can prove a less
easily recognizable temptation. Those befriended are usually demanding
and inadequate personalities to whom one is tempted to give time and
energy, which should be used in the replenishing of one's own spiritual
reserves, and, because of the helplessness of the client, the temptation
is further to give and never to receive, an attitude which dehumanizes
the relationship. Here again it may be noted that our Lord not only
gave to his friends but also received from them. It is not easy to make
one's own the true Order of Charity, but it would help to prevent the
dangerous friendship of the 'I would kill myself if it helped my friend'
type, and—for social workers—that most dangerous 'I must work
until I drop, for those who need me', which, as a hard-bitten social
worker of many years standing, I know to be almost an occupational
disease! If we realize that our charity must be first to God and then
to ourselves in the pursuing of our own sanctification, then from that,
and because of that, will come true charity to our neighbour.

Yours faithfully,

C. DE HAMEL.