

CORRESPONDENCE

Sir,—That excellent article, 'Catholics into Politics', inspires the following letter from a very recent convert to Catholicism who, with his family, was received into the Church in Ireland.

At about the same time a Mr Douglas Hyde and an Anglican parson, a Mr Nye, were also received into the Church; the former, as is well known, a communist, the latter a fascist. Thus it appears that these two political antagonists who had given sincere and serious thought for many years to the political aspect of the modern world, men, no doubt, who to some extent had suffered for their convictions, men who had dared to stand alone and with forthright utterance denounce the 'two-party system' of government, came at long last to the conclusion that only by a supernatural approach to the evils of the world could politics be in any way vindicated.

Being in a similar position myself, I wrote to the *Catholic Herald* briefly asking if it were possible for these two new members of the Church to continue their political allegiance to their erstwhile party programmes and yet remain comfortably ensconced in the bosom of the All-Receiving Church. If not, then to which party would they give their support on the strength of its more Christian outlook—unless they, like myself, determined not to vote, so expressing their civic right, albeit in its negative sense. My letter was not published. A great many people must suffer grave confusion by being urged to vote on the one hand and held back on the other by the terrible knowledge that the vast majority of Members of Parliament and the prospective candidates of the parties at any General Election are men without any religion; men who are godless paratheists.

If politics is the art of the organisation of society for the common good, what 'common good' can come from the godless? And are not the calamities which have beset our doomed generation due almost entirely to the fact that power in England masquerades under the guise of Christianity solely for the purpose of blinding the people to the real ambitions of the professional politician which are utterly selfish aggrandisement through the 'party-game' at the expense of the ignorant (purposely so kept) electorate?

I pose this last question which I think if answered disposes of the further development of fascinating but well-known themes which space forbids—

In 1914-18 and 1939-45 was it for the 'common good' that, inspired by devilish propaganda and the unloosing of the powers of evil Catholic was traduced to kill Catholic at the urge of the same political masters of today as yesterday?—Yours etc.,

OLIVER ST G. HAWKSLEY.