

BLACKFRIARS

(With which is incorporated *The Catholic Review*.)

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EDITORIAL

IN our issue of this month our readers will find several articles of importance. We need mention only some of them.

First there is the paper read by Archbishop Goodier lately to a hundred and twenty clergymen of the Church of England. Simple, clear, sympathetic in tone and temper, it sets out our concept of authority in the Catholic Church. When read, the paper created a great impression, because though written in a courteous manner it was yet uncompromising in doctrine. Here is controversy *in excelsis*. Archbishop Goodier is of the tradition of St. Francis de Sales.

The particular group he addressed is growing, in seriousness as well as in numbers. It is losing its undergraduate flippancy. It is maturing.

The article on the Leakage begun in our last issue by Fr. Valentine, is here concluded. It points to a disease and a remedy, for he has put his finger not on a symptom but the very cause of the illness of our stricken body.

From another angle Mr. Eric Gill re-enforces the same point. Further by insisting on the artist's need for responsible independence, he makes an indictment of a popular fallacy. Even in the minds of educationists, culture is sometimes described as acquired in leisure hours. Culture is

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only acquired by a man at his work. The leisured dilettante does not create culture but dissipates it.

This is confirmed by Mr. A. Parker's account of the new spirit of Catholicism in Spain. Had the Catholics in Spain earlier taken more seriously the social doctrine of the Pope, the Communists would not have been in a position to throw at them the taunts they have. Only now are they beginning to set right what is wrong and answer the brutal but not wholly unjustified gibes of the exploited masses.

Shall we Catholics in England also be too late? Speaking of the reforms demanded by Leo XIII, the present Pope says: 'Unless serious attempts be made *with all energy and without delay* to put them into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution.'

Here is a strange thing! We have been given by our greatest religious authority a social gospel of the most popular character. A social gospel, moreover, which many men of intelligence outside our borders accept as containing the true diagnosis of the ills that beset our modern society and the true remedies we need. Yet we who talk so much of the inestimable value of the living voice of authority do nothing to bring that authoritative teaching into the counsels of the nation. We are so busy explaining the attitude of the Church towards our modern problems that we forget to obey it. To the outside world, this is a scandal to the faith. Though the content of our social teaching is so popular, because of our inaction we are losing to communism very many of our disinherited. When in the north a Communist procession passes a Catholic Church, half the cloth caps are lifted in reverence; they should not pass a Catholic Church, but enter it.

Lastly we are happy to present our readers with an account of the presidential election in the United States, written by an American who has intimate acquaintance with the moods and men of the hour.

EDITOR.