

rôle of the first importance. And because of this the projection of the Cross onto all kinds of Old Testament images of 'wood that saves' is not without a certain value, though the value may be derivative. It is a kind of poetic translation of the recognition already accorded to this fundamental truth by the Church. The whole story of redeemed humanity, from the original sin to the glorious passion, from the Tree of Eden to the Tree of Golgotha, is inscribed there. The interest in such a process is merely reflex and must not be confused with that of the creative intelligence, but it need not surprise us to find that even the inspired writings themselves have made use of such reflex processes. We need only call to mind the 'brazen serpent' in St John, or the 'Rock which was Christ' in St Paul. What is above all essential is the true vision itself, and let us repeat, true vision has nothing to fear and much to gain from sound scientific criticism. But we may only hope to attain this vision, this *theoria* as the Fathers called it, through a holy contagion, through the sympathy of a living communion with the tradition of the Fathers and of the Church; nor is there any other means to such communion than prayer and mortification, and meditation nourished by the *lectio divina* of which the Scriptures will provide the matter, the Fathers give the light and the living Church direct the course.

L. BOUYER

*Translated by* Rosalind Murray.

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#### O B I T E R

EFYRDIAU CATHOLIG, the annual volume of studies published by the Welsh Catholic Circle, (Llyfrau Sulien, Aberystwyth, 2s. 6d.) maintains in a newly published second number the distinction of its first. Mr Saunders Lewis has a notable article on 'The Protestant Theory of the Church', in which he examines the strange travesty of history conveniently summarised by Bishop Burgess in 1815:

'The church of Britain, which in the fourth century was an independent Church, was also, at the commencement of the seventh a truly PROTESTANT Church, protesting against the corruptions of superstition, images and idolatry, and refusing all communion with the Church of Rome'.

The appeal to the testimony of the 'ancient British Church' by the Welsh Protestant reformers three centuries before was, Mr Lewis maintains, based on the alleged Welsh 'learning' of the Britons, as yet uncorrupted by Rome. The argument ran: Protestantism is the Christianity of Learning; the ancient Britons were learned Christians; *ergo*, Protestantism was the religion of the ancient Church of

Britain. With a wealth of illustration Mr Lewis builds up a formidable case, and one may hope that an English translation of this very important essay may soon appear.

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ARCHBISHOP STEPINAC is the subject of a recently published study by Count O'Brien who knows Jugo-Slavia and the Archbishop intimately. It is published by the *Standard* of Dublin at 3s. 6d. and can be recommended as a careful guide to the tortured story of this great prelate's condemnation.

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THE April *Downside Review* has many excellences, but one may perhaps be permitted to wonder whether Dom Illtyd Trethowan is joining the ranks of those (e.g. R. H. Crossman in his review of Professor Toynbee's *Study of History* in the *New Statesman*) for whom 'Thomist' is coming to mean 'intellectually fascist'. The Concise Oxford Dictionary, it is true, continues to define Thomism as 'Theological doctrine of Thomas Aquinas, who maintained predestination and efficacious grace, and denied the immaculate conception', and Dom Trethowan seems almost as wide of the mark when (in a review of Fr Gabriel's *St John of the Cross*) he complains of 'the modern Thomist School's failure to set forth contemplation unequivocally as the goal of the Christian life'. The great achievement of Père Garrigou-Lagrange has surely been his insistence precisely on this point. In a further notice of the Mexican Jesuits' *Cursus Philosophicus* the Benedictine greets 'an onslaught on some of the twenty-four Theses recommended by the Sacred Congregation of Studies in 1914'. The author, we are told, 'distinguishes St Thomas's doctrine from that of the Thomists'. A little evidence might help a reader who lacks Downside's contact with Latin America.

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RECONSTRUIRE LES EGLISES (No. III: Editions du Cerf; Blackfriars Publications, 3s. 6d.) continues the excellent work of *Art Sacré* in analysing the present situation in ecclesiastical art. The 'triple sin' of modern religious architecture, we are told, consists of the dead academicism of the schools of architecture, the bogus 'pastiche' of former styles and the use of 'a technique that has no soul'. A section, frankly called 'Une Saison en Enfer', provides grisly proofs of the truth of the generalisation.

'The Beatitudes provide the programme which the architect must transpose into his own means of expression. First of all comes spiritual poverty, to which a holy fear must correspond. The key to the whole process, and to poverty itself is surely *purity*. Their essential condition is the passion for truth, for proportion, which are the

equivalents in art of the hunger and thirst after justice. And the supreme beatitude is *peace*, witness of the perfection of order. There is the ultimate criterion: churches should be "visions of peace".'

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THE BEATIFICATION of Contardo Ferrini on April 13th provides a new and appropriate patron for professors and students. 'He belonged to our times; he was an example given to our times' said Pope Pius X of this professor of Law who died in 1902. In one of the last—and best—of his books (which we may hope may soon be reprinted) Fr Bede Jarrett has given an attractive portrait of this saint for today for whom 'his profession was to be lifted to a priesthood: he would be a channel between God and man, he would beget souls in Christ. . . . He taught justice, he explained it, he laid down the principles of it, he believed it. It was in his Catholic sense a reflection of the eternal law of God'.

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THE HOLLYWOOD PRIEST is by this time a familiar figure, and Père Doncœur considers him in *Etudes* (March). Bing Crosby's Father O'Malley may be a motive of credibility, but a larger issue emerges. Can the cinema, with its inevitable concern for a lowest common denominator of entertainment, hope to explain the priesthood or indeed any supernatural reality to a pagan world? It can show us missionary heroism (*Keys of the Kingdom*), compassion (*Odd Man Out*), geniality (*Going My Way*), but can it show us a priest? Père Doncœur, perhaps only rhetorically, asks when we may expect a film of Bernanos's *Curé de Campagne*!

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IRISH ECCLESIASTICAL RECORD (April) has a valuable article on 'Modern Science and the Five Ways'.

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FRANKFURTER HEFTE (January) considers 'Bismarck's influence on the German people' in a carefully-argued essay by Wilhelm Moock.

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CATHOLIC WORKER (April) gives an account of the 'Ad Lucem' movement founded by students in Lille university in 1932 'to develop the lay apostolate in mission countries by practising Christian brotherhood, without discrimination of race or class'. Speaking particularly of the racial discrimination of South Africa, R. P. Walsh asks whether as Catholics we are doing anything comparable to the Lille group which has by now established hospitals, leper colonies and schools—'all built on the basic fact of union and brotherhood among the races'.

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