

REVIEWS

these schools consist of those who stress the value of a particular method. The author claims that the 'middle-roaders' are in the best position to assimilate whatever is of value in the various systems, but much may be missed through not realising that disparate methods and outlooks beget apparent oppositions between valuable conclusions.

Q.J.

THE GERMAN CATHOLIC PRESS

A crisis confronts the many Catholic newspapers of Germany. The Nazi revolution and the dissolution of the Catholic political parties have taken the ground from under their feet. What is to be their future policy? To mourn bygone political affiliations and then die? Or to continue to comply tamely with Hitler's *Gleichstaltung* and re-echo parrot-wise the Nazi journals? A vigorous article in *DER GRAL* (August, 1933, Kösel u. Pustet, Munich, Rm. 1.30 monthly) maintains that either alternative would be both unworthy and suicidal. Unworthy because 'the Press is an instrument of the spirit and printed paper is worthless if it lack spiritual content.' Suicidal because 'the journalist who forgets this and deals in newspapers as if they were margarine will soon find his purse as empty as his head.' The present situation should be viewed as a deliverance rather than a disaster and as a golden opportunity for the Catholic Press to fulfil its real purpose by an *Umschwung zum Geistigen*. 'We must seek new ways by which our Catholic Press can carry its ideas to the people for the building up of the New State . . . it must flee from its tiresome mediocrity to the Spirit. The force of facts compels it to abandon politics (in the narrow sense of the word) for its own proper and far greater sphere—to treat of everyday humanity in its relations to nature and to grace.' It must form public opinion and impart to its readers a truly Catholic outlook on passing events and ideas. It must comment on Time from the standpoint of Eternity. Delivered from allegiance to political parties it will be able to present a broader and profounder, because more purely *Catholic*, view of political and social life. In short, if it will live, it must *lead* and be no longer content to follow.

Other contributions to this, and other German magazines show a growing realisation among Catholics that their part in the 'National Awakening' must be one of *leadership*. Those among us who fear that German Catholics have succumbed entirely to the forces of reaction will be refreshed to notice that several writers in *Der Gral* stress the opposition of Christianity to modern nationalism and militarism, though the article on *The Sin of Imperialism* is directed chiefly against the British

BLACKFRIARS

Raj in India. The film critic sternly rebukes the Nazi censor for a very grave lapse. May such freedom of speech be suffered to continue!

The same publishers send us a specimen of a new periodical, *ZEIT UND VOLK* (35 Pfennig weekly). 'It comes from a group of young Catholic Germans who seek to co-operate in the solving of our national problems.' Its purpose is to discuss and direct the Catholic contribution to national reconstruction. An article by Dr. Jos. Himmelreich in the issue of August 12th hails the National-Socialist revolution and the Concordat as the final triumph of Catholic culture in the Reich. Oppressed under the Kulturkampf, liberated as an independent entity under the Weimar Constitution, it is now established as a recognised factor in the nation's cultural life. The Catholic influence of the South and West must deliver Germany as a whole from the exclusive domination of specifically Prussian cultural elements. Dr. F. Landmesser welcomes the new régime as an opportunity for realising the vocational ordering of society as outlined in the *Quadragesimo Anno*. It has overthrown liberal individualism, it must overthrow its economic counterpart, individual Capitalism, if it is to achieve its task. It must at all costs avoid the danger of Hegelian State-Absolutism and find the true conception of the community and the commonweal in St. Thomas. Less encouraging is the special pleading of some other contributors on behalf of Nazi barbarities and the militarisation of athletics. Yet more disturbing is the tendency to religious Indifferentism resulting from the anxiety to co-operate with Protestants. But, though few of us may share their enthusiasm for the Hitlerite régime, we must admire the determination of this group of German Catholics to make the very best of the new situation.

V.W.

THE PLAY

THE COMMONWEALTH THEATRE, a community of players deserving practical support, made its bow at Oxford in the first week of August with John Fletcher's tragi-comedy *The Faithful Shepherdess*, presented by Virginia Isham, produced by Ida Teather, music arranged and the four songs composed by Imogen Holst. Those who were fortunate to be at one of the performances in New College Gardens must have a new appreciation of the melody and pattern of this lovely pastoral, if to the reason it still appears a statement rather than an explanation of chastity. From a talented company, Miss Enid Percival's quickening Amarillis remains particularly in the memory, and the Chloe of Miss Sylvia Coleridge, which can best be described as polisht;