

be rightly understood. In particular, it is hard to understand why so many references to English writers should have been omitted from an English edition. But these blemishes should not be allowed to obscure the importance and value of an English publication of such a book at such a time. It is a book not only for the cleric, the theologian and the 'reunionist,' but for all who would gain a deeper understanding of what is meant by *The Church*, and what it means to be a member of it.

VICTOR WHITE, O.P.

EXTRACTS AND COMMENTS

THE ROCK. To *Temps Present* of March 17th François Mauriac contributes a 'Billet' which may serve as an illuminating comment on the articles of Père Chenu on 'Christian Liberty and Obligations' which we are publishing:

I remember that last year a brilliant colleague wrote to me: 'One thing is certain, and it fills me with joy. It is that the Europe of to-morrow will be either Communist or Racist, but in any case it will not be Christian.' I do not know if my colleague is still of the same opinion, for it is precisely the growing horror which these two ideologies inspire which to-day is making even the most hostile and the most indifferent attentive to the eternal youth of the Church.

To Pilate's question, 'What is truth?' the whole world replies unanimously: 'The truth is that which delivers us, that which makes us free.'

Even those for whom the Truth was not made flesh at a given moment of history, and who do not believe that It continues to dwell among us—even those are beginning to see with new eyes the Rock standing firm amidst the storm and conflict of human passions. *All the nations of the earth shall hope in His Name*

It is indeed temerarious to pretend to interpret the secret designs of God. But at the dawn of this new Pontificate, all the events in the world combine to suggest that crime and error have the providential mission to gather together the scattered sheep around their shepherd. The 'separated brethren' are setting aside their mutual hostility. It is coming to be recog-

nised that of that bond which had been thought irretrievably broken for over four hundred years, there yet remain links which are still unbroken and which still possess a mysterious inner strength. Israel, crucified, is not now so far from comprehending the mystery of the Cross : how few Jews there are nowadays who would still pronounce the name of Christ with hatred and contempt ! Rather do they pronounce His name with a pride which may well prove to be the beginning of love.

It is because the Church sets herself up against all the forces of violence, whatever they may be and without prejudice or favour ; because she insists that hatred for Communism may cover a multitude of iniquities, because she proclaims herself, perhaps more evidently than ever, as the guardian of the words which men once heard upon the holy mountain. It is because she will have no truck with the rival bands of assassins who threaten to destroy the world, that she draws to herself in increasing numbers the pure of heart, the peace-makers, the merciful, the persecuted, them that are hungry and thirsty for justice.

OPUS JUSTITIAE PAX. The Pope's emphasis, enshrined in his motto, that true peace can result only from international justice, is received with unanimous approval by the Catholic press of the various nations ; but it is depressing to see how each interprets it in its own sense. The Catholic *Zeit im Querschnitt* of Berlin for April 1st impresses on its readers in unexceptionable terms the 'Duty of Objectivity.' This objectivity it finds exemplified in the 'calm' presentations of news and views in the German press as compared with the 'prejudiced and unreal presentations of news and opinions of the foreign press' which 'manifest the powerful and organised alarmism which it seeks to stir up against Germany.' *Zeit im Querschnitt*, however, finds a few exceptions, as in the Dutch *Oprechte Haarlemsche Courant*, according to which,

With Czechoslovakia a wedge has been removed which penetrated into the very heart of Germany. If we for one moment set aside all merely emotional reactions, then we must agree that the existence of an independent Czechoslovakia under French and Russian influence was intolerable for Germany. What should *we* say if a hostile country penetrated into our own as far as Utrecht, so that its aerodromes, its fortifications, its armaments penetrated into the heart of Holland ? A glance at

the map is enough to show that such was precisely Germany's position.

Other articles, original and quoted, likewise combine to argue that the incorporation of Bohemia and Moravia into the Reich was an application of the principle of 'Peace through Justice.'—The French Catholic press (or such of it as we have seen) tells a very different story. 'La France devant la Guerre' is the rubric for a remarkable series of articles in the March 25th issue of *La Vie Intellectuelle*. The note is set by 'Christianus' in his 'Billet' headed 'Opus Justitiae'—

If peace is the outcome of justice, the audacity of injustice and the impotence of justice do not make for peace. A Europe in which a nation, mutilated by the endeavours of its 'friends,' has now been delivered up to the enemy of all free nations, is a Europe so sunk in dishonour that it will never know peace so long as it permits justice to be trampled underfoot.

Justice, it is then argued, is bound up with 'la liberté française, espérance des peuples martyrs,' and is endangered so long as 'des terres françaises sont convoitées avec insolence.' Justice, and hence peace, depend therefore on 'un patriotisme dont la sévérité multiplie l'ardeur,' albeit 'une passion patriotique illuminée et purifiée par l'examen de conscience sera dépouillée de d'orgueil et des satisfactions pharisiennes.' In a subsequent article, Père Delos analyses lucidly the breakdown of international action, and pleads convincingly for a return to a supra-national outlook, but does not suggest how that can be realized under existing circumstances. French pro-Munich writers receive rough handling from Henri Simon, and an article by A. Sidobre on the annexation of Czechoslovakia, which refers to Chamberlain and Daladier as 'les complices involontaires de la Journée des Dupes,' concludes: 'Français, seras-tu sujet allemand et Hitler couchera-t-il un soir à l'Elysée?' But there are also some remarkable 'Reflections on the State, the Right of War and the Duty of the Citizen,' by Paul Vignaux, in which what may be called the 'Catholic Paxist' position receives intelligent and sympathetic, if perhaps not quite conclusive, criticism.—American Catholic papers seem for the most part deter-

mined to keep U.S.A. out of a European war, and endeavour to combine isolationism in deeds with verbal denunciations of the Axis Powers.—The attitude of the British Catholic weeklies may be summarised in the words of 'Watchman' of *The Glasgow Observer* (a Catholic weekly which deserves to be better known south of the Tweed—it carries many of the best features of the *Catholic Herald* besides some excellent ones of its own):

We know the problems which are troubling the peace of south-eastern and central Europe. *They are not Herr Hitler's creations, but our own.* The vile methods by which he has recently attempted their solution does not excuse us from attempting our own solution. The suggestion that Herr Hitler should be treated as a kind of political leper is attractive to schoolboys, but unworthy of adults. *We must insist, if we are going to be pledged to her support, on France going to conference with Italy: we cannot begin a war in defence of the principle of negotiation by refusing ourselves to negotiate.* We have lost our temper, and we must regain it before we can play our proper part in the stern struggle which lies before us.

There have been some very level-headed leaders in the *Catholic Herald*, even in the most feverish days following the occupation of Bohemia and Moravia. It would be a pity if they were to be judged on anything but their own merits in view of that paper's previous predilection for dictatorial régimes. Its present anti-war drive has all our sympathy, as has in principle its appeal for a new peace conference. But, as the Holy Father said on Easter Sunday, 'How could one have peace . . . when solemn and sanctioned pacts and plighted words have lost that value which constitutes the indispensable foundation of reciprocal confidence?' Therein lies the tragedy of the present situation.

'CATHOLIC FASCISM.' Incidentally 'pro-Fascist' English Catholic publicists, and especially Mr. Douglas Jerrold, come in for some lively criticism in the American *Catholic World*, both in the Editor's 'Getting Wise to Fascism' and in Margaret Windolph's 'Democracy or Dictatorship.' From the former we may quote:

Now what ails these pro-Fascist Catholics? What peculiar perversity leads free men in England and America to hanker for

the regimentation of Italy—physical and mental regimentation? Mr. Jerrold seems enamoured of 'order.' He speaks of Germany and Italy as 'disciplined democracies.' 'Disciplined,' no doubt. Disciplined to such a desperate degree that even the friendliest argument about Fascism, especially about Fascism as the Pope saw it, is impossible in public . . .

Mr. Jerrold seems wholly unacquainted with *Non abbiamo bisogno*. Perhaps he was in Italy when it was published, and so could not lay his hand upon it. But when he went home to England, where the text is freely circulated, why did he not get a copy? On p. 18 of the edition under my eyes appear these words of the Holy Father: 'In no State of the world has Catholic Action been so hatefully treated, so truly persecuted as in this our Italy and in this our Episcopal See of Rome.' Now if Catholic Action be part of the practice of our religion, it is evidently not true that 'any Christian is better off in Italy than in England as far as the practice of his religion is concerned. . . .'

Douglas Jerrold on p. 161 of *The Future of Freedom* says: 'The democratic system can only be preserved by a frank recognition of its defects.' Perhaps he would say the same for the Fascist system. But if he said it in Italy, he would have spies at his heels, his room would be broken into and his papers searched. He would be lucky if his manuscripts were not burned and himself sent back to England . . .

In the same London *Tablet* which now offers so much of its space to anti-democratic writers, there appeared many years ago this expression of a fine sentiment. 'We think of freedom of thought, freedom of speech, freedom of the press, what God seems to have thought when he endowed our nature with freedom of the will: it is better to have it, with all its possibilities of evil, than not to have it.' I hope that the present Editors have not abandoned that principle, and that it is in the name of free speech and a free press that they open their columns to those who seem to prefer Fascist regimentation rather than English and American liberty.

To which Margaret Windolph adds:

These things—free speech, the right of assemblage, the ballot—are the very civil liberties, the 'mere mechanics' which Mr. Jerrold almost frivolously dismisses as of relatively minor importance. Yet history teaches that the people who abdicate their political functions wake up finally to the sad fact that the power has been usurped, that there is sound political wisdom in the

saying 'Put not your trust in Princes,' and that their only remedy is likely to be a bloody revolution.

On this subject of 'Catholic Fascism' our excellent contemporary *The Sower*, perplexed by the soft-peddalling in the Press of Cardinal Hinsley's Birmingham speech, has ventured to ask His Eminence to explain his position. In its current number it prints this memorable letter, 'which, without our asking, His Eminence gave us leave to publish.'

My position is as follows.

Fascism as a philosophy expounded by Mussolini himself is fundamentally as wrong as Communism or Nazism, because in the Duce's own words, which I quoted, 'Everything in the State; everything for the State; nothing outside the State.' This means surely that the Church, the person and the family are at the mercy of a party calling itself the State.

Like you I am sometimes Red and sometimes Fascist, but in reality nothing but a Catholic. I have had letters signed Catholic Fascist, accusing me of all sorts of things, including dishonesty. Because I said that I preached the Gospel of the Good Samaritan, I am supporting Franco, and then again the Reds in Spain, then the Jews, and then the Arabs in Palestine.

In reality I want only justice and charity for all. Moreover, I said in my speech that there is no unmixed evil in the world, that only Divine Charity admitted of no extremes and that consequently true Christian Liberty was in the *via media* between the old liberalism and the modern forms of totalitarianism.

Then the question arose as to whether a Catholic could call himself a Fascist. He certainly cannot adopt the ideology of the pagan State which the founders of Fascism proclaimed, *viz.* out and out totalitarianism. If he labels himself a Fascist in this country, he is unwise and is not consulting the safety of the Catholic cause in England. He is, as you say, giving the impression that the Catholic Church is backing Fascism. A pamphlet of the Catholic Social Guild, *The State*, puts things very clearly, and I find Eppstein's book, *The Catholic Tradition of the Law of Nations*, very stimulating.

With every best wish and blessing,

I remain,

Yours devotedly in Christ,

A. CARDINAL HINSLEY,
Archbishop of Westminster.

SIMPLIFICATION AND OBJECTIVITY. Space permits us to quote only the beginning and the end of Fr. Gerald Vann's 'Jews, Reds and Imbeciles' in the April *Catholic World*.

If one should imagine an impartial and unemotional large-scale observer of earthly history, sufficiently large-scale to see the whole history of the world in a single glance, his comment could hardly be other than that: *la colère des imbéciles remplit le monde*. Human nature is so constituted that if it is to achieve its destiny it must learn to live in society. Millions of generations of men have been born, inherited the experience of their ancestors, lived their own lives with that experience to help them, and dying passed on to others what they had learned and lived. Is all that accumulation of thought and experience useless? It would seem so. We are made to live in society; we have not yet learned to live in society; and the large-scale observer would see, as the summary of our history, only an endless repetition of a futile tragedy: centuries and centuries of struggle with inimical Nature, the victory of man over Nature frustrated and delayed by the stupidities of internecine warfare, and finally, on the eve, or perhaps the morrow, of victory, mutual self-destruction and the loss of all that had been achieved. Chaldea, Babylon, Assyria, Egypt, Greece, Rome; all ending in the darkness. Ernest Psichari was of opinion that God prefers even sin to stupidity. But is this cosmic stupidity itself precisely the effect of original sin? If we are tempted to think that a sufficient answer, let us look at the world re-deemed. When Europe was Christendom it was seldom not engaged in warfare with itself, the churchmen not infrequently taking part to ensure good measure. Europe is no longer Christendom; but it is still inhabited by Christians; and twenty-five years ago the Christians did their best to exterminate one another, and now are in some danger of repeating the experiment to better purpose. We have conquered Nature; if it were possible to submit the world to the rule of reason we could soon build a society which would bring happiness and perfection within the reach of all. Instead of that, we stand a very good chance of bringing our world about our ears, and sending our descendants back to the caves. No doubt, we console ourselves, it will be good for their souls; after all, the world is a wicked place. And by way of compensation for the defeatism we will not attempt to vanquish, we work ourselves up into a froth of indignation about the irredeemable iniquity of the social structure in the democratic countries, of the political structure of the

dictatorships. When the froth reaches a certain point, the fun begins. *La colère des imbéciles remplit le monde.*

No doubt the large-scale observer would find the ultimate stupidity, not in those actually engaged in the business of extermination, but in those onlookers who attempt to act as commercial travellers for one side or the other. For the essence of stupidity is the one-track mind. The essence of stupidity is to insist on seeing everything in this grey world as either pure white or jet black; to insist on regarding complex issues as simple. Ethics, as Aristotle remarked, cannot be an exact science, for the reason that it deals with human actions, which are never simple.

Fr. Vann then analyses in turn the real complexities of the Spanish problem and the Jewish problem, showing the stupidity of simplifications of these issues which see only one aspect of them and the injustice and the cruelty which arise as a result of the betrayal of truth and intelligence by partisan propaganda. He concludes:

The world is not to the intelligent. If it were, we should not be tempted to despair by the spectacle of millions of human beings in every quarter of the globe being forced to flee from their homes in obedience to a conflict which they do not understand. The hot winds of the righteous anger of imbecility turn the wheels of our monstrous Insanity Fair; and, as usual, the poor are crushed.

What the tradition of centuries has called *Our Mother the Church* is not a Juggernaut. If, in our fight with the enemies of religion, we crush, for the sacred sake of simplicity, those who might have looked to her—or indeed did look to her—for help and succour, we are not doing the work of Christ. A great Pope has just been taken from us, whose dream was to see the peace of Christ established in the kingdom of Christ. But the heavens resound with the cries of the innocent and the bewildered for whom Christ died, the victims of ruthless simplifications. Pius XI, whose *fides intrepida* refused to compound with one evil because he attacked its opposite, condemned alike the crimes of anti-semitism and the crimes of financial oligarchy, the errors of totalitarianism whether of Left or of Right; and the truth to which incessantly he reverted in his teaching was that what is of greatest value on earth is the human person, whose end is God. Shall we ever learn that the Church is the Mother of men, that she stands waiting to welcome *all* poor

sinner, including ourselves, and that we shall not come to know her ourselves, nor help in the work which is her destiny, if we persist in attempting to dismiss with a label thousands of her actual or potential children lest the complexities of the human soul and the human drama put too great a strain upon the intelligence of the press?

It is difficult to achieve the objectivity of the large-scale observer. It is difficult to be sane in a world filled with folly. It is difficult, when the shout of anger goes up, to remain silent. And if we do hold out against the simplifications of propaganda—it is easy to accuse us of treachery and pride. But there is nothing easy about truth. It is not the realists who live in a dream world of comforting wish-fulfillments. The realists force themselves to see the world as it really is, in all the confusion and bewilderment and sorrow that folly has brought upon it; and their only hope for the future is in Him Who sees the world of men, not in terms of facile labels and simplified formulae, but in terms of individual human beings, each in himself the object of love, the hairs of whose head are numbered; in Him Who was *wounded for our iniquities and bruised for our sins*, so that *the chastisement of our peace was upon Him; and by His bruises we are healed*.

CONTEMPORANEA. CHRISTIAN DEMOCRAT (April): *Notes on the Colonial Problem* by Barbara Ward: 'We cannot afford to be more moral with Germany than we are with ourselves.' *Chain-Stores and All That* by Eileen Power: 'Instead of thinking about the redistribution of *incomes* let us concentrate on the redistribution of *property*.'

CLERGY REVIEW (April): An illuminating doctrinal article on *Satisfaction and Indulgences in the Light of the Mystical Body* by Dr. H. F. Davis.

COMMONWEAL (Mar. 24): *Is Britain Breaking Down?* by Gerald Vann, O.P.

CROSS AND PLOUGH (Lady Day): *Back to the Land in Canada* by R. P. Walsh.

IRISH ROSARY (Apr.): Fr. Gerald Vann concludes his *Christian Revolution* series. Peter Pensive's *London Letter* explains and defends the British Government's Spain policy.

MONTH (Apr.): Tributes to the late Editor, Fr. Joseph Keating, S.J.

NOUVELLE REVUE THEOLOGIQUE (Mar.): *Enseignement moderne de la Religion et Vie surnaturelle*, by G. Deleuve, S.J.:

should be read by all who 'teach religion.' *L'Action catholique à la Bourse* by J.-M. Laureys, S.J. : account of the aims and methods of the 'Association des Agents de Change catholiques' which, following Jocist methods, seeks to make saints and apostles of stockbrokers under the patronage of St. Matthew.

POLSKI PRZEGLAD TOMISTYCZNY: First number of a Thomistic review from the Warsaw Dominicans: expository articles in Substance, Act and Potency, Essence and Existence, and the Aristotelian ontology of *societas* and its relationship to the individual.

SCHILDGENOSSEN (Mar.): Another valuable 'Eastern Christianity' number. Includes theological articles on the *Holy Sophia* by Vladimir Iljin and on the *Honouring of the Mother of God in Orthodoxy* by Fr. Bulgakov.

SOWER (Apr.): 'Education for the City of God': Fr. Gerald Vann, O.P., on inculcating a Christian outlook on Foreign Affairs in Catholic schools.

VIE INTELLECTUELLE (Mar. 10): *État actuel de la doctrine dans l'Église anglicane* in the light of the Doctrinal Report, by Henry St. John, O.P. *Perfide Albion?*: Olivier Leroy tries hard to get our side of La Manche into focus.

VYHLEDY, the Czech *Vie Intellectuelle*, together with NA HLUBINU, their *Vie Spirituelle*, continues to come from the Olomouc Dominicans.

PENGUIN.

CORRESPONDENCE

To the Editor of BLACKFRIARS.

SIR,—We have read your reviewer's short notice of Roy Campbell's *Flowering Rifle* and find it lacking in elementary justice. We know Roy Campbell personally and have had him read parts of his poem to us. Your reviewer classifies the poem as 'warlike poetry.' The poem is not warlike: it glorifies not war, but the cause for which a war was fought. He remarks: 'It has no real backbone to it.' This is a gratuitous statement unsupported by any literary evidence. He plunges further into 'the bravado and chivalry seem to be little more than skin deep.' We can assure your reviewer that Mr. Campbell's bravery and chivalry are beyond suspicion. Whether he has failed to communicate these qualities through his poetry is to be