

**EXTRACTS AND COMMENTS**

**FATHER BEDE JARRETT.** From all parts of the world have come to us fine tributes to the founder and late editor of **BLACKFRIARS**. From among many we select one which appeared over the signature of Manuel Graña in the great Spanish Catholic daily **EL DEBATE** on March 31st, which we reproduce in the original :

He aquí un dominico, gran predicador, que la muerte sorprende en el confesionario, después de predicar unos Ejercicios. Escritor, erudito, orador, misionero, hombre de acción, que se distinguía entre sus compañeros de Oxford, cual otro Newman, tanto por su talento como por su capacidad de hacerse amar. Cuando la Iglesia esperaba mas de sus altos dotes ; cuando acababa de restablecer la Orden domincana en Inglaterra, como Lacordaire en Francia, instalándola en la misma Universidad de Oxford, la Providencia pone fin a su brillante y fecunda carrera en plena madurez. Ornamento y luminar del clero católico de Inglaterra, oído, leído y admirado por las naciones de lengua inglesa, nos deja el Gltimo de sus hermosos libros, como una advertencia, que en él debía ser presentimiento : *Non habemus hic manentem civitatem ; sed futuram inquirimus*. Este pensador católico hacía honor al abolengo filosófico de su Orden, termina su esfuerzo y trabajo mental pasándose la mano por la espaciosa frente; y reclina su caheza sobre la almohada para entrar sin mas en el mundo metafísico, o sea el que está más allá del universo visible . . . . Sus profesores de la Universidad han llegado a decir que recibieron de él mas de lo clue le dieron; en efecto, Fray Beda Jarrett no sólo esparcía la luz de su gran talento, sino también de un gran ejemplo de excelsas virtudes morales. Ha podido presentar delante del ‘Dador de todo bien’ duplicados los talentos que recibió. Esta es voz común de católicos y protestantes, de sabios y de hombres sencillos. Creemos que será también la voz de la historia, porque el dominco inglés recién fallecido tiene derecho a un puesto en ella.

Of Father Bede’s work in connexion with **BLACKFRIARS** Señor Graña writes: ‘ La revista “Blackfriars” . . . ha venido bajo su direccion a ser una de las más importantes publicaciones católicas de lengua inglesa.’

**MINISTRY OF WOMEN.** Fr. Martindale has familiarized us with the idea of the new forms of religious life which are springing up to meet the needs of our time with their common characteristic of elimination of restrictions and greater

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reliability of character. The Grail is already in our midst; the various associations which have sprung up in France 'to fill the gaps in the ranks of the clergy' are less well-known. Bernard Geoffroy contributes an attractive account of one of these in THE MONTH (April), which is also an appeal for recruits. The terrible dearth of priests in France has brought into being these organizations of women whose whole object is to put themselves at the disposition of the parochial clergy to assist them in specifically priestly work in a way which is impossible either for isolated layfolk or for those bound by the 'holy rule' of the older orders of nuns. The *Petites Auxiliaires du Clergé* were founded at Paray-le-Monial in 1923 and approved by the Holy See in 1926. Their spiritual and intellectual training is as priestly as is their work. 'Attendance at the Community Mass makes one realize that the spiritual life of the 'Helpers' centres round the Holy Sacrifice. In their desire to establish the reign of Christ, King and Priest, they pay particular devotion to Our Lords sacerdotal character. Thus at Mass they unite themselves with all the actions of the priest . . . "Helpers of the Clergy" they wish to be so above all in the primary function of the priest, *sacerdotem oportet offerre*. That they may be still more closely united to the priest, they assemble when in the mother-house to recite the whole Daily Office in choir . . . Their intellectual training is no less thorough: the sisters attend classes in Theology, Catechetics, Ethics, Sociology, Pedagogy, the Scriptures, Liturgy, etc. Nor are 'secular' subjects in any way neglected.' Already, we are told, requests for foundations have come from England among other countries, but 'before they can respond to these appeals they must themselves grow and multiply.' A truly sacerdotal vocation is open to women; and we may hope that the 'Helpers' will soon be established in this country. But we venture to hope that they will cease to be *petites* before they come amongst us.

ECCLESIASTICAL ART. The Holy Father's strictures on the employment of certain 'modernist' art for Church use has given rise to a good deal of misgiving and misunderstanding: misunderstanding both of the purport of his remarks and of the competence of ecclesiastical authority in such matters. A number of articles which may explain the situa-

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tion have appeared recently. A BLACKFRIARS contributor, Fr. Gerald Vann, presents an excellent statement of the principles which must govern such matters in the course of an article on *Eric Gill, Sculpteur du Chemin de Croix de Westminster* in the ILLUSTRAZIONE VATICANA for March (Edition française). He points out the distinctive 'communal' character of liturgical art, which must be the expression of the Church's common faith and love and which, while avoiding impersonal formalism and emptiness of content, rigidly precludes individual idiosyncrasy. The whole question of the relationship of artistic freedom to ecclesiastical discipline is thoroughly and satisfactorily threshed out by Fr. Raymond Régamey, O.P., in the VIE INTELLECTUELLE for March 10th, with special reference to recent controversy. The celebrated painter, M. Maurice Denis, discusses the recent exhibition of sacred art at Rome in the issue of the same review for March 25th. He tells us that the regrettable abstention of certain countries from exhibiting was 'not unconnected' with the attacks on the excesses of modern art by the *Osservatore Romano*. He himself is deeply impressed by the comprehensiveness of the Church's attitude to art revealed at Rome: —

'Nowhere more than at Rome has there been greater courageousness in the adoption of artistic novelty. In view of this, is it possible for the pious pilgrim to believe that Christian art, after so many variations, should become fixed and crystallized in the arbitrary imitation of certain styles of bygone ages? The example of these revolutions in art which have successively contributed to the adornment of Rome should disillusion us of such a discouraging idea, as should also the endeavours to associate prayer and spirituality to new plastic forms manifested by the artists at the recent international exhibition. Rather do we see the Church's perennial need of living art; the ceaseless development of new forms producing a perpetual rejuvenation of religious art; and finally the extreme elasticity of liturgical tradition which ever adapts itself, in Faith and Charity, to man's spiritual needs, to life, to *l'art vivant*.'

THE SOWER is a review with a forbidding sub-title—'4 *Quarterly Journal of Catholic Education*. But it is among the brightest and most comprehensive of English Catholic

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publications, and those who neglect it in the belief that it is of no interest to anyone outside the teaching profession are missing a very good thing. It can be truly said of the April number that there is not a weak item in it, nor one which does not tempt us to make some 'extract or comment.' Dr. Eagle's series of *Model Lessons on Christian Doctrine* are truly worthy of the name, and we hope they will be published in book form when completed. Dom Raphael Williams concludes his series on *Learning to Appreciate Art* with the most satisfactory elementary introduction to the Modern Movement we have met with. Fr. Seaton's *Teaching for Leisure* deals wisely with the most urgent educational problem of the day. Dr. Ethel Poulton's *Whither Biology* includes an excellently balanced statement of the matter of sex-initiation. Single copies of **THE SOWER** cost 1/3 post free from The Sower, Alton, Stoke-on-Trent. Annual subscription, 5/-.

**MONEY AND-CONTRACEPTION.** Fr. Drinkwater's article in *The Sower* deserves a paragraph to itself. Someone has written to him : ' I often wonder what God thinks of the scribes and orators who thundererrors at poor women for their desperate attempts at contraception, and yet have never a word to say to the Bank of England and the Treasury which have so obviously chosen birth-restriction as the solution for unemployment and are enforcing this policy on the poor by every means in their power.' Fr. Drinkwater comments: ' I wonder, too. Indeed our domination by the money-lenders is nowhere so disastrous as in the sphere of marriage and family life. The right to marry is a primary human right, like the right to breathe and eat and the right to own some property. Equally fundamental is the right to bring up a family. The family is the basic social unit, ordained as such by God Himself. Economic systems must be arranged to suit the family, not the family to suit economic systems. When Leo XIII demanded the living wage it was a family wage that he meant. All this is ordinary Catholic teaching. For bringing up a family the first requisite is evidently an income. Under the savage economies of the past two years the children of the unemployed have been allowed two shillings a week. . . Even for those with a steady job, who can see some sort of future ahead, even for these

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love and marriage are rendered almost impossible by the financial system and its merciless device, the family Means Test. A lad who has to throw every penny of his small wage into the family food-fund in order to keep his still-young father and his brothers and sisters who are unemployed or still at school—what chance has he got to save up for marriage, or take his girl to the pictures, or even to buy himself a decent suit of clothes to go for a walk in? To a young man and woman who are hindered from marrying by circumstances or unjust regulations or pressure of social opinion, there always lies open one infallible way of making the world change its tune. On one condition everybody will hasten to facilitate their marriage instead of hindering it. No wonder if that condition is frequently fulfilled.' Incidentally, the ethics of such 'hard cases' relative to contraception is one which not all Catholics are clear about. A helpful statement of the position will be found in Father Thomas Gilby's contribution to the current number of NATIONAL LIFE.

NAZIS AND HEIMWEHREN. News reaches us from Munich that ZEIT UND VOLK, which our readers know was an attempt at a *rapprochement* between Catholicism and Nazism, has ceased publication. The news is equally disquieting whether the fact be due to the impossibility of its programme under existing conditions or to lack of support. The situation is rapidly becoming desperate. Dr. Kurt Türmer writes in LA CITE CHRETIENNE (Brussels, Mar. 20th): 'We are in the midst of another *Kulturkampf*. Even in the worst days of Bismarck's persecution there were never so many priests in German prisons. Never before in history has Catholic freedom of action been so oppressed; never before have Catholics been reduced to such silence in the face of such provocative attacks. . . The solemn undertakings of the Concordat are violated a thousand times every day.' A bitter struggle lies before the Catholics of Germany in face of the fanatical and pagan elements which at present dominate the counsels of the NSDAP. The same Dr. Türmer contributes to LA VIE INTELLECTUELLE (Mar. 10th) an article which explains Dr. Dollfuss as a well-meaning social-reformer who has sold himself, against the interests of his own party, to a small but powerfully organized body of reactionaries.

PENGUIN,