

EXTRACTS AND COMMENTS

JOCISME. We make no apology for returning to this subject. The J.O.C. is not only the "model form of Catholic Action," it is, it seems to us, the embodiment of all that is best, most vital, most authentically Christian in twentieth-century Catholicism. This fact should not surprise us: it is the Christian way: "Thou hast hidden these things from the wise and prudent and revealed them to little ones."—"The foolish things of the world has God chosen that he may confound the wise . . . the base things of this world and the things that are contemptible. . . ." The Catholic intellectual will not be shocked that it is to unemployed youths and factory girls that he must look, not only for "edification," but for leadership and inspiration. A very distinguished theologian, Père Chenu, head of the French Dominican house of studies, has recently acknowledged the debt which theology itself owes to the J.O.C.: "Ce sont les âmes simples de la J.O.C. qui, en ce moment, rénovent la doctrine du Corps mystique, et non l'enseignement des écoles."

We have reason to fear that, in some quarters, the whole nature and ethos of the J.O.C. has been misunderstood. For a corrective we refer our readers to *Les fondements spirituels du Jocisme* by E. Moureau in the October *VIE SPIRITUELLE*. The J.O.C. is not a "stunt" to be "run." It is not a thing that can be organized and propagated in advance by keen "Church-workers" of the professional classes. It cannot be started by a nation-wide campaign for membership. Its laws of growth are not those of political movements or societies, or even those of the Catholic organizations with which we are commonly familiar; they are those of the Gospel, of the grain of mustard-seed, of the leaven—of the Church. The members, thoroughly imbued with its spirit, come first; the organization, the linking together of members and cells, comes after, should God give the increase. It takes care of quality and leaves quantity to take care of itself.

BOURGEOIS-BAITING. We have grown so dependent on *COLOSSEUM* for stimulation and guidance that when it disappoints us we feel it keenly. *Colosseum* has done valuable service in drawing our attention to the fact that the great problem that faces Catholicism in England is that nebulous

but very real thing the Anglo-Saxon "bourgeois mind." Having thus clearly stated the problem we had hoped that *Colosseum* would give us the lead in the immense and complicated but urgently necessary task of solving it. Instead of which there has been a growing tendency, particularly marked in the latest number, to shirk it and to present it as insoluble. The burden of the numerous editorial pronouncements in the current issue is, in one form or another, the incurable incompatibility of Catholic culture with the contemptible, materialistic, God-forsaken provincialism of the Anglo-Saxon suburban mind. Even the dictum that "Sanctity and Suburbia are not simultaneously thinkable" is quoted with approval, and a considerable parade of (in itself wholly admirable) European-mindedness and banging of the ultramontane drum suggests that the object is to widen rather than to bridge the gulf. Nor do we understand *Colosseum's* quarrel with the Land Movement; if suburbia is irremediably gone to the devil, surely it is at least consistent to urge us all to clear out of it? For our part, we do not find the issue so simple; not only must we decline to set such limits to the grace of God as are implied in the "Sanctity and Suburbia" aphorism, but we cannot readily believe that our national tradition, for all its faults and insularity, is hopelessly corrupt and without any spark of truth or goodness in it. "Bourgeois" is a good boggy-word for the Marxist whose objective is a classless proletarian society; is it good enough for the Catholic whose objective is the salvation of all mankind? However strongly he may feel that bourgeoisism is inimical to all he holds most dear, he must not consign it indiscriminately and wholesale to the outer darkness. He will search patiently in it for the *traces de Dieu*. He will not, we feel, seek to superimpose an alien tradition but, knowing that Catholicism is the synthesis of all values, to reintegrate and lead back gently our own national tradition into its source. And he will bear in mind that, in spite of what has been called the Gospel according to St. Joan, Catholic culture is not exclusively French or even Continental. This exceedingly difficult task, calling for immense patience and sympathy, is, surely, our task in England. It is a task not only of reintegrating our own national tradition and ethos, but of attaining a broader and so more adequate view of the all-embracingness of Catholicism. *Colosseum* lacks neither

courage nor perspicacity; may we look to it to give us the needed lead? And, as a preliminary, may we look to it for a less contemptuous, more helpful, discriminating and sympathetic approach to our national consciousness?

ORIENTALIA. Study of the Eastern Churches, of the thought, customs and art of Eastern Christians, might seem to have no more than academic interest for the average Catholic and to be by no means a matter of vital importance. But vitally important it is, both for the Church at large and for our individual selves. For the Church at large, because there can be no hope for the reunion of East and West until East and West have met, have learned to understand and appreciate one another and their respective traditions and points of view. For our individual selves, because nothing is better calculated to make us truly Catholic-minded and to rid us of the baneful "sectarian mentality," so deeply rooted in us. The very existence of the uniat Churches, with their ethos so foreign to our own, brings home to us the catholicity of Catholicism and reminds us that Catholicism, though through a series of historical accidents predominantly Latin numerically, is by no means so essentially. Moreover, as Père Salet suggested in his great sermon in Lyons Cathedral during the Unity Octave in January, the separation of the Eastern Christians, with their distinctive traditions in thought and piety, is a grave loss not only to the schismatics concerned but to ourselves and the Church at large. Their widely different approach to the same truths that we believe enrich our own understanding of them. Hence our frequent recommendation of some of the periodicals devoted to this study—*IRENIKON* of the Amay monks; *RUSSIE ET CHRETIENNE* of the Lille Dominicans; the quarterly *Eastern Churches Numbers* of PAX of the Prinknash Benedictines. The current number of the first of these is noteworthy for articles by Pères Congar and Rouzet, O.P., on the Ecclesiology of Möhler, showing the affinities of a great Catholic theologian's treatment of the doctrine of the Church with that of Orthodox divines. The Lille review contains, among other things, a particularly graphic account, based on recent Soviet newspapers, of the continued persecution in Russia, of its effects on children and of the wave of crude heathen superstition which is sweeping the country to satisfy the people's atrophied religious sense.

It is good news that we are shortly to see the first number of an EASTERN CHURCHES QUARTERLY whose purpose is "to carry out the wishes of the Holy Father in his letter *Rerum Orientalium* of helping Catholics of the West to understand the Christian tradition of the East, both with a view to a fuller knowledge of their own Catholic heritage, and as the best way to prepare for the reunion of the dissident Eastern Churches." The quarterly will be edited by Dom Bede Winslow, O.S.B., assisted by Mr. Donald Attwater; the subscription is a paltry 2/- a year. Inquiries and subscription to The Editor, St. Augustine's Abbey, Ramsgate.

CONTEMPORANEA. BEDA REVIEW (September): *The Problem of the Romanizing Anglican* by Thomas Whitton explains to the perplexed Catholic the psychology of the Anglo, and why he stays where he is; pleads for intelligent understanding and the avoidance of inaccurate terminology.

CATHOLIC GAZETTE (October): *Religious Conditions in Norway and Sweden* by Rev. J. P. Arendzen.

CONTEMPORARY REVIEW (October): *The Religion of the Blood* by C. Sareola, a valuable analysis of Rosenberg's *Mythus*, New Germany's Third Gospel. *Gerald of Wales* by Barbara Barclay Carter.

CRITERION (October): Some early poems of Hopkins and a magnificent prose extract from his notes on the Ignatian Exercises. *It no longer matters* by Séan O'Faoláin: failure of the naturalistic novel through absence of an ethic: religion can revivify it provided it is not an emasculated religion and does not fear the flesh.

DOWNSIDE REVIEW (October): *The Beautiful in Art* by Dom Illyd Trethowan: the place of the intellect in aesthetics.

DUBLIN REVIEW (October): *Abyssinia* by Archbishop Hinsley.

ESPRIT (October): Special *Humanism* number.

HIBBERT JOURNAL (October): *The Foundations of Politics* by Ernest Barker: a notable plea for the direction of politics by objective ethics, *The Monastic Life at Close-Quarters: A Hibbert comic-strip*: the merits of donkey-hiring and psalm-singing compared to the disadvantage of the latter.

LETRAN NEWS (Manila, P.I., July): Fr. Muñoz defends Fr. Stratmann, O.P., from the criticisms of Fr. Gigon's *Ethics of Peace and War*; the Thomist doctrine of Vitoria restated.

HOCHLAND (October): *Der Geist der apostolischen Kirche nach der Geheimen Offenbarung* by Erik Peterson: Light on and from the most neglected and perplexing book of the New Testament, the Apocalypse.

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MAGNIFICAT (September): *The Liturgy and Death* by Conrad Pepler, O.P., takes some of the gloom out of *pompes funèbres*.

MONTH (October): A noteworthy number. The Archbishop of Westminster describes his reasons for fearing a grave Black and Yellow peril as a result of Italy's action in Abyssinia, and pleads eloquently for "collective trusteeship" in Africa. The Archbishop of Hierapolis, with consummate courtesy but no mincing of words, finds himself constrained to contribute an *Open Letter* to the editor of Abbot Chapman's *Spiritual Letters*. Mr. A. Hilliard Atheridge shows the causes of the Belfast riots. Mr. A. Fressanges shows how love must cast out the modern *Fear of Marriage*. Mr. James Lane offers *An American Appreciation of Father Bede Jarrett, O.P.*, in which we read: "Catholic books . . . are apt to be either too meek or too uncompromising; but Fr. Bede's writings are always courageous, yet are tempered with an equanimity and candid urbanity the like of which I have rarely met."

NOUVELLE REVUE FRANCAISE (October): Paul Valéry: *Apropos de Degas*; Julien Benda: *Sporades*.

REVUE DES JEUNES (September 15th): Some very wise and simple *Notes sur l'amour humain* by André Fayol. *Dans les universités anglaises*: Mr. Michael Derrick explains, among other things, why the Catholics at Oxford and Cambridge seem more tepid than those at the newer universities.

SOWER (October): *Catholic Women at Oxford: Another View*—and an intelligent one—by P. C. Challoner.

PENGUIN.