

OBITER

NEWMAN AND GRAHAM GREENE. It would require all the intrepidity of a French intellectual to see any obvious parallel between Newman and Graham Greene, and Marcel Moré, in a recent article in *Dieu Vivant* (cahier 15), with perhaps more than a fair ration of special pleading, draws an interesting comparison between the two. For him, Newman is a man pursued, haunted by the fear of God. And Graham Greene's heroes, 'Raven, Pinkie, Scobie went as children to catechism to a priest called John Henry Newman, and they have remembered his teaching about mortal sin and damnation.' They, with him, possess a haunting sense of the invisible world, for

A saint and a sinner, living in widely different surroundings, can belong to the same spiritual family, while it can happen that two saints in the same monastery—or two sinners in the same ditch—may differ profoundly because of the depth of their religious individuality. It is very true that the habit does not make the monk. One might be a distinguished figure of the Church, possessed of a brilliant culture, even dressed in Roman purple, and yet have the same structure of soul as a man who is a reject of society, concealing a harelip, steeped in crime.

M. Moré's essay is interesting evidence of the growing understanding in France—and further afield—of Newman's contribution to the Catholic conscience of our time. And his admiration for Graham Greene, while it proves too much, shows how true it is that the English novelist has captured, at the level of situation, without argument, that anguish of faith which Newman interpreted once and for all in his *Apologia*.

It is not without significance that two serious critical studies of Graham Greene, one by Jacques Madaule and the other by Paul Rostenne, have recently been published in France. As André Molitor remarks in *La Revue Nouvelle*, in the course of an excellent review of the French translation of *The Heart of the Matter*, Graham Greene is the subject of far more serious critical attention on the continent of Europe than in England or America. In the latter country especially, his ambivalence as an apologete seems to have made his position in the 'Gallery of Great Catholic Authors' a little uncertain.



CHRISTIAN UNITY. The instruction of the Holy Office on the œcumenical movement has been greeted in non-catholic quarters with considerable interest, if with very varying degrees of comprehension and sympathy. BLACKFRIARS has already referred to some Anglican reactions, and the Bulletin *Vers l'Unité Chrétienne* summarises continental protestant opinion in its April issue. In *Réforme*, Pastor Finet writes:

The Holy Father and Catholics generally pray for the great return of all dissidents, and we believe that they do so with all their hearts. Protestants pray (and we ask Catholics to be convinced of our sincerity as we are of theirs) for a reform of the structure of the Roman Church which shall open the way to Christian unity. God will decide the issue between us.

In Norway, the Lutheran bishop Berggrav declared:

Two things result from this decree. First, the fact that conversations between the two sides are approved of. Secondly, the possibility for the future of an exchange of thought, and even—if not jointly, then at least simultaneously and in the same direction—declarations on certain moral questions of the greatest importance.

It is left to the Editor of *Theology* (May), in a paragraph of quite exceptional bad temper, to doubt the sincerity of the Catholic initiative. Concerning the insistence of the Holy Office on the normal provisions of Canon Law with regard to censorship, *Theology* can find no more constructive commentary than, 'A police church has not much to learn from the Police State'. Such language, from the editor of a review that takes 'Theology' for its title, is a sad answer to the Holy Office's appeal for charity in judgment. His approval of Karl Adam's recent lectures on 'A Catholic view of Christian Unity' is scarcely an adequate substitute for a disinterested approach to Catholic tradition.

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MATISSE'S CHAPEL. In an interview with Robert Barrat (*Témoignage Chrétien*, April 7th) Matisse speaks of his work on the chapel he is engaged in designing near Nice:

As an artist I began by faithfully imitating the masters. Then for many years I felt compelled to analyse, to make special studies of colour, values, shadow. That is why everyone said I worked 'in the abstract'. In fact I was looking about for the means I needed. When I finally had them at hand I let myself

go a little, I freed myself from the masters, I began to find my own way. It needed the crisis of a grave operation that I underwent ten years ago to free me completely. All the most eminent doctors gave me up. It is only by a miracle that I survived. Ever since I've considered that as a windfall. I've said to myself: 'I'm going to be able to do what I want'. And that I have dared to do. And this chapel is today the synthesis of all my investigations, all my hesitations.

I was born with a chaotic spirit, so tumultuous and disordered! Today I feel unified, at one with the universal harmony of creation. My art has taught me humility. The first quality in any artist is just that—humility. But I still don't know *how* I create.

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WAR AND CONSCIENCE. Recent numbers of *People and Freedom* have contained a discussion on 'The Church and War' by the Revd F. H. Drinkwater and Leslie Way. Fr Drinkwater's extended answers to seventeen typical objections to modern war are a model of what he is asking for—a reasonable and realistic interpretation of Catholic tradition.

Can it be that the Church's teaching-work is hindered, her essential message not easily discernible, under such piles of books and precedents and authorities and canons and commentaries, with everybody waiting to find out what everybody else has said? In our own lifetime, when mankind has been visibly dying of war, the 'conscience objectors', for all their over-hasty judgment, have rendered a real service to the Church as well as to the world by mentioning the almost-forgotten word 'conscience'.

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THE EDUCATION ISSUE of *Commonweal* (April 14th) is notable for an article by Professor Willis D. Nutting on the true basis of Catholic education. He has much to say that is relevant to our own problems.

Our fundamental purpose, our reason for existence, is to present to the world a teaching integrated in the Catholic Faith, so that our young people may receive an intellectual formation in the Christian Tradition. But our actual efforts are directed to keeping up with the Joneses. We try to do what the state institutions do. They are interested in vocational and pro-

fessional education, and so are we. They regard the specialist scholar as the high water mark of intellectuality, and so do we.

However important professional education and research may be for Catholic institutions, we are right when we claim that a liberal education is more important [because] the whole ideological and institutional structure of Christian civilisation is disintegrating. . . . If our society is to survive in anything like the form we cherish, the ideas and the institutions which have built and continued our civilisation must be restored to their former power. But once an idea or an institution has lost its traditional influence, that influence cannot be restored *as a tradition*. We cannot, for example, say to people, 'We must all work to bring back the good old days when strong family life was taken for granted'. No, when a tradition loses its force the ideas contained in it can only be brought back as *reasoned convictions*.

This bringing about of a reasoned acceptance of the ideas of a Christian civilisation is the job of liberal higher education, and it is much the most important job in the whole educational field.

Professor Nutting goes on to consider how such a Christian liberal education can be forwarded. The majority cannot have the opportunity of a Catholic higher education. It must therefore be brought to them. He envisages Catholic people's colleges on lines made familiar by the English association for Catholic People's Colleges. And here we may profitably draw attention to the 'Catholic People's Week', sponsored by the Association, which is to be held at Stonyhurst from August 12th to August 19th this year. The lecturers will include Dom Ralph Russell, Fr Illtud Evans, O.P., Fr Philip Prime, S.J., R. P. Walsh, R. F. Trevett and John Todd. The purpose of the week is precisely that suggested by Professor Nutting—a reasoned presentation of Catholic teaching (in this case on the Church as a social organism, on Christianity and industrialism and on Catholic People's Colleges and the local apostolate) within the setting of a Catholic community. Details may be obtained from the Secretary, 21 Linkmead, Stratton-on-the-Fosse, near Bath.

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