

THE CORPORATIVE ORDER

maintained that the corporative organization on the Fascist model in process of evolution is in harmony with the teaching of the labour Encyclicals; we in England, still happily outside the conflict, should be able to distinguish clearly between these two opposing conceptions, and bear in mind that there is no necessary connection between Fascism and the Corporative Order—indeed quite the contrary.

V. M. CRAWFORD.

EXTRACTS AND COMMENTS.

LITURGY AND CATHOLIC ACTION. From the last of a series of articles which Père Sertillanges, O.P., has been contributing to *ORATE FRATRES* (issue of July-August):

The saving function (of the Church) is exercised primarily through the Sacraments. But we must not forget that sacramentality, concentrated though it be in the Seven Sacraments, is nevertheless a general characteristic of the institution, and the whole of it has a saving function, though in different degrees of efficacy. The supreme and central efficacy is here again in the Eucharist, renewing as it does the redeeming Sacrifice and promoting our assimilation to Christ. But as the Eucharist takes into its service the entire liturgy, its saving functions extend to the limits of the liturgy, and so, consequently, does the saving function of the Church.

This begins with *teaching*. The liturgy is a carrier of truth because it shows the path of salvation and expects our free activity in walking therein

Besides instructing, the liturgy of the Church incites to *action*. It exhorts, suggests, and that not by words only. Words alone are already of great importance. By its way of expressing the things of the soul and of conveying them during prayer to the imagination, the feelings, the will of the Christian, the Divine Office exercises an influence which in the long run proves to be very powerful. Liturgy is recognized by historians to have played a large part in the civilization of the barbarians after the great invasions. It has a way of taking hold of all the faculties of the soul; it is like a continued chiselling, varied and artistic, as befits the executor of a divine art. Our being can become Godlike thereby, and that is its salvation.

BLACKFRIARS

CONTEMPLATION IN THOMISM. Gratitude is due to Dom David Knowles for taking up a matter, raised by the late Abbot Butler, which, as he hints, should perhaps have been dealt with by Dominican theologians—though the idea that the Dominican Order has an exclusive monopoly of St. Thomas is not to be encouraged. In two articles in the *CLERGY REVIEW* (July and August) he discusses the meaning of the term 'contemplation' in St. Thomas's writings. He suggests that Abbot Butler's misgivings were unfounded, and that the *contemplatio* of St. Thomas is fundamentally identical with that of the *Ascent of Mount Carmel*. He emphasizes the importance of the *Summa* in the development of mystical theology. Both articles are marked by characteristically careful scholarship and clear thought—lucidly phrased, even if the conclusions may seem at times too facile. Good use has been made of the *Commentary on the Sentences* and the *Opuscula*, but a more chronological method might have suggested the developments of St. Thomas's thought. The analogical use of the term *contemplatio* is stressed with proper emphasis, but analysis of the different modes of that analogy would have had value and relevance. But though the articles were inevitably limited in scope they form a very useful contribution to the study of an intricate subject.

CHRISTIAN HUMANISM. The latest number to reach us of *DER KATHOLISCHE GEDANKE* is, inexplicably, dated 'Jan.-Jun.' The matter is, however, of small import, for there is a solidity and permanence about this first-rate review that puts it outside the category of those that depend on 'actuality' for their value. Perhaps the most valuable contribution is Dr. Josef Sellmair's *Idee und Möglichkeit des christlichen Humanismus* which follows lines and reaches conclusions resembling Fr. Vann's recent 'Essay in Order,' though differing widely in the manner of treatment. The comparison and contrast of Christian and non-Christian humanism, the place the former gives to asceticism, the essential rôle it gives to the idea of Redemption and supernatural transfiguration are particularly well brought out. Fr. Böhner's *Die Krise der Wissenschaft* discusses anew the problem of scientific method, the breakdown of the 'pure' and 'unprejudiced' methods of research and inquiry which

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have prevailed in all branches of learning since Kant, and the possibility of a 'Catholic science and philosophy' to come to the rescue—a topic which has attracted much attention of late years from Catholic thinkers on the Continent, but which may seem academic to those who are less apt to reflect on their thought-processes. The same number contains excellent appreciations of the work both of Fru Sigrid Undset by Herbert Rüssel, and of Mr. Christopher Dawson (whose vindication of the ancient Germans from the charge of savagery in *The Making of Europe* has been widely quoted in Nazi Germany) by Oskar Bauhofer, who also writes an excellent article on Reunion, *Um die Wiedervereinigung im Glauben*, which, while chiefly concerned with the reunion of German Catholics and Lutherans, is full of points of wider application and is a model of the manner in which the subject should be approached.

PENGUIN.