

Editorial

call of the Supreme Pontiff : ' The task We propose to them is truly difficult, for well do We know that many are the obstacles to be overcome on either side whether amongst the higher classes of society or the lower The world has now-a-days sore need of valiant soldiers of Christ who strain every thw and sinew to preserve the human family from the dire havoc which would befall it, were the teachings of the Gospel to be flouted and a social order permitted to prevail which spurns no less the laws of nature than those of God Let, then, all men of good will stand united under the pastors of the Church. Let them seek not themselves but the things that are Christ's. Let them not urge their own ideas with undue insistence, but be ready to abandon them, however admirable, should the greater common good seem to require it, that in all and above all Christ may reign and rule.'

EDITOR.

NOTES ON THE MONTH

THE SIGNATURE.

The original Jacobins were the Dominicans, so named from their great Paris house, Saint Jacques. Apart from legal claim to the title, there is a likeness of temper between the Order and the Club. Lacordaire in the Assembly, remember, took his seat on the Mountain. Catholics are not lacking who speak for the conventions of our time. These notes will air a side of things in danger of neglect. They will not define. They wear the cap of liberty, not the master's biretta. And so if they sometimes venture with temerity, let the signature serve as excuse. It is meant at least as a hint to reduce them to a proper proportion.

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COMMUNISM AND SECULAR EDUCATION.

The Cardinal of Westminster is not a scare-monger. But at the beginning of the month he uttered a grave warning about the spread of Communism. He laid his finger on a cause: secular education. Communism is a natural enough product of an economic breakdown and a system of education devised by Materialist Capitalism. The corollary is not that religious education would have produced a generation content with the present state of affairs. Rather a generation critical, and ready to remake it. Revolution, if you like, but Christian, not Communist. Christian patience is certainly a virtue, a part of fortitude, which, St. Thomas says, also contains confidence, enterprise and doggedness. The Church is not allied to Industrial Capitalism *as we know it*, is not prepared to tolerate it. She has condemned it, and in the very same proclamations that have been applauded as condemnations of Communism. It takes two to make a quarrel, even a class-war.

THE REPRESENTATIVE RELIGIOUS PRESS.

The Church in England is not ashamed to be composed on the whole of the poor and dispossessed. The Church of England is regarded by some as a vested interest, the religious whipper-in for the party in possession. Yet the week in which a Catholic newspaper of reputation could call the hunger marches an imposture saw *The Church Times* come out with an Unemployment Supplement to provide a Christian contrast; sympathy without patronage, reason without prejudice. No talk of 'poor fellows,' or 'Moscow's dupes,' or 'got up to advance Moscow's interests.' We give two extracts.

CHRISTIAN OSERVATION.

A slum-parson wrote: 'The Minister of Labour told the House the other day that some eight million

pounds had been saved by the administration of the Means Test. I can quite believe it. I see the price paid for it in pinched faces and tired eyes, and I am glad the responsibility of saving that money is not mine.'

AND CHRISTIAN THOUGHT.

A scientist wrote: 'The apparent fatality of the situation, which is excused by the pleading of "many causes," is due to no other failure than our not stating the problem in terms of those ultimate aims and purposes of human life which religion pre-eminently should sustain The natural order in which activity should exist for production and trade, production and trade for consumption, consumption for human life, and money as an instrument for relating all these, is in our minds and practice completely reversed. What men buy and consume is talked of as a convenience for production and trade (*e.g.*, the recent dispute about saving money or spending); more production and trade is demanded, not for the sake of their economic results, which are already in excess of men's present ability to appropriate and use, but for the sake of employment; and employment (of capital and labour) has to be sought, not for the sake of its results, but chiefly for the sake of money with which men may claim a little more of the superabundant fruits of production. This inversion of sanity, in which means have become ends, provides a complete explanation of the unemployment crisis.'

PRACTICAL PHILOSOPHY AND RELIGION.

The scientist's contribution was an admirable statement that the present situation must be approached by philosophy and religion, that is by a thought wider than the science of economics. Economic entities must be subordinated to man's earthly dignity—a function

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of philosophy: this must be related to his eternal destiny—a function of religion. Now without this integration, economics, for all its assumption of hard-headedness, is just simply unpractical, leading nowhere. In the present confusion of mere economics, the Christian can be excused a somewhat sour smile when he hears religion brushed aside as visionary and unearthly.

THE ANTI-COMMUNIST MENACE.

A social reformer and Catholic whose opinion commands respect has written to us as follows: 'Ruin and starvation because there is too much of everything. Capitalists to-day are as perplexed at the failure of their system as though it had never been pointed out what must happen. But, to me, the "menace" (blessed word!) of anti-communism is more serious than the communist peril. We must prove ourselves better communists than the Communists or, locally, we perish. (There is comfort in the knowledge that the Church cannot perish, but locally it can be wiped out.) At present the Communist appeal does bring hope to thousands, in the towns and in the country, too. It has the religious force and fury of sixteenth century Protestantism; and what can we do? So many of my Catholic acquaintances have no idea of discarding the lesser worship of Mammon, and cling despairingly to dividends, sweepstakes, cross-word money prizes—a Catholic paper raised its weekly prize to £15 the very week the Pope issued his encyclical against the money craze We must share with our brethren, or we perish. While people put their trust in money, rather than in God and His justice, death is certain But it is the spirit of Communism that is Catholic, and has been seized by the devil because we have no room for it. Re-reading the Reformation period, I see that Protestantism succeeded because of ignorance of the

Faith and indifference. (Not the whole story, of course!)

STEALING CATHOLIC THUNDER.

A correspondent who calls himself 'but an impecunious sailor' has written in a similar strain. After expressing his appreciation of an article on *Communism and the Catholic Apologist*, in the October BLACK-FRIARS, he continues: 'Only an individual like myself who necessarily mixed with every class in every country can grasp the vital necessity of the sympathy of Catholics with the exploited all over the world. It takes a little knocking around (I have travelled all over, including Russia) just to realize the bad way the world is in, the fact that Communism may be a pretty natural response to necessity, and that religion has more to do than just ally itself to the war-whoops of industrial Capitalism.'

LIKE TO THE LEAVEN.

Catholicism is not other-worldly in the sense of leaving this world to take care of itself. The next life begins in this. Catholics are meant to ferment, not to stand by in passive patience.

THE HUNGER MARCHERS.

For Englishmen to assemble and demonstrate their wrongs is not yet illegal. To judge from the hysteria of some of our publicists, the hunger marchers were a threat to the Constitution. Some incidental rioting was given an exaggerated significance. It seems to have been less than a university rag on Bonfire Night. The hunger marchers chose a very sensible way of getting the legitimate discontent of millions into the news and jolting the Government. On a more prolonged scale it is the Catholic practice of Procession. Anyhow, it is

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the customary English way of getting the Government to do things. Observers have noticed how some of the marchers raised their caps when they passed a Catholic church.

THE NATIONAL CHARACTER.

If the governing class show courage and common-sense there is little danger of England going Red, one plain, staring red. Despite the comfortable propaganda about the nation being still fundamentally sound, there are a thousand indications, for all to find, that it still really is. We may yet have a happy country founded on social justice without loss of any of our sound traditional forms of life—Parliament, pubs, the Monarchy, professional soccer, fox-hunting, and all that. The same taste can include the best in *The Field* and *The British Worker*.

AGRICULTURE.

Things seem worse, but prospects better. The responsible Minister, Major Elliot, appears a man to deserve confidence. It is sometimes overlooked that agriculture still is the third largest industry of the country. But its national importance is out of all proportion to the numbers it employs. Major Elliot is not without Scots' caution (his first scheme is to keep people on the land rather than extend its settlement); so it is heartening to have him affirm, as he did in the Commons, that the land supports the nation's life, and that if it no longer pays to gather the harvest, we must recast our economic philosophy, and, proud as we are of our foreign trade, we must sacrifice everything rather than not keep our people on the land. Mr. Lambert, a Liberal, speaking for his constituency, said that if it becomes a question of Saskatchewan or South Molton, he was for South Molton every time.

A Labour member from Lancashire made a plea for small holdings in the same debate. With Mr. Lloyd George stressing the agricultural problem, it is becoming generally realized that here is an urgent crisis that calls for action.

SPAIN.

Various causes have been alleged to account for the eclipse of the Church in Spain—clerical laxity, servility to the Royal Government, freemasonry, and so on. It is difficult for the outsider to judge. Spanish Catholics themselves do not seem disposed to be very communicative. Their silence and dignity may be taken for passivity. But it is rather stirring to hear a Spanish priest say: ' Things must get worse, much worse, and then . . . ' There was a wealth of suggestion in the unfinished sentence. This opportunity must be taken of drawing attention to the well-informed despatches *The Times* receives from its Spanish Correspondent.

THE WESTERN MEDITERRANEAN.

Those two anachronisms, the governments of Spain and France, have drawn together to meet the young Idea that threatens them from Italy. France is apprehensive of the western flank of her communications with Africa, Spain is developing the military and naval importance of the Balearic Islands. (The thought of Senegalese soldiers in Florence is intolerable.) The Pope preaches disarmament; and Mussolini, for all his fire, is the only statesman to come out with concrete and practical proposals. It is too early to assess the value of the recent French proposals. So many plans in the past have been meant to side-track the question. Still it is something for France to produce a disarmament plan at all.

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MEXICO.

The Pope has protested against the latest outburst of persecution which has ended the uneasy truce of 1929. The influence for moderation among Catholics has been weakened by the expulsion of the Apostolic Delegate. The militant Catholics, the *Cristeros*, are growing restive. As in most of the Church's Iberian troubles, the fault does not seem to be her over-interference in politics, but rather the reverse. 'And shall Trelawny die?'—is not more of this sentiment called for in Latin Catholics?

REUNION.

A small group of Anglican clergy has issued a manifesto, deploring the growing Modernism of Anglo-Catholicism and insisting that the road of reunion leads to Rome. *The Church Times* contrasts the position of this small section of Romanizers with the attitude of the great majority of the clergy, who 'cannot agree that Rome has authority to count outside the Catholic Church all those unable to accept the claims of the Vatican to be the one medium on earth through which the divine will is expressed.' There are difficulties between us, but it is a pity that such a bogey should be harboured. Such an exclusivism has never been claimed by the Pope. God's will is manifest in all sorts of ways outside 'the Vatican.' And even if we speak of 'official medium,' it is necessary to qualify it with 'supreme.' After all, bishops are more than glorified curates. Thus, if 'Pope' be substituted for 'Vatican' the doctrine is emptied of much of its offence, even for Protestants. *Vatican*, like *dogma* and *infallibility*, is one of those words that usually rouse an emotion instead of a thought.

JACOBIN.