

BLACKFRIARS

desire to arrive at the Truth, I submit that, in the interests of Truth itself and justice, it should be recognized that the construction put upon the nature of the Nationalist cause by the quotations of "Penguin," which might of course have been perfectly true of a theoretical body, do not tally with the Spanish situation as it is and as the Spanish Hierarchy view it.

I am, Sir, yours truly,

ALFONSO DE ZULUETA.

THE PROBLEM OF PEACE

To the Editor of BLACKFRIARS

SIR,—BLACKFRIARS in its December issue has accomplished a notable work in bringing before the public in a scholarly and temperate fashion many aspects of the problem of Peace as viewed from the Christian standpoint; the various articles in that number will be welcomed, I have no doubt, by a large number of people who wish to determine their attitude towards this most pressing problem in a rational manner in the light of Christian principles, and who are repelled rather than attracted by Peace organizations whose efforts are based on sentimentality and false premises regarding human nature. Although one does not question the sincerity of the leaders of such movements, one feels that they can never be effective from their lack of any true Christian and therefore rational basis. It is my own view, for what it is worth, that although peace in the world can only be attained primarily through the first principles of Christianity and through all true exercises of Faith which are enjoined upon all Christians, this end cannot be attained without an intellectual revolution which will put an end to the existing conflict, amounting almost to acute antithesis between Reason and Faith. For this reason I was particularly interested in the extract from Mr. Peter Hutton's article *Opium of the People* which you quote. Mr. Hutton sees in his present situation the repercussions of the intellectual revolution that accompanied the Reformation. I entirely agree and would go so far as to say that no way out of our difficulties will be found until a return is made to the traditional realism of the Church in philosophy. It is intellectual blindness that brings about the clash between Capitalism and Communism, which are both rooted in the same philosophy, Communism being as Tristan d'Athayde has admirably put it in the passage quoted in *Christians and the Class Struggle* in your January number, "integral capitalism." It is false idealism which gives rise to the monster Fascism. Apart from the practical steps which on the basis of Christian morality and precept must be taken to avert the immediate danger of war, a vast intellectual effort should be made to

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re-establish a Christian philosophy, not because it is Christian, but because it is true. And more especially is it important to establish metaphysics as a living science. I know that considerable work is being done, particularly at Louvain and by outstanding individuals like M. Maritain, for which one is grateful, but all existing efforts should be intensified and further efforts should be made, particularly in disseminating the principles of Thomism by public lectures and so forth. Perhaps I suggest this because I had the good fortune to attend a series of lectures given under the auspices of the Dominican Order in Manchester in 1924 whereby my whole intellectual outlook was changed. And I have no doubt that many others will have derived immense benefit from that admirable series of lectures. I do not doubt that the Dominican Order has the intellectual aspect of our present problems fully in view, but I am impelled to write this because I feel that in discussing the question of peace the intellectual aspect of the problem is insufficiently stressed. Some people feel that it is not so much that we have to fight Beelzebub, but it is the spectre of Descartes that must be laid in order to make the world fit for reasonable men to live in.

I do not wish in any way to detract from the value of the matter published in your December issue; it is wholly admirable; and I for one am grateful for the light it throws on the problem of peace from the standpoint of Christian morality.

Yours faithfully,

N. S. HUBBARD.

REVIEWS

THEOLOGY AND PHILOSOPHY

THE MYSTICAL CHRIST. By Rev. John C. Gruden. (Herder, London; 12/6.)

On the doctrine of the Mystical Body of Christ the theologians of the Vatican Council pronounced as follows: "This is that pre-eminent aspect of the Church, whose head is Christ, which can never be sufficiently insisted on and commended so that it may be kept before the minds of the faithful and become permanently and deeply fixed therein." If there were no other reason, therefore, we would welcome this latest contribution to the now extensive literature on the subject as a new presentation of a fundamentally important doctrine. But happily there are other reasons, too, to recommend it. In the first place it is unusually complete in the sense that it covers the whole ground, however succinctly, treating of the sources and history of the