

every day—who have learned Greek at school will prefer reading a good translation to struggling through the original with a Lexicon. But it is precisely that which would be such an invaluable help to a real understanding of the Fathers, even if it were done only from time to time for a key passage. It is very easy to overlook quite a number of important points when reading a translation; especially in such a subject as Patristics, when sometimes the whole controversy hinges on one letter, as in *genetos*—*gennetos* and *homoousios*—*homoiousios*—a source of confusion which simply cannot be reproduced in a translation.

And if these controversies may seem very remote in our troubled times and really 'Greek' to most of our contemporaries, perhaps the very fact that such an undertaking can be launched at the present moment may remind us all that it is not in the sphere of politics and economics that ultimate decisions are made, but in the realm of the spirit; the salvation of men depends not on the ephemeral success of this or that plan or scheme, but on the question whether Christ was *genetos* (created) or *agenetos* (uncreated), *homoousios* (of the same substance) or *homoiousios* (of similar substance) as the Father. These issues, it is true, were decided, as far as Catholics are concerned, once and for all more than 1500 years ago; but they have so often been questioned and ridiculed in these last centuries that any work that will facilitate their re-statement as well as the understanding of the world in which the early Christians lived, should be welcomed by all to whom their Christian heritage is dear.

H. C. GRAEF.

O B I T E R

WHO ARE THE GUILTY? A recent number of *Das Neue Abendland*, the German Catholic review, was devoted to the discussion of the 'guilt' of the German people. Seeing in the sublime liturgical invocation *O felix culpa* the symbol of a people's redemption, Dr Hans Hengstenberg continues:

It may be that other nations too are guilty, and that their guilt grows day by day. Certainly other nations have a heavy responsibility for the tragedy of Europe. But we, 'a people of thinkers and poets', must bear the chief burden of guilt. Let our pride be such that we will not evade our own guilt by pointing out that of others.

In confessing it we declare more boldly our national duty.

Herr Naumann, the editor, in an article called 'The Fifteenth Cross', sees in the Vezelay Peace Pilgrimage of last year a figure of hope. A fifteenth cross was made by German prisoners of war at work near

Vezelay, and this cross was brought into the basilica on the shoulders of their former enemies.

When at Vezelay the youth of the victorious nations helped the vanquished to carry their cross, that was more than a symbolic gesture. It proved—and we have noted the same thing in many speeches and actions of the Western powers these last few months—that at last this need is being recognised. The German cross was the heaviest of them all at Vezelay, and the victorious nations who erected there a way of the cross of fourteen stations were reminded that the biggest cross—Germany—needed their help for it to be raised up.

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Is THERE A THOMIST EXISTENTIALISM? asks Pierre Blanchard in an article in *La Croix* (July 16). In firmly answering 'NO', he shows that

the anguish which is born of an interior conflict, that constitutive experience of existence of which Kierkegaard, Heidegger, Sartre, and Marcel tells us, is an integral element of existentialism, whether atheist or Christian. But the universe of St Thomas is that of optimism, harmony, unity, peace, and of truth realised in light and in love. St Thomas achieved in its fulness the intellectual and spiritual ideal of the Dominican Order of which he is the glory, but he did not abandon the ideal of peace which the Benedictine Order had imprinted on his responsive soul at Monte Cassino. There was no trace of existential anguish in his soul.

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TRADITION AND SCRIPTURE, a supplementary issue of the *Eastern Churches Quarterly* (2s.), includes the papers read at last year's conference at Oxford. Père Bouyer reminds us that

the Fathers insisted, certainly more strenuously than we do, on the fact that the object of faith is fundamentally one. They continually grasped, and consciously felt that they grasped, one sole living object under the already multiple Christian formularies.

The same emphasis on the basic unity of the sources of revelation, a unity which Reformation controversies challenged, marks the contribution of Fr Richard Kehoe, O.P., 'The Scriptures as Word of God', which has already appeared in *Blackfriars*.

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EDITIONS CATHOLICITE of Lille, true to their name, have just published *Les Chrétiens devant l'Oecuménisme* (85 francs), a useful summary of information, supplied by Catholics, Orthodox, and Protestants, on the general problem of Christian unity. It may be

that a law of diminishing returns is working in the ecumenical field, as in so many others. General appeals for sympathetic understanding are good, documentary accounts of the various 'movements' designed to break down prejudice are to be welcomed. But there still remains the hard and primary work of theological enquiry, without which any amount of good will must wither away for want of precise direction. Père Clemence, S.J. does well to insist that 'Catholic intransigence', namely the declaring in charity of the Church's unique function as the custodian of the principle of unity bequeathed to men by Christ, is the greatest contribution to the fulfilling of his prayer, *Ut omnes unum sint*.

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ERASMUS, an 'international bulletin of contemporary scholarship', published by the Pantheon Press of Amsterdam, reflects a measure of intellectual collaboration that is a welcome sign in the world we know. It is published under the auspices of such distinguished names as C. G. Jung, Benedetto Croce, Christopher Dawson, John Dewey and Emile Bréhier. It is a kind of international *Times Literary Supplement*, and includes (since it is published fortnightly) an up-to-date bibliography of recent work in theology, philosophy, history, economics and general literature.

BRITAIN'S CRISIS is examined in fifty vigorous pages by Fr Paul Crane, S.J. (James Burns; 1s.), and this highly expert guide to the jungle of contemporary economics by a priest who recognises that 'to save their heritage the English must not only work but pray and do their utmost to make spiritual renovation walk hand in hand with economic reconstruction' should be widely known.

ETUDES (July-August) includes a detailed and sympathetic account of 'Berlin 1947' by Rene Bosc. 'Berlin has given during the last two years many proofs of her courage, clear mind and independence. . . . Berlin, the crossroad of ideas and of peoples, will teach the Germans to detach themselves from self-examination and from an unhealthy concentration on their own miseries'.

MAN UNCHAINED is the bold title of a manifesto issued by the Distributist Association of Great Britain (9d.). 'Seven pillars of freedom are established, and the alternative that faces England is 'between a free society and a police-controlled slave state'. 'Only Englishmen can save England, if they are given half a chance'. The Distributist Association offers 'a whole chance'.

THE INTERNATIONAL LAW QUARTERLY (Stevens; 10s.) is designed, says Sir Cecil Hurst in a foreword to the first number, 'to bring home

to a wider section of the community the part which international law has to play in the modern world, and will lead to an ever increasing knowledge of the rules which it prescribes, so as to strengthen in the international sphere the forces that make for justice through compliance with law'. Apart from specialist articles, there are sections devoted to the 'review of cases' and 'selected documents', including (in this number) the full text of the Charter of the United Nations.

KULTURLEVEN (Utrecht) includes in its July issue an analysis of the work of Arthur Koestler.

FAKED ELECTIONS IN POLAND (Polish Freedom Movement; 2s.) summarises the evidence of foreign observers, and George Dallas, former chairman of the British Labour Party, in a foreword describes the elections as 'a blatant and gigantic fraud of the most atrocious character'.

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THE GENEROUS RESPONSE of readers of *Blackfriars* to the appeal on behalf of German Dominicans makes us bold to print a list of German teachers who are desperately in need of English books. (Books can be sent without formality to these addresses; rate 4d. one lb.)

Prof. Dr Hermann Heuer, Münster (Westf.), Hittorf Str., 46 (any standard English texts: Shakespeare, Milton, Wordsworth, etc.; urgently needs English dictionaries).

Frl. Helene Egen, Studienratin; 220 Geilenkirchen, near Aachen, Staatliche Hildegard Schule, An der Linde 2 (any English books; asks specially for novels of George Eliot and Katherine Mansfield; books suitable for girls from 15-20; Saintsbury's—or any other—History of English Literature).

Dr Alfons Schulte, Bonn, Venusbergweg 33 (any scientific textbooks; popular books on scientific subjects, e.g. Penguins and Pelicans).

Frl. H. Scheifhacken, Studien assessorin, 22 Kleve, Materborner Allee 48 (any books on European history; biographies).

Dr Alfons Rinke, Hamburg 1 Alsona, Glücksbürgen Str. 19 III (asks specially for Christopher Dawson's *Making of Europe* and similar books).

We have heard at first hand of the difficulties of these German Catholic teachers, without equipment, without books, and seriously short of food and clothes. Any help that can be given will lighten the appalling burden of those who are doing perhaps the most difficult work of all in Germany today. ALDATE.