

## EXTRACTS AND COMMENTS

MARRIED SAINTS is the title of a book which the late Selden P. Delany left with Longmans, Green & Co. for publication. Readers of BLACKFRIARS (June) will remember Dr. Delany's thoughtful article on *Sanctity and Marriage*. Such a subject should indeed engage the attention of layfolk, or rather of all who are striving for a further insight into the true nature of sanctity. THE CATHOLIC WORLD (September) publishes another of Dr. Delany's essays, *Marriage in Paganism and Christianity*—a concise summary of the state of things in the ancient world. And as we may readily compare our own times with those of the decaying Greco-Roman world (*panem et circenses*—the dole and record football crowds, and other parallels, perhaps a little too facile) it is of some interest to note his conclusion:

The situation to-day in Europe and America is in many respects the reverse of what it was in the world of the dying Empire. Our modern society, except in the sections which maintain Christian traditions, is casting aside the moral standards and institutions inherited from a Catholic past. Thousands of people of Christian stock, whose ancestors were bred in the moral ideals of the Gospel, are throwing off, as they say, the shackles of Christian dogma and the inhibitions of Christian morality. They now boast of their new freedom to believe and do as they like. They are deserting the faith of their fathers for neo-paganism, which lacks the freshness and vigour of ancient paganism, just as in the fourth century people turned their backs on a decadent paganism and flocked into the Catholic Church.

CLAUDEL. Symposia, anthologies, every kind of "omnibus" publication, biographical florilegia, and what might be termed "tribute literature" now have an established place in the world of literary production. Two such tributes to two great Catholics have appeared this summer. The REVUE DES JEUNES (August) treats of Marshal Lyautey, LA VIE INTELLECTUELLE (July 10th) of Paul Claudel. The inspiration of Lyautey's life will appeal primarily to French Catholics; Claudel is no less, and indeed intensely, French, but withal "European," "un Shakespeare catholique" (Francis Jammes). There is an additional joy in the consideration of Claudel and his work: whereas many autobiographies and even conversion narratives are infected with the nauseating

candour of intimacies redolent of self-exhibitionism, Claudel has devoted but "a few pages to the narrative of his conversion and his whole life to singing of the incorporation of the world with the resurrected Christ." Few have worked better for the ideal "*instaurare omnia in Christo*" in the domain of poetry. Amidst a wealth of good things for Claudel lovers in this number of *VIE INTELLECTUELLE* we might single out Stanislas Fumet's capital essay, *Intégration poétique de l'univers*.

**WAR-CLOUDS.** These are critical days in the history of Europe; whatever may be the outcome of the next few weeks *LA CITE CHRETIENNE*'S consistently strong attitude is noteworthy (August 5—20):

To-day our own country and the world at large are menaced by serious mutual distrust. . . . States (some quite blatantly, others moving with the general drift) more and more openly manifest their contempt for conventions and international institutions; their only thought is for armaments and alliances which, say they, will guarantee territorial integrity. The efforts of Foreign Ministers and diplomats are apparently to effect no more than a mere "localization" of conflicts. An ideal of international solidarity, officially proclaimed by the Covenant of the League of Nations, has had to give way to a policy of covetous trafficking, conquest, and brigandage. Such a policy derives support from ever increasing armaments, is directed by civilization's "parvenus" and cynically disdains any consideration of Justice and Right. . . .

Precisely, the question of Italy and Abyssinia is first of all a matter of ethics. Picturesque descriptions of Abyssinia's customs, "savagery," inadequate roads and the rest, have done much towards obscuring any view of the essential principles. But in addition to this *LA CITE CHRETIENNE* is fully conscious that present-day Europe, even without the unity of the Faith, is inextricably bound up in another unity:

(This policy) at bottom implies a complete misunderstanding of the true state of Europe. What could be more disconcerting than this return to the "realist" and anarchic methods that obtained before 1914? How can any one fail to see that the various states are too closely intertwined by religious, cultural, social, and economic ties for conflicts to be any longer localized? The unjust war that Italy is preparing against Abyssinia shows how closely interwoven are the various world interests that are at stake. Any conflict at the present day, however local in its origin, threatens to bring in its train the ruin of the entire West.

SHORTCOMINGS. A history of Catholics' attitude to the cinema from the time of its invention some forty years ago until comparatively recently might make us rather distrustful of our foresight and promptness in Catholic Action. And certainly Catholic periodicals as a whole devote quite a considerable space to expressions of self-dissatisfaction. And this, in measure, is a healthy sign: so long, that is, that "Catholic inaction" does not become a favourite sermon subject. Beatrice Bradshaw Brown in *THE CATHOLIC WORLD* (September) urges that the painter has a part to play in Catholic Action, for Catholic Action is much more than the literary activities of certain Catholics. And it may be that Catholic artists will be eclipsed by their Communist brethren . . .

It is undeniably true that art attains its greatest heights and exercises its widest influence when employed in the service of an idea; and we cannot afford to ignore the fact that the most vigorous painting—perhaps the only vigorous painting—produced to-day is undisguised Communist propaganda. We cannot deny its strength because we dislike its purpose, its technique and its themes. Our only course, our duty and necessity even, must be to oppose this strength with greater strength.

And we have the greater strength—if we will use it. The Communist painter has only himself; the Catholic painter has prayer. The Communist painter serves the state and the Catholic painter serves God. If the former has achieved at the moment the greater vigour of expression, it is because he is keenly aware of his ideal and active in the pursuit of it. . . . Catholic painters (I assume there are some) evidently believe that their work was done for them centuries ago.

CONTEMPORANEA. *AMERICAN REVIEW* (September): *The Douglas Mythology: a Reply*, by A. J. Penty. Personal reminiscences, to disentangle confusion in douglasite history.

*CATHOLIC GAZETTE* (September): *The Holy Father and the Social Question* by the Rev. Joseph Hogan. An appeal. How can we get working men *and* employers "to attend the same class, to meet together for the sole object of learning what the Church says on social matters."

CITE CHRETIENNE (August 5—20): *Sommes-nous chrétiens?* by the Rev. F.-M. Braun, O.P. A good question. *Quelques souvenirs sur la J.O.C.* by Paul Garcet: excellent as an introduction to what J.O.C. really stands for.

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- CLERGY REVIEW (September): "*Deus Scientiarum*" and *Our Seminaries* by His Grace the Archbishop of Westminster. A suggestion to "secure the advancement of our ecclesiastical students in the science that is necessary if we are to send forth a learned clergy into the confused world of modern England." *The Return of the Episcopate to England* by Rev. Philip Hughes. John Leyburn and the resumption of a tradition of episcopal government. Light on England of the penal days. *Roman Decrees* by the Rev. J. Cartmell.
- ESPRIT (September): *Dialogue sur l'Etat fasciste* by E. Mounier and G. de Santilla: the matter threshed out. A special number is announced "Marxisme, Humanisme, Christianisme."
- GREGORIANUM (August): *The Newman-Perrone Paper on Development*. Edited by the Rev. T. Lynch. A hitherto unpublished document of considerable interest for Newman's theory of the Development of Christian Doctrine.
- IRENIKON (May-June): *Autour de l'humanisme* by Dom O. Rousseau. Wherein our new humanism differs from that of the Renaissance.
- LETRAN NEWS, Manila (August): Glimpses of a far eastern (or far western?) Catholic world. *Culture among the early Filipinos* by E. Bazaco, O.P.
- MONTH (September): *Cross or Swastika?* Stanley James reflects on Nazidom. Heroic sanctity and "the astringent Gospel of the Cross" the only remedies against the barbarians and war. *Why Foreign Missions?* by C. C. Martindale. To save us from narrowness.
- PAX (September): *Poverty* by G. A. Fressanges. The paradoxical truth: the rich man and the poorest artisan must be equally poor.
- REVUE DOMINICAINE, Montreal (July-August): How teach thomist philosophy and theology? *Vital Thomism* by H.E. the Archbishop of Ottawa.
- THEOLOGY (September): *Liturgy and Prayer* by Felix Hope.
- VIE SPIRITUELLE (September): Communion without thanksgiving—an all too frequent form of ingratitude: *Si Scires donum Dei!* by Fr. Garrigou-Lagrange. *St. Dominic*, a sermon of H.E. Cardinal Pacelli.

PENGUIN.