FATHER BEDE JARRETT AND ENGLISH CATHOLICISM is the title of a comprehensive article by Dr. Honorio Muñoz in the January number of the BOLETIN ECLESIASTICO, the erudite official inter-diocesan organ of the Philippine Islands, edited and published at the University of Santo Tomas, Manila. After describing Father Bede's ideas of and work for Catholic Action, he goes on to describe the various organizations of English Catholicism, not forgetting *El Movimento de la Vuelta al Campo.* We cannot refrain from quoting what he has to say about BLACKFRIARS. We are, we are told, 'the most scientific and interesting of English reviews . . . distinguished for our doctrinal philosophical-theological character.' We are not 'of those which are sold to gain sympathy or money; but send out the truth to the four corners of the earth, whether it be pleasant or unpleasant.' Finally, we are 'one of the most agreeable and delightful reviews for the interest of our articles, and for the sound solutions which we give to modern questions, whether social or philosophical, moral or theological.' Whence our 'popularity is justly growing daily in English speaking countries and in foreign lands.' An alarming responsibility.

PENGUIN.

CORRESPONDENCE

CATHOLIC ACTION AND STUDY

To the Editor of BLACKFRIARS

SIR,—Writing in the December issue of BLACKFRIARS Anthony Timmons, in his thought-provoking article 'Catholic Action and Study,' throws considerable light on a comparatively obscure phase of the Lay Apostolate.

Mr. Timmons implies that English Catholic Action groups have failed to provide the laity with adequate facilities for 'getting down' to an organized study of Catholic fundamentals. Developing his theme, he calls attention to the fact that two organizations already exist in England which have done noble work in the scientific training of lay apologists. One prepares for platform presentations of a specific nature; the other society's aim and object is 'the study and dissemination of Catholic social principles.' Membership in these units, how-

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ever, is restricted to those who are obviously well equipped for the work by reason of special intellectual gifts. This condition he maintains necessarily excludes the man and woman whose primary purpose in the formal study of Catholic doctrine and thought would be rather a supplementing of catechetical training with a more thorough appreciation of the intellectual, social and historical background of the faith than a participation in active Catholic Action campaigning. Your contributor proposes a third society whose objective will be to supply this deficiency.

May I be permitted to inform Mr. Timmons that the Dominican Fathers of the Province of St. Joseph in the United States have realized a close approximation to his suggested plan. On January 7th, 1935, after much planning and careful preparation, these religious threw open the doors of their Fenwick High School to a cosmopolitan group of five hundred men and women seeking admission to the novel project. (This splendid institution of learning is probably the most modern secondary school in the Archdiocese of Chicago and is situated in Oak Park, Illinois, within a half-hour drive of the famous Chicago Loop area). The curriculum, including courses in the Liberal Arts ordained to reveal the Catholic fundament of modern civilization and culture, emphasizes particularly the exposition of Scholastic philosophy and its implication to current social and economic problems. The Dominican Fathers under the leadership of the Rev. Leo C. Gainor, who is responsible for carrying the plan into effect, are members of the regular High School faculty and comprise the evening school staff. These men are specialists in divers forms of educational work and possess degrees from leading Catholic and secular universities of the nation. Augmenting this body of teachers are a number of professors from the Dominican House of Studies situated in nearby River Forest who, in addition to possessing the usual academic distinctions, hold degrees in Theology and Philosophy conferred on them for graduate work pursued in Rome in the Angelicum, international Dominican university. Absolutely no tuition is asked of those who avail themselves of this wonderful opportunity.

Rich and poor alike, college graduates and those denied a further formal pursuit of knowledge, beyond that gained in the grade schools, make up the rather unusual student body. It is interesting to note that the course which seems to be most popular is that in which the cultural rather than the utilitarian aspects predominate. This seems to indicate an increasing awareness that a re-orientation of thought and action is necessary for a spiritual, intellectual and social 'New Deal.' In a word, it is evident that a desire to gain a thorough appreciation of the

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eternal verities of the Faith, a more comprehensive knowledge of its implications in their lives, and a well defined purpose of in some manner carrying its message to the world at large, animates this group of Catholic lay people.

The Dominican Fathers make no claim for the originality of their evening school. In point of time both St. Charles Seminary College, Columbus, Ohio, and the Dominican Sisters conducting Rosary College, River Forest, Illinois, have precedence. However, it is believed that the sacerdotal nature of its faculty, the absence of all enrolment distinctions and the complete neighbourhood locale realized by its High School setting, gives the Fenwick plan a uniqueness that has not yet been duplicated in this country.

The American Dominicans in taking up this sector of the far-flung Catholic Action battle front are carrying out the best traditions of their Order. They interpret literally the mind of their saintly Father who made the quest of Truth through prayer, meditation and constant study, and its dissemination through preaching and teaching, the primary ends of his institute.

Yours faithfully,

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REUNION

To the Editor of BLACKFRIARS

SIR,—While Fr. St. John's articles on Reunion are not without interest, I feel bound to say that I, a mere layman, find it difficult to see the advantage to be gained by any 'reunion' movement. If the Archbishop of Canterbury came over to the Catholic Church to-morrow, I confess I should have more respect for the man who protested against following him blindly than for the crowd who might be expected to accompany him through sentiment perhaps rather than conviction. But if someone were able subsequently to help the protester into the Church, that would be to my mind a really valuable piece of reunion. Many non-Catholics, I fear, imagine that the Church will eventually be prepared to give way on some questions of principle, and when they learn that all the 'giving way' has to be done by themselves they lose interest in reunion. The one way in which the Church can make it less difficult for Protestants to re-unite with Her is, as you yourself have pointed out, to insist upon a more charitable spirit in their regard. But we must not

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