PEOPLE AND FREEDOM NEWS-SHEET (No. 1): A new "Catholic democratic" organ which seeks to provide "a platform for opinions on questions of the day which have hitherto largely lacked opportunities of expression." (One Penny, from 35 Campden-street, London, W.8.)

VIE INTELLECTUELLE (April 10): *The Christian and the World*, by Maritain; *The Wisdom of Gamaliel*, full text of Pastor Niemöller's last sermon. (April 25): *Orthodoxie et Conformisme*: Gabriel Marcel, playwright and "existential" philosopher, describes the havoc wrought by conventionalism become orthodoxy and orthodoxy become conventionalism. *Problèmes du mariage* by A. Robilliard, O.P.: the meaning of that "obey."

VIE SPIRITUELLE (May): *En Marge du Mystère de Jésus*: Jean Steinmann completes his study of the spirituality of Pascal. *Jéremie et la Réligion de l'Esprit*: P. Dumeste, O.P., shows the contemporary relevance of Jeremias to the problems of institutionalism. *Un Effort pour l'Unité* by P. Lajeunie, O.P., and *La Vierge d'Intercession dans l'Iconographie ancienne* by Maurice Vloberg show the debt of the Western theology of *Maria mediatrix* to Eastern liturgical forms and images. *La théologie de la Messe* made alive and practical by P. Bouëssé, O.P. PENGUIN.

## CORRESPONDENCE

*To the Editor of* BLACKFRIARS,

Sir,—The Archbishops and Bishops of England and Wales at their last Annual Low Week Meeting, decided to commend to the generous support of our Catholic people, the work of the Catholic Committee for Refugees from Germany and Austria, recently formed under my presidency. It is my earnest hope that, despite the needs of our own parishes, schools and poor, which it is our first duty to meet, this appeal will find a ready response. For it is one that gives expression most clearly to the supernatural unity of Catholics which has its foundation in their membership of the Mystical Body of Christ. It is one that affords opportunities for the practical exercise of that charity enjoined upon us all in the parable of the Good Samaritan, where it is the kindly foreigner who did minister to the needs of the afflicted Jew by the wayside.

From Austria and the rest of the German Reich, there comes the sad tale of many of our fellow Catholics who through no fault of their own are suddenly deprived of their means of subsistence, simply because they have some Jewish blood in their



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veins. They are of the race of Jesus Christ and His Blessed Mother.

Nor are these the only Catholics forced into an unwilling exile. Many of them find themselves homeless and even destitute because of the part that they had played in the public life of their own country, be it in the Christian Trade Unions, in the Centre Party in Germany, or in the Fatherland Front in what was Austria.

Others again were members of the Catholic Youth organizations which, despite the Concordat between the Holy See and Germany, have been driven out of existence. Then there are those who consequent upon the suppression of so many Catholic Schools in Germany, are compelled to seek outside of their own country, that Catholic education for their children which they feel in duty bound to give them. In seeking to come to the aid of these unfortunate men, women and children, our Catholic Committee has no political motive or function whatever. While its members share "the burning anxiety" of Our Holy Father for the Church in Germany, they are well aware that their co-religionists in the Reich have, as a whole, accepted the existing form of government. They have no desire to meddle in German or in international or in any other politics. Their sole concern, as it is my own, is that among those who have been forced to leave their homes in the Reich, there are many fellow Catholics who are in dire distress and in immediate need of help. It is for us to prove ourselves to be worthy disciples of Christ, and worthy of our Christian name, by providing for their immediate wants and doing so promptly.

I beg all our Catholic people to give what they can afford, even though for many their utmost be but a few shillings or a few pence. The office of our Catholic Committee, 120 Victoria Street, London, S.W.1, will gladly inform enquirers of the various practical ways apart from gifts of money, in which they can co-operate and render real service. Let all remember with what kindliness and generosity the Catholic Refugees from these shores were received on the Continent of Europe in the days of their own sufferings for the Faith three centuries ago, and that as the Church is to subsist in all ages, so too much that spirit of charity which is her greatest characteristic. It must not be said that among our fellow citizens who are not Catholics, many have been more ready than we have been to come to the aid of the German refugees. Honour to all who help their fellows in distress, but to us the time to do our part is now.

Yours sincerely,

A. CARDINAL HINSLEY,
*Archbishop of Westminster.*



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## VICARIOUS SACRIFICE

*To the Editor of* BLACKFRIARS,

Sir,—I protested against your comment only because you sought to confound me with an extract from *Divini Redemptoris* which you now agree was not applicable.

I should prefer not to pursue the other points you now raise, the more so since your fuller summary of my article is still lacking in fairness, and is even garbled. For example, you say that I "denounce the methods and ideals [of the J.O.C.] as heretical." Quite certainly I did nothing of the kind. I did say that "certain Catholic Youth movements on the continent . . . are developing a strong immolationist tendency." The sense of this, I submit, is quite clear. I was criticising for the first time a movement which has been in existence for some years, because in my judgment it is developing, by way of intrusion, a tendency not present, or not explicit, in its origins and constitution.

But perhaps there is an easy way to resolve the point. You say that the issues raised by me are "of such moment, and are a source of such perplexity and personal anxiety to many" as to justify lengthy discussion. If this is so, I may be permitted to suggest (what would otherwise be an impertinence) that a statement be sought from some responsible leader of the J.O.C., to which, evidently, you wish to confine the argument.

For my part, I should be delighted to be proved wrong, and I will willingly withdraw and express my regret, in my own periodical and in yours, in the event of an affirmative reply being forthcoming to the following question:

> *Does the J.O.C. repudiate any intention or wish to solve the difficulties with which advanced Industrialism is confronted at the bar of Catholic teaching on human integrity by encouraging its members to immolate themselves in Industrialism, instead of working for its supersession: and will it repudiate any such tendency that may show itself in the future?*

There should be the less difficulty in answering such a question if, as you suggest, it is a figment of my own imagination, for not my own anxiety is concerned, but the "perplexity and personal anxiety of many."

I will gladly send a copy of the issue of *The Cross and the Plough* which contained my article to anyone who will write to me at Weeford Cottage, Hill, Sutton Coldfield.

Yours faithfully,

Weeford Cottage, H. ROBBINS.
Hill, Sutton Coldfield. 10th May, 1938.



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(As the real, and important, point at issue concerns the purpose and intention of the J.O.C., we have asked "Penguin" to allow us to submit the matter to one highly qualified to speak on behalf of that organisation, and we hope to be able to publish his authoritative comment in due course. "Penguin" has very gladly agreed to this proposal.—EDITOR.)

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*To the Editor of* BLACKFRIARS,

Sir,—May I intrude upon last month's correspondence between Mr. Robbins and "Penguin" to indicate a fundamental thesis of La Jeunesse Chrétienne, which both seem to have overlooked. I have personally heard Canon Cardijn, founder of the movement, re-iterate with strong emphasis the following statements: "By Faith we know that the young workers are the Adoptive Sons of God. By Experience we know that their temporal destiny is to-day beneath the dignity of men. Between their temporal and eternal destinies there is radical disproportion. The J.O.C. exists to bridge the gulf." (The disproportion between Nature and Grace does not belong to this context.)

Hence the J.O.C. studies with minute care such matters as housing, apprenticeship, wages, moral conditions, education, etc., not in the spirit of secularised Trade Unionism but with the critical Christian mind. Such and such conditions are unworthy of the sons of God. The reason why the continental Catholic Youth movement so far shows little understanding of Industrialism *as such* has already been suggested by Mr. Robbins. A prominent leader of the J.O.C. has confessed that Industrialism abroad has not received the searching criticism it has had in England by a thinker like Eric Gill. Industrialism abroad is in a very different setting from that of Industrialism in England. Here it has had little *opposition*: what it had was crudely and brutally suppressed. Abroad it has had consistent opposition. No one can understand the conflict in Spain, for instance, who does not understand this capital point. If England had seen the birth of Industrialism in any other than an environment of triumphant Liberalism, with its inarticulate Church and a Government enslaved to Trade and Progress, it could not have proceeded so smoothly with its destruction, nor should we be so "fortunately" placed to understand its nature.

The J.O.C. owes its immense knowledge of industrial conditions to its characteristic method of Enquiry. So far the Enquiries have revealed little fundamental quarrel with Industrialism as such. But one finds that Questions on this point have not been asked, as they have been asked to reveal the monotony and physical danger of industrial work. The Enquiry is fruitful



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acording to the measure of the Question. In England the Question *has* been asked. To beg the Young Workers to ignore that Question, as "Penguin" has done in effect, is a grave injustice to the workers. To suggest that an attempt to answer that Question is a sidetracking into "becoming a political instrument" indicates a profound confusion between the words "political" and "social."

There is a view in some quarters that we are on the verge of a New Christianity. "New Forms of Christian living, resulting from new conditions of human life," as "Penguin" expresses it; "a New Christianity which sanctifies the new, changed conditions of human existence." In the silence of authoritative direction we are all free to question the proclamations of this prophetic voice. To claim, however, that "the J.O.C. has realised in practice this new Christianity" is, in my opinion, fantastic. Even half a million vital young Christians scattered over the industrial centres of fifteen countries cannot claim to have shown that Industrialism as such can be Christianised in thirteen odd years. The J.O.C. has given fresh vitality to the traditional, historic Apostolate of the Church, under direct authority from the Church herself. *This* is the "new" Christianity. The Church at grips once more with the concrete conditions of her contemporary world; the Church no longer in a state of siege, no longer unaware of the modern Fact. "The greatest scandal of the nineteenth century was that the Church lost the workers." The Church once again openly speaks of the "Welfare of the Nation"; proclaims in factories, mines, offices, banks and universities that Christ is King. To claim that this divine, concrete reality is proof that an academic "synthesis" will belong to the world of Fact is unreal. To exclude from the apostolic restoration of society to Christ all those who are not immediately working in the industrial field is surely a very provincial interpretation of "the Welfare of the Nation."

I am, Sir,

Yours faithfully,
CEOLFRID HERON, O.P.

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"OUT OF MIND, OUT OF SIGHT"

*To the Editor of* BLACKFRIARS,

Sir,—The writer of the letter, on the above subject, in the May issue of BLACKFRIARS, seems to have put his finger on the important fact, not sufficiently realised even by Catholics, that mental alienation, if not actually or always due to diabolical agency, at least opens a clar field for its exercise. He maintains, with reason, that to leave the unfortunate beings in this state



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without the helps of religion or sufficient religious influence, is not the best way to restore their mental balance or to make their lot a happier one. Only the regular use of the Holy Sacrifice, the sacraments and prayer can oppose effectively the power of evil to which they are subject.

But it seems to the present writer that even the establishment of the regular exercise of Catholic religious practices and even the foundation of Catholic mental hospitals would not completely meet the need. Something more thoroughgoing is what is wanted. It may, then, be of interest to readers of BLACKFRIARS to know that an attempt has already been made to supply the need. It takes the form of a nursing home in which both religious and lay people and even non-Catholics are received, whose nervous or mental condition needs care and assistance.

Those who have charge of the Home and undertake this work consider it as a true religious vocation to which their lives are wholly dedicated. They depend not only or chiefly on medical and psychological treatment, but on prayer, daily Mass, the sacraments and the continual presence of the Blessed Sacrament. The usual external accessories of the religious state are dispensed with—i.e., habit, special fasts and abstinence, external rules and regulations, etc., so that any appearance of "institutionalism" may be avoided. Thus, the Home is an ordinary country house and ordinary everyday dress is worn, although a quite definite but elastic rule of life is followed. The background of this life is the life of contemplation and reparation—in essence the same as that of the contemplative religious Orders but adapted to the special circumstances of the work. This life—though, as yet, only in its initial stages—might, perhaps, be described as at once contemplative and active. It is the "mixed life" lived in a concentrated form, being really a continuous "mixture" of prayer and activity.

The hope of those who have begun this work is that it may grow and develop—not as one or several large "institutions" but as a series of small houses in which real "home-life" will be possible and real personal care of each individual.

For this more workers are very much needed. But they must be those who will be ready to consecrate themselves to a life of continual prayer and reparation, in and through the physical work they have to undertake, in order to counteract the forces of spiritual evil which manifest their power, continually, in one way or another. It is this latter fact that is the important one. It is essential to realise that in order to help these poor souls the ordinary methods of the mental hospital are not sufficient. Those in charge and the workers under them, must realise that it is their



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own life of prayer and mortification, of complete abandonment and self-surrender, that really does the work. It is the personal effort of each to lead a life of prayer and reparation "through, with and in Christ" that will obtain from Him grace for those under their care to overcome the evil which is the ultimate cause of their mental state, and to renew in their souls the presence of God which has been obscured or even altogether driven away. In fact, those in charge of these poor souls must fulfil the words of St. Paul, to the letter: "making up what is wanting to the sufferings of Christ in their flesh, for His Body which is the Church."

If anyone should be sufficiently interested to seek further information about this work, we beg that they may be allowed to apply to us through you.

I am, Sir,
Yours faithfully,
AMICUS AMENTIUM.

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*To the Editor of* BLACKFRIARS,

Sir,—I have been very moved by what has been written in BLACKFRIARS about Catholic patients in mental hospitals.

Such a big undertaking as the provision of chapels for them would no doubt take a long time, but meanwhile why should not competent laymen supplement the ministrations of chaplains who are already very busy parish priests? A weekly service, short, varied and simple: a reading or paraphrase from the Bible, a hymn or two and Credo, a litany or part of one, a few suitable prayers, suitable both as to the Church's season and the special needs of the assembly, taken from the collects of the liturgy—all in English, with the wording simplified if necessary. (I do not suggest the rosary because, if I dare say so in a Dominican publication, it can be, and so often is, reduced to vain repetition and meaningless gabble when said congregationally, and the sustained effort required to say it properly would probably be too much for mental patients). Am I—awful thought!—am I suggesting a sort of "Catholic prayer-meeting"? *I AM.*

It is not sufficiently realized that, while where there is no priest there can be no Mass, the next most important part of Christian worship, the Divine Office, can apparently be legitimately conducted and presided over by one not in sacred orders (*cf.* General Rubrics xxx, 3). How much more then can a lay man, or woman, properly conduct such a service as I suggest: it seems to me to be a spiritual work of mercy of the first order and one which could, and most emphatically ought to, be extended in various other directions.

A LAYMAN.



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