EDITORIAL

WITH the present number, BLACKFRIARS enters upon its third year of existence. At this second milestone in a brief career we may be permitted the luxury of a little self-congratulation that we have survived these two first most difficult years. Our gratitude to those who have given us life is all the more fervent when we remember that in these days infant mortality among unendowed journals is notoriously high. But besides evoking gratitude, a birthday provides a fitting occasion for reminiscence and prophecy: we may weigh up the past and take thought for the future.

The most pertinent questions we have to meet and answer are: Why does BLACKFRIARS exist at all? What is its policy? What does it stand for?

A magazine usually has some purpose, and it serves that purpose with a plan which unifies all its efforts. The thousands of journals that exist in this country all claim to have either what is called an 'interest' or a policy. This 'interest' will be either general or special. Thus the newspapers have a 'general interest,' because they make their appeal to everyone, regardless of whether they be politicians, mill-workers or clergymen.

The journals with a 'special interest' make their appeal to special groups of persons. Thus we have the medical journals that are intended to inform professional medical men on matters interesting to their profession, the financial papers that deal with the fluctuations of the money markets and are useful to those who have the disposal of money which they wish to invest at the greatest profit and the smallest risk. Every possible interest is provided for by the enterprising folk who control printing presses—literature, sport in all its sub-divisions and ramifications, the

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cinema, &c. The latest addition to the long list of specialistic magazines is a monthly dedicated to Neo Malthusian propaganda and immoral methods of birth control. It would seem that every conceivable human interest is adequately supplied by the innumerable modern journals.

Those papers that have no special interest are said to have a policy, that is to say they are either for or against some particular thing or idea, whether it be the Coalition Government, Communism or the prevention of cruelty to performing animals. Every journal is meant to be read by some set of persons—by doctors, financiers, artists, gardeners or boy-scouts. Every journal is striving to uphold or propagate some idea or set of ideas. It is said to *stand* for something, to have some very definite reason for existing; and the interest, the policy or the aim that is its chief concern will give it a certain unity of matter and form.

What does BLACKFRIARS stand for? What is its policy?

BLACKFRIARS was inaugurated in April, 1920, by the Dominican Fathers of the English Province in response to a general demand for a review representing their traditional teaching in Religion, Philosophy, Science and Art, and the application of that teaching to current problems and present-day needs.

The policy of BLACKFRIARS is essentially constructive. In its analysis and criticism of modern ideas and methods it has sometimes been destructive, but only destructive of destruction. Its primary aim is to help in the work of building up the City of God on earth, which is the Catholic Church. To an age which boasts of being undogmatic—and therefore of being vague and indistinct in its ideas—we would attempt to restate in articulate and intelligible language the traditional principles of the Catholic Church. Thus BLACKFRIARS has won a hearing not

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merely from a small and special group, but from a very wide circle of readers of very diverse schools of thought.

It has been said that, on account of the diversity and miscellaneous character of its articles, BLACKFRIARS sometimes shows lack of unity of aim. Its standard and measure of unity is the Catholic Church: its interests will be as diverse and as various as hers. The Church has often been compared to the Ark, because it is the one means of salvation for all. The analogy might be extended further as an explanation of the strangeness and variety of the Church's members. BLACKFRIARS appeals to all these members and to all who are interested in the Catholic Church, and will therefore in its articles and views be as strange and as varied as they are. With the Credo and Decalogue for foundation and framework we are given indefinite scope for useful construction.

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While thanking those who have helped to make BLACKFRIARS a success, we would remind readers that its success will be still more assured if those interested would not content themselves with borrowing and handing on the review, but would become active supporters and subscribers.

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