

## EDITORIAL NOTES

Tu Rex Gloriæ Christe.

The words of our Holy Father the Pope, whom we acknowledge as the mouthpiece of the Church and God's earthly representative, have a weight that we can attach to the utterances of no other living person. Therefore, dutiful Catholics may be well advised to turn for a while from their morning, evening and Sunday newspapers, and from much of the other reading with which they strive to kill boredom, in order to read the latest message of the present Holy Father. His recent Encyclical Letter, which has received scant notice in the secular press, can be read both in the original Latin and in a worthy English translation in *The Tablet* (January 9th and 16th).

The main purpose of the Pope's letter is to institute the Feast of the Kingship of our Lord and to remind the world that many men have thrust Jesus Christ and His love out of their lives, and the majority refuse to give either Him or His Commandments any place in politics or private affairs. The Epiphany picture of the King to whom kings gave kingly gifts is a lesson in symbol to all of high and low degree of the homage of mind, will and heart which should be given to the only One really worthy of the full subjection of mankind.

Our Lord never claimed kingship in the sense in which the world understands it. 'On many occasions, when the Jews, and even the Apostles, wrongly supposed that the Messiah would restore the liberties and Kingdom of Israel, He repelled and denied such a suggestion. When the populace thronged around Him in admiration and would have acclaimed Him King, He shrank from the honour and sought safety in flight.' His triumphal entry into Jerusalem 'riding

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upon an ass and upon a foal the colt of an ass' amid the acclamations of the multitude was followed by another procession and another cry, *Crucifige*—and this procession led not to an earthly throne, but to the Cross. The inscription that declared our Lord to be the King of the Jews was a Roman Governor's jibe which annoyed the Jews, and was probably intended to annoy them. The only earthly crown He wore was a crown of thorns. His kingdom is not of this world. 'The gospels present this kingdom as one which men prepare to enter by penance. The kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, they must deny themselves and carry the cross.' In short, the Kingdom of Christ is spiritual, and is concerned with spiritual things. Christ is the King of our hearts.

'When men once recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. Our Lord's regal office invests the human authority of princes and rulers with a religious significance; it ennobles the citizen's duty of obedience.'

The Jews reviled Christ the King with the cry: 'We have no king but Cæsar.' The cry to-day is: 'We have no king but self.' We in our days have seen the fruits of the corporate selfishness that expresses itself in an excessive and disordered nationalism. We are still reaping the harvest of four and a half years of futile war. A League of Nations that hopes to prevent the repetition of such criminal follies must not leave Christ out of its deliberations. If all would yield to the sway of Christ—citizens, families, nations and rulers—then, in the words of another Pope (Leo XIII),

‘will many evils be cured; then will the law regain its former authority; peace with all its blessings be restored. Men will sheathe their swords and lay down their arms when all freely acknowledge and obey the authority of Christ, and every tongue confesses that the Lord Jesus Christ is in the glory of God the Father.’

### **A Guild of Catholic Workmen.**

Dom Theodore Baily, O.S.B., of Caldey Abbey, proposes, in the current number of *Pax*, the formation of a Holy Union or Confraternity of Catholic artists. He feels convinced that ‘something is obviously necessary which shall unite Catholic workmen in the first place to make their faith the basis of their life and work, and not solely an internal activity, and, in the second place, to make the needs of the Church and the liturgy known to them. It is impossible to look for improvement from any such union among the (ecclesiastical) furnishing firms. The basis of such a union could only be commercial.’

Therefore scattered and isolated artists are invited to band themselves together, they are bidden cease from floundering in the mire of idiosyncrasy and unite into a confraternity of prayer and promise—of prayer for the objects they have at heart; of promise to work solely for the glory of God, His Church, and Her service.

Those who would care to know more of this Confraternity may obtain information from Dom Theodore Baily, of Caldey Abbey.

### **Sermons in Stones.**

An interesting little ceremony took place in the afternoon of Saturday, January 16th, in the grounds of St. Dominic’s Priory, London, when the archi-

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tectural remains of the thirteenth century Dominican Church, removed from Ludgate to Hampstead, were solemnly unveiled. The stones were unearthed in the course of preparing foundations for new buildings on the site of the old Blackfriars Church. But for the timely intervention of Dr. William Martin, of the London and Middlesex Archæological Society, these stone relics would have been carted off and disposed of as rubbish. The remains, as they now stand, consist of parts of two massive pillars, with their bases and capital, flanked on one side by some of the stones of the Church erected into an altar, which will be used for Corpus Christi processions. There the altar will stand, a reminder of past glories, an object-lesson in continuity, and an eloquent sermon in stone, preaching oneness of faith and oneness of family, which seven centuries have neither destroyed nor diminished.

Dr. William Martin has promised to write for **BLACKFRIARS**, at an early date, an article on the old London Dominican Church, together with an account of the recent excavations and discoveries.