

EXTRACTS AND COMMENTS

EDUCATION FOR CATHOLIC ACTION. The call to the laity to participate in the apostolate and all that Catholic Action implies is going to demand something like a revolution in educational method. In America they are beginning to face the problem. Some idea of it is given by Francis M. Crowley, of St. Louis University School of Education, in the February number of the *JOURNAL OF RELIGIOUS INSTRUCTION*:

A program for Catholic Action calls for curriculum materials which will provide for the growth of the student on every level of instruction. The whole complex nature of the student must be taken into consideration; that is, every action and every thought must have a religious value. New values must be established for the whole process of Catholic elementary and secondary education, since the present intensely competitive educational spirit is the direct antithesis of the highly co-operative, non-competitive spirit which inspires Catholic Action. The teacher is at the center of the whole problem; she must reflect a firm belief in the value of Catholic Action, and her training must provide for an enriched background so as to enable her to motivate and stimulate the learning of her charges. The curriculum will contribute the necessary subject matter, and group or associated activities will provide the practical situations. We fail only too often to use instruction in natural science as an instrument for putting our students in touch with the wonders of the universe, as a means of revealing the glory of God. The rôle of Divine Providence is too often lost sight of in our disconnected presentation of historical and geographical materials, and the Oneness of Catholicism is a sadly neglected topic in our instruction in social science. In mathematics we neglect the important task of unmasking the hypocrites who use statistics to defeat the ends of social justice. Music and art are tied up with standards of achievement based on creative endeavor, with a consequent neglect of the Church's rôle as a conserver and patron of things of the spirit . . . Religious elements will be provided through catechetics, Church history, Bible stories, lives of the saints, the Sacraments, devotional practices, and the works of charity and mercy. But such teachings will exist in the abstract, utterly without influence in the life of the student, unless they are put into practice. If the student sees the practical application of the abstract teaching, then he is being properly trained in the processes of Catholic

Action. Visiting the sick or the poor, bringing food supplies to school for distribution amongst the poor, contributing to the support of a particular mission, the exercise of charity in trying situations in home or school will do much more good than endless hours of instruction. Witness the appeal of the liturgy of the Church. Here practice and theory meet. The visual, auditory, emotional and action elements appeal and satisfy child and youth alike Sodalities and various school clubs offer innumerable possibilities on the elementary and secondary school levels for the motivation of charitable works. Only through active participation in such organizations during school days can we hope for participation in similar activities in adult life. The ability to co-operate and the ability to lead can be fostered in the elementary school and the secondary school as well as in the college or university

JACOB EPSTEIN has raised another hue and cry by his *Ecce Homo*. There are the old cries of 'blasphemy' from those who cannot see the Statue for the Subject, and the equally irrelevant counter-charges from those who would have us praise the Statue without reference to its Subject. Amid the hullabaloo Mr. W. R. Titterton's shrewd and Christian judgment deserves a hearing. It will be found in full in G.K.'S WEEKLY of March 14th.

Architecturally the statue is exactly right, and the dwarfing of body and limbs to emphasize the tremendous face has its intended effect without marring the craftsmanship. The carving is masterly. You can imagine how the light of the open air would play upon those features which even in this sophisticated salon are so awfully alive.

And the whole figure is in its terrific static energy what Epstein means; all he knows of his subject: Omnipotence entrapped

I think that he has sincerely been trying to understand Christianity. Only he was born a Jew, and has become a pre-historic Pagan. And so when he tried to visualise Our Lord crowned with thorns and bound, he thought of Jehovah, but hewed out an Omnipotence that is neither just nor unjust, neither pitiful nor pitiless, is merely almighty.

Perhaps that is his idea of Jehovah. But then why does he call his statue 'Behold the man'? If he had succeeded in portraying God the Father, it would have still been a strange error. For it was God the Son Who was crowned with thorns, and bound for the Sacrifice. The Son of God who had become Man!

BLACKFRIARS

Very Man, suffering and compassionate; Who cried ' Father forgive them, for they know not what they do ' ; and at the last ' My God, My God, why hast Thou forsaken Me? '

There is no human weakness, no compassion in this face of awful power.

Epstein does not err from malice, but because he does not understand. I take it that he believes that Our Lord was a man and nothing more. But he has tried with all his might to show Him as Almighty God. He has failed because he does not understand that Our Lord was and is *really* Man as well as very God.

It is a failure, but a splendid failure. This great piece of sculpture, which should be seen, not in a room, but growing out of its native wall of rock, is as near as a stark heathen could come to portraying Our Lord. And it does not hurt me like these namby-pamby blasphemies so popular with half-believers.

Can we give him the clue? Will he realise the gulf between us when I say that Our Lord was not entrapped, but offered Himself, a willing Victim? Would that he might. For it is great loss to the world that all this heathen valour, this devoted craftsmanship should spread itself on a lie.

ANGLICAN REUNION was the subject of a fine radio talk by the well-known Paulist Father Paul B. Ward, from New York, on September 23rd, 1934. It is reproduced in the March number of the Anglican review REUNION. He quoted the Rev. Spencer Jones:

We shall find no sanction in Scripture for *contradictory* communions of Christians, not at any time in its history does the Christian Community appear without a prominent visible personage at its centre, in the Person of the Man Christ Jesus at its outset, of St. Peter afterwards, and finally of the Pope; while it is into this community, not into the Church of England as such, that we are all of us baptized, and to which our profession expressly obliges us.

Fr. Ward continued:

The Church of England was through the centuries bound up with the See of Rome. Even as she is to-day she shows the mark of her origin and her rightful allegiance to Rome. We may ask of her, as Our Lord asked regarding the coin brought to Him in the Temple, ' Whose image and superscription is this? ' ' Whence came the privileges of the Metropolitan See of Canterbury? What story do the old cathedrals and ancient churches tell, built as they are, one and all, for the Roman

Rite? Who canonized the saints in her calendar? Even the Book of Common Prayer with its mutilated Mass, its truncated office, is Roman in its essence with its Latin titles for English psalms and canticles. The Church Catechism is Latin in its character and its characteristics, the very trappings of her dignities are Roman in origin.' But in this I do not see an aping of Rome so much as the fact that the copy of the original, in some cases, has been painted by those who admire and love their former mother

The schism or divorce of the sixteenth century calls for a solution. Discussion of the matter has ceased to be merely an academic soliloquy. Is it too much to hope that soon another Cardinal Mercier and Lord Halifax will be permitted to get together in an endeavour to end a divorce which reflects no credit upon Christian teachings?

The solution of the problem of reunion must be brought about by great churchmen who are equipped to handle the question. That there are vast difficulties in the way is, of course, admitted

Must it be then that in the face of the imperative need of unity to-day . . . 'There is no way out'? What a pity that perhaps only human pride and human failings must be the chief obstacles to the working out of the plans of the Holy Spirit! The late Cardinal Mercier once wrote to the Archbishop of Canterbury, 'Reapers of souls, we must sow in the sweat of our brows, mostly in tears, until the hour of reaping strikes. When this blessed hour strikes, others may very likely have filled our place. One soweth and another reapeth.' 'Blessed are the peacemakers,' said Our Lord on the Mount. God raise unto us a Peacemaker! Maybe peace will come through prayer and not through endless theological discussion.

Paulist concern for Anglican reunion is further shown in the current number of THE CATHOLIC WORLD, the monthly review of the Paulist Fathers, which reprints the bulk of Fr. Henry St. John's article from our February number.

INTENTION. The Editor of REUNION takes up our reflections on his previous Editorial regarding intention and Anglican Orders, and scores a verbal point. But what the Church 'de facto intends' is what the Church 'does': the crucial difficulty remains, and indeed becomes all the more obvious. The Church *does* make sacrificing priests; Cranmer, it is admitted, did not intend this—he excluded what the Church in fact *does*. How can it be now said that he intended what the Church does? We repeat: It is impos-

sible to intend two contradictory and mutually exclusive things at the same time. There is no parallel with the unbelieving minister who, though he does not believe in it, wills what the Church does. Cranmer, it has been admitted, neither believed in it nor willed it.

PRIZE COCKTAIL. Mix, if you dare, some parish magazine, some sporting pink, some homiletic review, some *Beachcomber*, some *Adelphi*, some *Catholic Book Notes*, some *Ballyhoo*, some *Colosseum*, some *Music and Liturgy*, some *Film Art* and a dash of pungent bitters, and you get, somewhat unexpectedly, a school magazine. There are other less analyzable and highly original ingredients in THE HOWARDIAN, the unusually undomesticated organ of Blackfriars School, Laxton, Stamford, Lincs. (Annual subscription 5/- for two numbers). It will appeal to a public wider than such as wears the old school tie, and may be welcomed by many who need a snappy but subtle *apéritif* before partaking of more tough-meaty Catholic periodicals. But it is not for those who do not take their cocktails seriously; still less for those who cannot stomach cocktails at all.

PENGUIN.

CORRESPONDENCE

REUNION

To the Editor of BLACKFRIARS

SIR,—In anticipation of misunderstandings and misapplications, it seems well to add some remarks to Fr. Farrell's *Reflections on Reunion* in your current number.

(1) Reunion is, for a Catholic, not a matter of mere 'periodical resuscitation.' It is an object which the Church keeps ever before her eyes. Every priest who follows the Roman Use must pray for reunion at least twice every time he celebrates Mass—at the beginning of the Canon and in the prayer before receiving Holy Communion. And for what the Church ever *prays* she ever *labours*. The full story of the unceasing efforts of the Roman Pontiffs to restore Christian unity throughout the centuries has yet to be told: it would occupy volumes. It would be regrettable if the reader, informed only of certain wise negative directions which the Holy See has issued, should be left with the painful and false impression that the attitude of the