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A SUGGESTION

At the beginning of the present year, BLACKFRIARS called attention to the need for supporting the spirit of France, as she has always played such an important part in the spiritual and intellectual life of the Church. Now that the whole country has been overrun by her enemy and ours, the need becomes more pressing, and we should feel obliged to give more concrete help than simply by a sympathetic attitude of mind. Our debt to French Catholicism can in fact be recognised in a practical manner which we set before the readers of BLACKFRIARS, confident that they will respond with something more than good wishes.

The French Dominicans have contributed very considerably to our own inspiration and enlightenment, a fact to which the separation of war has given prominence. For many in this country have missed the scholarly thomist reviews that had so much influence on Catholic thought: the *Revue Thomiste*, *Revue des Sciences Philosophiques et Théologiques*, *Bulletin Thomiste*, etc.; the Scriptural work carried on at Jerusalem and given to us in the *Revue Biblique*; the theological studies appearing in the fascicules of the *Dictionnaire de Théologie Catholique*; and particularly the reviews of contemporary life and action that have made a permanent impression on Catholic life, *La Vie Intellectuelle* *La Vie Spirituelle*, *Temps Présent*, *Revue des Jeunes*, etc. The centre of a great deal of this work was *Le Saulchoir*, where we remember in particular the theological work of Père Congar, who dealt so brilliantly with the background to Reunion, not to mention that of Père Sertillanges and Père Chenu.

This influential work at *Le Saulchoir* must be maintained and increased after the war, when the need for it will be greater than before. It should be remembered, however, that if we have been deprived of their reviews since 1940, they have suffered a complementary loss on their side of the Channel. They have been unable to obtain the British publications essential to the perfection of their work. This is not one of the gaps that may be complacently left until after the war before an attempt is made to supply what has been missed. Britain, perhaps more than any other country, has suffered severely from the paper shortage. The books and reviews that have appeared have been reduced to a minimum, and the wide

open mouth of Salvage is swallowing quantities of publications that would be of use to those French Dominicans. To take an immediate example, as things are it will be impossible to supply them with BLACKFRIARS for 1941 and 1942, unless some of the out-of-print issues are 'salvaged' for this purpose.

It would, therefore, be a work of mercy, inspired by gratitude for the past, to collect during this period of separation all the British publications that are likely to be of use to them when they are freed from their prisons and prison-camps. They will need these tools for their apostolic activity, and we in England are alone capable of supplying that need.

Those who are acquainted with the work of *Le Saulchoir* and other French Dominican houses will know the type of book or review required. With some forethought, care and personal effort, it would be possible to collect back numbers of the reviews and preserve the kind of book they need. This could be done more effectively if two or three people co-operated in the work under the guidance of those Dominicans who were in closest touch with *Le Saulchoir* before the war.

The *Revue des Sciences Philosophiques et Théologiques* used to receive a number of exchange copies of British reviews, and *Le Saulchoir* subscribed to several others such as *Nature*, *English Historical Review*, *Palestine Exploration Fund Quarterly*, *Journal of Theological Studies*, etc. All issues of such reviews since the spring of 1940 could be collected and stored, together with important books on biblical questions, archaeology, patristics, historical theology, Church history, philosophy and theology. Particularly needful for furthering the work of Père Congar would be Anglican and Nonconformist theology and Church history. Gifts of money for this purpose would also be welcome; and to avoid duplicating the books and reviews the scheme will require a certain co-ordination, which can be supplied by the Editor. Contributions either in kind or in cash should therefore be sent to THE EDITOR, BLACKFRIARS, OXFORD.

We are confident that some readers of BLACKFRIARS will support such a charity, which will be instrumental in reuniting the two countries after the war. Catholics in England, in spite of two and a half years of separation, have found it impossible themselves to supply the theological, philosophical and ascetical articles that were provided by the French Dominicans, so that their intellectual work will certainly be necessary in the work of reconstruction after the war.