

Faith and Church should daily become more integrated as a distinguished portion in the universal pastoral charge and be made an object of concern that the whole Catholic People take to heart and recommend to God in fervent supplications'.

With the advance of the study of missiology the case for a different attitude to the cultures of non-Christians has increasingly gained the day. Mr Todd poses the question of our attitude to the religious traditions of other Christian bodies in our own country, traditions which have now entered the life (cultural as well as religious) of the nation. What could be and what should be their contribution to the life of the Church? These are important questions which Mr Todd poses clearly and charitably. This is surely a book to be read and thought over.

On page 50 the date of the 'Faith and Order' and 'Life and Work' conferences should be 1937, not 1938, and on page 101 'Piers Parsch' should read 'Pius Parsch'.

E.M.J.



EXTRACTS

CROSS CURRENTS, the Quarterly from 3111 Broadway, New York, provides the English reader with some of the best or most interesting articles that flow out in such torrents from the Continent. Its only drawback is that its translations are not always truly English. In the quotation that follows from a penetrating article on the Rebirth of Catholic Obedience by Friedrich Heer in *Hochland*, the Pope is said to 'obligate' in obedience, and to 'obligate' on the Cross. Such language may justifiably repulse many who could derive much light from the meaning behind the uncouth words. Perhaps, without 'obligating' these readers, we could here encourage them to grit their teeth and go through the following lines.

The Commander of obedience must at all times be aware that, if as the vicar of Christ, as a bishop, he obligates in obedience, he obligates on the Cross. The Catholic Christian . . . has only *one* possibility of asserting himself in the most ultimate matters against his superiors; by means of the cross, by taking it upon himself and by bringing his cause to complete ripeness through his own death. Great witnesses to obedience like a Francis, a Teresa and a Thérèse, an Ignatius, create new areas of freedom, new areas of life in the Church. The stronger, the more vigorous their personality is, the deeper they enter into the winepress of suffering. The growth of the body of Christ on earth is bound to the cross, even to the bearing of the cross

in the Church. . . The rebirth of Catholic obedience, as an unlocking of the deepest potential, of the powers of salvation, will have to start again and again in the first and last dimension of Christian existence in time and space.

The life of obedience is certainly the secret to living in the Church today as always: and that does in fact mean the cross supported behind the Author who carries it before us as he carried it before Simon the Cyrenean. But it is, of course, difficult to find translators for theological German, often so tightly packed with words that the reader gasps for a breath of a lighter air. *Cross Currents* are, on the whole, to be congratulated on the translators they find.

UNTIL England can rise to a lively Catholic illustrated paper readers this side of the Atlantic should support the expert monthly productions of *Jubilee* from 377 Fourth Avenue, New York. The double summer number for July-August costs 35c., it is true, but the photography is up to the best standards of weekly glossy journals and the attempts at modern design are most daring. This issue carries a feature article on Charles de Foucauld, another on the life of an American Army chaplain, and a wide-hearted appreciation of the Anglican Fr Huddleston's book on South Africa. Those who are interested in Catholic family community life will find the article on the community at Sheepfold, Connecticut.

Life at Sheepfold is built upon the Benedictine ideals of prayer and work. Its spiritual centre is Regina Laudis, the nearby Benedictine monastery. . . Work, the other pillar of the Benedictine life, takes many forms at Sheepfold. The farm itself—75 acres of pasture and crops, plus a flock of sheep and about 20 Holstein cows—is managed by V. L. . . Now that 'Sheepfold Press' has its own equipment, Miss Ford designs [Christmas] cards, helps Lassauzé print them and supervises the selling assisted by neighbours and friends. The Sheepfold community is growing. Two friends have begun a liturgical arts school nearby; two others, who run a children's drama school in New York City, are living at the farm this summer and plan eventually to move their school there.

It is refreshing to find this effort towards lay community life taking root in the United States.

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WE ARE glad to hear from Father Stephen Dessain, the Superior of the Birmingham Oratory, that all the material contained in the first two volumes of the French *Textes Newmaniens*, the second volume of which was reviewed in our August number, will be published in English with a revised text and in one volume by Sheed and Ward this autumn.