

BLACKFRIARS

PAX (February): Dom Bruno Webb concludes a helpful and simple treatment of the *Problem of Evil*.

SEPT (February 12): Special number devoted to *Christ and the Worker*: Mauriac, Daniel-Rops and Maritain contribute with others of less note but with no less power: a number to arouse the deadest of social consciences.

VIE INTELLECTUELLE (January 25): A particularly strong number. J. Malègue, author of *Augustin*, treats most helpfully of the psychological aspect of faith, unbelief and "doubts"; the Rev. G. Dix, Anglican monk of Nashdom, gives some account of the Unity Octave among Anglicans; Robert Pitrou relates the story of the persecution in Germany; F. Perroux gives an objective and not altogether unsympathetic outline of Nazi theory. Best of all is Daniel-Rops on the material basis of spiritual life and activity.

PENGUIN.

CORRESPONDENCE

THE MARTYRDOM OF SPAIN

To the Editor of BLACKFRIARS

SIR,—In view of what many consider a misunderstanding by your Review of the main motives which actuate the Nationalist movement in Spain, may I attempt briefly to summarize, for the benefit of your readers, the outstanding points in the Instruction which has been issued by the Cardinal Archbishop of Toledo to the faithful of his diocese, as well as for general information abroad? This document may be obtained, in its English translation, through the C.T.S., and should be carefully read as an authoritative and thoughtful pronouncement on the Spanish War. (*The Martyrdom of Spain*.)

His Eminence's chief points are:

1. The issues which have called Spain to arms are really world-wide issues; the attempt of all the sound elements in the nation to free the country from a world-tyranny, which for years had been seeking to impose itself on Spain.

2. It is fundamentally a clash of principles, of two totally opposed concepts of life, the Christian and the Marxist, of those who value all that is venerable in Spanish civilization and those who hate it and are attempting to destroy it.

3. It is a national, spontaneous movement, as is shown by the tremendous support it has received in all those parts of Spain which are most Spanish and most Catholic.

4. The religious aspect is the chief aspect, whatever other

CORRESPONDENCE

secondary motives there may be as well. (This was recognized by the Holy Father when he said, "We bless, above all political considerations those who have taken on themselves the difficult and dangerous task of defending the rights of God, of religion and . . . of conscience," a clear, though careful and qualified, approval of the movement in its Crusading aspect. *Vide: Address to Spanish Pilgrims*, September, 1936, C.T.S.)

Without the religious fervour the war would have been lost for the Patriots.

5. It is a war against Communism, not against the working classes. On the contrary, there is every reason to suppose that a Nationalist victory will result in a genuine dignification of labour, based on the Encyclicals, and the Church promises her utmost support in this.

6. The revolt came just in time to frustrate, partially only alas, the Communist revolution, for which the evidence is overwhelming (cf. Godden, *Communist Operations in Spain*, C.T.S., based entirely on documentary evidence).

7. The Russian spirit is responsible for the martyrdom of thousands of priests and religious, and for a systematic attempt to destroy religion, which has only been stopped by the Nationalists.

8. The disaster has many causes—in the faults of Spaniards, clerical and lay, who did not attempt to remedy the old order until it was too late.

9. Finally, it is a warning to other nations, against Liberalism and against Communism. Spain is fighting for Christian civilization.

All that I would venture myself to add to this rough summary, from personal experience in Spain within a month of the movement, is that there was no longer any law or order, and that the attack on religion was then, and had been for years, systematic and widespread, the work of a foreign minority seeking to exploit the ignorance of the masses. Further, that all those who side with Franco are doing so for Law, Order, Liberty of the true kind, and the immense majority for Religion, irrespective of party; that on this side, and here only, will be found the "great Catholic names" to which *Sept* (quoted by "Penguin") refers, such as Gil Robles himself. Neither Bergamin nor Ossorio are representative Catholics, both are deeply tinged with Liberalism, as are most of the *Cruz y Raya* group. Surely the pronouncements of the Hierarchy (see also the Basque Bishops and their emphatic "Non licet" last August) and the recent Reply of Cardinal Gomá to the Basque leader Aguirre (cf. *Universe*, February 12, 1937), surely these command more consideration from Catholics than the *obiter dicta* of a few individuals.

Whilst believing that BLACKFRIARS is actuated solely by the

BLACKFRIARS

desire to arrive at the Truth, I submit that, in the interests of Truth itself and justice, it should be recognized that the construction put upon the nature of the Nationalist cause by the quotations of "Penguin," which might of course have been perfectly true of a theoretical body, do not tally with the Spanish situation as it is and as the Spanish Hierarchy view it.

I am, Sir, yours truly,

ALFONSO DE ZULUETA.

THE PROBLEM OF PEACE

To the Editor of BLACKFRIARS

SIR,—BLACKFRIARS in its December issue has accomplished a notable work in bringing before the public in a scholarly and temperate fashion many aspects of the problem of Peace as viewed from the Christian standpoint; the various articles in that number will be welcomed, I have no doubt, by a large number of people who wish to determine their attitude towards this most pressing problem in a rational manner in the light of Christian principles, and who are repelled rather than attracted by Peace organizations whose efforts are based on sentimentality and false premises regarding human nature. Although one does not question the sincerity of the leaders of such movements, one feels that they can never be effective from their lack of any true Christian and therefore rational basis. It is my own view, for what it is worth, that although peace in the world can only be attained primarily through the first principles of Christianity and through all true exercises of Faith which are enjoined upon all Christians, this end cannot be attained without an intellectual revolution which will put an end to the existing conflict, amounting almost to acute antithesis between Reason and Faith. For this reason I was particularly interested in the extract from Mr. Peter Hutton's article *Opium of the People* which you quote. Mr. Hutton sees in his present situation the repercussions of the intellectual revolution that accompanied the Reformation. I entirely agree and would go so far as to say that no way out of our difficulties will be found until a return is made to the traditional realism of the Church in philosophy. It is intellectual blindness that brings about the clash between Capitalism and Communism, which are both rooted in the same philosophy, Communism being as Tristan d'Athayde has admirably put it in the passage quoted in *Christians and the Class Struggle* in your January number, "integral capitalism." It is false idealism which gives rise to the monster Fascism. Apart from the practical steps which on the basis of Christian morality and precept must be taken to avert the immediate danger of war, a vast intellectual effort should be made to