

## REVIEWS

Right appears, for the most part, as a collection of repulsive "reactionaries." There is no attempt to suggest what were the traditions and the certitudes which they tried to maintain against the aberrations of the nineteenth century. Garibaldi is still, apparently, a great and good man of the Trevelyan-Henty pattern.

The author's treatment of the Papacy is curious. Gregory XVI suffers the penalty of being an autocrat and gets no credit for his patronage of learning and social welfare or his vigorous efforts to put down slavery. The unwary reader would certainly imagine that Gregory believed the sphericity of the earth to be "a presumptuous heresy." Pius IX is "weak" and Leo XIII—disguised by a printer's error as Leo XVIII—is merely the man who settled the Kulturkampf and scored a success over Bismark. *Quadragesimo Anno* is not mentioned. The Catholic Church keeps on appearing in the book, but the reader is left in the dark as to its purpose and position.

There are also certain factual mistakes. It was the middlemen, rather than the landlords, who profited by the Corn Laws; and the boom in railway construction and therefore in iron and coal which "made poverty a little less horrible in the country districts"—rather than the Poor Law of 1834, which was little less than a very bestial fiasco. Also the reader would gain only a blurred impression of the economic causes of the "second industrial revolution" and the era of Finance-Imperialism which was based upon it.

Nevertheless most teachers of history will be more than grateful to Mr. Hughes for his book and to the publishers for producing it for 3/6.

T. CHARLES-EDWARDS.

**THE CATHOLIC CHURCH IN MODERN WALES.** By Donald Attwater. (Burns Oates; 8/6.)

Mr. D. Attwater sets out to give a plain and orderly record of the Church in Wales during the last century. He succeeds admirably in this task, all the more laborious because his material was scattered in papers, registers and periodicals. His book, however, demands more attention than that due to an ordinary record.

The nineteenth century opened with Catholicism all but suppressed in Wales, but the next hundred years saw the settlement of numerous missions in the South, almost entirely among the immigrant Irish. Geographically Catholicism was once more established in Wales, but the true Welsh were no nearer to Catholicism—the Irishman's Religion. Catholicism has failed to reach the Welsh because in Wales alone the practice usually adopted in missionary countries was not adopted. Many priests spent a

## BLACKFRIARS

lifetime of hard work in the country and after sixty years still knew no Welsh. Priests to this day enter Wales totally ignorant of the language. And this, in a country where Welsh is predominantly the language of religion, is sufficient to account for the slow spread of Catholicism among the solid mass of country people. In the deracinated Anglicized areas the problem is different and is largely a matter of dealing with an irreligious state of mind.

It is where he deals with the language problem that Mr. Attwater's book is peculiarly valuable. He tells in some detail the story of Fr. Hughes who as early as 1885 had considerable success in Lleyn. Fr. Hughes was Welsh, spoke Welsh and lived in great hardship among his people. Mr. Attwater's judgment on him is: "He was looked upon as a wild and unpractical visionary by most Catholics, but always commanded immense respect among Protestants." Fr. Hughes showed that it is possible for a Catholic missionary to influence and convert the staunchest Nonconformist, if only he possesses the language.

In his last chapter Mr. Attwater with great understanding draws an outline of Welsh culture at the present day, and he makes many wise suggestions of suitable methods of approaching the Welsh so that the work of the conversion of Wales may begin at least on right lines.

R. C. RICHARDS.

## SOCIOLOGY AND POLITICS

PREFACE TO A CHRISTIAN SOCIOLOGY. By Cyril E. Hudson.  
(Allen & Unwin; 4/6.)

The author of this short, well balanced, and plainly written book is an Anglican divine, and "the Church" in his pages is primarily the Church of England with its sister churches of the Anglican communion. But that should not deter Catholics from giving Canon Hudson's work the attention it deserves. (Neither should that unlovely and somewhat forbidding word "sociology" be allowed to repel the reader.) Canon Hudson inherits from F. D. Maurice the social implications of the Christian religion and the standpoint of the Christian social reformer. At the outset he reminds us that "large numbers—probably the majority—of Christian people are far from accepting this position." Certainly the majority of Catholics in England to-day stand aside from concerted action for social ends and ignore the papal teaching on social questions. The gravity of the social question is realized by a few Catholics, just as it is by the handful of Anglicans represented by Canon Hudson and his friends. To this few, in especial, who cannot accept complacently the present distress, this book is to be recommended. The headings of the chapters indicate the substance: *Transition to the Modern World, Social Objectives*