

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*

REVIEWS

True and False, Our Present Discontents, The Spiritual Resources of Secularism.

Canon Hudson has read widely and quotes freely from Catholic authors. No less widely from non-Christians. He insists on the world's need of religion and the significance of Eucharistic worship and Liturgical prayer. (This book may well be read as a complement to Father Gordon's admirable *The Liturgy and its Meaning*.) The barrenness of the disordered society of our times, the bleakness and bankruptcy of a world that will not tolerate the truth of Christian faith and morals, the challenge of communism as a religion, the repudiation of tradition—all the signs of a new age with its new and false gods—on these things, on the "militant idolatries of the Western world," Canon Hudson writes sanely, seriously and yet never dully. It is not chiefly an aid to controversy—this *Preface*—it is rather a wise appeal to reason; an exhortation—excellent in tone and temper—to men and women of good will to take heed of the signs of the times. Neither appeal nor exhortation can be neglected by Catholics without hurt.

JOSEPH CLAYTON.

FORCE. By Lord Davies. (Constable; 3/6.)

Lord Davies' book is a very sincere effort to propagate the well-nigh forgotten principle that Force is not the master but the servant of Right. He expounds this great truth (which the Catholic Church has taught the world for nearly twenty centuries) very clearly and in a popular style.

Although the author gives us a study of Force in general, he lays especial stress on the use of Force in international affairs, where "force should be limited to the police function." If Force has been and is still abused to-day, this is due to excessive nationalism and imperialism. However, neither nations nor individuals should be the prey of their passions; they should be guided by reason, and therefore we may say that Force should be "the product of conscience and reason." Where there is conscience and reason there is Justice, which limits Force to its own sphere and prevents it from degenerating into tyranny.

Unfortunately Lord Davies is not so happy when dealing with democracy. He believes that democracy will save the world. He may be right, or he may be wrong; the discussion of such a problem would demand more space than permitted in a review. I should like to point out that Abraham Lincoln's definition of democracy—which Lord Davies adopts—viz.: "Government of the people, by the people, for the people" is, if I may say so with all due respect, sheer nonsense, and it is regrettable that throughout the ages "the language of politicians seems dictated by ignorance and addressed to the masses rather than to men of common-