

Book Reviews

Mr. Oldmeadow is equally in his element and undeniably competent in his 'Hundred Years of Catholic Music.' 'In 1829,' he says, 'Catholic Emancipation was won by a light-shunning little community which had neither a hierarchy nor any cathedral churches.' To which it ought to be remarked that the six million people in Ireland, with not too bad a hierarchy, had something to do with winning emancipation.

Mr. Chesterton winds up this most readable book with a thoughtful article, and it is reserved to him once more to hit the nail on the head when he points out the 'one influence that grows stronger every day, never mentioned in the newspapers, not even intelligible to people in the newspaper frame of mind. It is the return of the Thomist Philosophy, which is the Philosophy of Common sense.' It is the recapturing of this wisdom which will bring English Catholicism out of the rut into which the penal code drove it, lift it above the status of an obscure sect and put it in the main stream of the ancient culture of Europe and the Church.

B.D.

A HUNDRED YEARS OF CATHOLIC EMANCIPATION (1829-1929).

By Denis Gwynn. (Pp. 292. 10/6 net. Longmans.)

A lively and famous story is told by Mr. Denis Gwynn. Once more we are recalled to the work of mighty men—Wiseman, Newman, Ullathorne and Manning, pre-eminently. Past follies, wrought not without mischief, are also recalled. Delane, of *The Times*, at his worst on the setting up of the episcopate, in 1850; Lord John Russell shouting 'No Popery'; Anglican bishops denouncing 'foreign intruders'; Conservative Catholic peers joining the enemy in the chorus of disapproval. Later follies, no less mischievous, of Conservative Catholic peers—in especial a Catholic duke presenting a sword of honour to the champion of Protestant Ulster. But the follies are but minor matters. They have their place in this story as in every story of a hundred years of human endeavour.

Mr. Denis Gwynn has done his work so well that it is ungracious to complain of omissions. But something more might have been said of the re-building of religious life in the Victorian age, and the new birth of the Dominican Order in the 'fifties. Historically, the dates of the revival of the regular clergy and the new foundations of nuns are of interest.

The note of congratulation on the excellence of our modern Catholic Press is, perhaps, just the least bit too emphatic. Are our Catholic newspapers really quite so good as Mr. Denis

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Gwynn would have us believe? To achieve a vast circulation is not evidence of producing a good article; otherwise the paper with the biggest circulation would generally be the best; which manifestly it isn't. Catholic progress, numerically, in the last hundred years in England is very great, and Mr. Denis Gwynn rightly makes much of it. But lest complacency intrude its smug countenance the departures from the Faith in that hundred years are too considerable to be forgotten. The 'lapsed' Catholic will often return—to lapse is not to apostatise. The apostate Catholics—clerical and lay—are not enumerated in our statistics, but we all come across them at times. The ex-Catholic priest, married and hostile to the Faith; the ex-Catholic layman now with the enemy—who has not met them? There is, of course, nothing new in apostasy. It has occurred from the beginning and will therefore probably continue till the end of time. But its exhibitions have been conspicuous in recent times, and are to be distinguished from the 'leakage' which Mr. Gwynn discusses in his most readable narrative. A great chapter in the history of our own days is this narrative of the 'Second Spring' in England, and a happy sequel to the volume on Catholic Emancipation. It is a book to be read not only in England, but throughout the Catholic world.

J.C.

CAPITALISM AND MORALITY. By Lewis Watt, S.J. (Pp. 150
3/6 net. Cassell.)

Father Lewis Watt is Professor of Moral Philosophy at Heythrop, and faithful guide and counsellor of the Catholic Social Guild. But the people to whom this book is addressed are neither students at Heythrop nor Catholic guildsmen; they are persons engaged in business, who will have none of the intrusion of Christian morals into the affairs of the market place. The dilemma of the fifteenth-century writer—'He that practiseth usury goeth to hell: and he that practiseth it not tendeth to destitution'—remains, and cannot be met by exhortations to be moral; no matter how wise or true the advice of the exhorter. The Catholic money-lender to-day (and every investor lends money hoping for interest) desires dividends. If these dividends can only be produced by paying less than a living wage to the labourer, does the investor protest? Capital is ever seeking to win higher and higher profits, so that the tendency is always for wages to sink to the level of subsistence. Hence the 'development' of fresh fields and pastures new in Africa and elsewhere where the heathen can live on far less