

escape the trap of excluding the divorced and remarried from the eucharist, cf. page 216).

In sum, most of the chapters suggest that Catholics have become more and more like anyone else — a good and a bad thing, as Homsby-Smith notes in the chapters with which this collection begins and ends. The hopeful sign with which he concludes is that 'the accommodation which the Church has made to English society' (since Emancipation and Vatican II) has been 'contested'; yet the 'numerous Catholics' in whom he places this hope, will have to struggle against the 'major weaknesses' identified in the two preceding paragraphs — the 'legacy of defensiveness' that leaves Catholics 'notoriously bad at evangelization', and the lack of solid religious instruction in schools (cf. page 306).

As the editor says, the nineteen pages of bibliography point to the 'steadily increasing body of doctoral and ongoing research' on the subject, as well as to many 'gaps in our knowledge' (page 6). Finally, however, 'somewhat eclectic' as the coverage may be, these studies certainly fulfil their aim of providing an overview of the state of English Catholicism at the present time.

FERGUS KERR OP

WINDS OF CHANGE: THE ROMAN CATHOLIC CHURCH AND SOCIETY IN WALES 1916-1962 by Trystan Hughes *University of Cardiff Press, Cardiff, 1999. Pp. xii + 291, £25.00 hbk.*

'Foreign nations...' do not see '...that the Welsh people, who occupy these parts of England, is most devoted to the Catholic faith...' So wrote Dr. Morys Clynnog, a Welsh exile and the first rector of the Venerable English College in Rome, when describing his homeland in a memorandum for Pope Gregory XIII in 1575.

Whether today, over 400 years later, it is acceptable in Wales to be Welsh and Catholic is another matter. In this fascinating and timely book, Trystan Hughes examines the position of the Roman Catholic Church in Welsh society between 1916 and 1962. These two dates are landmarks. The Province of Wales was established in 1916, a move which, as the author explains, showed Rome's sympathy toward Welsh claims of nationhood. The Second Vatican Council, which commenced in 1962, opened the way for ecumenical dialogue with other churches in Wales.

After a general introduction we are led into a detailed analysis of the growing strength of the Catholic Church during the period. The hostility and prejudice it encountered, in particular from nonconformist churches, and the struggle and squabbles which ensued are vividly described. This is altogether a well-written and well-researched book, abounding in statistical evidence.

In the archdiocese of Cardiff between 1921 and 1931, the number of Catholics rose from 59,640 to 87,111. Between 1921 and 1939, the number of churches increased from 81 to 116. The secular clergy saw an increase in its ranks from 45 to 115 during the same period. For the other Welsh

Catholic diocese, that of Menevia, the statistics are similarly impressive. Between 1921 and 1931, the Catholic population increased from 9,881 to 13,886. Over the next ten years an even sharper rise is noticeable: from 13,886 to 20,000. There were more churches too: 57 in 1926 and 79 in 1939. There were 64 secular clergy serving in the diocese in 1925 and by 1938, that had risen to 92. Catholicism continued to flourish after 1945. By 1959, the archdiocese of Cardiff composed 135 secular priests and two years later the number of Catholics reached past 95,000. Churches and schools had risen to the figure of 130 and 81 respectively. Same trend in Menevia. By 1954, there were 117 churches and 78 secular priests. By 1961, there were over 33,000 Catholics.

The main reason for all this growth is put down to immigration. There was an influx of Irish workers in the the industrial regions of the South and Northeast Wales, which continued until the early years of the twentieth century. That wave of newcomers was followed by the arrival another, this one of Italian and Polish workers, both between the Wars and just after the Second. The other reason was the steady flow of converts, many of whom came into the Church through marriage. Hughes believes that these conversions helped the Catholic Church to integrate with Welsh society. For Nonconformists, however, Catholicism was a threat to nationhood, and to become Catholic a betrayal of one's country.

Chapter two is concerned with reaction to the progress of Catholicism. Most often it was hostile. Non-Catholics grew fearful and anxious about Catholic enthusiasm for the conversion of Wales and about what they saw as Rome's affinity with fascism. Particular Catholic beliefs which further fuelled prejudice and hostility are looked at in Chapter 3. These include papal infallibility, mariology, devotion to the martyrs, and the lack of Catholic involvement in ecumenical activities.

The tremendous efforts given to the founding and organisation of Catholic schools, the difficulties involved and the reactions engendered, is the subject of chapter four. A detail account is provided concerning the the events leading up to the setting up of a Catholic primary school in Colwyn Bay in 1930, and secondary school in Flintshire in 1947—both, incidentally, with government approval. Nonconformists bitterly protested at what they saw as the promotion of Catholicism in Wales through use of tax-payers' money.

I found chapter 5 particularly fascinating. Here the gradual acceptance of Catholics within Welsh society and the change of attitude towards them is considered. The integration is accounted for, in part, by the following factors: mixed marriages, the emergence of a thriving Catholic middle-class, the respect acquired in their communities by priests, religious orders and prominent lay Catholics (some of whom began to take on important civic responsibility as magistrates, mayors and councillors). Elsewhere, other factors are mentioned: Catholic involvement in the joint translation of the New Welsh Bible in the 1960s, the formation of '*Y Cylich Catholig Cymraeg*' (the Welsh Catholic Circle) to provide fellowship for Welsh-speaking Catholics, the efforts made by many Catholic priests to learn Welsh, and the

fact that hymns written by Nonconformists such as William Williams (Pantycelyn) and Ann Griffiths started to be sung in Catholic worship.

The final chapter looks at the effects of the Second Vatican Council on Catholicism in Wales. With the Council's emphasis on ecumenical dialogue, Hughes believes that after 1962 'a new era dawned in Welsh denominational relations'.

This reader agrees with the author's conclusion that the Roman Catholic Church has, by our day, become an accepted part of the religious and social landscape of Wales. However, to say as the author does that it is an 'intrinsic' and 'revered' part of Welsh life is more debatable. A post-1962 observation from the the artist and Dominican tertiary, David Jones (1895-1974) is perhaps closer to the truth: 'the Roman Catholic Church in the Welsh land is a small minority and Welsh-speaking Welsh Catholics are a very small minority within that minority.'

RHIDIAN JONES

THE PHYSICAL, THE NATURAL AND THE SUPERNATURAL: MODERN IDEAS OF MATTER AND MIND by William Charlton *Sheed & Ward*, London, 1998. Pp. v + 186, £13.95 pbk.

William Charlton has a deadly serious purpose which he presents with delightful high spirits in this fascinating short book of philosophical theology. He shows that the modern illusion that only the physical is truly real derives from the fallacy of thinking that bodily sensations are *mental* states and that beliefs and desires are *mental states*. On the contrary, he argues, bodily sensations are states (but not mental), and beliefs and desires are mental (but not states, nor processes, as though they were naturalistic paintings which we see). The truth is that 'understanding a belief or desire is irreducibly teleological understanding, understanding action or inaction as being for a reason or purpose' (p. 66). 'If I think that Othello is smothering Desdemona for the reason that she loves Cassio I must consider *both* whether she really does *and* whether, if she does, that makes it right to smother her. If the answer to either question is 'No', it is *part* of believing that Othello really is acting for this reason to try to stop him...' (p. 66, my italics). Physicalists believe that 'for the reason that' and 'in order that' are eliminable. Since we cannot eliminate such expressions if we are to continue to believe and desire anything, we cannot continue (if we ever had done) to hold that only the physical is truly real.

Charlton argues that, if we recover a true version of the natural, the supernaturalism of the Bible becomes clear and persuasive. God is 'a kind of gardener who raises, if not the whole of humanity, at least the Jews, to a higher level' (p. 110). 'The idea of a supernatural transformation of the natural runs all through the New Testament' (p. 112). If God raises our natural life to a supernatural level before we die, life after death is surely also possible as life in union with God. 'What has been said about supernatural life before death can be extended to life after it' (p. 138).

That is the heart of the book, but there is much else. Let me mention

151