

Book Reviews

where a fourth century anchorite, whether Macharius or another, wrote, 'To Moses succeeded Peter, to whom it was given to establish the new Church of Christ and the true priesthood.' 'Therefore,' to quote Prof. Marucchi, 'in a very valuable series of paintings and sculptures, ranging from the second to the fifth centuries, Peter is identified with Moses, the legislator and ruler of the Jewish nations : thus the Apostle is solemnly declared to be the law-giver and ruler of the whole Christian world.'

Enough has been quoted to shew the interest of this small work, the value of which has been greatly enhanced by the excellent photographic illustrations. F.B.

Pius X. By René Bazin. Translated from the second edition by the Benedictines of Talacre. With a preface by the Rt. Rev. Francis J. Vaughan, Bishop of Menevia. (Sands & Co. ; 6/- net.)

That power of exclusive concentration on the business in hand that makes for genius, and the freedom from self-assertion common to men great in soul as well as in mind, prevented Pius X being well known outside the successive spheres of work to which he devoted himself with such singleness of aim. At his election to the Papacy, the idea that his chief qualities were simply those of a good parish priest was so common that even now many may be surprised to learn how clearly his place was marked from the beginning among those who are 'born great.' A leader among his playfellows, the boy from the village school at Riese took a first place in his studies at secondary school and seminary. He succeeded brilliantly in every post assigned to him, but even more—much more—by the greatness of his heart and the power of his love than by the keenness of his intellect and the strength of his character.

In this biography the expectations aroused by the author's name are not disappointed. It is quite likely that he never saw F. A. Forbes' *Pius X*, but the two books may well be read together, for they complete each other with but little repetition. The English writer has given a briefer account of Guiseppe Sarto's early life, but many personal details and anecdotes of the great Pope. René Bazin, on the other hand, gives the first half of his book to a vivid and delightful picture of Pius X's personality, and his life before he became Pope. The second half is almost filled up by the long ninth chapter *Pontifical Acts*. No one will grudge the forty pages given by a Frenchman writing for his fellow-countrymen to the Pope's action regard-

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ing the separation of Church and State in France; for it was a sword-thrust at the heart of Christendom, if less personal to English readers.

The Talacre nuns could not have done their work better. It is to be hoped they will do yet more to strengthen the suspicion they have aroused, that perhaps French does not translate so badly into English after all, at least when it is such French as René Bazin's.

Benedict XIV, on page 158, line 20, seems to be a mistake for Pius X. M.B.

THE CATHOLIC QUESTION 1688-1829. By Philip Hughes. (Sheed and Ward; pp. 334; 7/6 net.)

This 'study in political history' approaches Catholic Emancipation 'from an entirely new angle'—so the publishers tell us. It is really an indictment of Protestant ascendancy, the case for the prosecution, vigorously conducted, the brief well mastered. Father Hughes has been at great pains over the 'glorious revolution' to get to the root of the matter; but, after all, the conspiracy succeeded because James II ran away. The last Catholic King of England simply ran away when the Dutch Calvinist arrived. The Pope, the Emperor and the King of Spain wished well to William. Was not 'a solemn high mass sung for the success of the expedition in the chapel of the Spanish ambassador' at the Hague when the prince departed? The great land-owners, Whig and Tory alike—and as Lord Acton taught us, the names Whig and Tory changed their meanings as much as Guelf and Ghibelline—were powerful enough to establish oligarchy and confirm Protestant ascendancy. If we have followed the argument correctly (and Father Hughes is discursive, beguiling the reader now to a glance at Elizabethan statutes, now to survey industrial horrors in nineteenth century England, for all the title of the book) it is only with the coming of political reform that Catholic Emancipation is possible. Ireland, of course, with its Liberator, could not finally be refused. The American colonies had revolted to become an independent nation. This colony of Ireland, it seemed, would never find contentment until concession was made to its Catholic population. Economic supremacy, religious supremacy, political supremacy—on these supports rested Protestant ascendancy. Father Hughes fixes the year 1688 for the establishment of the landed aristocracy in the 'supremacy trebly strong.' By 1829 'the economic supremacy of the landed wealth was beginning to dissolve, and within a few months of the forced