

## *Blackfriars*

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

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surrender of its religious supremacy there arose that whirlwind in which it lost the foundations of its political supremacy too.'

As a corrective to the still popular text-books of our liberal historians this study of the Catholic question deserves to be read and may well be recommended. As a corrective—for Father Hughes does not, cannot indeed in the space, give us the whole truth of eighteenth century politics and social life of England. A recent book on 'the state of politics at the beginning of the reign of George III' makes it clear that men went into Parliament at that time for much the same reasons as they go now. And if we think of Squire Western as the typical eighteenth century landowner there is another picture—Sir Roger de Coverley.

Protestant ascendancy had a thousand ugly qualities; it scarred England and brought unspeakable misery to Ireland. For the diminishing of national complacency it is a good thing to understand that Protestant ascendancy was by no means all that fancy painted it in the Victorian days. Father Hughes assists in the good work of disillusionment. J.C.

**MANNING'S WORK FOR CHILDREN.** Compiled by Canon Edward St. John. With an Introductory Letter from H.E. Cardinal Bourne. Pp. 164. (Sheed and Ward; 3/6 net.)

Cardinal Bourne in his introductory letter tells us justly that this book is 'necessary and is very opportune.' Some would declare Manning's work for the Catholic children of London more valuable than the historic effort at the great Dock Strike of 1889 and the social teaching of the long twenty-five years at Westminster. But the work is all of a piece. Manning was on the side of the poor, Christ's poor. For the underpaid docker, the sweated labourer, the workhouse child at the mercy of beadles and guardians of the protestant ascendancy, fearlessly and not in vain he battled. Here, in what is rightly called 'a second chapter in Catholic emancipation,' is to be read an authoritative account of the struggle for Catholic education for Catholic children in workhouses, reformatories and industrial schools, of the long opposition and the successful issue. No one could have arranged the documents in better order and given us a more connected narrative than Canon St. John, and for the student of nineteenth-century England this little book is of capital importance. But every Catholic—and a good many non-Catholics too—ought to read it. Incidentally there is light on that remarkable man, the late Dr. Barnardo; and in an appendix two extracts from articles by Charles