

## BLACKFRIARS

The Westerner is still mysteriously attracted to this tropical country with its high civilization and unique people; and the erudite of Europe will never cease admiringly to explore India's past.

Perhaps. But for India to be nothing except a *corpus vile* for tourist or savant is not only a conclusion no Indian could accept: it also proves that this History of India was written by one who, however skilfully he has mingled these two points of view, and notwithstanding his eight years' sojourn in pre-war India, has confessedly not been able to look at India otherwise than from the outside.

H. C. E. ZACHARIAS.

THE NINETEENTH CENTURY AND THE WORLD WAR. Vol. IV—  
An Outline of European History. By C. J. P. Hughes.  
(Gollancz; 3/6.)

"Every generation," says the editor of this series, "must write its own text-books. The object of this series is to tell the story of Europe . . . from the point of view . . . of the post-war generation." It is intended to appeal not only to the school-boy but also to the intelligent if uninstructed adult reader. It may be said at once that Mr. Hughes has scored a definite success: he has had the supremely difficult task of escorting his reader in some three hundred pages from the Congress of Vienna to the Versailles Peace Treaties. He has achieved something which is a vast improvement on the dessicated text-books at present in use. Amusingly written, the book has shape and purpose, adequate appendices and excellent maps. Finally—and most important—it leaves a definite impression instead of a blurred smudge on the mind of the reader. The impression is one of movement and dissolution. And that is a true impression.

The book suffers from two limitations—failure in definition and failure, in certain respects, in comprehension—the two root failings in English historical writing. This is important, for until they are eradicated from popular history they will not disappear from the universities. Moreover, in a book intended for popular use definition is of the utmost consequence, yet the reader is provided with quite inadequate definitions of such cardinal points as Liberalism, Democracy and Nationalism. Maritain's admirable few pages of discussion and definition (in the *Primauté du Spirituel*) have not yet penetrated as far as the general public, and until that public can get adequately defined conceptions of Liberalism, Nationalism and Democracy into its head, political discussion in England will continue barren and futile.

As is perhaps inevitable, judgments and valuations are of the cut-and-dried variety. Liberalism is always the right cause, even if Mr. Hughes sometimes appears to find it difficult to profess more than a very tepid enthusiasm for the Liberals. The

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Right appears, for the most part, as a collection of repulsive "reactionaries." There is no attempt to suggest what were the traditions and the certitudes which they tried to maintain against the aberrations of the nineteenth century. Garibaldi is still, apparently, a great and good man of the Trevelyan-Henty pattern.

The author's treatment of the Papacy is curious. Gregory XVI suffers the penalty of being an autocrat and gets no credit for his patronage of learning and social welfare or his vigorous efforts to put down slavery. The unwary reader would certainly imagine that Gregory believed the sphericity of the earth to be "a presumptuous heresy." Pius IX is "weak" and Leo XIII—disguised by a printer's error as Leo XVIII—is merely the man who settled the Kulturkampf and scored a success over Bismark. *Quadragesimo Anno* is not mentioned. The Catholic Church keeps on appearing in the book, but the reader is left in the dark as to its purpose and position.

There are also certain factual mistakes. It was the middlemen, rather than the landlords, who profited by the Corn Laws; and the boom in railway construction and therefore in iron and coal which "made poverty a little less horrible in the country districts"—rather than the Poor Law of 1834, which was little less than a very bestial fiasco. Also the reader would gain only a blurred impression of the economic causes of the "second industrial revolution" and the era of Finance-Imperialism which was based upon it.

Nevertheless most teachers of history will be more than grateful to Mr. Hughes for his book and to the publishers for producing it for 3/6.

T. CHARLES-EDWARDS.

THE CATHOLIC CHURCH IN MODERN WALES. By Donald Attwater. (Burns Oates; 8/6.)

Mr. D. Attwater sets out to give a plain and orderly record of the Church in Wales during the last century. He succeeds admirably in this task, all the more laborious because his material was scattered in papers, registers and periodicals. His book, however, demands more attention than that due to an ordinary record.

The nineteenth century opened with Catholicism all but suppressed in Wales, but the next hundred years saw the settlement of numerous missions in the South, almost entirely among the immigrant Irish. Geographically Catholicism was once more established in Wales, but the true Welsh were no nearer to Catholicism—the Irishman's Religion. Catholicism has failed to reach the Welsh because in Wales alone the practice usually adopted in missionary countries was not adopted. Many priests spent a