

tutoring in the realm in the last two decades of Elizabeth is described by Professor Beales as a 'failure'.

His account of the fortunes of Catholic education under the Stuarts is particularly interesting. The first quarter of the sixteenth century reveals the recorded existence of forty-two clandestine schools and the probable existence of still more. Under the ambivalent attitudes of the first three Stuarts, the fortunes of Catholics varied, but were never desperately bad. A climate of opinion, perhaps surprising, is revealed in the patronage by James I of a Catholic 'College and Senate of Honour' in England—though the same monarch endowed a College at Chelsea for anti-Douai Anglican apologetics. (Charles I tartly commented that he would prefer to have reunion discussed there.) By the time of James II, the Jesuits had sufficient organisation to establish twelve colleges almost immediately, and instruction at the two in London (Savoy—two hundred and fifty boys, and Fenchurch Street—four hundred boys) was interdenominational, the latter being half-composed of Protestants.

The pathos of the story is in the tail. After the blossoming of the Catholic revival under James II comes its sudden blighting after three years. Catholics were exempted from the Toleration Act of 1689, and the stepped-up fines—despite the relaxation of persecution in blood—caused a near extinction of the faith in the eighteenth century.

Professor Beales's excellent study has its chief value in its implication that the real turning-point in the fortunes of the Catholic Church in England comes in the anti-Catholic reaction after James II. He directs our attention to the deep and strong under-currents of Catholic practice which existed until then; he causes us to doubt whether the 'silent compromises with conscience' were as numerous, or at least as wholehearted, as has been supposed; he assures us that, though through the years of drift an uncertainty about how to comport themselves towards the state may have caused the apostasy of the *mass* of people, there was a strong-minded and devout élite remaining Catholic. And that they remained, and even flourished, up to 1689 was due largely to the heroism of both teachers and pupils in maintaining the continuance of Catholic schools.

EDWARD BOOTH, O.P.

CHURCHES AND THE WORKING CLASSES IN VICTORIAN ENGLAND, by K. S. Inglis; Routledge & Kegan Paul; 42s.

When the pamphlet 'The Bitter Cry of Outcast London' appeared in 1883, the work of three Congregational ministers, it drew the attention of a wide public to something already apparent to many religious leaders; namely, that the huge majority of industrial workers attended no form of public worship at all. In 1963, eighty years later, the situation is the same, unless it is even more aggravated. This is clear proof that the efforts made by every Christian body to answer the 'bitter cry' have been substantially unsuccessful.

The pamphlet was, however, misnamed. There was no cry, bitter or less vehement, among the industrial workers for formal religious affiliation. It is true that most religious bodies in 1883 were conspicuously 'respectable' and drew their congregations from comparatively prosperous sections of the population, but since then these latter have also ceased to be preponderantly church-going; while the rise of the industrial classes towards affluence has not influenced their abstention from public worship.

The 'bitter cry', then, was from those who thought that they were able to do something about the situation. Every variety of religious denomination attempted to meet the fancied need, from the Anglo-Catholics who, perhaps, made the greatest impression on London's poor, through the Salvation Army to the Labour Churches, which made Labour in the sense of 'indigence' the centre of their 'religious' appeal and whose failure was complete. In a striking passage on p. 243 Professor Inglis gives a list of figures who were prominent in the Labour Movement but who, in their autobiographies, make no mention at all of their once close connection with the Labour Churches; they include J. R. Clynes, Philip Snowden, Ben Tillett, George Lansbury and Tom Mann.

All the Christian bodies were faced by the same problem of priorities: were they to proclaim their version of the Gospel and hope to draw in the indifferent masses; or were they to aim first at the reform of the economic and social order, trusting that its amelioration would be a preliminary to the acceptance by the poor of institutional religion? This debate continues, though now in a somewhat different context.

The Catholic Church in this country did not quite fit in to this pattern. The growth in its numbers during the Victorian epoch was mainly due to the arrival of Irish immigrants, almost all absorbed into the industrial slums. Despite the huge leakage a good proportion of these immigrants retained the habit of church-going which they brought from their native fields. Why did the urbanized Catholic Irish contrast so strongly in this way with the urbanized Protestant English? The Catholics in this country were not unmixedly on the side of the downtrodden. Manning's advocacy of the dockers' cause did not go uncriticized among his colleagues; and Professor Inglis quotes some illuminating comments by English Catholic churchmen and periodicals on the subject of 'Rerum Novarum'.

This excellent book is, however, mainly concerned with the attitude of the non-Catholic bodies to the problem of non-churchgoing. It is a detailed account easy to read, balanced and tentative in its conclusions. The author offers no solution to the problem of mass indifference to institutional religion. He gives equal attention to Toynbee Hall, the Salvation Army, the activity of Stewart Headlam, the ebullience of Keir Hardie and a score of enterprises which made, with only a marginal success, an assault upon the major religious problem of our times.

PAUL FOSTER, O.P.