

English ceased to be one of the most aggressive, brutal, rowdy, outspoken, riotous, cruel and bloodthirsty nations in the world and became one of the most inhibited, polite, orderly, tender-minded, prudish and hypocritical' (p. 280). This was the outcome, firstly, of a more thorough Christianization of the upper and middle classes and of the better-off workers than this country had experienced since the Reformation, and, secondly, of growing affluence, the fruit of industrial revolution, which enabled the propertied classes to discharge the corporal works of mercy and finance every kind of improving activity on a scale hitherto impracticable. It is well known how Mr Gladstone spent a large slice of his fortune on the rehabilitation of prostitutes: but it is not always realized that this generosity, if not his field of endeavour, was very far from being untypical. Here, it is arguable, are the

reasons why modern English history affords only glimpses of class hatred. The collectivist measures of the 1880s and afterwards thus represented, not the triumph of 'class legislation', as Lecky, an embittered Irish landlord, maintained, but rather the reconciliation of conflicting interests after a fashion that has become classical.

This reviewer questions whether Professor Perkin has given sufficient space in a very large book to the socially unifying factors in nineteenth-century England, which, on his own showing, are considerably more important than the socially divisive factors. The book is to a great extent based on monographs by other hands, but is not less valuable for that. It is strongly recommended to Catholics who preach a social, instead of a spiritual, revolution.

E. D. STEELE

**ITALY IN THE MAKING** (Vol. 1: 1815–1846; Vol. 2: 1846–1848; Vol. 3: 1848), by G. F.-H. Berkeley. Cambridge University Press, 'Library Edition'. £11 the set.

The three volumes that compose this history of the Risorgimento were first published in 1932, 1936 and 1940 respectively. They are now reissued, as the publishers tell us, in 'a series . . . of out-of-print standard works from the Cambridge catalogue'. They are well printed and bound, and hence rather expensive; and neither the texts nor the bibliographies have been revised; nevertheless there are good reasons for welcoming their reappearance in this 'library edition'.

I know nothing about Mr Berkeley (or his wife, whose name, as co-author, is on the title-pages of Volumes 2 and 3) apart from what may be gathered from this work, but it is clear that he possessed at least three qualifications for the task: a long familiarity with Italy, and not only with the libraries and archives up and down the peninsula, but with a wide variety of Italian people and points of view; then a clear idea as to what was essential to his purpose ('to make clear', as he says, 'only the main lines of development of the Italian Risorgimento') and what could be left out; and finally, a remarkable freedom from prejudice. These last two advantages will come home to anyone who reflects on the fact that the 'making of Italy' involved the welding into unity of half a dozen States, each with its own distinct problems and traditions; and that the ruler of one of these States was the Head of the Catholic Church. Nowhere else in Europe in the last century did the movements for change

stemming from the French Revolution so directly involve the Church; and the Church in this case means above all Pius IX, than whom no Pope, probably, has been at once more detested and admired. Berkeley, however, is neither clericalist nor anticlerical. He writes as a non-Catholic, but his account of Pius's attempt, and failure, to be a Liberal Pope in 1846–48 is not only just, balanced and lucid, it shows a fine understanding of the peculiar difficulties of the Pope's position.

These difficulties took a political (in the ordinary sense of the term), not a doctrinal or ecclesiastical shape. This is the main difference between Pius's 'liberal' effort and that of John XXIII a bit more than a century later. The question of an intrinsic reform of the Church did not and perhaps could not arise in the 1840s; but only of the Papal State; but that State had existed for more than a thousand years, and the attempt to give it something of the character of a constitutional monarchy, with laymen helping to run it, seemed revolutionary at the time. The attempt failed, as we all know; but few realize how far it had been taken. The failure had one basic cause, the impossibility, for a Pope who was also a King, of separating his religious and civil functions. There were plenty of people to tell Pius of this impossibility while the attempt was on, and to remind him of it after the failure; what he did was to *prove* it. The whole story is profoundly interesting for the questions of principle it so

sharply raises; and also of course because Pius was an exceptionally interesting man; and in those early years of his pontificate, so much a man of his own time. But when in April 1848 he finally refused to declare war on Austria, he unconsciously transcended his own time. Berkeley puts this well: had Pius not—against enormous pressure—refused the war, then ‘the Roman Catholic religion would have been swamped by nationalism—which was the true religion of the nineteenth century, but will *not* be the religion of the world to come’.

In the design and economy of this work attention is focussed all through chiefly on two of the Italian States, the Papacy and Piedmont; and so chiefly on two personalities, Charles Albert and Pius IX—both very human and high-minded men, and both commonly thought of as failures. Charles Albert, for all his complexity and refinement, was, like most of his

line, a soldier; and his decision to take his little nation into war against the Austrian Empire in 1848 means that much of Volume 3 is filled with campaigns and battles. Volume 2, on the other hand, has mainly to do with the Papal State: its relation with the Great Powers and with the rest of Italy and its attempted reform; while Volume 1 sketches the earlier gathering, at various points, of opposition to the reactionary settlement of 1815, with special attention to such contrasted intellectual leaderships as that of the revolutionary Mazzini and that of the Catholic Liberal Gioberti. Thus the work as a whole is on the traditional lines of Risorgimento historiography, and so lacks that stress on economic and social factors which has marked more recent writing (by Candeloro, for example, or Mack Smith). But in its way and within its limits it is excellent.

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**URBAN CATHOLICS**, by John Hickey. *Geoffrey Chapman*, London, 1967. 188 pp. 42s.

England today is facing serious problems of racial integration, with immigrants from both east and west trying to make a new life for themselves in this country. Are these problems different in kind from those which we as a nation have faced before, or is the problem of colour just an added dimension to the stages of integration which immigrants have to pass through? To those who believe in the human race as essentially one, albeit complicated, family of races and nations, all studies in social integration can help in the problems which beset us today.

*Urban Catholics* by John Hickey is just such a study, for it sets out to analyse the development of the social relationships between urban Catholic groups and their neighbours in England and Wales since the establishment of the present form of Catholicism in the early nineteenth century. In this respect, this study takes its place alongside the work of scholars like M. Banton (*The Coloured Quarter*, London, 1955), S. Collins (*Coloured Minorities in Britain* 1951), and K. Little (*Negroes in Britain*, 1948) as well as M. Freedman's *A Minority in Britain* (London, 1957), which is a study of the Jewish community as a religious group.

Beginning with a survey of the Catholic community at the middle of the nineteenth century, the author distinguishes three groups of English Catholics at the time; the ‘Old Catholics’, the converts, and the Irish immigrants in the individual towns, underlining in particular the isolation of the first two from

society in general and from each other in particular and their common isolation from the large third group, the immigrants from Ireland.

Then focussing attention on the immigrants in particular urban areas, in the earlier phases when these immigrants were largely isolated from the rest of urban society, the author goes on to examine why it was that the early Irish immigrants were so opposed to the movements of social reform among the working classes, in particular Chartism and Trade Unionism, both of which took place without the active help of the Catholic body as a whole. Their opposition appears largely to be the result of the attitude of the indigenous population who were opposed to their presence on religious, social and national grounds. Apart from the universal fear of a revival of Catholicism on religious grounds, there was a widespread feeling that the immigrants were an inferior race, inferior even to the poorest of the English. Their attitudes resulted in the immigrants withdrawing as far as possible from contact with their neighbours, and building up an independent community life. A detailed account of this process is given from the records of the immigrants in Cardiff.

In the later decades of the nineteenth century, the Home Rule movement and the Land League enabled the urban Catholics to unite in a ‘Catholic’ vote, but again this resulted in a delaying of the movement of assimilation. The concentration in the twentieth century on the