

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

question of Catholic schools has had the same effect of making urban Catholics appear as a pressure group of Catholic interests, unconcerned with questions which affect society as a whole. Certainly during the past hundred years there were examples of urban Catholics breaking out of this fettered approach. The Rev. Thaddeus O'Malley, a priest who attended and was elected as a delegate in the Chartist movement, and Cardinal Manning's influence in the dock strike immediately spring to mind, but these were the exceptions.

It was not until the establishment of the Irish Free State that urban Catholics in Eng-

land were free to become fully active in English politics. Two main lines have so far been tried, one being the Catholic interest approach which has been tried over and over again in the politics of Catholic education, and the other being what might be called the Catholic social doctrine approach. In the last chapter of this book, some of the problems facing the integrated urban Catholics of today are mentioned, in particular a helpful examination of the modern parish and the continuing assumption that the parish should be treated as a community.

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