

whose actions were wiser and further seeing at this period than at many others.

Finally we come to Part IV, which, with its 450 pages, constitutes half the work. It deals with Anglo-American relations between 1898 and 1952 and is entitled simply, 'World Power'. Mr Young admits the danger of trying to write contemporary history in the same calm manner as ancient history. So much that seems important in the short term fades into insignificance a century or two later. Nevertheless the broad outline of the ebb and flow over the past sixty years seems to be fairly described, though even ten years hence, many of the waves recorded may rightly be disregarded as ripples, while currents in the depths, now hardly noticed, may be found to have altered the pull of the ocean.

Mr Young is to be congratulated on his selection of those incidents which now seem to be waves. This is good factual history. But it is the effect of those waves, lasting or transient, of their undertow and the unpredictable gales from heaven, which will shape the pattern of the future. In the span of one lifetime the might of England has diminished as that of the United States has increased. The obvious danger of the consequential reversal of jealousies is, for the time being, mercifully lessened by what Kipling has called 'the ties of common funk'—a very tough bond of union, for which, under God, we must be grateful to the U.S.S.R. Yet, a new and untested factor has appeared affecting international relations. In the past, the mass of the people viewed other countries through the eyes of their chosen leaders. Although this still obtains to no small extent, Western democracies, having already learnt to choose leaders who express the people's views on home affairs, have more than begun to intervene in those leaders' views on foreign affairs. Hence the future of Anglo-American relations will tend more and more to reflect what the average ordinary American thinks of his opposite number in England and vice-versa. Contact between the two peoples, not only physical and direct, but the reading of each other's literature, newspapers and news, the viewing of each other's films and the hearing of each other's broadcasts will rapidly extend the personal interest of the ordinary citizen. The moral is obvious, but whether this development will make it easier to write history—and to make it—or more difficult, only the future can show.

DESMOND MORTON

GROWING UP IN THE CITY. By N. B. Mays. (Liverpool University Press; 17s. 6d.)

This is far from being a mere psychological study or statistical survey

of boys in a slum area; it is a fascinating and very vivid account drawn from the writer's own observation of some eighty club boys. Most of them are law-breakers but few are basically unsound; most of them do not conform to accepted ethical standards but few are without some code of loyalty; all are brimming over with vitality and courage which makes them, in spite of their faults, not unlikeable. Their background is a Merseyside area of Liverpool, one of the worst areas of that great city, which even before the last war was scheduled for demolition and rehousing, an area of overcrowding, of gloomy uniform streets and yet one where 'the abiding presence of the river with its teeming life and mysterious energy' brings beauty and romance to the children of the city.

Merseyside presents all the problems known to the social services: in addition to shocking housing and lack of recreational facilities there is a long history of unemployment and extreme poverty, a mixed population with both religious and racial minorities, and a bad criminal tradition in its adult members. It is not surprising that the young have inherited these traditions, and Mr Mays in approaching the problem puts the psychological aspect in a thoroughly commonsense perspective. He divides the delinquents into two distinct if sometimes overlapping classes; both have bad environment in common but the group he describes as 'criminal' has in addition severe emotional disorder, whilst in the 'delinquent' group the emotional disturbance is slight. The former needs individual and often expensive treatment; the latter, which is a much bigger class, is essentially normal because it adjusts itself to the bad environment; if this could be improved behaviour would in time become adjusted to the better conditions. This could best be achieved by group treatment.

The main social services which work in the area are the Churches, the schools and the clubs. The Liverpool Irish, bound together by a faith to which they have clung through famine, poverty and exile, form about half the population and have the greatest number of churches. Mr Mays praises the work of the Catholic Church, the fine leadership given by its clergy, the richness of its spiritual life and the clubs and organizations which it maintains. Its social work is extensive and varied: not only does it care for the spiritual needs of the community but it provides Advice Bureaux, it cares for the sick and prisoners and does much to bring light and happiness into the otherwise dreary lives of the dwellers on Merseyside.

The schools of the area fall into two groups, the provided and the unprovided; of the latter the majority are Catholic and are maintained by the Catholic community. For the most part they are ill-housed, badly-lighted, inadequately staffed and lacking in the facilities which

are provided in the schools maintained by the Local Authority. One of the schools has as many as 1,742 pupils and with such a vast number it is impossible for the head teacher to know his pupils and to maintain that personal contact with each child and his family which is so essential. The delinquency rate is high but the schools are not entirely to blame, because they are in a bad environment and many of the children come from bad homes—it is the home that makes the school, not the school that makes the home. The problem is not confined to Liverpool; it has its counterpart in London where the rate of delinquency among Catholic children is alarmingly high.

Something must be radically wrong, and with the limited financial resources of the Catholic community it is questionable whether the policy of spending so much on schools is sound and whether more spent on social work in the homes might not pay bigger dividends in reducing delinquency and leakage from the Church. After all is said, the family comes before the school; it is in the family that the child spends his highly impressionable first years; after school hours the child returns to the family, where he spends half of every Saturday and the whole of every Sunday in addition to considerable school holidays. If the family is at fault the best of day schools can do little to counteract it and to impart good moral standards, and the odd statue and holy picture here and there are but poor substitutes for the piety which should prevail in a Catholic home. The doctrinal teaching of the schools is not enough, and in both Liverpool and London it is remarked that even practising Catholics are as delinquent as others. Catholic education is a magnificent ideal and one to be striven for, but where money is inadequate to provide schools as well as highly intensive family welfare services, the latter should have priority.

Over and over again Mr Mays reiterates the necessity of working primarily with the family; herein lies the great merit of this book. Among other suggestions he advocates the appointment of a trained social worker attached to every school to work with the problem families, and this could be of immense value if specially trained Catholic officers could be appointed to deal with Catholic families in close co-operation with the parish priest. Areas of high delinquency are usually areas of low intelligence, and parental shortcomings are often due to ignorance rather than malice. Help and advice given tactfully and kindly would usually be welcomed, for even the worst parents often cherish standards for their children which they themselves have abandoned. Poverty and mismanagement are both productive of delinquency and, given help in overcoming their material difficulties, harassed parents might well be more receptive of spiritual counsel. When it is necessary to remove a child from his home and send him to

an Approved School or to an even more expensive school for maladjusted children, the money spent and the remedial treatment given are wasted if during the child's absence nothing is done to improve the standards of the home.

Though clubs are far from being the only solution to the problem of juvenile delinquency, they nevertheless play an important part. If homes were adequate clubs would not be necessary, but children who lack home solidarity tend to cling together in gangs, which are neither entirely bad nor entirely good; the next stage to the gang is the club, where high spirits and loyalty may be canalized into something worth while. Just as the Catholic community has not enough money to provide schools which can compete with the undenominational schools, so the Catholic clubs lack funds to provide the premises, trained leadership and other amenities to be found in undenominational clubs. Moreover, segregation perpetuates the feeling of being different—a feeling which is dreaded above all else by the young. As an antidote to the falling away from religion and apathy in the young, Mr Mays advocates the development of community churches with a wide social and cultural programme, open to all; but in this the Catholic Church might well take the lead by opening her doors wider to allow non-Catholics to enter in and enjoy the atmosphere of Catholic social life and encouraging Catholics to pass out and infiltrate more widely in public and social work. We can no longer afford to be purely parochial, and if the principles of the faith we hold are to be spread in the world we must show ourselves willing and competent to play an ever-growing part in public affairs.

RUTH MORRAH

ACTON ON HISTORY. By Lionel Kochan. (Andre Deutsch; 12s. 6d.)

Mr Kochan has given us a learned and valuable work. It opens with a sketch of Acton's life, twenty-three pages in length. This provides a balanced account of the historian. An interesting minor point brought out by Mr Kochan is that Acton vaguely hoped for the Munich Legation in 1892, an ambition that may be contrasted with his idea of the Berlin Embassy twelve years earlier. Both matters are brought up in letters addressed to Mr Gladstone. The author is interesting in dealing with the evolution of Acton's religious standpoint; perhaps he does not give sufficient weight to his Josephist ancestry. His assessment of the place held by Burke in Acton's thought is most convincing.

He gives a just place to the five hundred boxes and notebooks which have passed to the Cambridge University Library. His attitude to these documents is worth examining. 'The notes', writes Mr Kochan on page 12, 'as distinct from the quotations, have two other aspects that