

BLACKFRIARS

The book as a whole contains much useful material and is written in an attractive, clear style. Fr D'Arcy brings together many of the assumptions about the concept of action which are common among English philosophers, although not always expressly stated, and by using these in the field of ethics, is able to make some valuable distinctions. The chapter on what constitutes an act as intentional, and those on circumstances and motives are generally helpful, and would be even to those who are not professional philosophers, as the problems with which Fr D'Arcy deals are basic to this branch of philosophy, and are lucidly presented.

The collection of nine essays by A. J. Ayer, which passes under the title of 'The Concept of a Person', provides a very good illustration of the breadth of his interests, ranging through problems in the Theory of Mind, the relations between philosophy and language, and treating of questions which have their source in the philosophy of science. These nine essays would be very useful for anyone wishing to know about Ayer's more recent work; four of the essays have not been previously published. Although his approach to philosophical problems has altered somewhat in answer to the current philosophical scene, his basic opinions are for the large part unchanged. Sometimes this can be rather disappointing, as in the essay on 'Truth', at other times it is provocative and stimulating.

IRENE BRENNAN

EDUCATION UNDER PENALTY, by A. C. F. Beales; The Athlone Press; 50s.

At the end of his three-volume 'Reformation in England', Mgr Philip Hughes asked 'where (amidst the post-Reformation changes) is the mind and heart of the ordinary man?' The careful and exhaustive work of Professor Beales in collecting and collating what must be all the known evidence of Catholic education given secretly in England and openly on the continent, from the Reformation until the Rebellion against James II, gives some answers to that question as far as the minds and hearts of ordinary Catholics are concerned. It contains shining gems of heroism, as the story of the Wellington boys refusing to give up the faith after being forcefully removed from their relations after their parents' death to be proselytised (p. 59). It reveals a bright and shining helpfulness, nurtured by evasion and occasional protection from the harsh and penal laws, looking forward to a time of Catholic restoration; and it finds the sparks of hope kept alight in the schools abroad, or in hidden places in this country.

The foundation of Douai in 1568 and the Venerable in 1579 and the Iberian seminaries was followed by the arrival of young students, not all of whom were potential clerics. To meet this need, the Jesuits founded St Omer in 1593; and later the Benedictines, Franciscans and Dominicans founded their schools. The attempt of the government to stop children from going abroad to these colleges, and their ineffectiveness in suppressing clandestine schools and Catholic

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.