

and interesting ideas such as the nature of women as victims of sex law and also of sexual obligations within marriage. These two elements make the book eminently available to both lawyers and non-lawyers; to the former that they should see the interlocking aspects of the area and to the latter that the law, often idiotic and complex, should be rendered comprehensible.

Sex Law does attempt to set out some of the arguments necessary for an adequate consideration of the law and its reform. However, the treatment of available material is far from comprehensive and indeed in some areas it would appear woefully inadequate. In the consideration of homosexuality and its cause, he states:

"Experiments with monkeys, which may be a pointer to the human condition, shows that if they are separated from one another in childhood and cannot play with monkeys of the opposite sex before they mature, they do not learn to have sex in the normal way after maturity. If one can argue from monkeys to human beings, we are most likely to have good relations with the opposite sex if we grow up together and play together before puberty and after. This is an argument for mixed education."

This argument seems to be stressed despite an admission that the causes of homosexuality are unknown. The bibliography and footnotes in the section on homosexuality would suggest that he has not used some of the major recent works in this area, most notably Weinberg and Williams' *Male Homosexuals* (1974) and Altman's *Homosexual Oppression and Liberation* (1971). The impression created by this is that much of the work has been framed by his own personal thoughts on the subject rather than a review of the existing material. This is confirmed by his concluding paragraph on the objections to and defences of homosexuality where he states that although gay life "tends to be freer, better off, less conscious and less restricted", children should be "guided towards a

heterosexual way of life" because "parents and teachers should teach children what they themselves believe to be *right*" regardless of how foolish or irrational this belief may be! A similar impression is created by opinions given in other chapters, particularly recurring statements on the dangers of Marxism. Professor Honoré's hostility towards Marxism is apparent throughout the book, but nowhere is there any argument or explanation of this position, indeed the statements occur in the oddest settings:

"Short of a worldwide Marxist repression, a core of prostitutes and their clients will remain".

He equates Marxism with communism as practised in the Soviet Union and China and then uses examples of puritanical repression of sexuality there as a weapon to be used against Marxism everywhere. Indeed the book's concluding paragraph seems more concerned with the dangers of Marxism than the peculiarities of our sex laws. He states that:

"The threat to sexual freedom comes ... from that source that threatens all other freedoms, namely Marxism, which, wherever it seizes power, uses it to thwart private initiative, to suppress brothels and to turn men's minds from personal happiness to the production of material goods."

Professor Honoré in this book has failed to provide much of the required evidence and failed to state his preconceived bias and assumptions about the nature of our society and the role of sex within that society. Total objectivity in research is impossible but an awareness of one's bias is not. Professor Honoré should, for example, have established his reasons for his anti-Marxist stand. Despite its success in the style and language of this book, it has failed to provide readers with the necessary material for their own decisions rather than those of Professor Honoré.

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MORE ROMAN THAN ROME: ENGLISH CATHOLICISM IN THE NINETEENTH CENTURY by J. Derek Holmes. *Burns & Oates*, London 1978 pp. 278 £8.50

Derek Holmes writes briskly and concisely as he sketches a coherent portrait of the Nineteenth Century English Catholic Church. He avoids the bibliographical

slant of previous treatments and tries to view the characters of Wiseman, Newman, Manning and Vaughan in a wider, objective context. It is the social and cultural

shape of the new Catholicism that most interests him and he is well versed in the many factors—in particular the Irish influx—that created it.

Wiseman's sentimental *romanita* gave colour to the restored Hierarchy and Manning's social zeal made it a force to be respected even in secular terms. Both of them suffered from a theological coarseness which left a heavy stamp on lesser men like their successor Vaughan and made them the prey of unctuous fanatics like Talbot. Derek Holmes warms to his theme whenever he describes their manifestations of Ultramontanism. If any message or thesis emerges from his book it is that this exaggerated Papalism, far from being the forgettable and forgivable silliness of a few individuals, was in fact a consistently sustained and intransigently implemented scandal. The power-games of clerics can cast long shadows on the Church's history, in this case leaving a legacy of division, anti-intellectualism and clericalism. It is a pity that Dr Holmes did not indulge the arts of irony and analysis a Gibbon or a Tacitus would have used, but perhaps his deadpan recitation of the facts allows him to make the point more plainly.

The mistrust felt by guardians of the faith for the pagan character of the Saxon, a race which according to Nietzsche is 'poorly equipped for religion', may have been at the root of the reactionary antics of the church leaders. Each of them seems to have lost his native character through over-identifying with his pastorate and with the institution which backed him so powerfully. The photograph of Ullathorne on p. 18 is of a man lost in his robes. Ullathorne at least had begun life as a cabin boy and had served in Australia, but the inaugural event of Wiseman's life seems to have been the coachman's call 'Ecce Roma', on his first arrival there. After that he thrived on seminary air. But these men still admit of being portrayed in a very human light, especially when the pressures from a hostile world and from a church which felt embattled are noted. Perhaps Dr Holmes substitutes justice for empathy in his account of their doings, good and bad, and of the devotional currents that moved them.

Newman's sensible liberalism is, by contrast, immediately comprehensible now. Dr Holms traces faithfully the series

of misunderstandings that arose between the established syndrome and this lone pleader for trust in the laity, intellectual honesty and an end to the politicking which produced the type of man 'who will believe anything because he believes nothing, and is ready to profess whatever his ecclesiastical, that is, his political party requires of him' (p. 147). As he had deplored the 'do-nothing perplexity' of his former superiors, so now Newman called on his Church to abandon the 'language of dismay and despair' (p. 130) and to go forth from the ghetto in a spirit of conquest. His words did not pierce the deafness of fearful authority. In the end he did make himself understood by the English people, who recognised the author of the *Apologia* as one of their own. While the Romanites shunned what savoured of secularity, thus short-circuiting the Incarnation, Newman did not forget what the Anglican Church had taught him about how the heart and language of England might be conquered for Christ. He was troublesome like Becket and More, but like them he remained English and lived out both sides of the Roman-Saxon tension in his own nature.

A misgiving: there is something superfluous about historical and biographical work on Newman at this stage and he is in danger of meeting the same fate as Augustine, that of being drowned in the abundance of repetitive secondary literature. The best way forward for Newman studies seems to me to be through the adoption of a critical theological perspective on his work. Practitioners of literary criticism could help at the phenomenological stage of such a project. Their neglect of his writings is a strange reflection of current notions of what English literature is.

Dr Holme's policy of confining himself to the facts makes his book a reliable guide to the period for students of Church History and may contribute much to a cleansing of any residue of intolerance which might prevent the banners of the Reformation and the Counter-Reformation from uniting for a new spiritual conquest of 'England's green and pleasant land'.

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