

about inbreeding, atavism, and degeneracy—judged the child’s mind to be not simply immature and irrational but “an animalistic product of a savage past” and sometimes even insane (4). If psychologists looked to the child with evolutionary hope, psychiatrists—spotting pathology everywhere—tended to despair.

Successfully charting the trajectory of child study through so many intersecting and intertwining disciplinary narratives requires unusual precision of thought and prose, as well as alertness to differences in epistemology and discursive logics. Shuttleworth deftly guides her reader through this crowded terrain of competing stories, in part by creating in the endnotes an overflow space for worthwhile digressions and additional examples (her notes and bibliography occupy more than 25 percent of the volume). Contextually, this ratio of argument to apparatus works surprisingly well, as does the careful arrangement of eighteen chapters of varying lengths and generic styles. Interspersed among historical accounts of key figures in the nineteenth-century development of child psychiatry and psychology are a score of close readings of fictional and real children (some familiar, others not) whose minds are disastrously opaque to their parents: along with her perhaps overly thorough analysis of Meredith’s *The Ordeal of Richard Feverel* (1859), Shuttleworth provides compelling discussions of James’s *What Maisie Knew* (1897) and Edmund Gosse’s *Father and Son* (1907), to single out only two. She offers fine textual analyses of nonfiction works (revealing “the influence of the literary” on “the organizational structures” of such “scientific” texts as James Sully’s *Studies of Childhood* [1895], for example [291]) and chapters on aspects of child behavior that fascinated scientists and humanists in equal measure (the chapter titled “Passion” is exemplary in this regard). Although she occasionally makes a topical reference that begs for an endnote so as to remain comprehensible to readers a decade or more hence, she has a sharp eye for the telling historical anecdote: in drawing our attention to the Linley Sambourne illustration of Richard Owen and T. H. Huxley examining, in Charles Kingsley’s *The Water-Babies* (1863), a titular specimen, Shuttleworth incisively demonstrates the subtlety with which Victorian art and literature often went about critiquing scientific hubris. Remarkable, too, is her talent for summary—prominently displayed not only in her masterful conclusion but also in the final paragraphs of each of her many chapters.

Perhaps the most singular and significant contribution of this cross-disciplinary study is its demonstrating how materially interdependent were the various nineteenth-century investigations into the child mind—so enmeshed, indeed, that any single disciplinary perspective is exposed as offering only a partial, obstructed view of its subject. “Literary texts,” Shuttleworth reminds us, “helped frame the questions and categories” of child psychology and child psychiatry at the very moment when these “scientific” fields were first “emerging” (362). Well before Freud, that is, literature provided the deep structure for scientific inquiry into the child mind. That this is so should not only make us mindful of the epistemologically adulterated nature of scientific truth claims but also encourage us to resist the debilitating, counterproductive “two cultures” mentality that has dominated public discourse for more than half a century.

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ERIC G. TENBUS. *English Catholics and the Education of the Poor, 1847–1902*. Perspectives in Economic and Social History, No. 5. London: Pickering & Chatto, 2010. Pp. 224. £60.00/\$99.00 (cloth).

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Eric Tenbus’s book is the most extensive discussion and analysis of the English Roman Catholic Church’s activities with respect to primary (i.e., working-class) education. The work rests on research in appropriate archives: the Roman Catholic dioceses of Birmingham, Leeds,

Liverpool, Nottingham, Salford, and Westminster; religious orders; the important politicians Richard Cross, W. E. Gladstone, and the Marquess of Ripon; and several primary school log books. The one major omission is that of the Education Department records (especially the school inspectors' reports) at the National Archives and in the printed annual reports. The author's bibliography of secondary accounts demonstrates his firm command of recent research on Roman Catholic history; however, he is not quite on top of research in the history of primary education and in the administrative history of the Education Department.

The book is organized chronologically. The first three chapters lay out the situation of English Roman Catholicism with respect to education at midcentury: the major divisions within the church (Old Catholics, Oxford converts, and working-class Irish), the official educational ideology (religious indoctrination as the chief goal of primary teaching), the realities of church education (lack of physical plant, textbooks, well-trained teachers, and parental commitment), and the obstacles faced by Roman Catholic educationists (the church's inability to support sectarian schools and teacher training and to offer competitive salaries, from internal funding alone, and the inability or unwillingness of parents to send their children to school and to pay school-pence). Chapters 4 through 7 discuss "Roman Catholics and the Politics of Education" during the twenty-three years after the church's first receipt of public funds, its position during the passage of the Education Act of 1870, its struggle for a larger share of public funding from 1870 to the inconclusive report of the Cross Commission, and the final run-up to the Balfour Education Act of 1902. The final chapter sums up the church's continued opposition to anything that threatened or seemed to threaten the independence of its schools, while simultaneously demanding what it considered to be its fair share of state funding.

Tenbus's foundational thesis is that education was the one issue that both brought together the Old Catholics, the Oxford converts, and the working-class Irish and pitted the church against the British state. Hence, he challenges the interpretation advanced by Mary Heimann, that the development of common devotional practices provided the point of unity within the Roman Catholic community. Instead, he asserts that it was "the increasingly assertive and self-confident, some might even say aggressive, position on education that dominated the writings and agendas of the hierarchy and the Catholic press in the last half of the century" (8) that was the prime mover in creating a unified Roman Catholic identity. A complementary thesis is that conflict between the church and the government was caused by their fundamentally different views on the nature of education. The former believed that education must mold character, inculcate obedience to authority, and teach sectarian doctrine, while secularism influenced the latter from midcentury. Tenbus thus frames the story as a conflict between the church's desire for equal treatment and the state's commitment to secularism.

Tenbus's first thesis is well argued; he makes a good case. However, it must be observed that, although the views of the hierarchy and the Roman Catholic press are well explicated, the question of the extent to which the majority of the laity imbibed those views is assumed, rather than demonstrated. A more intensive study of education from the bottom up might have contributed to this book, which is primarily an analysis of high politics. It also must be observed that the Roman Catholic philosophy of education is not as uniquely Roman Catholic as Tenbus asserts: "There was nothing that so identified a purely Catholic education as the teaching of the catechism and the performance of daily devotions.... These actions were uniquely Catholic" (28–29). These identifiers also describe the Anglican hierarchy's vision for Church of England schools. Further, Anglican educationists would have agreed with their Roman Catholic counterparts that the purposes of education were to build character, teach obedience to authority, and inculcate distinct religious doctrines. His complementary thesis is somewhat more problematical. He exaggerates the degree to which secularism influenced the state; rather, the state faced the dilemma of how to expand basic educational opportunities, teach obedience to authority, and ensure that public funds were spent wisely. He also overemphasizes the ideological elements and de-emphasizes the fiscal elements in the conflict between the Roman Catholic Church and the state.

Despite these caveats, I welcome Tenbus's book as a much-needed and well-executed comprehensive study of Roman Catholic primary education, both internally as a religious issue and externally as a political-administrative issue.

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KATE THOMAS. *Postal Pleasures: Sex, Scandal, and Victorian Letters*. Oxford: Oxford University Press, 2012. Pp. 264. \$99.00 (cloth).
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In *Postal Pleasures*, Kate Thomas suggests that nineteenth-century postal correspondence worked as a universal communication system that allowed sexual energy to circulate from “everyone” to “everyone” in a widely and wildly democratic and promiscuous way. According to Thomas, postal reform in the form of the prepaid penny stamp first issued in 1840 allowed correspondents to send a version of themselves in a miscellany of letters across the nation. The impact of this enhanced communication system was felt in the sexual energies that pulsed through it.

Thomas has found an interesting topic in the ways that the post fired the imagination and one that deserves this sort of close attention. By pulling together ideas about the post in nineteenth-century Britain, Thomas has quite rightly destabilized the idea of the Postal Service as an old and august institution that functioned as a steady and reliable indicator of the bureaucratic state and instead shown it as a culturally emerging institution that allowed a dangerous mixing of peoples and ideas. Sometimes the consideration of postal themes takes Kate Thomas into works by canonical authors such as Trollope, Hardy, Linton, Doyle, Kipling, Stoker, and James and sometimes into less canonical sources such as Home Office papers, documents from the Postal Archives, advertisements, and essays. Such intertextual analysis can demonstrate the workings of culture broadly and the ways that literary culture reflected and affected consumer culture and social practices. These readings can be valuable at showing the energies and tensions embedded in documents. The mastery of this book may lie in the detailed literary treatments of novels and particular historical materials Thomas brings to the surface.

The book's title suggests that the analysis explores the relationship between sexuality and the mail, but that is not quite what it does. Instead, it explores a certain sort of illicit sexuality in depth. Love letters of all stripes, naughty books, pornographic literature, pictures, postcards, birth control advertisements, magazines, and more used the mail to communicate about illicit sexuality. But Thomas does not mean that sort of sexuality. Instead, she particularly means a queer sexuality poised between same-sex love and homosocial desire. In effect, she offers queer readings about literature that touched on the post. The circulation of ideas affected the postal employees, according to Thomas. Postal boys and telegraph girls became the medium for the transfer of sexual energy and thereby became a sort of queer presence. In one chapter, her work on the Cleveland Street affair highlights the cross-class associations that postal employment made possible in emphasizing the ways that it allowed poor boys and rich men to interact. Further, her discussion of the livery of the postal boy as a uniform that declared boys outside of the family and outside of a carefully regulated association joins together with other research on livery (such as works by Matt Houllbrook) to suggest that uniforms had a multiplicity of associations that deserve careful readings.

Thomas places her discussion of postal themes in a national and an Anglo-American context. She sees the post as allowing a way of unifying communication at a racial level, particularly in attempts to create a penny post for “all red” routes that sought to link the Anglo-American world. The consideration of this idea allows her to use postcolonial theory to consider the “red” postal routes as the blood pulsing beneath the white skin of Anglo-American relations.