

especially the thirty-nine statutes of 1548-9. And he rightly gives prominence to the many abortive bills which, as he observes, reveal 'the thrust of interest and concern of the articulate classes of the realm' (p. 307). It is unfortunate, however, that he has excluded twenty-one private acts and confined his analysis to unsuccessful measures and to statutes in the precise sense of public acts. The distinction between public and private legislation was often technical rather than substantial; in 1548-9 both classes of parliamentary act included beneficial measures relating to individual boroughs and technical measures concerning the common law. The formal classification of Tudor legislation conceals many anomalies of this kind and an examination which embraced the private acts would add appreciably to our understanding of parliamentary activity in this very productive session.

Much of the legislative activity expressed the aspirations and ideals of the protector, of whom Professor Jordan emerges as a stout defender. A. F. Pollard's image of 'the good duke' has proved hardy and enduring. Professor Jordan is at least willing to criticise him, at times severely: for the 'imprudent and essentially bootless war' against Scotland, his overbearing temper and inability to delegate authority, his lack of political realism, and his weakness in the face of public disorder in 1549. Nevertheless the image of the good duke — pious, tolerant, magnanimous, and with a profound sense of social justice — continues to shine through. Yet in the context of Edwardian politics these personal virtues were political liabilities, which contributed to, if they did not guarantee, his downfall. In any case the image has become tarnished. His unscrupulous dealings with Viscount Lisle in the 1530s are hardly consistent with his reputation for generosity and equity. If we accept the genuineness of his aspiration to social and economic justice, we must explain what G. R. Elton describes as the 'vicious rather than generous' nature of many of the protectorate's proclamations, and the savage poor law of 1547. Nevertheless Professor Jordan's assessment of Somerset, at once sympathetic and critical, represents a notable advance on that of A. F. Pollard. His conclusion that 'this strange and complex man remains one of the true architects of the modern world' contains an element of truth, even if it has about it the ring of heroic exaggeration.

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Anti-Catholicism in Victorian England. By E. R. Norman. Historical Problems; Studies and Documents, I. Allen & Unwin, London, 1968. U.K. price: 35s (cloth), 18s (paper).

OURS IS A tolerant age (or so we like to think); it is all the more necessary, therefore, that we should be reminded that anti-Catholicism was a religious, political and social force in nineteenth century England.

There is little to be gained from haggling over the selection of documents; it illustrates well enough the points which Dr Norman makes in an introductory essay of 108 pages, which was awarded the Thirlwall Essay Prize for 1967. Dr Norman elects to deal with four incidents: the Maynooth grant (1845), the crisis precipitated by the creation of a Catholic hierarchy

in England (1850), Gladstone's reaction to the decrees of the first Vatican Council, and the trial (1889-90) of Bishop Edward King on charges concerning ritual practices.

The author disavows any attempt 'to examine anti-Catholic intolerance systematically' (p. 20). What he does offer is clear narrative, nicely spiced with wit and calculated to sustain his thesis about the importance and influence of anti-Catholicism. He does not explore the more recondite sources of anti-Catholic feeling; no reference is made to G. F. A. Best's essay 'Popular Protestantism in Victorian Britain' in *Ideas and Institutions of Victorian Britain*, perhaps because it appeared too late for Dr Norman to use. Nor does the narrative, good though it is, make Gladstone's change of heart much more explicable. The assertion (p. 110) that the Anglo-Catholic party is now 'all but ascendant' in the Church of England is loose and could be misleading.

Several printer's errors occur; two of them are amusing. The first Vatican Council 'led to renewed attempts in Parliament to regulate *converts* and monasteries by law' (p. 81). In the chapter on King, where Archbishop Benson rather than King is the hero, Norman suggests that Benson's judgement left many with the impression 'that somehow the clergy had managed to whitewash a rather dirty *ediface*' (p. 120). A footnote to p. 54 cites Archbishop Ullathorne's autobiography as *From Cabin Boy to Archbishop* (1891). This title was bestowed on it only in 1941 when it was republished with an introduction by Shane Leslie.

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The Idea of the Victorian Church: a study of the Church of England 1833-1889. By Desmond Bowen. McGill University Press, Montreal, 1968. 421 pp. Canadian price: \$12.75.

THIS ELEGANT and expensive book is not a general history of the Established Church though at times it looks like one. It has a central thesis which is that the Church of England 'saw the great danger in class warfare in England and, as part of a deliberate policy of reconciliation, sought to instil in the middle class the spirit of *noblesse oblige* which Victorians assumed the aristocracy still maintained. The success of this venture is reflected in the absence of overt class warfare in the nation, and the growth of the distinctive Christian character which historians attribute to Victorian society' (p. ix). Part I of the book deals with the recovery of corporate self-consciousness by the Church; Part II describes the response of the Church to intellectual challenges, educational needs and social demands; and Part III discusses Victorian views on the Church's rôle and the contribution of Nonconformity.

The book contains much that is useful: there are, for instance, useful accounts of the work of Bishops Blomfield and Wilberforce, the reform of public schools and the ecclesiastical consequences of the suppression of Doctors' Commons. But there is too little about ameliorative influences and agencies, other than the Church, too little evidence that the sermons preached, the instruction given, and the pamphlets published, achieved their