

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.

C. G. BROWN

University of Canterbury

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

aim or the aim Professor Bowen sets for them. The influences of evangelism, both as a reforming influence in the Church of England and more generally, is under-estimated.

Some surprising assertions are made: Bishop Gore was 'not primarily concerned with abstract theological principles like apostolic succession' (p. 183); on p. 374 Bowen quotes from Gore to very different effect. Newman 'was a man of cold intellect, untouched by sentiment' (p. 343). Much is made (pp. 65-66) of Pusey's defence of German theology against the strictures of H. J. Rose ('J. H. Rose' on pp. 45 and 47); but it is not mentioned that Pusey later regretted his action. There are some minor slips: for example, R. D. Hampden was elected to the chair of moral philosophy not 'moral theology' (pp. 69, 70).

A brief epilogue discusses the condition of the Church in 1967: in it discretion is thrown to the winds. It is useful to have the history of the Church of England in the Victorian period examined from a fresh perspective but it cannot be said that Professor Bowen sustains his main thesis.

C. G. BROWN

University of Canterbury

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