

theologians can excavate the past as they begin to exalt what was for so long an object of shame and ugliness but which at the same time was an object of beauty and creativity. All in all, this is a book which invites engagement with a complex tradition: Anglicans fixated on sexual identity might learn much from it although many of them will not like what it has to say.

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Paul Shrimpton, *The 'Making of Men': The Idea and Reality of Newman's University in Oxford and Dublin* (London: Gracewing, 2014), pp. 652. ISBN 978-0852448243.
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John Henry Newman's *Idea of a University* remains a primer for thinking about the purpose of a university and the value of a liberal education for Christian and secularist alike; his silky prose and lofty visions continue to inspire those seeking to shape their own educational institutions today, and this is no less true for the author of this book: Paul Shrimpton, an Oxford historian devoted to the 'making of men' (and, indeed, women) at Magdalen College School, where he teaches. *The 'Making of Men'* is a worthwhile undertaking, asking what Newman's *Idea* looked like in practice during the foundation and early years of the Catholic University in Dublin. The title suggests a more significant study and comparison with Oxford, but essentially this is an account of the challenges – constitutional, political, financial and pastoral – that faced Newman as he struggled to establish a collegiate university in mid-century Dublin as its first rector (1854–58). The Oriel College of Newman's early years certainly overshadows proceedings, not least in Newman's commitment to the pastoral duties of a tutor and a college but, as Shrimpton demonstrates, the complex political and religious environment made the reproduction of the Oxonian ideal extremely hard in Dublin. Apart from the absence of any significant endowments, the young institution evidently struggled with its lack of autonomy; Newman found himself in constant tension with the Irish bishops (not least, Archbishop Paul Cullen), whose own education in seminaries was far more constrained than that which Newman had benefited from at Oxford.

Despite such constraints, Shrimpton nonetheless reveals Newman's ambition, practical engagement with the institution (for example, carving meat for students in St Mary's Hall), and entrepreneurialism. Having engaged with the royal commission's report on Oxford – the so-called 'Blue Book', published in 1852 – Newman was, by comparison with the Tractarians who had remained at Oxford, audacious; it was his hope, for instance, that the Catholic University would become the pre-eminent centre of physical science in the United Kingdom, and he even tried to establish an astronomical observatory. In this respect, Shrimpton presents Newman as championing a *via media* between the German research university and the collegiate university he knew from his youth.

Particularly in these earlier chapters, Shrimpton has used a range of sources to shape an interesting narrative and offers some valuable reflections upon Newman's

philosophy of education. However, later chapters give detailed information on daily life in the halls that adds little to the study and, by comparison, scant analysis of the university's failure. Given Colin Barr's impressive account of Newman's Dublin years in *Paul Cullen, John Henry Newman, and the Catholic University of Ireland* (Notre Dame, 2003), a seminal book hardly referenced in this study, *The 'Making of Men'* sadly contributes relatively little to our understanding of the Catholic University and to a critical appreciation of Newman as an educationalist.

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Robert William Keith Wilson, *George Augustus Selwyn (1809–1878): Theological Formation, Life and Work* (Farnham: Ashgate, 2014). ISBN 978 1 4724 3889 8.
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This revision of a Cambridge University dissertation offers a clear, comprehensive and rounded treatment of one of the most important influences in the formation of the so-called 'Lambeth Anglicanism' of the Anglican Communion. Drawing on a wide range of archival sources, including unpublished sermons, Wilson locates Selwyn within the Church of England of his time as well as the missionary and imperial policies of the mid-nineteenth century which played such a significant role in the development of Selwyn's thought and practical policies in New Zealand. Selwyn is understood as a conservative High Churchman who nevertheless displayed a flexibility which allowed him to create a model for synodical government which was to become so influential throughout the Communion.

After the usual (and eminently dispensable) literature review, an introductory chapter illustrates Selwyn's theological style which, in the absence of a substantial body of writing, makes frequent reference to sermons preached throughout his career. Shaped in Cambridge before the impact of Tractarianism, Selwyn remained a High Churchman, and close to William Gladstone, although he never became a political liberal. Nevertheless he cannot be regarded as a party man: he was a loyal son of the Reformation and, unlike many of the 'High and Dry' Churchmen, he was also concerned with reform of the church both at home and throughout the Empire: Keble found his breadth threatening, remarking that, although he was a great bishop, 'he makes me shiver now and then with his Protestantisms', which included sympathy for the CMS and abusing Becket as a 'haughty prelate' (cited on p. 57). Most importantly, Selwyn came to value the independence of the Church from the state and was sympathetic to the idea of 'missionary bishops' developed in the American Church by George Washington Doane and Jackson Kemper and introduced into England by another High Churchman, Samuel Wilberforce. In many ways these influences provided the foundation for his policy in New Zealand, which also drew on a universalism which regarded even the 'lowest' races as having 'the same capacity for receiving all things necessary to salvation' (p. 65).

The remainder of the book is both thematic and also loosely chronological. Chapter 2 moves on to discuss missionary policy, where Wilson reveals a detailed