

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.

Daniel Inman
The Queen's College, Oxford

Robert William Keith Wilson, *George Augustus Selwyn (1809–1878): Theological Formation, Life and Work* (Farnham: Ashgate, 2014). ISBN 978 1 4724 3889 8.
doi:10.1017/S1740355316000103

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 Drawing on a wide range of archival sources, including unpublished sermons, Wilson locates Selwyn within the Church of England of his time as well as the missionary and imperial policies of the mid-nineteenth century which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

knowledge of the ecclesiastical, missionary and parliamentary politics that shaped Selwyn's development. Crucially Selwyn was prepared to cooperate with the CMS in New Zealand to create a comprehensive settlement and broad support for his episcopal and synodical settlement: practical circumstances led him to adopt what was effectively 'a free church in a free state' on the voluntary principle (p. 85). While many in England, including Henry Venn of the CMS, felt that this would threaten the character of the Church of England as a missionary church, Selwyn's solution of a Church constitution on the American model proved robust. It even offered a way forward for the Church in England as it freed itself from parliamentary control. 'The principles of Anglicanism would be preserved, without the abuses of the English establishment' (p. 93). After discussions of the Melanesian mission, which reveal Selwyn's extraordinary energy and vision, and relations between settlers and the Maori in which Selwyn supported land rights against Earl Grey, Wilson concludes that Selwyn's strategy proved more effective than Venn's and provided the model for other colonial churches.

Chapter 3 discusses Selwyn's formative role in the colonial episcopate and the establishment of synods (p. 137). After a lengthy discussion of earlier work on synods, which outlines the many conflicting opinions on the subject which did not divide easily on party lines, Wilson shows how Selwyn's pragmatic approach created a lasting settlement in which the laity – as the funders of the church – had an important voice. In turn, as the colonial episcopate expanded it became increasingly evident, as was revealed by the Colenso case, that the role of the Archbishop of Canterbury as well as the English courts was problematic in what were essentially self-governing churches (p. 135). In Chapter 4 Wilson shows the role Selwyn played in addressing these problems as Corresponding Secretary of the Anglican Communion. The background to the first Lambeth Conference reveals the tensions between the English establishment and what Tait called 'the paltry colonial Church' (p. 148). Selwyn's hope – which has proved impossible to realize in the subsequent 140 years – was that there might be some form of central authority which would allow for 'elastic freedom with efficient control'. This elected body would control 'inordinate self will, and zeal not tempered by discretion' (p. 150). Against Selwyn's wishes, the Lambeth Conference remains a Conference and not a Synod. In a brief final chapter, Wilson discusses Selwyn's impact on the Church of England after his return as Bishop of Lichfield and the first colonial bishop to take on an English diocese. Again he is shown to be an energetic and reforming bishop who helped in the programme of diocesan revival.

In his very short conclusion Wilson emphasizes Selwyn's greatness as a pragmatic church builder able to improvise in the colonial context (p. 179): the Church, which the High-Church Selwyn regarded as a Divine Institution, did not need the protection of the State but could even benefit from the voluntary principle which gave it the freedom to be itself. Wilson also stresses Selwyn's role in the first Lambeth Conference which proved crucial in establishing the regular cycle of meetings. However, Selwyn's greatest failure – for which he is hardly to blame – was in the failure of Anglicanism to adopt an international synod with jurisdiction: in the end the national and independent model of the English Church replicated across the world proved far too enticing to make any concessions to the global and

catholic vision of the most influential colonial bishop of the nineteenth century. Anglicanism lives with the consequences.

Mark Chapman
University of Oxford

N.H. Keeble (ed.), *'Settling the Peace of the Church': 1662 Revisited* (Oxford: Oxford University Press, 2014), hbk. ISBN 978-0-19-968853-1
doi:10.1017/S1740355316000115

The Act of Uniformity of 1662 which restored the established Church of England with worship according to the revised Book of Common Prayer also had the effect of unchurching some 2000 ministers. Unable to conform to the stringent requirements of the Act, these were 'ejected' from their livings on what has subsequently been termed 'Black Bartholomew's Day'. This collection of nine essays (and a substantial historical introduction), edited by N.H. Keeble, originated in papers delivered at the Dr Williams's Centre for Dissenting Studies in 2012, at a conference marking the 350th anniversary of the 1662 Act of Uniformity. The volume is broad in both geographical scope (Ireland, Scotland, the Netherlands, and New England are considered alongside England) and disciplinary approach (literary, theological, and historical perspectives are brought to bear), resulting in a rich and multi-vocal treatment of the events of 1662 and their consequences.

The editor's excellent Introduction explores the events of 1660–62, and considers how the conciliatory tone of the Declaration of Breda and subsequent Worcester House Declaration gave way to the exclusive conditions of the 1662 Act. Setting the context for the rest of the book, Keeble argues that 1662 ultimately represented the failure of uniformity, establishing 'diversity in the religious life of the nation' (p. 28). In this regard, 1662 is presented as a decisive watershed in English religious and political history. Jacqueline Rose, in the first substantive essay of the volume, places this watershed moment in broader historical context: in a typically insightful and closely argued piece, Rose considers the debate over authority against the background of its Tudor and early Stuart antecedents. As with those earlier controversies, much of the debate in 1660–62 centred on the question of what should and should not be deemed *adiaphora*. High politics is likewise the focus of Paul Seaward's contribution, which offers a subtle reading of Clarendon's own political and religious position and motivations, and particularly of his understandings of compromise. As in Rose's essay, questions of authority and the legitimacy of varied practice recur, especially when applied to the national church (pp. 80–81).

One of the most interesting aspects of this volume is the geographical breadth of its scope, and the fact that England is viewed within the perspective of British history. This is particularly important given the complex and intertwining histories of the Three Kingdoms in the middle decades of the seventeenth century. Robert Armstrong explores the course of religious restoration in Ireland, paying close attention to the challenge posed by Scottish Presbyterianism in Ireland.