

The restoration of the Church of England. Canterbury diocese and the archbishop's peculiars. Edited by Tom Reid. (Church of England Record Society, 27.) Pp. lxxiv + 186 incl. 4 figs. Woodbridge–Rochester, NY: Boydell Press, 2022. £70. 978 1 78327 688 2
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In this volume Tom Reid provides a valuable resource for scholars in several fields: those examining levels and varieties of dissent; tracing dissenting families, individuals, and groups; provision, quality, and reputation of clergy; and the material life of the Restoration Church. This is, as Reid points out, the first detailed critical analysis of Lambeth Palace Library, MS 1126, ‘A catalogue of all the benefices and promotions within the diocese and jurisdiction of Canterbury. With the state of every particular parish as it stood at October 1663’, compiled for Sheldon very shortly after his installation as archbishop of Canterbury and overseen by his secretary, Miles Smyth. Although the manuscript has been used by Ian Green and Jeremy Gregory in their discussions of the Restoration Church it has not been examined more widely. This fine edition will hopefully remedy that situation. There is little doubt, given the information contained in the catalogue, that this deserves to be the case. The questionnaire sent out to the church authorities within Canterbury must have provided a worrying picture for Sheldon. No doubt some of the patterns identifiable within the data and comments would be recognisable to the modern Church: low incomes leading to pluralism; a shortage of parish clergy; disaffected parishioners; dilapidated accommodation and churches in urgent need of repair. Others are much more concerns of the age, in particular the strength of dissent and its potential to destabilise the newly restored Church and monarchy.

In a lengthy scholarly introduction Reid explores the provenance of the information used to construct the catalogue. He provides a thematic analysis of the contents of the catalogue in both the diocese of Canterbury and the peculiars. He argues that the catalogue shows that support for the reestablishment of the Church of England was far from wholehearted, condemning the church authorities for their intolerance and ‘unwillingness to attempt to change practices inimical to an age which was becoming more enlightened’. While this seems somewhat anachronistic – after all, the church authorities were, as Reid points out, also attempting to prevent rebellion and unrest after a period where episcopalians were themselves persecuted and ejected – the volume does provide a useful corrective to historiographical narratives of high levels of post-Restoration clerical conformity and reveals much about the attitudes of the church authorities to both orthodox and nonconformist clerics and laypeople.

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A rebel saint. Baptist Wriothesley Noel, 1798–1873. By Philip D. Hill (foreword David Bebbington). Pp. xiv + 253 incl. 16 ills. Cambridge: James Clarke & Co., 2022. £25. 978 0 227 17761 7
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For many years, history was often presented as the ‘biographies of great men’. These works tended to focus on the stories of those who had contributed within

the wider context of the Church or society. Hence, the stories often fit into neat categories: politics, social activism, Church, etc. The difficulty with this approach is that the stories of many people (men and women) have never been adequately explored because they do not fit any particular category. Such was the life of the subject of this biography, Baptist Wriothesley Noel. Born into an aristocratic family, Noel served as a priest in the Church of England from 1826 to 1848. He was a royal chaplain and became recognised within the Church as a leader among Evangelical Anglicans. In 1848, however, Noel seceded from the Anglican Church and became a Baptist. He then served as a pastor of a Baptist church in London from 1850 until his retirement from local pastoral ministry in 1868. Philip Hill points out that despite taking a leading role in the foundation of the London City Mission and writing over ninety published works, Noel has not received due attention from either Baptists or Anglicans. Hill thus helpfully seeks to offer an account that presents Noel as an Evangelical minister who throughout his life was seeking to work co-operatively with Anglicans and other Christians. While Noel's theological views are well covered by the author, social historians will wish for more information on family life and friendships. Hill includes details about Noel's parents and claims that Noel's wife, Jane, shared her husband's interest in social reform. However, tantalisingly, Hill claims that Noel and his wife, Jane were part of a network of friendships that included Queen Victoria and that 'Mrs Noel remained in her elevated circles' and in the Anglican Church even after Noel became a Baptist minister. Perhaps there is still research to be undertaken which will shed further light on Baptist and Anglican relationships in the nineteenth century.

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KAREN E. SMITH

A Black American missionary in Canada. The life and letters of Lewis Champion Chambers.

By Hilary Bates Neary. (Studies in the History of Religion, 97.) Pp. xxii + 272 incl. 12 ills and 2 maps. Montreal & Kingston–London: McGill-Queen's University Press, 2022. £29.99. 978 0 2280 1446 1
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In this book Hilary Bates Neary's commitment to the preservation of Black history in London, Ontario, contributes to the intersecting fields of Black history, Canadian history and church history. Neary's volume is both an edited collection of Chambers's letters (housed in the Archives at Amistad Research Center, Tulane University, New Orleans) and a source for contextual framing of those letters and the Black missionary experience in Canada. Neary suggests that Chambers's letters shed new light on mid- to late eighteenth-century Canadian history by telling the story of populations pushed to the historical margins. More broadly, she urges historians to consult Chambers's life and legacy as part of ongoing work that connects histories of people, institutions and nation states in order to historicise contemporary (re)constructions of race and religion.

Neary's introduction frames Chambers's life and times by providing helpful context for the letters he penned to the Reverend George Whipple, a New York Congregationalist minister and secretary for the American Missionary Association. Neary adds detail to Chambers's life as a formerly enslaved person who fled to