

revealed other important differences in outlook, with Presbyterians more narrowly focussed on the defence of their religious identity, while members of the Church of Ireland also worried about the economic consequences of Home Rule, and the threat to the British Empire.

The final section, and the one likely to attract most attention, focuses on the impact on southern Protestants of the short but intense period of conflict leading up to and following the creation of the Irish Free State. Recent work has brought to light the extent to which IRA violence, particularly in the Cork area, was directed at Protestant civilians, giving rise to polemical claims of ‘ethnic cleansing’, as well as to angry rebuttals from supporters of the traditional narrative of a struggle for national liberation. Fitzpatrick’s analysis confirms conclusions already advanced by other scholars. Although Protestant numbers in southern Ireland fell during 1920–3, this was part of a much longer pattern of decline, attributable primarily to a combination of high emigration and low rates of marriage and fertility. There was no great exodus from the new Irish state to the haven of Northern Ireland. These broad conclusions are given new precision by a detailed analysis of the membership records of the Methodist Church, which uniquely make it possible to track movement both within and out of Ireland, as well as deaths, recruitment of new members and the falling off of existing adherents. An accompanying narrative account of the experience of Methodists in the brutal Cork theatre offers a characteristically well judged balance. On the one hand Fitzpatrick vividly conveys the very real terror created by killings, assaults and forced removals, where in some cases at least charges of disloyalty to the republic served as a cover for plunder or the settling of private scores. Yet he also brings out the resilience, and resistance to panic, that allowed the Cork Methodists, like the Orangemen of the three ‘lost’ Ulster counties of Cavan, Monaghan and Donegal, to keep their community and its identity intact through a short but intense period of civil strife.

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S. J. CONNOLLY

*Catholic faith and practice in England, 1779–1992. The role of revivalism and renewal.* By Margaret H. Turnham. Pp. xi + 222 incl. 3 tables, 1 fig., 3 maps and 4 plates. Rochester, NY–Woodbridge: Boydell Press, 2015. £65. 978 1 78327 034 7  
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Notwithstanding its implied national scope, this is actually a solid and readable insider’s history of Catholic life, institutions and religious formation in the area which became the diocese of Middlesbrough in 1878–9, following the partition of the diocese of Beverley, which had previously covered the whole of Yorkshire. The diocese of Middlesbrough comprised the North and East Ridings, including Hull, Middlesbrough itself (a ‘new town’ of 1829), and York. Catholicism’s development in the region is traced from modest beginnings, as a predominantly rural and gentrified Church in the late eighteenth century, to a largely urban and majority Irish community by the end of the nineteenth century. Irish inculturation in the diocese peaked in the 1950s, with St Patrick’s Day a greater festival

than Easter. Decline then ensued, particularly after the Second Vatican Council, whose local impact is portrayed as ‘a source of contention and disarray’. Although Middlesbrough is initially offered as a microcosm of English Catholicism, the story is told with the aid of few metrics, so its representativeness of other dioceses is never really demonstrated. The author’s principal interest lies in the transformation of Catholic devotional and liturgical practice by manifestations of revivalism and renewal which she deems normally associated with Protestantism. Much is made at the outset of the ‘radical new insights’ which arise from ‘placing ... Roman Catholicism within the Evangelical spectrum’, but they eluded this reviewer. Part of the problem is that the analytical framework inevitably becomes submerged within the book’s chronological structure. The five chapters are divided according to significant Catholic dates, starting with the first Relief Act and ending with the retirement of Bishop Augustine Harris in 1992. The chief merit of this approach is that it brings out changes in policy and resourcing priorities following the appointment of each new bishop (or Vicar Apostolic before the restoration of the hierarchy in 1850). Lack of systematic treatment of the diocese during the First and Second World Wars is a disappointment. Befitting its origin as a 2012 Nottingham PhD thesis, a wide range of archival and printed sources has been utilised, albeit there is far less recourse to oral history than in Alana Harris’s *Faith in the family* (2013), a comparable study of grassroots Catholic life in the diocese of Salford for 1945–82. Turnham has made a valuable contribution to Catholic historiography but perhaps does not sufficiently connect with wider scholarly debates about the place of religion in modern Britain, thereby restricting her readership.

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*Archbishop Howley, 1828–1848*. By James Garrard. (The Archbishops of Canterbury Series.) Pp. xv + 172. Farnham–Burlington VT: Ashgate, 2015. £60. 978 1 4724 5133 0

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This is the fifth title in Ashgate’s new *Archbishops of Canterbury* series and the first study of a nineteenth-century archbishop. Compared to Tait, Benson or even the first Evangelical archbishop, John Bird Sumner, Howley is little known yet his working life spanned a crucial period in Church and State encompassing both the major period of church reform and the formative years of the Oxford Movement. Bishop of London from 1813 to 1828 and then archbishop until 1848, Howley lacked a nineteenth-century biographer perhaps because his reputation suffered at the hands of Whig politicians and the coolness of the Tractarians. He was also a shy man with a poor speaking voice and presence. James Garrard rescued him from relative obscurity in his Oxford DPhil thesis in 1992 and the subsequent article in the new *ODNB*. Seen by many politicians and others as a reactionary cleric out of tune with the ‘Age of Improvement’, Howley was in time converted to the need for significant church reform and chaired the Ecclesiastical Commission throughout the 1830s and ’40s as well as pushing through the reform of cathedrals which sounded the death knell of ‘Basset’. Garrard’s reassessment outlines these activities in a scholarly and clear way utilising all the available