

family's everyday life in Amherst. The study also analyses how religion shaped the habits of thought, styles of expression and even daily routines of Dickinson's life. Here, Gilpin recovers how religious presuppositions affected the patterns of nineteenth-century New England social life, including, for example, the prevailing normative assumptions about gender roles. Yet religion did more than shape Dickinson and the culture around her. Through her poetry, as Dickinson famously put it, she proposed to 'tell all the truth, but tell it slant' (p. 8). At this level, Gilpin uncovers how Dickinson gave poetic expression to her religious thought and in this way she shaped religion. Two chapters explore how Dickinson reconfigured the classic Christian practice of solitude through reading, meditation and writing, all prominent ingredients of Christian devotion in New England since it was first colonised. The final two chapters examine how classic ideas of heaven, immortality and eternity empowered Dickinson to interpret experiential problems of mourning, desire and the transient nature of human life. Although not a biography in the traditional sense, the study does provide a useful introduction to Dickinson's life. More importantly, it uses Dickinson's poetry as a window into the religious thought, practice and imagination of nineteenth-century American Protestantism. This eloquently written volume provides a valuable resource for students of nineteenth-century American literature, religion and culture.

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Reinventing the Reformation in the nineteenth century. A cultural history. Edited by Peter Nockles and Vivienne Westbrooke. (*Bulletin of the John Rylands Library*, 90/1.) Pp. 382. Manchester: Manchester University Press, 2014. £50 (paper). 2054 9318

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This latest edition of the *Bulletin* is a welcome addition to the growing corpus on the reception of Reformation thought. The theme of this collection of seventeen articles and two afterwords, together with a brief introduction, is the cultural history of the reinvention of the Reformation in the nineteenth century. The articles are categorised into three areas: invocation, reinvention and negotiation, and cover a wide range of literary, musical, economic, sociological and theological themes, to name but a few. Though such a range of subjects may beg the question of consistency and continuity, the articles are of a high standard, and their broad focus adds to the attraction of this volume. Richard Rex, in his introductory essay 'The morning star or the sunset of the Reformation?', sets the tone for the volume in that the perception of the Reformation in nineteenth-century England was under threat from the Enlightenment, Irish immigration and Catholic emancipation, as well as forces of reaction, and the increasing influence of the science of history. These forces could no longer be ignored insofar as they influenced the the Reformation legacy in Britain and Ireland. Eamon Duffy writes in his afterword that 'the writers of the Reformation in Nineteenth Century Britain were seldom if ever disinterested', and it is this lively engagement with the subject that shines through the vast majority of these essays. Of

particular note in this volume are essays by John Wolffe, Andrew Atherstone and Vivienne Westbrook. Wolffe's essay on 'The commemoration of the Reformation and mid nineteenth-century Evangelical identity' examines the polemical usage of anniversaries by Evangelicals, such as the tercentenary in 1835 of Coverdale's English Bible, and the establishment of the Parker Society in 1840, which, Wolffe argues, demonstrate a desire to re-invent the Reformation in their own image on the part of Evangelicals. Atherstone's article on 'Memorializing William Tyndale' is a further example of how the legacy of Reformation grandees was downplayed or brazenly altered to suit contemporary polemical aims. Westbrook's piece on 'The Victorian Reformation Bible: acts and monuments' examines issues surrounding the increasing popularity of paratexts and annotated versions, highlighting a need to reclaim the King James Bible, the 'jewel in the crown', through Reformation heritage, quoting Larsen's belief that the Bible was the 'common cultural currency of the Victorians'. Also of note is Peter Nockles's 'The Reformation revised', which reminds us that nineteenth-century reception of the Reformation was far from binary, and provides much-needed documentation of attempts to transcend traditional Catholic/Protestant categorisations. It is with Jeremy Morris, in his afterword, that the importance of the issues examined in this volume can be summed up: 'even the most apparently scrupulous historians bind the preoccupations of the present into their study of the past'. With the forthcoming five-hundredth anniversary of the Reformation in 2017, this is a timely publication, which should serve as a salutary reminder of the dangers of interpreting history too much from the contexts within which we ourselves write – if indeed that can ever be avoided.

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Victorian reformations. Historical fiction and religious controversy, 1820–1900. By Miriam Elizabeth Burstein. Pp. x + 301. Notre Dame, IN: University of Notre Dame Press, 2014. \$39 (paper). 978 0 268 02238 9
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The nineteenth-century legacy and reception history of the Reformation has lately attracted much scholarly debate. The publication of Miriam Burstein's *Victorian reformations* has coincided with that of *Reinventing the Reformation in the nineteenth century: a cultural history*, a special themed issue of the *Bulletin of the John Rylands Library* (xc/1 [2014]) (see pp. 217–18 above). The latter publication complements Burstein's persuasive examination of how Victorian Protestants not only reaffirmed and reclaimed but re-imagined and reinvented the Reformation in order to confront and combat their own various religious anxieties about 'popery', sectarianism, unbelief and secularisation. Burstein's literary critical approach, with its detailed textual analysis of non-canonical Victorian fiction, sheds new light on questions more typically viewed through the lens of controversial pamphlet and periodical literature or in cultural artefacts such as memorials. Burstein's third chapter, on 'Reading the Reformation Bible in the nineteenth century', supports the view of Richard Rex and Vivienne Westbrook (in her chapter 'The Victorian Reformation Bible') in the *John Rylands* volume, that 'the Bible was safer ground than history on which to defend the principles of