

has knock-on effects for the colour of the churchmanship that we encounter. The High Church-dominated Society for the Propagation of the Gospel thus features heavily, whereas the largely Evangelical Church Missionary Society scarcely appears; Evangelicals are represented instead by the much more marginal Colonial Church Society. It also has implications for the book's chronological coverage: although much has now been written on eighteenth-century Anglicanism overseas, in beginning essentially with the loss of America in 1783 and the despatch of the First Fleet to Botany Bay in 1787, the impression given here is of a *tabula rasa*. Nevertheless, this book will occupy a deserved place in the growing historiography of global Anglicanism.

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Bishop McIlvaine, slavery, Britain and the Civil War. By Richard W. Smith. Pp. xvi + 311. Bloomington, IN: Xlibris, 2014. £12 (\$19.99) (paper). 978 1 4797 0289 3

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Charles Pettit McIlvaine (1799–1873) led a remarkable life, becoming chaplain to the United States Senate at the age of twenty-three, bishop of Ohio at thirty-three, and emissary for Abraham Lincoln during the American Civil War. To date, however, only William Carus' memoirs (1882), Loren Dale Pugh's dissertation (1985), Diana Butler Bass's *Standing against the whirlwind* (1995), and a handful of articles have covered McIlvaine's life. In this first full-length biography, Richard Smith, professor emeritus at Ohio Wesleyan University, argues that the bishop was 'the central figure in the Evangelical Anglican-Episcopal Atlantic community' of the nineteenth century (p. xiv). As the title suggests, Smith's driving question is McIlvaine's attitude towards slavery. Following studies at the College of New Jersey and Princeton Seminary, McIlvaine's early career – as rector at churches in Washington, DC and Brooklyn, NY and as chaplain and professor of history and ethics at West Point – displayed few signs of antislavery sentiment. His years in the episcopate, Smith contends, reveal progression from a muted abolitionist position – unwilling to address the matter publicly at diocesan conventions to avoid fracturing the denomination and country – to a fully-committed, activist approach by the start of the Civil War, openly condemning the moral evil of slavery and the national sin of tolerating it. A second organising feature of the volume is McIlvaine's relationship with Britain. As Smith demonstrates, four lengthy trips to England between the 1830s and 1850s left the bishop well-connected with Anglican leaders, benevolent societies and, especially, Albert Edward, prince of Wales. Consequently, Lincoln selected him to advance the Union cause with ruling parties in the UK – notably Lord Shaftesbury and through him Lord Palmerston and Lord Russell.

Overall, Smith's most impressive feat is his use of sources; with thousands of McIlvaine's papers destroyed after his death, Smith has tediously triangulated accounts from the archives of family members, seminaries, the American Episcopal Church and numerous periodicals to distill the bishop's thought and

activities. By capturing the affairs of McIlvaine's life with a wide lens, moreover, Smith illuminates the national and international community's opinions on chattel slavery and how overseas support for the Union hinged on the perceived centrality of emancipation to war aims. While Diana Bass argued previously for McIlvaine's status as the principal leader of the Evangelical wing of the Episcopal Church, Smith expands his analytical scope to the transnational level of ecclesiastics and politics. With British recognition of the Confederacy hanging in the balance in the wake of the *Trent* affair, Smith's findings spur readers to consider how different the resolution of the slavery issue may have been without McIlvaine's diplomacy – albeit Smith perhaps overstates the bishop's influence. Although the narrative's thick detail obscures the larger picture at times, this biography yields great insight into a paramount, oft-overlooked figure in the nineteenth-century Atlantic world that is sure to stimulate fresh lines of investigation in fields ranging from religious history to foreign policy.

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Theology and society in three cities. Berlin, Oxford and Chicago, 1800–1914. By Mark D. Chapman. Pp. viii + 152. Cambridge: James Clarke, 2014. £25 (paper). 978 0 227 67989 0

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It has been vogueish in recent years among some English-speaking theologians, not least John Milbank, to condemn the secular western university as a location for theological activity. Where faculties survive, they argue, they have been compelled to make ignominious compromises with secular disciplines. It is 'compromise', however, which Mark Chapman takes as his theme as he reflects upon the academic institutionalisation of theology since the Enlightenment. In Augustine's *corpus permixtum* of the Church, 'there was never a time when there was no secular', and this, Chapman suggests, has been no less true for the practice of university theology. He offers a fascinating analysis of theology's relentlessly creative interaction with its surrounding society in three case studies, originally presented as the Hensley Henson lectures in Oxford in 2013: Berlin in the aftermath of Napoleonic invasion; Oxford during its painful renegotiation of its relationship with the Church of England in the mid-nineteenth century; and boom-town Chicago at the turn of the twentieth century. Each context reveals theologians offering ambitious ideas for how education might serve the purposes of God and how theology might serve society. From the clericalisation of theology as a discipline in Schleiermacher's Berlin, Chapman goes on to explore how Anglican Oxford persisted in its treatment of theology as integral to all education. The practical theology of the Tractarians, deeply suspicious of the German model of university theology, functionalised 'all aspects of education including theology around a set of Christian practices and virtues' (p. 57). In the years following the 'crisis' of *Essays and Reviews*, however, this educational ethos was increasingly assumed by others with far weaker allegiances to the Church of England. Far from undergirding all other educational activity as a 'necessary science', theology now became a discrete discipline in the research university. In his third case study, Chapman shows how in the University of Chicago (established 1890) theology itself