

rejection of the anti-Catholic and pro-Catholic binary in the nineteenth-century historical novel is enlightening. While most of the novelists discussed, with in her view the exception of Scott, seemed bent on reaffirming or recovering a one-sided polemical version of the Reformation, Burstein regards the message of *Barnaby Rudge* to be that the only hope for a stable future lies in forgetting about that contested legacy, consigning it to the past. Finally, her 'Coda' is devoted to Protestant attempts to utilise the *Risorgimento* in nineteenth-century Italy to overcome historic resistance to the Reformation in that country. It is accompanied by anachronistic and unintentionally comical efforts to turn Savonarola into a proto- or nascent Protestant ('Savonarola morphs into Martin Luther') and even a nineteenth-century Wesleyan-type revivalist, but it reveals an abiding strength of this book: a creative use of historical fiction matched by sensitivity and understanding of theological and political contexts. This original, learned, well-argued, highly stimulating, pacy and readable study deserves close attention. It represents a significant contribution to the Victorian historiography and legacy of the English Reformation as well as to literary and cultural studies more generally.

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PETER NOCKLES

*The 1851 census of religious worship. Church, chapel and meeting place in mid nineteenth-century Warwickshire.* By Keith Geary. (The Dugdale Society, 47.) Pp. xii + 355 incl. 11 tables, 8 maps, 2 figs and front and back endpapers. Stratford-upon-Avon: The Dugdale Society, 2014. £30 + £3 post and packing from The Dugdale Society, The Shakespeare Centre, Henley St, Stratford-upon-Avon CV37 5QW. 978 0 85220 097 1

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On a county-by-county basis the publication of editions of the 1851 census of religious worship has been proceeding on a steady if unpredictable course under various auspices and by different hands. Readers of this *JOURNAL* are likely to be aware of the census and the scholarly debates surrounding its reliability and they need no repetition here. The editor does rehearse its methodology and the general questions surrounding it but, very properly, the main thrust of his admirable seventy-five-page introduction concerns the particular features of Warwickshire. The county is described, not too surprisingly, as one of contrasts, with a wide variety of settlement types and activity. The explosive growth of Birmingham transformed its overall character. The nature of rural-urban interdependence is seen as the crucial factor in understanding the ecclesiastical history of the county. In more than half of Warwickshire's rural parishes in 1851 the Established Church had a monopoly of places of worship. The Birmingham conurbation contained the largest number of different nonconformist groups, including at least one example of every denomination except the Moravians. There were stark contrasts in building size between and within denominations. The details behind such general observations can be examined carefully on a case by case basis in the returns which naturally occupy most of the volume. Users are

helped in drawing such conclusions as they may wish by eleven tables, scattered through the introduction, dealing with the distribution of 'Open' and 'Close' parishes in rural Warwickshire, the Sunday School scholars in different denominations, the social class of nonconformist signatories to census returns – to name but a few matters. Additionally, users are helped by a grouped set of eight maps which plot the distribution of Anglican churches, Wesleyan Methodist chapels, Primitive Methodist chapels, 'Other' Methodist chapels, Independent chapels, Baptist chapels, 'other' chapels and Roman Catholic chapels respectively. Beginning and end paper maps identify by name county boundaries, parish boundaries and registration district boundaries, and 'Open' and 'Close' parishes respectively. One can still argue about the significance of what the 1851 census as a whole tells us but there can be no doubt that it is valuable to have another county's returns made so readily and expertly accessible. The Dugdale Society is to be congratulated on moving, for the first time, into the nineteenth century!

PERSHORE

KEITH ROBBINS

*Religion and politics in the Risorgimento. Britain and the new Italy, 1861–1875.*

By Danilo Raponi. Pp. xi + 302. Basingstoke: Palgrave Macmillan, 2014. £60.

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Raponi's book places the relationship between Protestantism and the Italian Risorgimento at the centre of the historical enquiry, in line with a historiographical tradition which may be traced back to the great doyen of 'Protestant Risorgimento' studies, the Italian Waldensian scholar, Giorgio Spini. Raponi goes a step further in that he locates this field of enquiry in the context of the postcolonial studies of recent decades, interpreting the relationship between British Protestants and Italy through Edward Said's now familiar lens of cultural imperialism. Following a trajectory embarked upon by others (Maura O'Connor, and more recently, Annemarie McAllister) in the context of the British orientalisering 'gaze' on the Italians ('inner European orientalism'), Raponi has chosen to focus on an aspect which postcolonial scholars had hitherto neglected, namely, British Protestants' encounters with the religious question in liberal Italy. Previous, more traditional, historiography had analysed this relationship – known to have coloured British attitudes towards the national unification movement in the revolutionary years; particularly after the reinstatement of the Catholic hierarchy in Britain, in 1851, it was known that Protestant anxieties had been heightened. Raponi, however, by analysing a wealth of original documents, contributes towards a more sophisticated understanding of British Protestants' constructions of the Italians in the newly unified nation, also known as liberal Italy: the author is particularly interested in highlighting the connections between religion and British foreign policy, challenging the 'secularisation thesis' still prevalent in diplomatic history (p. 22), and contributing a novel, welcome perspective in the context of the centrality that 'culture wars' have been shown to occupy in nineteenth-century Europe.

The transnational approach is central to Raponi's enquiry. In analysing Protestants' encounters with Italy the book moves seamlessly from the analysis of