

from the sympathetic emperors who were glad to encourage the hospitals and other social projects and were willing to welcome missionaries but there was hostility from Orthodox. But this does not recognise ambiguities and complexities. It is much too simple an account and overlooks events which do not fit this picture. For example in a brief account of the early period we are told that the Emperor Tewodros II had amicable relations with missionaries but there is no mention that he expected missionaries to make him ever larger guns and eventually imprisoned them for several years, leading to the huge British rescue operation led by General Napier in 1868; nor, while describing the illustrious career of the missionary doctor Thomas Lambie, does the book report that, during the Italian occupation, Lambie angered the emperor through his attitude to the invaders and thereafter was denied access to the country. More significantly he consistently portrays the Orthodox Church as reactionary and rigid, and so rejected by large numbers of its young members. But the Orthodox Church has its own mission methods and has shown great resourcefulness. It successfully adapted to the Communist government, setting up new democratic structures and developing an effective educational programme, so that it has also grown dramatically since 1991, although admittedly less rapidly than the Evangelicals.

The book describes the origins of the movement and ends with brief reference to the next stage, after the fall of the military Derg regime and the formation of a new government in 1991 which ended persecution and introduced an era of toleration. Since then growth has continued until the Evangelicals now form a major faith community along with Orthodox and Muslims. They are part of a diverse multi-faith society which, in the context of a region where extremism flourishes, provides a model and a significance which goes wider than the borders of Ethiopia.

This thorough and carefully researched study introduces a little known but important episode of church history, Evangelical expansion and church growth.

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The Bible in Australia. A cultural history. By Meredith Lake. Pp. vi + 439. Sydney: NewSouth Publishing, 2018. AU\$39.99 (paper). 978 1742 23571 4

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This is a remarkable contribution to Australian historiography written with verve and is endlessly interesting. Written as part of the bicentennial celebrations of the Bible Society of Australia, the longest continuously running organisation in Australia's history, it is certainly not an institutional history. It is in fact a vernacular story of people and occasions from across the whole spectrum of Australian life from the first settlement to the present. Lake was already known as a distinguished historian but here she shines as a masterful, at times lyrical storyteller. Endless stories of people and occasions show how the Bible shaped conversation: it provided life-guiding encouragement and expletives for protest from rock surfers to an elderly Robert Menzies, Australia's longest serving prime minister. By taking stories from across the range of conversation, literature, art and music in the life

of the people of the Commonwealth, Lake shows how the secular and the Christian images of Australia do not comprehend the whole story. Australia has from the beginning been a mix of both, sometimes each trying to ignore the other. She shows the Bible being used in relation to school education from the earlier to the latest times in the nation's history, in the construction of the Commonwealth constitution, in the White Australia policy, and at different times in the Labor and Liberal parties, in judgements of the High Court and in a multitude of other times and place. This is not only a landmark historical book but a really great read.

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BRUCE KAYE

Newman's early Roman Catholic legacy, 1845–1854. By C. Michael Shea. Pp. xiv + 230.

Oxford–New York: Oxford University Press, 2017. £60. 978 0 19 880256 3

To be perfect is to have changed often. The development of John Henry Newman's ecclesiological outlook, 1845–1877. By Ryan J. Marr. Pp. xxxviii + 195. London–

New York: Lexington Books/Fortress Academic, 2018. £70. 978 1 978700 57 4

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Both these monographs are the fruit of the 'Saint Louis Circle' of Newman scholars, graduate students at Saint Louis University, Missouri, under Kenneth Parker (now of Duquesne University, Pittsburgh). They represent a flourishing renewal of interest in John Henry Newman, especially among younger Roman Catholic theologians in the United States. Michael Shea offers a sophisticated revisionist analysis of the early reception of Newman's *Essay on the development of Christian doctrine* (1845). The standard narrative, as propagated for example in Owen Chadwick's classic *From Bossuet to Newman* (1957), is that Newman's ideas were marginalised and suspect in the nineteenth century until eventually triumphant in the twentieth. However, by unearthing neglected Italian and French sources, Shea paints 'a new picture', arguing that Newman's *Essay* was well-received in Rome in the 1840s. He protests that for too long Newman scholarship has been guilty of 'Anglocentric insularity' (p. 4), partly because Newman's own papers are so abundant, so a corrective is needed by a fresh study of transnational exchanges and intellectual borrowings across linguistic boundaries. In this Shea builds upon some of the trajectories set by Stewart J. Brown and Peter B. Nockles's *The Oxford Movement: Europe and the wider world, 1830–1930* (Cambridge 2012), insisting that continental archives 'challenge the hegemony of previous historical paradigms' (pp. 199–200). Shea shows how Newman was favoured at the Vatican, not likely if his *Essay* was considered heterodox. In fact it was quoted approvingly in 1847 by the *Annali delle scienze religiose*, a remarkable endorsement by Rome's premier Catholic journal, a bastion of orthodoxy. Shea demonstrates further that Newman's ideas were disseminated by the Jesuit professor Giovanni Peronne, 'simultaneously one of the most influential and overlooked figures in modern Catholicism' (p. 16), and that the theological interaction between the two men should not be interpreted as private censure but as tacit encouragement of the English convert. Shea offers an inverted reading of the Newman-Peronne