

Near the end of his long life, most of it spent as an Anglican priest, Canon Adrian Carey remarked to a friend that he had always regarded going to church simply as a duty. It is something that Anglicanism, however one understands it, has often relied on rather heavily. There is something about this book, too, which possesses at least a hint of dutiful churchgoing. The ensemble which Jeremy Morris has chosen so wisely is surely irreproachable. The surveys are all thorough in their way, and authoritative. It worries a little that the historiographies often lack inventive curiosity and that almost nothing seems to have mined from archives. It is also perplexing that the work of Owen Chadwick, which has been fundamental in so many ways, turns up in the references to only one article (four altogether, drawn from the same book) and is featured in none of the select bibliographies. But there are other doubts. In too many chapters the chronological gravity falls heavily on the later decades and this leaves far too much of significance behind. For the most part Anglicanism across the first half of the twentieth century was a good deal richer, more expressive and productive, than it was in the second. It is also striking, perhaps, that in what is expressly a thematic odyssey no chapter confronts the awkward, and arguably receding, place of the laity. I looked for Kathleen Bliss but did not find her and the absence is suggestive. Then there is rather little sense that the Anglicans actually did very much for the world at large. The social thought, and activism, of men and women of all kinds seems very largely to have gone missing. Most of the great questions of the age apparently end up dismally as internalised debates about the Anglicanism itself. Not even ecumenism escapes such a fate. Bishop George Bell turns up periodically, not least as the biographer of Archbishop Davidson, but the coherence of his intellectual and humanitarian contribution to international politics is quite lost. If the Church of England never quite knew where to put him one begins to wonder if the same might be said of its historians. Yet all academic juggernauts are vulnerable to such criticisms, and not least from advocates of particular causes. The question, however, hovers: will such a book as this convince the historians of the modern world at large that the Anglican Churches deserve the attentions of a visitor at all? Or will Anglicanism remain merely a place of continuing fascination for those who, in one way or another, live there already?

UNIVERSITY OF CHICHESTER

ANDREW CHANDLER

*Faith, power and family. Christianity and social change in French Cameroon.* By Charlotte Walker-Said. (Religion in Transforming Africa.) Pp. xxii + 314 incl. 7 maps. Woodbridge–Rochester, NY: Boydell & Brewer, 2018. £40. 978 1 84701 182 4 JEH (70) 2019; doi:10.1017/S0022046919001064

The defeat of Germany in World War I, and the seizure of its colonial territories by the victors, did not mean a simple transfer of the subordination of her African subjects from one imperial or colonial power to another. In Cameroon, where Germany ceded its territory to the French, the period also meant a dramatic transformation of the African family and domestic sphere, and a redefinition of traditional marriage. By the turn of the nineteenth and early twentieth centuries both Catholic and Protestant Christianity had been firmly implanted in southern Cameroon with large followings. This book explores the ways in which Christian

marriage evolved and spread in French Cameroon during the interwar period; it examines how the changes and transition process were mediated and managed by local African clergymen, showing that for the African faithful who now experienced different forms of power, the period came with new pressures and challenges but also some opportunities. The book analyses the socio-political context that shaped the converts' collective experience but also is careful to historicise the reactions of individual Christians to the dislocation and rupture brought about by conversion. Drawing on an analysis of the colonial archive, mission diaries and letters, combined with oral interviews, the author uses marriage as a prism through which to examine Christian conversion, arguing that spiritual inspiration and political subordination reinforced the practice of Christian marriage. If marriage was key to determining a model Christian, it was because it served as a singular action and manner of living that expresses belief (p. 5). The new obligations and requirements that came with conversion changed the nature of interpersonal ties, often dislodging pre-existing kinship relations but they also helped forge new forms of affiliations (p. 283) that helped mitigate the imperatives of colonialism; for Christians, marriage was not just a symbol of virtuous behaviour, it was an economic stratagem for the very enterprising so that the claims and demands of those desiring it were often subjected to growing counter-claims and interference (p. 246). Catechists, for example, targeted those who disobeyed religious law, which compelled many converts to reconsider their roles, the significance, advantages and failings of their marriages and their relationships to their blood kin (p. 41). In the process, however, Christian women struggled against the control of their sexuality and bodies—a terrain over which the change and negotiation was fought. This is a carefully researched study that offers readers a wide range of theoretical and empirical insights into the intersection of social change, African agency and ecclesiastical history. Its major contributions lie in the very sophisticated gendered analysis that the author proffers, drawing on a diverse and rich empirical data to show how the African faithful refashioned their Christian obligations to meet local needs while containing the impact of colonialism, and the geopolitics of the interwar era. Scholars of canon law, as well as historians of gender and African social history more generally will have a lot to cheer about in this book.

WESTERN OREGON UNIVERSITY

ISIDORE LOBNIBE

*Benedetto XV. Papa Giacomo Della Chiesa nel mondo dell' «inutile strage»*. Edited by Alberton Melloni, Giovanni Cavagnini and Giulia Grossi. 2 vols. Pp. xxvi + 580, xiv + 1170 incl. 4 tables. Bologna: Società editrice il Mulino, 2017. €140. 978 88 15 27317 8

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In 1999 John Pollard, then of Anglia Polytechnic, later of Trinity Hall, Cambridge, published *Benedict XV: the unknown pope*. As Giulia Grossi and Federico Ruozi point out in consecutive essays in this volume, the title had been used before – by Fernand Hayward in his 1955 biography *Un Pape méconnu*. Hayward's biography led to a conference in Spoleto in 1963, and now Pollard's book also appears to have spawned a conference – to which he contributed – in Bologna in November