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The Imperial Origins of the King's Church in Early America, 1607–1783. By **James B. Bell.** Studies in Modern History. London: Palgrave Macmillan, 2004. xxvi + 301 pp. \$90.00 cloth.

This is a welcome and worthy addition to the series appearing under the general editorship of J. C. D. Clark. The author has mastered the previous works on the subject of the colonial Anglican church from Richard Hakluyt's *Discourse* of 1584 through more contemporary volumes along a range from Carl Bridenbaugh's *Mitre and Sceptre* (New York: Oxford University Press, 1962) to Frederick Mills's *Bishops by Ballot* (New York: Oxford University Press, 1978) and John Frederick Woolverton's *Colonial Anglicanism in North America* (Detroit, Mich.: Wayne State University Press, 1984). Indeed, the comprehensive bibliography that concludes Bell's study runs to nearly thirty pages, including unpublished dissertations and periodical literature on a wide spectrum of subjects pertinent to the study. What sets this book apart, however, is a newly undertaken mining and marshaling of archival material both in the United Kingdom and the United States.

The work is organized chronologically in four parts. The first division is concerned with developments from 1554 to 1660, viewing the established church as a servant of imperial interests. In Part 2 the actual workings of an intertwined ecclesial and civil colonial administration are set forth and analyzed, whether in the ecclesial duties of royal governors or in the activities of commissioners of the Society for the Propagation of the Gospel in Foreign Parts, such as Thomas Bray, who acted as deputies for the bishop of London prior to the American independence when there was no direct oversight of the church by bishops. In this section, consideration of the financial aspects of church support in colonies outside New England is undertaken, whether in terms of clerical salaries or the founding and support of congregations. The third part is pivotal in examining how the American experience transformed what Bell consistently calls "the King's Church." But even given that transformation, the final division documents the near-miraculous emergence of the Episcopal Church from the ashes of the colonial Church of England after the American Revolution.

Books replete with graphs, charts, statistics, and their analysis are not often easily read, but such is the strength of Bell's narrative abilities that the presentation and analysis is carried forward in service of the reader's attention and interest rather than against them. There are two ways in which the third part especially proves this claim. First, the controversies between clergy of other traditions (particularly in New England and the middle colonies) and Anglican clergy (and here especially those who became

converts to the Church of England) are freshly investigated to good result. Second, Bell makes the telling point that, in contrast to the homeland clergy of the Church of England who were educated and formed in a common clerical culture provided by either Cambridge or Oxford, such was not the case for the established church's American clergy. Bell demonstrates that their education and formation came from very diverse sources and explores intriguing conclusions in regard to the effect of this fact in shaping the American church prior to and after independence.

In regard to the theme of clerical education and formation, it is, perhaps, some measure of the effect from nearly two centuries of secularization that Bell at one point finds it necessary to inform his readers that the two English universities were "from their founding leading centers of theological exposition and the training grounds for clergy. . . . Church leaders controlled both universities" (147). While this may sound strange to contemporary ears, it is simply fact that the universities were from their founding, and well into the nineteenth century, ecclesial institutions and that education on all levels of society was in the hands of the Church. This explains to some degree why, in an independent United States, so many church-related colleges were founded not only in the service of education generally, but as "feeders" for seminaries. It also explains why seminaries as educating and training grounds for clergy must exist outside state-supported universities after the American Revolution.

In any case, Bell's work repays the effort of study and is rendered complete not only by the previously mentioned extensive bibliography but by ten pages of statistical and graphic appendices. What is more, the author has bequeathed to future researchers the valuable database he created out of his archival digging and refining. It may be found at www.JamesBBell.com.

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Pilgrims: New World Settlers and the Call of Home. By Susan
Hardman Moore. New Haven, Conn.: Yale University Press, 2007.
xvi + 316 pp. \$35.00 cloth.

The title of Susan Hardman Moore's new book, *Pilgrims: New World Settlers and the Call of Home*, may mislead American readers who are used to thinking of the "Pilgrims" as the small band of colonists who settled Plymouth Colony in 1620. By "pilgrims" Moore means those journeying in search of spiritual