

Britain at the turn of the twentieth century. Having been elected as a Fellow of Clare College, Cambridge, in 1878 to teach mathematics, Harris soon became seduced by the approach to Scripture as mastered by (the former scientist) H. J. A. Hort, leading him to devote himself to biblical studies from 1881. Like many Nonconformist theologians in Oxford and Cambridge during this period, Harris exhibited a fearlessness in his critical approach to the Bible that led to a far more adventurous scholarly life than many of his Anglican colleagues. Although raised a Congregationalist, he became a Quaker after marrying Helen Balkwill and joining her in a missionary endeavour to the United States in 1885 where, after a spell at Johns Hopkins, he secured a theological post at Haverford College near Philadelphia. It was during a sabbatical from Haverford that the couple made their first visit (of seven during his lifetime) to the Middle East to find and purchase manuscripts. Over the course of these expeditions, Harris secured a significant number of codices for Western libraries, including Syriac versions of the *Apology of Aristide* and the *Odes of Solomon*. Falcetta records these expeditions in exceptional detail and good humour, not least the 1892 visit to Sinai with the so-called 'Sisters of Sinai' (Margaret Dunlop Gibson and Agnes Lewis, whose contributions to scholarship are detailed in Janet Soskice's *Sisters of Sinai* [New York 2010]) and, less comfortably, the more senior Cambridge textual scholars F. C. Burkitt and R. L. Bensley (with whom Harris published the *Four Gospels in Syriac from the Sinaitic palimpsest* in 1894). No less engaging is Falcetta's careful tracing of Rendel's contributions to political and religious life in Britain, spurred by his employment in 1904 as director of studies at George Cadbury's Woodbrooke Settlement in Birmingham, an educational institution open to people of all genders, age, nationality and denomination. Whether it is on Rendel's tenure at Woodbrooke, his presidency of the Free Churches or his and Helen's commitment to the relief of Armenians during the genocide, Falcetta has extensively employed the Rendel Harris archives and a plethora of unpublished correspondence from other theologians of the period to offer a comprehensive account of a colourful career during the period of academic professionalisation in British theology. While the biography would clearly have benefited from less narrative history (at points it reads like a transcription of a diary) and more contextual analysis, its careful research and attention to detail will be of importance to those interested in the development of theology, religion and education in Britain at the turn of the twentieth century.

DIOCESE OF CHICHESTER

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In darkest London. The manuscript of Joseph Oppenheimer, City missionary. By Donald M. Lewis. Pp. xxviii + 275 incl. 26 ills. Vancouver: Regent College Publishing, 2018. £18.99 (paper). 978 1 57383 564 0
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Historians of Victorian Britain still know surprisingly little about the lives of London's poor. The decennial censuses confirmed a substantial and sustained growth in raw numbers: the overall population of the capital increased by almost 150 per cent between 1801 and 1851. Most working people endured perilously mobile lives as they chased new, and usually short-term, opportunities for unskilled

labour either on the docks or on new buildings in the City. Regular, adequately remunerated employment was, by contrast, the preserve of a skilled elite. 'Midnight flights' were another feature of lower working-class life as families tried to escape the practised clutches of the rent-collector. Why, then, the knowledge deficit? The most obvious reason was the lack of literacy among the poorest. For most, knowledge and understanding had to be communicated verbally, with all the attendant difficulties in the way of 'deep learning' and 'bedding down'. As Donald Lewis argues persuasively in this well-organised work, the lack of sustained middle-class engagement with working-class culture was a major reason for mutual misunderstandings between the classes and especially so in matters of faith where Evangelicalism was dominant. The London City Mission's key instruction to its missionaries when visiting working-class families was to bring them to 'an acquaintance with salvation through our Lord Jesus Christ, and of doing them good by every means in your power'. The emphasis was on improving the religious knowledge and understanding of the poor and on making converts. What the poor's understanding of the Evangelical agenda might be seems to have been varied but limited. Lewis's new book complements his *Lighten their darkness* (Oxford 1986), a study of how the City Mission communicated with the poor. The present work is anchored in one source, a manuscript journal written by Joseph Oppenheimer, an Evangelical missionary from a Jewish family. Lewis claims that it 'appears to be the only surviving manuscript journal of its kind from the nineteenth century'. Debates on definitional categorisation aside, the journal offers indicative examples of the response of the poor to the moral assault of the missionaries. Oppenheimer notes numerous examples of gratitude shown by the poor for the visits that they received. However, he seems to have had particular trouble in his visits to Roman Catholic households. His manuscript reported that a 'very bigoted' Catholic 'named Riley told me to go to the Devil or he would knock my brains out if I did not leave his house at once'. A woman with five children and almost no income told Oppenheimer that 'I wish we were all dead ... we could not be worse off than we are now... I don't believe that there is a God at all, if there is He don't much care for us.' Lewis has unearthed, and made effective use of, a neglected source. Readers should not expect to encounter a second Mayhew here. Oppenheimer was not a stylist and his range is much narrower. Nevertheless, in rescuing him from obscurity, Lewis has made a significant contribution to our understanding of Victorian Evangelicalism.

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From Christ to Confucius. German missionaries, Chinese Christians, and the globalization of Christianity, 1860–1950. By Albert Monshan Wu. Pp. viii + 335 incl. 5 figs and 5 maps. New Haven–London: Yale University Press, 2016. £60. 978 0 300 21707 0
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One of the primary lines of inquiry in the academic field of world Christianity traces the degree and nature of mutual interaction between the global and the local in the shaping and development of the Christian Church. In *From Christ to Confucius*, Albert Wu has pursued this thread as it relates to the German missionary project in late imperial and republican China. Specifically, he is interested in how missionary attitudes towards Chinese culture changed over time, as well as in the