

the liberals. They hoped to secure their position in hopelessly utopian visions of "estate socialism", an interesting prefiguration of such undertakings as Mussolini's corporate state or Dollfuss' *Ständestaat*. The master artisans, trying to defend an indefensible position, had nothing positive to offer, their attitudes were wholly negative with their anti-liberalism, anti-socialism, anti-capitalism, anti-semitism, and their rejection of liberal parliamentary democracy. Clearly such ideas are a foretaste of fascist ideology, particularly in the fraudulent anti-capitalism of a reactionary petite bourgeoisie. Gradually the ideas of anti-modernist cranks found public support as Hans Sachs began his march towards fascism.

In the course of this long, detailed and interesting study the reader is often plagued with questions that suggest that there is much more to the master artisans than the emergence of popular antimodernism. One major issue is scarcely mentioned — the relationship between the artisans and social democracy. Shulamit Volkov estimates that the artisans and their families made up only 5% of the population in 1895, and yet in Nürnberg 8.6% of the party members were independent producers. Her answer that social democracy was a form of extremism that can be compared to anti-Semitism is hardly convincing. A fascinating question is the degree to which petit bourgeois ideology infiltrated the German socialist movement in the period of the anti-socialist laws, an issue that was of considerable concern to Marx and Engels. Nor does she mention the fact that August Bebel was himself an artisan, a social background that was not untypical of the party leadership.

It would also be helpful to know more of the master artisans' attitudes towards some of the great issues of the day — to imperialism, German unification and the role of the army. We are also told little of the attitudes of governments towards the predicament of the artisans. Bismarck was not very interested, but surely there were many officials who were?

A book that raises more questions than it answers is certainly worthwhile. There is much here of interest and it is admirably written and usually well presented. At times the scissors and paste are a little too evident, and previously published material is not always successfully incorporated. Chapter two, for example, does not fit in well and contains material found elsewhere. Although I find some of her arguments disturbing and look for answers that she is unwilling or unable to give, this book is nevertheless an important contribution to our understanding of the origins of certain fascistic ideas and to the vital debate on the links between capitalist development and radical right-wing movements.

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P. T. PHILLIPS, ed. — *The View from the Pulpit: Victorian Ministers and Society*. Toronto: Macmillan of Canada, 1978. Pp. 326.

This volume is a collection of essays on the social and political thought of eleven selected Victorian clergymen — five Anglican churchmen, four Nonconformists (one of them fictitious) and two Roman Catholic prelates. The title may be misleading, as the essays are not necessarily concerned with the preaching function of these clergymen, though that was often a major part of their influence on society. The essays are not simply biographical, nor do they deal with the full range of their subjects' thought and action; the theological dimension, in particular,

is often deliberately slighted. Rather, they seek to examine "how clergymen coped with the specific social problems faced in their pastoral work" (6), a promising subject frequently underemphasized in other studies. The subjects are somewhat of a random choice, reflecting the particular interests of the individual authors (all but one of them Canadian); an entirely different eleven could have been substituted. There is no common theme or conclusion, although the editor is justified in saying that "the majority of the essays stress the fundamentally conservative concern of clergymen for social harmony" (5).

Perhaps the most important essays in the volume are those that introduce us to figures hitherto unrecognized by historians. Brian Heeney utilizes his study of Harry Jones to demonstrate the existence of a broad church pastoral tradition in London; and R. K. Webb's learned and substantial study of John Hamilton Thom, "a laboratory specimen of mid-Victorian Unitarianism" (212), illustrates the transformation of Unitarian thought from Priestley to Martineau. There are some important new interpretations. Elliot Rose's elegant essay on W. F. Hook of Leeds is a refreshing new look at a High Church pastoral success story, stressing Hook's pragmatism; and R. J. Helmstadter shows the great Baptist preacher Spurgeon in a somewhat different light, more complex in his social attitudes than one would expect, closely involved with the South London locale of his Tabernacle, and marked by a "bitter pessimism" (163) in his last years. None of the other essays are of comparable importance, although John Kenyon gives us a good study of "R. W. Dale and Christian Worldliness." Several of the essays serve as teasers for recently-published books by their authors. Desmond Bowen's article on Alexander Dallas, the founder of the Irish Church Missions to Roman Catholics, is a biographical prolegomenon to his *The Protestant Crusade in Ireland*; Merrill Distad's essay on Julius Hare (whose social attitudes were surprisingly conventional) leads us to his biography of the Broad Churchman; even Heeney's piece on Jones may be viewed as a case study for *A Different Kind of Gentleman*. Of the two Roman Catholic studies, R. J. Schiefen's well-researched essay on Wiseman may suffer from taking Wiseman's eloquent professions too seriously; Hereward Senior contributes a study of Paul Cullen's politics, stressing his O'Connellite alliance with English Liberals and his policy of working within the British political system. The editor's own contribution, on that admirable man, Bishop James Fraser of Manchester, is disappointingly weak (more letters survive than Phillips is aware of); and Peter Allen's literary study of William Hale White ("Mark Rutherford") is out of place among these historical essays.

The volume contains a preface by the late G. Kitson Clark (to whose memory it is dedicated), which makes the surprising complaint that Victorian religion has been neglected by historians. What has been neglected is not Victorian religion in general but rather those aspects of it which lie out of the mainstreams of religious thought, especially its points of contact with the society around it. This volume makes a number of useful contributions to this new approach, which must increasingly become the main thrust of religious history. But "the views of individual ministers of religion" (13), which are emphasized here, are only a part of a larger story of interactions which must ultimately transcend the limitations of individual biographical studies. These useful essays are a commendable beginning, but only a beginning.

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