

Note: This Work has been made available by the authority of the copyright owner solely for the purpose of private study and research and may not be copied or reproduced except as permitted by the copyright laws of Canada without the written authority from the copyright owner.

Faught, C. Brad. Review of *Florence Nightingale at First Hand*, by Lynn McDonald. Waterloo, Ont.: Wilfrid Laurier University Press, 2010 ; *Florence Nightingale's Suggestions for Thought, Volume 11 of The Collected Works of Florence Nightingale*, edited by Lynn McDonald. Waterloo, Ont.: Wilfrid Laurier University Press, 2008. *Anglican and Episcopal History* 81, no. 1 (2012): 90-92.

decide what to do. (The archbishopric of York was vacant so that province did not act.) Seven bishops turned up for the meeting with Sancroft: Francis Turner of Ely, Thomas Ken of Bath and Wells, William Lloyd of St. Asaph, John Lake of Chichester, Thomas White of Peterborough, Jonathan Trelawny of Bristol, and Henry Compton of London. Compton did not sign the petition to the king because he had been suspended from his office for his public opposition to James' policies. The petition asked the king to reconsider his order because the courts and Parliament had earlier ruled the crown possessed no dispensing power on its own. James reacted furiously, arresting them for seditious libel which required a jury trial. The bishops were sent to the Tower and when tried were found innocent by a London jury. That these men were subjected to this treatment heartened other Englishmen already thinking of doing something about James. Thus Gibson concludes that "The seven bishops may not have been the progenitors of the Glorious Revolution, but they were the midwives" (203). The bishops never acted together again. Four of the seven became non-jurors, losing their dioceses for not swearing to acknowledge William and Mary. The other three took the oath and rose to better places. Gibson's well written and well-documented account of James and the bishops will surely become the new standard authority on these "implausible revolutionaries" (20) for many decades.

Barbara Brandon Schnorrenberg

Alexandria, Virginia

Florence Nightingale at First Hand. By Lynn McDonald. (Waterloo, Ontario: Wilfrid Laurier University Press, 2010, Pp. xv, 197. CN \$24.95); *Florence Nightingale's Suggestions for Thought, Volume 11 of the Collected Works of Florence Nightingale.* Edited by Lynn McDonald. (Waterloo, Ontario: Wilfrid Laurier University Press, 2008, Pp. xiv, 794. CN \$150.00.)

Justly famous as the founder of modern nursing, Florence Nightingale's fame has endured from the 1850s until today. The two books under review here provide ample evidence as to why this should be so. As both author and editor Lynn McDonald has spent much of her professional career probing virtually every aspect of Nightingale's ninety years of life. And what an amazingly productive life it was, which Nightingale's sixteen-volume *Collected Works*—edited principally by McDonald—makes clear. But if the received public image of Nightingale continues to be that of the "Lady of the Lamp," then both her own *Suggestions for*

Thought and McDonald's short biography—published to mark the centenary of Nightingale's death—show her to have been a hard-headed, clear-thinking reformer, in addition to a heroic nurse.

Born into wealth and social standing, Nightingale was raised to be an English gentlewoman. But in 1836, at the age of sixteen, she received a "call to service" that changed her life. The kind of service she had in mind was that of nurse. Her parents, however, would not allow it. Nursing was then the province of the lower classes and as such it was regarded as wholly unrespectable. Eventually, and despite the social opprobrium in which nursing was held, young Florence was allowed to travel to Germany and France in order to both observe and gain practical nursing experience with Lutheran deaconesses and Roman Catholic nuns. Following these experiences she was determined to devote herself to the nursing vocation. Her persistence finally convinced her father to bestow upon her an annuity in 1853, which she used to become the superintendent of a small hospital for women of means in London.

While there Nightingale quickly turned herself into a knowledgeable nursing practitioner, with a keen eye for modernization. By 1854, her reputation in the field was such that she was asked by the British Government (she volunteered at approximately the same time) to travel to the Barracks Hospital at Scutari to see if the appalling mortality rate of Britain's Crimean War soldiers could be reduced. This she did successfully, an accomplishment that won her the approbation of the press and the esteem of the government. She returned to England at war's end in 1856 a national hero. Nightingale also returned home with a debilitating illness herself and, as a result, would live the rest of her life as a semi-invalid. Nevertheless, despite spending these years in seclusion, she engaged steadily in debate and policy prescription related to soldiers' health—beginning with her 900-page *Notes on the Health of the British Army*, published in 1858—and, more broadly, public health reform in Victorian Britain.

Throughout her life Nightingale was animated by a strong and insistent Christian conviction to serve society's sick and less fortunate members. As McDonald describes it in her polemical biography, Nightingale's service was full-orbed, modernizing, and selfless. If anything, the author is over-exercised on these points, although in her view a straightening of the record regarding Nightingale's legacy has been made necessary by a number of ill-informed treatments in recent years. In this vein she points especially to F. B. Smith's *Florence Nightingale: Reputation and Power* (1982), about which she could not have been more critical. In a way,

McDonald's corrective had already been made with the publication of Mark Bostridge's *Florence Nightingale: The Woman and Her Legend* (2008). While McDonald's biography is useful, pointed, and, at just 197 pages, accessible, her much greater achievement lies in the meticulous editing of Nightingale's *Suggestions for Thought*, along with the many other volumes of the *Collected Works*. In this regard the Nightingale project ranks with both the Gladstone diaries and the Disraeli letters as a major undertaking in the field of Victorian-era scholarship, and therefore is of surpassing value to historians of the period, as well as to general readers.

C. Brad Faught

Tyndale University College, Toronto

Wording a Radiance: Parting Conversations on God and the Church. By Daniel W. Hardy, with Deborah Hardy Ford, Peter Ochs, and David F. Ford. (London: SCM Press, 2010, Pp. 170. GBP \$19.99.)

Daniel W. Hardy was a liminal figure who moved between the United States and the United Kingdom. A graduate of Haverford College (the Quaker use of silence infuses his thought) and the General Theological Seminary (where daily worship was "an invitation to go deeper into the intensity of God"), he studied at Oxford University and held clerical and academic positions in Birmingham, Durham, and Cambridge, before spending five years as director of the Princeton Center of Theological Inquiry. A subtle crafter of the written word, he came at Christianity and its contemporary issues from a rigorous background in philosophy where, as a young believer and graduate student, he went up against the prevailing school of logical positivists at Oxford whose response to the numinous was often uncomprehending.

Hardy deserves a full biography and his bundled writings place him solidly among the major modern Christian voices that have endured the hard journey from Gethsemane to Emmaus, figures like Thomas Merton, C. S. Lewis, and Austin Farrer. This luminous volume centers on Hardy's Farewell Discourses of 2007, from the period that summer when he discovered he had an aggressive cancer of the brain, to his death that November in the after trail of All Saints' Day. The book enfoldes the experiences of three of Hardy's closest collaborators, his daughter, Deborah Hardy Ford, an Anglican priest, hospital chaplain, and psychotherapist; Peter Ochs, professor of Jewish thought at the University of Virginia, the scribe for the book's central section, dictated by Hardy as his energies waned but his clarity of vision remained strong; and.