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the reach of religious action. While Roman Catholics and evangelicals found common ground in a shared acceptance of slavery, Quakers took a very different approach. In his essay, W. Scott Poole argues that, following the Revolution, South Carolina Quakers became vocal opponents of slavery. Surrounded by hostile slave owners and thwarted by legislation that forbade abolitionist rhetoric and slave emancipation, Quakers migrated *en masse* to more favorable sociopolitical climates in the North. By 1820, the Society of Friends was almost nonexistent in South Carolina.

In describing an outspoken religious minority, W. Scott Poole contends that “religious life in America does not have to be studied from the perspective of the dominant religious majorities who set the terms of religious discourse” (179). This statement aptly captures the thematic emphasis of *The Dawn of Religious Freedom in South Carolina*. Dismissing the Anglican establishment as inimical to religious freedom, the volume focuses upon minority groups. Paradoxically, many of these groups—including Quakers and Jews—attained levels of success under the establishment. The volume’s jaundiced view of the colonial Church of England comes in part from its heavy reliance upon legal evidence. The Anglican establishment that emerges in these pages is the church by law established and not the church of parochial piety or local community. Nevertheless, despite its negative view of colonial Anglicanism, the volume provides an interesting examination of religious pluralism in South Carolina.

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Rural Society and the Anglican Clergy, 1815–1914: Encountering and Managing the Poor. By Robert Lee. Studies in Modern British Religious History. (Woodbridge, Suffolk, England: The Boydell Press, 2006, Pp. xii, 235. \$80.00.)

For readers of Victorian fiction, no author catches the tenor and times of the Church of England better than Anthony Trollope. In his telling, the hush of the cathedral close provided the ironic backdrop for a bustling ecclesiastical society of bishops, priests, deacons, churchwardens, and parishioners of all kinds. As a window into the nineteenth-century church, Trollope’s acknowledged mastery attains even greater resonance, however, when placed alongside the many and varied academic studies that cover the same period. Robert Lee’s examination of the Anglican clergy and the rural poor of Norfolk following the defeat

of Napoleon in 1815 until the outbreak of the First World War in 1914 is an excellent addition to the large corpus of existing work that illuminates the Trollopian world.

The secularization thesis has long held sway over much of the historiography of the Victorian church, attempting to measure the multifarious impact of the Enlightenment, revolution, industrialization, and Darwinism on nineteenth-century British religious belief and practice. Lee's book is to be counted among their number, but with a distinct difference. His aim—and it is one which he largely achieves—is to examine the Anglican clergy not as religious agents *per se*, but rather in their secondary secular capacity; that is, in their performance as landowners, Poor Law guardians, magistrates, and so on. Perforce, carrying out these functions meant “encountering and managing the poor,” as the subtitle of the book puts it, and it is in the changing and fraught relationship between the Anglican clergy and the poor that Lee locates his argument. The “poor” referred to by the author means essentially the laboring poor, agricultural workers of the type captured by another famous Victorian novelist, Thomas Hardy, in *Tess of the d'Urbervilles* and other books.

The thread running through Lee's book is the presumption that the clergymen of Norfolk maintained a structural authority over their parishioners. The sinews of this authority were the welter of non-clerical connections that existed, although their existence depended upon the overarching authority of the religious establishment itself. These connections between priest and parishioner—supervising the implementation of the Poor Law, for example, or sitting in judgment as the presiding magistrate—provided, in Lee's view, the most direct impact upon the lives of the laboring poor. In a careful and nuanced study of 664 Norfolk parishes, Lee paints a picture of increasing tension, especially during the first half of the nineteenth century. This tension is attributed to a fundamental clash of cultures, epitomized by, but hardly limited to, the “Captain Swing” rural risings of the 1830s. He describes this cultural cleavage in the following way: “One predated living memory, was unwritten, popular, and took its cues from the rough music and traditional dialogue of the moral economy; the other was alien, legalistic, elite and authoritarian” (2).

As the chief agents of this externally imposed and unwelcome authority, Norfolk's Anglican clergy—as a group, individual exceptions were always the rule—carried with them an enormous amount of cultural freight, almost all of which was rejected by the shire's poor. As Lee suggests, “every *theological* nuance came loaded with *political* signifi-

cance,” the result of which was to undermine constantly the ability of the socially and educationally superior clergyman to enter fully into local society. At every turn, whether dispensing a too frugal charity or refusing to solemnize the marriage of a dissenting couple, Church of England clergymen reinforced the view that they were outsiders, mere interlopers in a world that on the whole despised them. This kind of anticlericalism was deep-rooted and combined with the fracturing effects of industrialization, democracy, and the Victorian “crisis of faith” devastated the Anglican clergy by 1914. By this point, were they “well on the way to their modern position as rather awkward and shabby professionals,” as Lee quotes the view of a fellow historian? This book offers a rather resounding and convincing “yes.”

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James O’Neill. *Garrison Tales from Tonquin: An American’s Stories of the French Foreign Legion in Vietnam in the 1890s*. Edited, with an introduction, by Charles Royster. (Baton Rouge: Louisiana State University Press, 2006, Pp. lxiv, 119. \$30.00.)

Charles Royster, editor of this slim volume, is owed a good deal of thanks for bringing these little-known stories back to light. Given their setting in late-nineteenth century Indochina and their anti-imperial tone, the tales would have made appropriate reading during the 1960s, and it is surprising that their recovery has taken so long. Even still, they bear some relevance, if that’s what a prospective reader seeks, to our present predicament.

James O’Neill was born in Connecticut in 1860 to a working-class family. During the 1870s he and his sister gained the attention of a priest affiliated with the Anglo-Catholic Cowley Fathers, who had set up a mission, based first in Bridgeport and then in Boston. Eventually, O’Neill was sent to be educated at the order’s mission school at Oxford University, while his sister became an Anglican nun in the Society of Saint Margaret. O’Neill returned to the United States during the mid-1880s, but he does not seem to have ever felt comfortable there. He returned to Europe in 1887 and enlisted in the French Foreign Legion. His regiment was based in Algeria, but a detachment of 300, including O’Neill, sailed for Tonkin in 1890. Two years later, he was one of twenty-seven members of the battalion who returned. Not all of the legionnaires had died (many had been sent back earlier because of injury, illness, or end of service), but the number offers ample evidence of the