

slavery 'immediatism' when it was Black Evangelicals who were at the forefront of this ideology and pushed Garrison to their position of calling for the immediate abolition of slavery. Turley demonstrates this point by examining historical documents that show Black Christian leaders such as the Revd Charles W. Gardner, who argued for abolitionist 'immediatism' well before Garrison expressed this view.

The *Gospel of freedom* makes a critical intervention in the historiographical literature of the Underground Railroad while also contributing to the field of African American religious history by attempting to historicise the origins of Black Evangelical religiosity and its role in Black communities. Turley's analysis of the centrality of religion could have been bolstered by having a section at the beginning of her text that clearly defines terms and concepts such as Black Evangelical and Afro-Protestantism. In the broader field of African American religious history, it is hard to distinguish between Afro-Protestantism and Black Evangelicalism, especially during the Great Awakenings. Given that so many Black folks endorsed Christianity during this period, there is a temptation to refer to all Black Christians as Afro-Protestants because it is an umbrella term that describes the particular ways in which Black Christians adapted and appropriated Western Christianity to fit their needs and experiences in America. However, Black Evangelicalism strikes me as a more narrow term that describes the particular doctrinal beliefs that some Black Christians endorsed and then appropriated in one of the most critical periods in American history, the Great Awakenings. Turley blurs the line between these two categories and makes them synonymous. All Black Christians during the eighteenth and nineteenth centuries were not Black Evangelicals, but Black Christians had different doctrinal leanings, such as Anglicanism, another denominational movement in early America. A question that I found myself asking throughout Turley's text is, what does she mean by Black Evangelical and Black Protestant, and how are these categories informing the religious and social practices of the Black folks she is studying? The *Gospel of freedom* provides an essential opportunity for other scholars to read Turley's historical analysis and expand on it in clearly defining and illuminating the differences between Black Evangelicalism and Afro-Protestantism.

PRINCETON THEOLOGICAL SEMINARY

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The life of Thomas William Allies, 1813–1903. 'A soul temper'd with fire'. By Michael Trott. Pp. viii + 468 incl. frontispiece. Leominster: Gracewing, 2022. £25 (paper). 978 085244 982 0
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The name Thomas William Allies is, as this book's blurb concedes, one that is 'now almost forgotten'. Yet, as the author, Michael Trott, ably illustrates, it is one that those of us who share an interest in nineteenth-century ecclesiastical affairs might do well to remember. A historian of some prominence (he was best known for his eight-volume *The formation of Christendom*), Allies was also a prominent figure within the Oxford Movement, developing an important relationship with John Henry Newman. His conversion to Catholicism in 1850 was a source of some public debate: he was regularly 'castigated in the press as a Puseyite

conspirator bent on subverting Protestant England'. Thereafter, he became an important player in the movement for Catholic mass education.

After Eton and Oxford, Allies spent time on the Continent, studying and writing poetry, for which he achieved some acclaim. Having experienced a 'conversion of the heart' (p. 23.), he opted to follow his father's example, being ordained priest in the Church of England in 1836. His formative theological leanings had been Evangelical, but it was the lure of Tractarianism that transformed Allies's life and career. In 1844, as a young chaplain to the bishop of London, his *Sermons on the Epistles and Romans and others* was published, a work 'indebted to Newman's *Lectures on justification*' (p. 47). Chapters ii and iii – 'The Tractarian whirlwind' and 'The Church of England is not in schism' – provide a fascinating overview of not only the subject's spiritual journey (including his very public spats with Bishops Blomfield and Wilberforce), but also through the use of his diaries, offer an important perspective on the history of the Tractarian Movement. From his parish at Launton, Allies spent much time amongst important figures in Tractarian circles, developing close friendships with the likes of Newman and Pusey.

Chapter iv – 'Crossing the Tiber' – is one that will no doubt interest many readers, narrating Allies's reception into the Catholic Church, which occurred (later than that of many of his more well-known contemporaries) in 1850. His theological publications on the matter had made him widely known by this point, resulting in his conversion becoming a source of great public debate, celebrated by some, and lamented by others. Charles Dickens, for example, called it the final unmasking of a traitor. When he converted to Catholicism, Allies was only thirty-seven, with a flourishing career seemingly still ahead of him. Yet his reception into the Catholic Church ultimately resulted in his academic profile diminishing, leading to a great deal of personal insecurity, Allies inhabiting 'an unfamiliar, occasionally hostile, new land' (p. 380.)

His involvement in the establishment of the Catholic University of Ireland (he had been appointed professor of history, but only delivered a single lecture) provided some succour though. It was for him a prompt to thrust himself into the burgeoning Catholic elementary education movement. In 1853 he was appointed secretary of the Catholic Poor-School committee, acting as the Catholic bishops' channel of communication with the government on the matter of state funding for church schools. In total he spent nearly four decades of his life in the role, helping to foster healthy working relations with successive governments, and ensuring that the educational needs of the rapidly expanding Catholic population could be met.

This work does not merely present a well-written historical narrative, but also offers at times touching, very personal and significant insights into the life of this important, 'now almost forgotten' figure. Trott tells us that Allies's death in 1903 'attracted little attention; there were few left to mourn, he had outlived most of his contemporaries' (p. 384), an admission that in many ways sums up the personal trials and tribulations that he endured, especially since converting. Reflecting in 1899 on the path that he had followed, Allies remarked that: 'I frankly gave up all my chance in life by becoming a Roman Catholic' (p. 383).