

# Victorian Studies Association Newsletter



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THE VICTORIAN STUDIES ASSOCIATION NEWSLETTER

Number 32, Fall 1983

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Edited for the Victorian Studies Association of Ontario

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*The Transformation of Intellectual Life in Victorian England*

This issue of the *Newsletter* includes news of members, communications, Toronto Group information, an account of the 1983 Conference, a report from R.A. Rempel on the Bertrand Russell Project, and a book review of T.W. Heyck's *The Transformation of Intellectual Life in Victorian England* by Bernard Lightman, a VSA member who has taken up an appointment at the University of Oregon.

#### NEWS OF MEMBERS

Peter Allen's article "S. T. Coleridge's *Church and State* and the Idea of an Intellectual Establishment," is scheduled to appear in the January 1984 issue of the *Journal of the History of Ideas*.

Jacob P. Ellens recently completed his Toronto Ph.D. thesis on "The Church Rate Conflict in England and Wales, 1832-1868."

James Martin Gray's edition of Tennyson's *Idylls of the King* has been published as a paperback by Yale University Press.

Clifford G. Holland (George Brown College) has recently published articles on "First Canadian Critics of Darwin" (*Queen's Quarterly*), and "The Sage of Ottawa" (*Canadian Literature*), which examines the life and work of the noted Canadian Victorian essayist and critic, William Dawson Le Sueur. His latest article, "Canada Greets the Apostle of Culture," is to be published soon in the *Dalhousie Review*. It marks the centenary of Matthew Arnold's visit to Canada in 1884, at the end of his lecture tour of the United States.

Sara Keith went to a conference on monarchy at the University of New Hampshire and gave a paper on the literary component of monarchy in Arthurian legend. A revised version of the paper will appear in a future issue of *Monarchy Canada*, to which she has been a regular contributor of articles and book reviews since 1976, when her piece on Queen Victoria's dolls appeared. A microfilm of Dr. Keith's valuable bibliography of fiction at Mudie's, 1848-1884, has been acquired by the Robarts Library. It includes approximately seven thousand titles by roughly one thousand authors. Members who wish further information about the bibliography and its uses are invited to contact Dr. Keith.

Patricia Morton (History, Trent) is continuing her research in the area of Victorian racial attitudes. Her "Life after Butterfield? The Recent Historiography of the Victorian Historians," is to be published in the December 1983 issue of *Historical Reflections*.

Deryck Schrueder (History, Sydney) read a paper to the special "History of Ideas Conference on Biography and Autobiography" at Canberra in

October 1982. The paper was entitled "Gladstone by Gladstone: A Chapter of Autobiography, a Fragment of an 'inner history.'"

David Shaw (English, Toronto) published an essay, "Poetic Truth in a Scientific Age: The Victorian Perspective," in *Essays in Honour of Northrop Frye* (Toronto, 1983). He also attended the October conference of the Victorian Studies Association of Western Canada, held this year in Lethbridge, where he gave a paper on Browning and theories of biblical interpretation.

#### COMMUNICATIONS

Deryck Schreuder of the University of Sydney informs us that the Australian Modern British History Association met this year in late August in Adelaide. The Association has a major Victorian Studies section.

Coinciding with the Learned's, a conference on John Galt will be held at the University of Guelph, June 14-17. Members of the VSA may be interested in hearing Galt specialists from Scotland, New Zealand, Sweden, and Germany discuss the great Scottish novelist--who was a Victorian for two years. Galt died in 1839.

To launch its third year, the William Morris Society of Canada organized an exciting array of special lectures and events to take place throughout the fall of 1983.

Thursday, September 22: K. Corey Keeble, Associate Curator of European Art at the Royal Ontario Museum, lectured on William Morris Stained Glass at University College, University of Toronto.

Saturday, October 15: K. Corey Keeble conducted a walk in downtown Toronto to study interesting examples of nineteenth-century architecture.

Thursday, October 27: David Latham, Assistant Professor of English at the University of Lethbridge, Alberta, lectured on William Morris's poem, *The Earthly Paradise and Its Manuscripts*. The lecture was given in the Upper Library, Massey College, University of Toronto.

Thursday, November 17: Dr. Thomas Howarth, former Dean, Faculty of Architecture, University of Toronto, and world authority on Charles Rennie Mackintosh, lectured on Charles Rennie Mackintosh as Designer. The lecture took place in the Jackman Hall at the Art Gallery of Ontario. Dr. Howarth is author of the standard book on Mackintosh.

Saturday, December 10: A Victorian Christmas Party will be held by and for Society members. Please direct inquiries to the membership secretary, Jean Johnson, at 869-8447 or 486-1014.

#### TORONTO GROUP

The first meeting of the Toronto group was held at 8:00 p.m., Thursday, 20 October, at the home of Jack and Ann Robson. David DeLaura (University of Pennsylvania) introduced and led a discussion on "The Antinomies: Reading Tennyson's Early Poetry."

The second meeting will be held in the Senior Common Room at Victoria College (Burwash Hall) on Wednesday, 14 December. Bogomila Welsh will deliver a slide lecture on an aspect of the art of illustration in late nineteenth-century Europe.

The third meeting will be held at the home of Richard and Carol Helmstadter on Tuesday, 21 February. Peter Allen and Gerald Jordan will introduce and lead a discussion of Samuel Smiles and *Self-Help*.

#### 1983 ONTARIO VICTORIAN STUDIES ASSOCIATION CONFERENCE

The 1983 Conference of the Victorian Studies Association of Ontario met at Glendon College, Toronto, on 9 April. In the morning, Professor Frank Turner of Yale University gave a paper on "The Opponents of the Oxford Movement." In the afternoon Professor Joseph Gold of the University of Waterloo spoke on "Dickens and the Demythologizing Process."

Professor Turner suggested that one of the most fruitful approaches to a new understanding of the religious, intellectual, and scientific activity of nineteenth-century Britain lies with reading the "unread Victorians." These are British writers, scientists, and theologians who were regarded as important in their own day, but whose works failed to be included in the major canons of studied documents. The opponents of the Oxford Movement within the Anglican hierarchy and Oxford University itself constituted such a group. The documents relating to this group are comprised primarily of pamphlet literature of the 1830s and 1840s, although volumes of sermons and essays are also significant. All of these documents became obscured, Professor Turner noted, after the publication of Newman's *Apologia pro Vita Sua* and other late-century biographies and memoirs by the sympathizers with the Tractarians.

The chief enemy of the Tractarians, observed Professor Turner, was R. D. Hampden, appointed Regius Professor of Divinity in 1836. The charge against Hampden was that of rationalism in theology. However, the actual contents of his Bampton Lectures of 1832 provided a vigorous defence of the Bible and the Bible alone as the foundation of Christian faith. His real offence in the eyes of the Tractarians was an 1834 pamphlet advocating the admission of Dissenters to Oxford. The Hampden Controversy of 1836 saw a number of scurrilous pamphlets written by Tractarians who deeply misrepresented Hampden's position. His defenders included Edward Hawkins, Provost of Oriel College; Thomas Arnold, headmaster of Rugby; and Richard Whately, Archbishop of Dublin.

After 1836, Professor Turner indicated, these figures and others wrote against the Tracts and worked politically within the University to confound the Tractarians. The chief institution for opposition to the Tractarians was the Hebdomadal Board. In 1841 this group condemned Tract 90 and from that time until 1845 generally sought to silence Tractarian leaders within the University. Late in 1840 this group of Anglicans engineered the appointment of Thomas Arnold as Regius Professor of Modern History at Oxford. They hoped his teaching would provide a counterbalance to the preaching of Newman. Arnold's death in the summer of 1842 frustrated that effort. There followed three years of bitter political and university wrangling that ended in the condemnation of W. G. Ward in 1845

and the unsuccessful attempt to condemn Tract 90.

Professor Turner concluded that reading the enemies of the Oxford Movement raises serious questions about the meaning of liberal Anglicanism during the 1830s and 1840s. Hawkins, Arnold, Whately, and company were ecclesiastically liberal but theologically quite conservative. They championed the historical validity of scriptural revelation, and saw the Tractarian appeal to tradition as an undermining of the evangelical faith. They also regarded Newman's *Essay on Development* as the natural and necessary outcome of a theology that looked to human institutions rather than the Scripture for religious truth. Recognition of this high appreciation of the Bible among the opponents of the Oxford Movement in part explains why those who lived until 1860 almost to a person condemned *Essays and Reviews*.

In his afternoon paper, Professor Gold developed the thesis that much Victorian fiction is a process of dismantling popular myths dear to the hearts of middle-class Victorian audiences. Jews and women were the two principal "minority" groups, victimized by popular prejudice, by myths that stereotyped the appearance, character, and behaviour of their players. Dickens's two Jews, Fagin and Riah, are the seed of this idea.

Basing his exploration on the issues raised in correspondence between Charles Dickens and Eliza Davis, which he believes focuses and synthesizes the reality-versus-stereotype conflict, and which he examined in some detail, Professor Gold proceeded to show that in one form or another, many very recent works of criticism, especially feminist criticism, pursue these lines of enquiry. We are able to see that it is now possible, given the value systems we hold and our emphasis on individual fulfillment, to illuminate the struggle for individual rights and dignity in nineteenth-century fiction. The treatment of Jews and women in Victorian writing exemplifies the tension between the conservative myths designed to sustain the status quo and the writers who sought to dismantle the myths and thus generate changes that would liberate and humanize our views.

The delightful lunch-time entertainment at the Conference was provided by the Metropolitan Music Theatre.

The 1984 Conference, to be held at Glendon on 7 April, will feature papers by U. C. Knoepfelmacher of Princeton, who will speak on Victorian fantasies for children, and Albert Tucker of York, whose subject will be "The Victorian Liberal State and the Problem of Military Power."

## A REPORT ON THE RUSSELL PROJECT

R. A. Rempel  
McMaster University

*Cambridge Essays 1888-99*, the first volume of *The Collected Papers of Bertrand Russell*, has just now appeared in print. Scholars of late-Victorian and Edwardian England will be interested in much of what it contains, particularly those writings published for the first time. All the papers in each volume are edited in a sequential fashion, with their intellectual context presented by a General Introduction, Headnotes for each paper, and extensive Annotations. *Cambridge Essays* includes two journals (one of which has never been published in any part) and Russell's earliest writings on a variety of subjects: the history of philosophy, problems in ethics, new perspectives on non-Euclidean geometry, religious uncertainties, reflections on economics and politics, and speculations on marriage. The unpublished journal, "A Locked Diary, 1890-94," is especially revelatory about his aristocratic life at Pembroke Lodge and his family's attempts to prevent his marriage to Alys Pearsall Smith.

The nature of the editorial team, the publication agenda, and the organization and funding of this formidable editorial challenge is worthy of an outline. Volume 1 was edited by five people from different disciplines: Kenneth Blackwell, Russell Archivist; Andrew Brink, Department of English; Nicholas Griffin, Department of Philosophy; Richard A. Rempel, Department of History (all of McMaster); and John G. Slater, Department of Philosophy, University of Toronto. This editorial team was assembled by Alwyn Berland, former Dean of Humanities, to deal with the diverse works of this polymath. As well, we are fortunate in gaining this year the textual and managerial talents of Dr. Antony Hammond of the McMaster English Department.

Future publication plans are already set for further volumes. The next is Volume 7, *The Theory of Knowledge, the 1913 Manuscript*, edited by Elizabeth R. Eames in collaboration with Kenneth Blackwell, and scheduled for publication in May of 1984. The volumes listed below are arranged to be sent from McMaster to the publisher as follows. Each will be published within nine to ten months of Allen & Unwin's receiving camera-ready copy.

Volume 12: *Contemplation and Action, 1902-14* (Brink, Moran, and Rempel), mid-January 1984;

Volume 8: *Russell's Philosophy of Logical Atomism, 1914-19* (Slater), June 1984;

*The Bibliography* (Blackwell and Ruja with the assistance of Frohmann and Slater), December 1984;

Volume 13: *The Rights of War, 1914-17* (Brink, Moran, and Rempel), June 1985;

Volume 2: *Philosophical Papers, 1896-1903* (Griffin), early 1985. Preparation of three more volumes will be well advanced by 30 June 1985.

The volumes are divided into two series after Volume 1. One series is devoted to Russell's philosophical and logical writings, i.e., his technical achievement. The other is devoted to his more popular, but



equally important, achievements as a liberal individual seeking to make known his views on virtually every problem of human life. While a major section of each volume in what may be termed the social issues series will be political, other sections--on religion, marriage, literature, famous personages, etc.--will be found within volumes as these subjects dominate his attention. Both series are arranged chronologically, as this is the one chance to present Russell's writings developmentally. Readers of the technical series will thus be able to study his ideas as they developed in the overlapping areas of philosophy, logic, and the foundations of mathematics. Russell was a philosopher whose thought constantly evolved: changes in different areas of his thought are often closely connected in ways that escaped his contemporaries and, in many cases, subsequent historical scholarship. The presentation, in a single series, of the complete range of his philosophical thought outside of his readily available books permits these interconnections to be seen much more clearly. In the non-technical series, readers are provided with the opportunity to see how all of Russell's humanist values developed. For example, his views on politics are often found in essays not specifically political. This comprehensive scheme may enable scholars to detect a greater unity in Russell's views than has hitherto been the case, and apparent inconsistencies may come to be seen rather as stages.

When the Russell Papers first arrived at McMaster plans began to be formulated for a full edition of Russell's essays, private journals, and other shorter writings. Since his seventy books are still in print or easily available and since the collection of his private correspondence was still neither complete nor entirely free from legal embargo, concentration focused on his shorter writings. Of Bertrand Russell's 2,500 such writings, about ninety percent have never been collected, and the ten percent that are available in collections are not presented in a scholarly format. Even serious Russell scholars have never seen many of the papers. About fifteen percent of these writings were left unpublished by Russell. For a proper intellectual assessment of Russell's many contributions to diverse fields, scholars need a definitive edition of all of these writings. This need will be met by the *Collected Papers*.

In 1968 the now deceased University Librarian, William Ready, acquired, through masterful negotiations, the first Bertrand Russell Archive. He followed this success with the acquisition in 1972 of the Second Archive. The purchase of these materials was of great significance in Canadian intellectual life. Indeed, the Bertrand Russell Archives constitute the most important single author collection in Canada. This acquisition would not have been possible without the generous assistance of the Canada Council, the Atkinson Foundation, some private individuals, and the co-operation of the other Ontario University Libraries.

In May 1979, the Editors were given permission by the Social Sciences and Humanities Research Council to proceed with a full proposal for the publication of Russell's papers. Following acceptance of the proposal, a site visit to McMaster by SSHRC was held. News that the Social Sciences and Humanities Research Council of Canada had agreed to fund the Project to publish *The Collected Papers of Bertrand Russell* was received at McMaster at the end of March 1980. The grant, in the amount of \$1,800,000, was for a period of five years, beginning in July 1980. The award was the only one in Canada that year under the classification of major negotiated editorial

grants. Meanwhile, through discussions carried out by Alwyn Berland with the British publishing firm of George Allen & Unwin Ltd., Russell's publisher since 1916, McMaster secured a publishing contract. Allen & Unwin, in these difficult economic times, have agreed to publish over fifteen years the *Collected Papers*, which are estimated eventually to compose some twenty-eight to thirty volumes. Moreover, our publishers are committed to keep all volumes in print until the series is complete.

Both the size of the grant and the fact that it was the only one awarded that year imposed heavy responsibilities upon the Project's Editors. Their scholarly obligations were to produce seven volumes in five years, a formidable task by any reckoning. McMaster has been very generous in its support of the Project. It has provided accommodation for a Project work office, release time for the Editors from many of their other duties, and the expertise of its top administrators. The University has also arranged for a number of graduate and undergraduate students to be trained each year in editing and other tasks that will stand them in good stead in various walks of life. In addition, the Project has been aided by a group of international scholars of the highest academic standing. This Advisory Editorial Board met at McMaster in June 1983 in conjunction with a Conference on Russell's early humanist writings. Members of the board are as follows:

Sir Alfred Ayer

Ursula M. Franklin  
Department of Metallurgy and  
Materials Science  
University of Toronto

Philip Gaskell  
Trinity College Library  
Cambridge

Yvon Gauthier  
Department of Philosophy  
Université de Montréal

I. Grattan-Guinness  
Department of Mathematics  
Middlesex Polytechnic

J.A.W. Gunn  
Department of Political Studies  
Queen's University

Colin Matthew  
St. Hugh's College  
Oxford

John Passmore  
Research School of Social Sciences  
Australian National University

David Pears  
Christ Church  
Oxford

John M. Robson  
Department of English  
University of Toronto

Katharine Tait  
(Russell's daughter)

John W. Yolton  
Rutgers University

The Editors have also been assisted by a number of excellent staff members who help them in the various following ways: Margaret Moran, who co-edits Volumes 12 and 13; Bernd Frohmann, who prepares all bibliographical and general indexes for the technical series and is assisting with the editing of the Bibliography; Sheila Turcon, who prepares general indexes for the non-technical series and a chronology of Russell's life for each volume; and John King, who prepares textual notes.

The Project supplies the publisher with camera-ready copy. In effect, the Project has taken on some of the characteristics of a small University press. Because the volumes are typeset at McMaster, a Production Unit had to be set up. It is ably headed by Diane M. Kerss, Production Manager. Currently her two staff members are Joy Drew and Cathy Abel (replacing Nancy Scott who is on a leave of absence). Myrna-Gail McDonald is the Project's clerk-typist.

A description of the contents of the first non-technical volume will be of particular interest to readers of the *Victorian Studies Newsletter*. The publication of this book, *Contemplation and Action: 1902-14*, late in 1984, will shed new light not only on Russell's life and thought but also on aspects of Edwardian life in general. On the biographical dimension, Volume 12 includes an unpublished journal with sporadic entries covering the years 1902-05. Nowhere in his *Autobiography* does Russell mention this important document. His journal is primarily a record of the breakdown of his marriage to his first wife, Alys, and his studied callousness towards her, interspersed with his periodic pangs of guilt about such behaviour. A different cast of characters from those in Volume 1 is also in evidence. Beatrice and Sidney Webb, Graham Wallas, Leonard Hobhouse and, of course, philosophers, notably Alfred North Whitehead, are among those who appear. Absent are references to the aristocratic world from which Russell in the 1890s determined to emancipate himself, since he believed that its conventions stifled his creativity. Of course, all of his life Russell retained certain aristocratic patterns of behaving and thinking--elitist patterns that conflicted with the egalitarian aspirations reflected, for example, in his determined struggle on behalf of women's suffrage and women's rights generally.

Volume 12 also sets in perspective Russell's confessional writings during his dark years in the early part of the century, when, amidst emotional desolation, he grappled with the daunting mathematical and philosophical questions involved in writing *Principia Mathematica*. This desolation led to the composition of some of his best-remembered essays, notably "The Free Man's Worship" and "On History." Unfortunately, attempts to resolve his emotional dilemmas by experiments in literary form, particularly the twenty-two disjointed fragments conjecturally titled "The Pilgrimage of Life," revealed his artistic and imaginative limitations. Nonetheless, this unsuccessful venture tells us much about the influences operating on Russell at that time, particularly Walter Pater and the Belgian mystic, Maurice Maeterlinck. Undeterred by such failures, Russell, after beginning his affair with Lady Ottoline Morrell early in 1911, attempted once again, in "Prisons" (a meditative essay) and in "Forstice" (a novel), to turn his talents to the novel, with disappointing results.

Russell's striving to set out on new paths outside the sphere of technical philosophy and mathematics elucidates the way in which he came to settle on the essay as the medium through which he would play the role of the twentieth-century sage in the manner of Carlyle and Mill. Certainly, his evolution as an essayist of clarity and vision can be plotted through studying the papers in Volume 12. As well, his political instincts, developed by his Grandmother Russell (who aspired for him to become eventually Prime Minister), are also evident. Of especial note in this respect are his free trade papers, his essays in praise of Liberalism, his recommendations on eugenic policies, and his statements advocating free thought.

The reader, for example, will be forced to assess the degree to which Russell was either a Radical harking back to the 1890s or a New Liberal in the company of theorists such as L. T. Hobhouse and J. A. Hobson. His views on many of these subjects gain retrospective importance, because many of the beliefs, notably his faith in science as an emancipating force, were maintained throughout his life. Indeed, the themes of almost all his subsequent popular books are present in embryo before 1914.

This short essay has concentrated on a single volume. Other volumes of equal intellectual significance could have been discussed, particularly Volume 2, which traces Russell's hitherto incompletely explained journey from Idealism to logical atomism. Or space could have been devoted to a description of his writings (found in Volumes 13 and 14) on pacifism during the Great War and his participation in the No-Conscription Fellowship. In any case, it is hoped that this short paper will stimulate scholarly interest in *The Collected Papers of Bertrand Russell*--a Project whose editorial burdens are more than matched by the intellectual opportunities and privileges it offers those of us involved. Moreover, while the Editors move forward chronologically, we wish to inform our readers that riches relating to Russell's heritage remain to be explored. In particular, the Archives contain the papers of Russell's parents, Lord and Lady Amberley. Although Russell and his third wife, Patricia Spence, published two volumes in 1937, their editing was selective, and much remains for the Victorian social and intellectual historians who wish to delve into this fine collection.

#### BOOK REVIEW

*The Transformation of Intellectual Life in Victorian England.* By T. W. Heyck. New York: St. Martin's Press, 1982. 262 pp.

The breadth of scope demanded by T. W. Heyck's topic requires a certain amount of courage. Few authors would dare to speak authoritatively in one book on the development of literature, science, and education in England throughout the nineteenth century. Happily the result in this case is a lively book that engages the reader's interest from beginning to end by challenging Victorianists with a clearly articulated thesis on Victorian culture as a whole not previously entertained by scholars.

Heyck begins in his introduction by jolting the reader with a startling paradox. "One of the strangest facts about intellectual life in the Victorian years in England," he claims, "is that for most of the period [1830-70] there appears to have been no intellectuals" (p. 13). At first glance it seems strange indeed to depict the age of Darwin, Carlyle, Mill, Eliot, and Newman, to name but a few, as a period that was devoid of intellectuals. Furthermore, if Heyck is arguing that there were no intellectuals in the early and mid-Victorian periods, is he thereby calling into question the *raison d'être* for intellectual history of that era?

Heyck's book is not an attack upon intellectual history. He is himself an intellectual historian who is warning other intellectual historians to avoid the error of superimposing a modern notion of "intellectuals"

where it is inappropriate. Heyck asserts that not until the late-Victorian period (1870-1900), when there developed a self-conscious, distinct group of people with common attitudes of superiority, aloofness, and detachment, can the historian legitimately talk of a separate class of people known as "intellectuals." Instead of choosing to dwell on the interesting theoretical issue of why an intellectual class developed long after the onset of industrialization, and at a point when England had become a comparatively mature industrial society, Heyck confines his study to an analysis of the particular social and intellectual circumstances surrounding the evolution of English Victorian culture.

The book is structured in an elegant and simple manner. Roughly the first third is devoted to a description of the landscape of early and mid-Victorian intellectual life when a class of intellectuals was not in existence. In these chapters Heyck deals with the men of letters, the cultivators of science, and the dons of the universities, stressing that despite a number of factors of cohesion within and among them, "the three sets of people neither saw themselves nor were seen by the general public as combined in a class" (p. 76). The remainder of the book is taken up with the three forces that were transforming the conceptual and institutional relations of Victorian intellectual life, the expansion of science, the university reform movement, and the growth of culturally-based criticism of industrial society. Ultimately these factors led to the birth of an intellectual class by the end of the century. It was a class that was alienated from society (as Heyck colourfully illustrates in a section on the aesthetic movement), highly specialized (for example, the devotion to research that became paramount in late-Victorian universities), and in the process of becoming professionalized (Heyck includes an interesting chapter on the emergence of professional historians).

Heyck is no Whig historian. He explicitly rejects the position that the process of transformation that he has described is one that moves from an inferior, more primitive situation, to one that is advanced and enlightened (p. 10). There is a dark side to the development of a class of intellectuals, which Heyck labels "the fragmentation of high culture." In becoming part of the intellectual class the scientists and scholars established endowed positions for themselves that allowed them to ignore the market-place of the general public. Unlike the men of letters who dominated the early-Victorian period, the late-Victorian scientists and scholars, as well as the literary artists who accepted the doctrine of art-for-art's sake, had no intention of providing moral leadership for a general audience. "The result," Heyck maintains, "was a confused condition in late-Victorian high culture, one characterized by the separation of scholars and natural scientists from the general public, the fracturing of that public into separate audiences, the rise of a mass semi-literate audience, and the slippage of literature, now narrowly defined, towards the periphery of intellectual life" (p. 238). Whereas the early and mid-Victorian age was notable for its remarkably cohesive high culture produced by a disconnected set of men, by the end of the century a homogeneous class of intellectuals had been formed but at the cost of the unity between the intellectual and society.

As Heyck readily admits in his acknowledgements, because of the broad scope of the book it is synthetic by nature and he is indebted to a number of scholars on whose work he has relied. It would be an almost impossible task to master all of the primary literature relevant for a study of Victorian

literature, education, and science. But depending too heavily on secondary sources, in order to concentrate on arriving at a synthesis, always runs the risk of degenerating into mere summarization and broad generalization, offering little that is new or different. Heyck, by and large, avoids this pitfall by fleshing out his points with concentrated studies, drawn from contemporary materials, of figures and institutions that illustrate his theme. His major thesis supplies him with a perspective that provides an original bent for his discussion.

Readers will not be convinced by particular sections of the book, especially where Heyck's narrative does degenerate into superficial survey. I am thinking here of several passages that deal with the impact of science on Victorian intellectual life (chapter 4), where Heyck repeats all the old arguments for an irreconcilable conflict between science and religion in Victorian England: the Newtonian revolution inevitably led to the development of anti-theological naturalism, Darwin destroyed all natural theology, and science contributed heavily to the spread of unbelief among the Victorians. There is no hint that Heyck has appropriated some of the more recent work produced by scholars such as James R. Moore, who persuasively demonstrates in his *The Post-Darwinian Controversies* that the attempt to view the relationship between Victorian science and religion through the military metaphor is inadequate and simplistic.

Related to this shortcoming is the tendency of Heyck's whole argument to emphasize change in Victorian intellectual life as opposed to continuity. Moore is but one of a number of historians who have built on Robert M. Young's seminal article "The Historiographic and Ideological Contexts of the Nineteenth Century Debate on Man's Place in Nature" (in *Changing Perspectives in the History of Science*, ed. Mikulas Teich and Robert Young [London, 1973], pp. 345-438). Curiously, Heyck refers to this article in a footnote (p. 76), but he does not indicate the significant difference of opinion separating him from Young. Whereas Heyck's concern is to stress the vast changes wrought by the impact of science on Victorian society and thought, Young's work has emphasized the ways in which old bourgeois values were perpetuated in the new scientific order. At stake in the disagreement between Young and Heyck is the historian's whole vision of the development of Victorian thought during the nineteenth century.

Whatever position one chooses to take on this issue, Heyck's argument runs into difficulty when he attempts to distinguish between science's impact on general culture from its effect on higher culture. Since Heyck desires to chronicle the growing gulf between the people and the intellectuals, he maintains both that "the growth of natural science had worked the greatest changes in the institutions and aspirations controlling intellectual activity" (p. 221) and that by virtue of "its detachment from the industrial process, English science was less a part of the general culture in 1900 than in 1830" (p. 114). Besides questioning the implied link made here between the "industrial process" and "general culture," the historian might very well wonder how all the radical institutional changes outlined by Heyck could have left general culture untouched. Moreover, are we to say that the men of science like Huxley, discussed by Heyck, failed completely in their attempts to popularize science? Clearly Heyck's assertion that "England did not become a scientific nation" must be examined carefully (p. 114).

In sum, Heyck has written an intriguing book that offers us a subtle, forceful argument for the birth of a class of intellectuals in the late Victorian period. His work raises (not always consciously) a number of crucial questions for historians, although many will reject his solutions.

Bernard Lightman  
University of Oregon