

Episcopal Church, and he spent his final years ministering to a colony of American expatriates and visitors in Florence, Italy. He died in 1883, his wife having died four years earlier.

The biography is briefer than it may seem, because the print is large and because two-fifths of the volume are devoted to reprints of four of Connelly's pamphlets. In the interest of promoting her ultimate canonization, the followers of Cornelia Connelly have assiduously gathered materials about her life, and Paz has taken full advantage of that collection. He has gone on to find additional nuggets in archives, registers, and newspapers on both sides of the Atlantic, and he fashions Pierce Connelly into as much a flesh-and-blood being as the surviving evidence would seem to permit. Paz rejects pathological explanations for Connelly's abrupt reversals; he explains Connelly as a dependent man who repeatedly sought to win the patronage of the mighty and to appropriate the power and majesty of the church as a buttress for his oft-flagging self-esteem. Other historians might have adopted a more ironic approach toward the entire subject, but Paz prefers to understand rather than to mock. His tone remains admirably dispassionate, except perhaps when he dismisses Connelly's ultimate low-church episcopalianism as "a sterile and arid faith" (p. 227). Also, he is so conscious of the writings that have already appeared about Cornelia Connelly that he drops her too quickly from his own account after 1851. A few paragraphs on her later years would have given the work greater balance. Yet the book throws helpful light on more than a single idiosyncratic life: the role of the convert in religious strife; the place of pamphleteering and litigation in popular anti-Catholicism; and, not least of all, the fact that nineteenth-century religious controversies were not bounded by national frontiers. The Atlantic Ocean "was a highway, not a barrier" (p. 231).

University of Illinois, Urbana-Champaign

WALTER L. ARNSTEIN

Patricia Thomas Srebrnik. *Alexander Strahan: Victorian Publisher*. Ann Arbor: The University of Michigan Press. 1986. Pp. 269. \$20.00.

This is an excellent scholarly study of Alexander Strahan (1834?-1918), short but replete with facts, well produced, with full annotation, bibliography, and index, as well as six appropriate illustrations. The author follows Strahan from his birth in the Highlands (chapter II) to a stay in Edinburgh (III) where he established his publishing business, to his career in London (IV-IX). Strahan's intriguing mixture of commercialism and religiosity runs as a strain throughout the book. It is emblemized in his publishing device, showing "Anchora Spei" (plate facing p. 184). Strahan is interesting because of what the *Glasgow Herald* recognized as his place in "the apostolic succession of the great Scottish publishers," though like Constable before him he fell through his "grandiose schemes" and "reckless generosity" (p. 202). In Srebrnik's dense account it is not utterly easy to trace the publication span of Strahan's periodical publications. There were all happily named and comprised: 1. *Christian Guest*, 1859, monthly. 2. *Good Words*, 1860, monthly/weekly, set up in emulation of Dickens's *Household Words* begun two years before, and in rivalry with Thackeray's *Cornhill*. Very successful, *Good Words* survived

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