This well-researched study has a peculiar trajectory. Its overarching aim is to show how, in the middle of the nineteenth century in England, the criterion of ideal masculinity changes from physical prowess to self-restraint. Walton's evidence for this change is convincing. But the focus on Charlotte Yonge has its own significance, since, like Barbara Dennis some years ago, Walton emphasizes the family connections with soldiers: Yonge's father William, for example, fought at Waterloo, and John Colborne, later General Lord Seaton, was her mother's half-brother. Walton doesn't mention the family connections with naval men as well, but the point is that Yonge was familiar with the military.

Walton reminds us of how influential Yonge was in her own day, especially through the remarkable success of her first commercially successful novel, *The Heir of Redclyffe* (1853). But she wrote non-fiction as well as novels, and for any years edited *The Monthly Packet*. As a well-known spokeswoman for the Oxford Movement, she manifests a strong Christian faith in all of her writings. It is not surprising, then, that
the arc of Walton's study moves from Yonge's interest in the military through a consideration of paternal roles to the heroism of Christian missionary work. In other words, she starts with military men and ends with the church militant.

The early chapters dealing with the military are perhaps the most compelling. In chapter One, Walton examines some of the mid-century events that influenced the public perception of England’s armed forces. Besides the establishment of the military training camp at Chobham, which fell under the command of Yonge's uncle, Lord Seaton, she also treats the Crimean War and the Indian Mutiny. Chapter Two, which explains how young men were prepared for military service, highlights Yonge's brother Julian, who plainly suffers by comparison with his father. Unlike William Yonge, who fought with one of the most appealing army units, the Rifle Brigade; Julian never saw action; though he enlisted for the Crimean War, he came home soon after his father's death without having fought in a battle. In Chapter Three, Walton uses Yonge’s novels to show how young women led men toward military careers. By encouraging men to be self-sacrificing, Walton argues, women, could strengthen their moral fiber. Walton also uses Yonge’s novels in Chapter Four, where she explains how Yonge portrays the manliness of fathers—a topic crucial to the argument of the book as a whole. Since Yonge often based her characters on men ranging from her own soldier father to clergymen such as John Keble and other civilians, Walton argues that in Yonge’s fiction, the soldier's bravery is not the only kind of manliness held up
for admiration. Equally important, if not more so, is the spiritual manliness of the Christian soldier. But Yonge thought both must share a respect for discipline, especially self-discipline.

Walton develops this point in Chapter Five, where she closely examines two more of Yonge's novels, *Henrietta's Wish* (1848) and *Hopes and Fears* (1860). At mid-century, Walton contends, Yonge and others sought to revive the medieval ideal of knightly virtues, which were seen to be Christian. "Sanctified violence" and courtliness were part of this model for a male behavior that Christianized soldiers even as it made clergymen more militant. But the latter becomes more important. Tracing as it does the shift from saluting battlefield heroism to idealizing spiritual valor, the second half of the book shows how military strength becomes a metaphor for Christian virtue. Accordingly, Chapters Six and Seven show how missionaries redefined the ideals of knightly manhood, and the final chapter touches briefly on Yonge's historical heroes.

Though Walton writes well and her chapters are well organized, she departs so soon from the soldiers of her title that some readers may feel disappointed. She gives far more attention to fathers and clergymen than to military men. I agree with Walton's conclusion about the kind of masculinities that were coming to be appreciated in the second half of the nineteenth century, but the greatest change was visible in the formerly roguish military stereotype. Also, although she alludes to Charles Kingsley, Walton does not acknowledge some other models of clerical masculinity that were being offered at
mid-century. Kingsley, too, thought well of military men, and, like Yonge, wished to rein in “manly” power with Christian restraint.

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