

Saints and Sinners in Queen Victoria's Courts: Ten Scandalous Trials by Tom Zaniello. Jefferson, North Carolina: McFarland, 2021. 232 pp. ISBN 9-781476-680811. \$39.95.

“Do you take much interest in the Titchborne case?” Gerard Manley Hopkins asked his mother, Kate, in June 1871. “Of course we do here. It shd. be called the Twitchborn case, because it turns on two people being born with the same twitch – one of them at Wapping, the other at Paris. By the bye what shd. you call the claimant’s story? – A ~~Whap~~ Whopping Lie. That is of course if he is a swindler, as I am afraid it is now clear he is.... But that old Lady Titchborne must have been a trifle touched: it is well she has not lived, poor thing” (*Correspondence* 1:208). “Here” was Stonyhurst, the Jesuit college in Lancashire where Hopkins, who joined the Society of Jesus in 1868, was currently living and teaching. The “swindler,” known as the Claimant to his vociferous supporters and the Imposter to his detractors, was one Arthur Orton, originally from London’s East End and more recently Australia, who insisted that he was in fact Sir Roger Charles Doughty-Tichborne, the heir to the family fortune who had presumably died at sea in 1854. Orton was involved in four cases in the 1870s: his initial attempt, in the Court of Chancery, to establish his claim; his lawsuit to force the declared heir to vacate the position (supported by the bereaved Lady Tichborne and coached by a former estate employee), May 1871 to March 1872; his subsequent criminal trial for perjury, April 1873 to 28 February 1874; and the appeal, 1879 to 1881, which was denied. Orton’s counsel, Edward V. Kenealy, was later disbarred because of disrespectful speech and behaviour in the courtroom, and for using the legal proceedings to incite anti-Catholic and anti-Jesuit feelings. Roger Doughty-Tichborne had been raised in Paris and educated at Stonyhurst; school officials were called to testify as part of the case against Orton, who had “forgotten” any knowledge of French, Latin, or Greek.

Hopkins – who enjoyed his vehement opinions as much as his wordplay – was so absorbed with yet vexed by the trials that they are mentioned in several journal entries and three other letters. In February 1874, he “went to hear the Lord Chief Justice [Alexander Cockburn] summing up in the Titchborne case. I was pleased to find how simple and everyday, not undignified though, his ~~was~~ manner was” (*Diaries* 569). Curiously, his fixation with the case is not mentioned in *Saints and Sinners in Queen Victoria's Courts: Ten Scandalous Trials* by Tom Zaniello – curious only because Zaniello refers to Hopkins several times in the book, part of the argument’s aesthetic “under-thought” and the discussion about the ways in which anti-Catholic sentiments played out in public and private during the Victorian period (animosity and fear catalyzed by the Catholic Emancipation Act, 1829, and the 1850 restora-