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Book Reviews

The Puritans: A Transatlantic History. By David D. Hall. (Princeton: Princeton University Press, 2019, Pp. 517. \$35.00.)

David Hall, emeritus professor of American religious history at Harvard Divinity School, is a leading interpreter of religious life in early New England. His first book, published in 1968, was on the Antinomian Controversy in New England. More than fifty years later, he has given us a magisterial overview of the intellectual world of the religious movement known as Puritanism on both sides of the Atlantic. Hall begins by admitting that Puritans were an invention of their enemies, but nonetheless, he identifies them as people who shared theological characteristics. This allows him to incorporate the “classical” Puritans of Patrick Collinson, who were “purifiers” of the Elizabethan state church, into a larger group that included separatists, Scots, and continental theologians. What made them members of the transatlantic Puritan movement was four shared theological assumptions. They hated idolatry and Catholicism; they knew the Bible was plain and infallible; they believed in a visible church that brought people together in a sustaining relationship; and they believed that society should be reformed through Christian discipline. Informed by Calvinist ideas about election and God’s kingdom, they believed in evangelical activism that exalted the church over the civil state, responding to divine providence, preparing for the second coming.

Of course, they confronted the problem of what Godly behavior looked like. This led to the development of “practical divinity,” answering the question, “what must I do to be saved?” Practical divinity awakened faith through experience. Expressed by William Perkin’s *A Golden Chain . . . the Causes of Salvation and Damnation* (Cambridge, 1600), it assumed people were called,

justified, and sanctified in a lifelong process of conversion. This made the church the means of grace, with discipline a necessary practice.

Hall expounds this very clearly. Much of the rest of the book explores how practical divinity was practiced on the ground, and how its limitations were challenged in varying contexts of England, Scotland, religious exile in the Netherlands, and New England. In each, of course, the issues and effects of theology depended heavily on the civil authority’s willingness to support or resist their ideals. Seeking a sanctified church, a sanctified people, and a faith-centered commitment to living righteously, they fought for freedom of conscience while assuming the rightly guided conscience led to a sanctified life. Since sanctification was individual, the need for governance in a local church lay behind the Presbyterian movement that succeeded in Scotland and was so troubling in England. To the Puritans’ way of thinking, government had to be Word-based and willing to impose righteousness on the unrighteous so that the people would walk upright before the Lord.

Of course, local control also took the form of escape to New England where it could be practiced—though even there, the theological stresses continued. Distressingly, it also began to spin off sectaries and others who rejected the larger church. It created room for Socinianism and Antinomian theologies to take root. The impact of the British civil wars on Puritan theology makes up an excellent chapter. Hall has written a clear and informative guide to Puritan theology and its implications. For anyone interested in understanding Puritanism’s theologies and practical implications, this is a fine book. But Hall has another agenda. He wants to rectify several hundred years of opprobrium directed at Puritans by explaining who they were and what they were trying to achieve.

This goal, presented in the introduction, takes a back seat to the historical narrative until the end. In an epilogue, Hall explores the ways the Puritans have been besmirched by later scholars. The historical misunderstanding of Puritanism, he suggests, is caused by contemporary projectors who used them to their own ends. Thus, Daniel Webster used the story of the *Mayflower* to create a national

creation myth that celebrated New England and ignored Jamestown. Nineteenth-century Americans, like Charles Adams and Nathaniel Hawthorne, found predestination and holy society repugnant, associating American Puritanism with intolerance and priggishness. Even Perry Miller, one of the most notable scholars of Puritanism, found New England Puritans the founders of the distasteful striving “culture of Main Street.” American evangelicals, Halls says, have wandered far from their Puritan roots. He ends this good book claiming that historians have restored a proper understanding of this enormously important group if we would only look. To read this book is to gain a much better sense of who they were and why they are so important.

Norman Jones

Utah State University

Thomas Cromwell: A Life. Diarmaid MacCulloch. London, Great Britain: Allen Lane, 2018, Pp. 728. £30.00.)

Diarmaid MacCulloch's *Thomas Cromwell: A Life* is a wonderfully wrought and painstakingly researched epic of a conflicted man. That is a person like each of us. Yet more than anyone in England since his day, Thomas Cromwell (c.1485-1540) did more to shape the form of the Anglo-American sovereign state. That he did so by manipulating the levers of administrative bureaucracy and parliamentary power serves to mark his place in modernity. That his social standing and personal wealth grew substantially through his service is typical of all ages. Born in Putney, now part of greater London, Cromwell grew up as more than a son of a “shearman” as a peevish Henry VIII described him some months after Cromwell's execution. Cromwell's yeoman father operated a commercial brewery and owned several brew houses. The bright Thomas left home at fifteen and traveled the Continent. He became fluent in Italian and French and could write in Latin and read Greek. He returned to England only around 1515 and took up the practice of law on behalf of valuable clients such as the wealthy Guild of Our Lady of Boston, which was the primary purveyor of indulgences in England. He was also reading Erasmus.

Having moved up to the rank of gentleman, and even a seat in Parliament in 1523, Cromwell entered the service of Cardinal Wolsey in 1524 as the prelate's power was rising toward its zenith. Wolsey was archbishop of York, which gave him considerable influence in the English Church, as well as papal legate, a position that became untenable as the king's pressure for an annulment from his marriage to Katherine of Aragon increased, and Pope Clement VII steadfastly refused to decide. Rather than wait till the end of the fall of his first master, Cromwell entered the royal service in 1530, and once ensconced, Cromwell did nothing if not move up, and neatly sidestepped untoward turns of events, including the final disgrace of Wolsey.

In his years of public life, Thomas Cromwell by turns wavered between closeted and open evangelicalism (as Protestantism was known in early sixteenth-century England). He served Wolsey and then the unpredictable and irascible Henry VIII. MacCulloch describes with detail how Cromwell's commitments became ever-more evangelical in the period 1525-1528 as the Guild of Boston remarkably had become the *entrepôt* for Protestant texts from the Continent. During this period, Cromwell worked with Lollards and placed evangelicals in a new college at Oxford that Cardinal Wolsey was founding. He also worked a fluid political system for his own financial benefit.

While serving in royal administration throughout the next decade, Cromwell sought to reform England's ecclesiastical life in an ever-more evangelical direction, often with the support of a not-quite-comprehending king. The synthesis of Cromwell's political and ecclesiastical agenda culminated with Henry's betrothal to Protestant Anne of Cleves, intended to cement England's relations with the Schmalkaldic League. The collapse of Cromwell's agenda—and ultimately his life—came with the subsequently unconsummated marriage of the royal couple.

Cromwell's leading role in engineering the dissolution of England's monasteries is an example of how MacCulloch entwines a fine-grained mosaic of self-indulgent monastic orders, Cromwell's mastery of the techniques of administration and legislation, and the avarice of the king. Piecemeal litigation would be inadequate to suppress remaining outposts of papal loyalists.

Beginning with the king's fear of subversion and Cromwell's evangelical commitments, MacCulloch tells a step-by-step narrative of the greatest land grab in England since 1066. Invoking the long-standing doctrine of *cy prés* ("as near as possible," the doctrine invoked by Courts of Chancery by which property is taken from a discredited charitable trust and given to another better to fulfill the original charitable purpose,) in 1534-1535 Cromwell orchestrated the process of visitation, taking stock of the nearly all of England's religious houses and secular cathedrals, hospitals, and colleges. Cromwell was an apt choice for this project because he had personal experience dissolving a small number of monasteries the previous decade at the behest of Cardinal Wolsey (to fund the college mentioned above).

The visitations revealed a trove of assets and at least a few sexual irregularities (and rumors of more). Armed with this information, in 1536, Cromwell engineered legislation authorizing the dissolution of lesser (and generally foreign based) monasteries, which saw their assets transferred to other charitable entities like colleges. Three years later, however, it was the king and Parliament, not Cromwell, that created a more far-reaching program of dissolution, which enriched the royal coffers. Thus, was the process of dissolution made possible through a legislatively authorized bureaucratic process in which Cromwell enjoyed a crucial role. Rightly did Harold Berman characterize the English Reformation as a revolution.

An even longer summary would not do justice to MacCulloch's voluminous text. A magisterial work many years in the making, *Thomas Cromwell* will not be superseded unless someone discovers the missing "outbox" of Cromwell's voluminous correspondence. To recreate the man, MacCulloch has exhaustively combed all existing (and newly uncovered) data about Cromwell and correlated multiple strands of information across personal, geographical, genealogical, literary, meteorological, and relational axes. MacCulloch weaves a dense fabric that leads the reader to understand the man and his choices. Not necessarily to consent to either, for MacCulloch is no hagiographer, but to admit a fair measure of empathy for his subject.

Interpretations of the meaning of Cromwell's life may differ. Even so, they must acquit themselves mightily to overcome MacCulloch's intricately argued conclusion that Cromwell's evangelical religion was the single most important impetus to his political actions. MacCulloch succeeds in demythologizing Cromwell the man but not at the cost of turning him into a cipher of material forces or a tool for religious propaganda.

C. Scott Pryor
Campbell University School of Law

Ordinary Saints: Women, Work, and Faith in Newfoundland. By Bonnie Morgan. (Montreal: McGill-Queen's University Press, 2019, Pp. xxiv, 332. \$37.95.)

By studying women's roles and church work in three Newfoundland communities, Bonnie Morgan has expanded our understanding of living one's faith. Based on interviews, material artifacts, and the record books of Anglican women's parish organizations, *Ordinary Saints* documents that Newfoundland women in the first half of the twentieth century participated in a culture formed by religious faith and traditions that emphasized support and caring. The many duties that women had on the hard-scrabble farms and fishing communities created a culture that recognized and respected women's work. On Sundays, men and women took turns attending church, with men often staying home to cook Sunday dinner (from food the women readied the day before) and to watch younger children. In mixed-religion marriages, women often determined which church the family attended. By 1950, forms of paid labor were replacing direct exchange of goods and services with a cash economy. This had dramatic effects on women's lives.

Women determined what customs were followed in keeping Lent, celebrating religious holidays, decorating homes, and in births and burials. Midwives were often church group leaders, and sometimes baptized infants. Members of the women's organizations had their own rituals to celebrate milestone life events, gathering as a group to attend wakes and funerals. The first

organizations for women were parish sewing groups, with a selective membership. Later, when groups affiliated with the Church of England Women's Association, any parish woman who wished to could join. The small amounts of money raised were used for refreshments, aid to members when sick or in need, and other forms of member support. Anglican clergy and bishops had a quite different view of what these groups should be. The leadership expected the groups to behave the same way urban and suburban women's groups did, and to reflect a domestic culture at odds with life in Newfoundland villages. The transition was slow, but by the 1950s women's groups were subordinated to parish goals, relegated to the kitchen at parish events, and expected to produce goods for sale externally.

The author has made creative and thorough use of local materials and has placed her women and their faith in the context of their communities, including comparison to other religious traditions from their communities. She has made use of the relatively sparse work on church women in Canada, but what she missed were any of the pertinent studies on women in the United States. At the very least the essays in Catherine Prelinger, *Episcopal Women: Gender, Spirituality and Commitment in an American Mainline Denomination* (New York, 1992) and Joanna Gillespie's *Women Speak: On God, Congregations and Change* (New York, 1994), a study based on a survey and interviews, would have provided Morgan with many parallels and contrasts. Nonetheless, this is a fine study enriching our understanding of how laywomen live out their faith.

Joan R. Gundersen

California State University, San Marcos

Costly Communion: Ecumenical Initiative and Sacramental Strife in the Anglican Communion. Edited by Mark D. Chapman and Jeremy Bonner. (Leiden: Brill, 2019, Pp. 329. \$64.00.)

In January 1913, representatives of the Church Missionary Society (CMS), the Church of Scotland, and the Africa Inland Mission met in Thogoto, Kikuyu, British East Africa (now Kenya). They sought to lay the ground for a united church that, in the

words of Anglican bishop John Jamieson Willis, would be "as truly indigenous to Africans as ours is to England" (177). Fearing that the varieties of faith and practice would confuse Africans who moved from one district to another, the group called for a federation that would adopt common policies on church school instruction and native customs and marriage as well as theological tenets based upon the scriptures, Apostles and Nicene creeds, the deity and atoning death of Jesus, and participation in one another's Holy Communion. Indeed, at the meeting, delegates shared eucharist. The bishop of Zanzibar, Frank Weston, soon condemned the scheme, deeming the sacrament of confirmation and the historic episcopate essential marks of the church catholic and united.

This anthology focuses upon certain issues raised by the Kikuyu conference, for they have bedevilled the Anglican Communion ever since. Mark D. Chapman and Jeremy Bonner have collected articles by church historians in Britain and overseas that deal with the issues raised by the 1913 meeting. Part one of this anthology covers broad theological themes. Colin Buchanan argues that the insistence upon confirmation as a requirement for receiving communion came relatively late to British Anglicanism, with the two-stage practice being primarily a nineteenth-century creation. Jeff Boldt traces the debate over confirmation between Anglo-Catholic scholar Lionel S. Thornton and liberal evangelical scholar G. W. H. Lampe. Hugh Bowren focuses on the recovery of the doctrine of eucharistic sacrifice, whose latest proponent is Archbishop Rowan Williams. Benjamin Guyer describes the conception of a "sacramental universe," a teaching beloved by environmentalists, in such theologians as William Temple and Arthur Peacocke, the latter also a biochemist.

The second section hones directly in on the impact of the 1913 Kikuyu conference. Chapman and Charlotte Methuen recount the ensuing controversy over holy orders, with the Anglo-Catholics insisting that apostolic succession is essential to a valid ministry and eucharist. Bonner covers Bishop Willis' dream of an African church free of Canterbury. Ken Farrimond traces emerging schism within the CMS, where evangelicals and liberals clashed over biblical authority.

The final part centers on an explicitly African Anglicanism. Thomas Mhuriro shows how Arthur Shearly Cripps, an Anglo-Catholic missionary to Rhodesia, condemned British imperialism while his fellow clerics acquiesced in colonial racism. Esther Mombo depicts the "visible invisibility" of women at the 1913 conference. Zablon Nthamburi sees Kikuyu as planting seeds for an African Christian theology. Kevin Ward tells the story of the Kenya Alliance of Protestant Missions from 1919 to 1963, giving special attention to the 1929 crisis over female circumcision. Joseph Galgalo offers a highly sympathetic treatment of the Global Anglican Future Conference (GAFCON), a body in which Africans are heavily represented. No church, he claims, can exist without "a clear set of core doctrines" (298). (In their introduction, the editors assert that Galgalo does not represent the views of most contributors.)

Because of the editors' skillful organization, this well-crafted volume succeeds in finding common themes within an incredibly diverse landscape. It is particularly recommended to those interested in Africa's role in ecumenical controversies.

Justus D. Doenecke

New College of Florida

A Concise History of History: Global Historiography from Antiquity to the Present. By Daniel Woolf. (Cambridge: Cambridge University Press, 2019, Pp. xviii, 342. \$89.99.)

As Daniel Woolf knows, teaching historiography as a meta-history of histories to undergraduates is no easy feat. The subject involves more abstract thinking than the average history course, and the idea of a "history of history" is new to most students. I came across Woolf's *A Concise History of History* while looking for a new textbook for my mostly senior-level students. This concise history is what it sounds like: an abridgment of Woolf's earlier *A Global History of History* (2011) geared toward the undergraduate market. As with his original work, the concise version aims to fill a gap in the historiography text market by providing a book that both covers all recorded history and is global in scope.

Woolf's narrative acknowledges the hegemony achieved by Western academic history after the nineteenth century (8). This occurred due to both colonization but also the desire of colonized peoples to employ "modern" scholarly disciplines themselves as "tools of resistance against the colonizing powers" (120). However, he also emphasizes the way non-Western historical practices have, in turn, shaped Western academic history itself by forcing practitioners to engage in self-reflection (302). In any case, the modern academic model of history now seen by many as the only proper way to do history, is a relatively recent creation and one that may be now fragmenting. Indeed, this is possible because although Woolf believes humans are naturally inclined to historical thinking, the development of modern Western historiography was neither natural nor inevitable.

Woolf's seven chapters lay out a chronological history of histories. Each chapter itself is generally broken down into subsections by geographic region or historiographic tradition. Themes that Woolf continually returns to include the development of Western political and historiographical dominance following the Great Divergence and the impact of this phenomenon on the writing of history. Given the importance of global contact and non-Western historiographical traditions, it would have been nice to see some of the non-Western portions of the work further developed. To give just one example, Woolf could have expanded his discussion of the *Ramayana* and the *Mahabharata* as Indian mythology and their respective impact on Indian historiography and popular historical consciousness. Woolf mentions the fact that Muslim and European scholars often dismissed Indians as lacking historical consciousness, and I wish he had, therefore, devoted more space to pre-modern and pre-Islamic India in general (61).

In addition to merely abridging his original work, Woolf has reorganized, re-periodized, and even rewritten the material that appeared in *A Global History*. As a result, some helpful features of the original *Global History* are also now absent. These include the primary source text boxes of historical writing. From a teaching perspective, I find this disappointing. My students, at least, find it helpful to have primary source excerpts embedded within

the main text. Woolf does, however, now provide discussion questions at the end of each chapter. Given a choice, however, I would have eliminated the questions and maintained the text boxes. Nevertheless, Woolf does a great service in hitting the “sweet spot” between an overview that is simply too brief to be of much use in upper-level classes and one that is too dense or complex for the undergraduate classroom.

Bethany Kilcrease

Aquinas College

The Evangelical Party and Samuel Taylor Coleridge's Return to the Church of England (Routledge Studies in Romanticism). By Christopher Corbin. (New York: Routledge, 2019, Pp. ix, 223. \$124.00.)

Samuel Taylor Coleridge an evangelical? That Coleridge was at a minimum deeply influenced by the eighteenth-century evangelical revival is beyond dispute; that he was an evangelical enthusiast is another matter. Such is the conclusion of Christopher W. Corbin in *The Evangelical Party and Samuel Taylor Coleridge's Return to the Church of England*. In this study of Coleridge's evangelical ties, Corbin reveals an often-overlooked perspective. Not that earlier scholars of Coleridge had not alluded to it. Yet, none had pulled the threads together to portray him as a spiritual fellow-traveler of evangelical churchmen, and in particular, Anglican evangelicals. Less known for his religious philosophy than as a founder of the Romantic Movement and author of *Kubla Khan* (London, 1816) and *The Rime of the Ancient Mariner* (London, 1798), Coleridge did not arrive at mature religious positions either quickly or easily. Though raised in an Anglican vicarage and taught in the orthodoxy of the established church, Coleridge was drawn to dissenting movements, beginning with radical Unitarianism followed by flirtations with Quakers, Methodists, and Moravians. None of these provided a lasting home.

Coleridge eventually found such a home by rediscovering his roots. By the age of thirty-eight, he had returned to an essentially orthodox Protestantism, albeit presented in a subtle and idiosyncratic manner. Such was in keeping with his poetic and philosophical mind, a mind

averse to hand-me-down modes of argument or expression. His *Confessio Fidei* (London, 1810), which affirmed largely conventional doctrines, declared his belief in free and responsible human agency and the reality of an after-life, discarding in the process “the Pains and Pleasures of this Life” as the principal ends of existence (83). Also, he held that everyone is a fallen child of wrath, that the eternal Word assumed human nature to redeem humanity, and that the Word was Jesus Christ of miraculous birth, who underwent crucifixion, death, resurrection, and ascension, and in whose wake the Holy Spirit, according to the merits of the Redeemer, obtained sanctification and restoration for all who believe (83). Coleridge also treated in largely orthodox fashion such subjects as election, the new birth, the authority and inspiration of the Bible, and the reality of hell owing to its support by many biblical texts.

But what is it that connects Coleridge to Anglican evangelicalism, a persuasion linked to a form of moderate Calvinism? Corbin concludes that Coleridge was a somewhat unique evangelical. Among the reasons for Coleridge's affiliation were his devotion to the writings of Scottish Archbishop Robert Leighton, a respected authority for Anglican evangelicals, as well as the influences of the poet William Cowper and the preacher and hymn-writer John Newton. His only real complaint against Anglican evangelicals was that they “lacked the theological and philosophical depth to defend and develop their positions” (86).

By the age of fifty-five, Coleridge resolved his conflicts with the Church of England and reemerged as a full member by receiving Holy Communion on Christmas Day 1827. His writings continued to emphasize evangelical themes until his death in 1834. Corbin examines fascinating details about Coleridge's thought within the context of eighteenth and nineteenth-century theology and church life. Amid this quest, Corbin finds the means to describe the poet as an evangelical. It is—to modify a phrase of the Romantic theologian Friedrich Schleiermacher—to call Coleridge an “evangelical of a higher order.” That sounds about right, in that it honors a man of elevated gifts while linking him to churchmanship he found worthy of allegiance.

Thomas Isham

Marshall, Michigan

Not Peace but a Sword: The Political Theology of the English Reformation (Expanded Edition). Stephen Baskerville. (Eugene, Oregon: Pickwick Publications, 2018, Pp. vii, 401. \$48.00.)

Stephen Baskerville's *Not Peace but a Sword: The Political Theology of the English Reformation*, is an expanded edition of his 1993 edition, which, in turn, was a portion of Baskerville's dissertation. This 2018 expanded edition includes three new chapters that constitute part two of his original work and an epilogue on royalist political theory.

In his preface to the expanded edition, Baskerville argues for the importance of the study of Puritans and their political revolution, stating that the work "is an attempt at a case study based on the first, most massive, and best-documented instance of religious revolution in modern Western history" (ix). Baskerville continues his support for this case study in stating that "it was during that time [the 1640s and 1650s] that the Puritans' political agenda was most clearly articulated and realized. In the years leading up to the Revolution the English Puritans created forms of quasi-political organization previously unknown, even in the Reformation" (ix). To Baskerville, the sentiments expressed in the political theology of Puritans "left a style and method of popular agitation that was passed down to movements for the abolition of slavery, the struggles of the working class, and many others" (ix). Baskerville finds the evidence for such change in the sermons Puritan ministers preached during fasting days to the Long Parliament.

In his case study of Puritan sermons, Baskerville eschews a chronological methodology in favor of a thematic approach. He explains the rationale for this stylistic approach in his introduction, arguing that "For reasons wholly consistent with the message of the preachers, their sermons change remarkably little over time, and in keeping with my effort to view the large phenomenon of Puritanism, I have moved freely over the years with little or no attempt to isolate variations according to chronology" (18). Thus, Baskerville presents the sermons as a collective homogenous body of Puritan thought, arguing that the 1640s did not contain a wide variance of puritanical belief that would warrant defining Puritans into different categories or subsections.

The thematic approach in part one is the same as the first edition, focusing on doctrine in thematic sections of providence, sin, covenant, and faith. The expanded edition includes a part two: discipline, with thematic chapters focusing on the Puritan character with sections on the church, worship, and history and prophecy. These new sections extrapolate the worship life of the Puritan church from its sermons, complementing and rounding out part one's doctrinal focus with the church and its interaction with the secular world. Lastly, Baskerville concludes with an epilogue describing the political theology of the royalist faction as it deals with the execution of Charles I, thus providing a counterbalance to the mainstay of his work on Puritan political theology.

Baskerville's work as a case study on the political theology on Puritanism does so uniquely through a thematic approach of fast-day sermons to the Long Parliament. One aspect a reader may find controversial is the homogenous categorization of Puritan thinkers under one ideological banner during the 1640s. In his treatment of all Puritans as representing one political-theological framework, his argument goes against various historiographical perceptions of Puritanism. Baskerville's conception of Puritanism goes against Puritans espousing a diversity of beliefs or existing merely as a zealous faction of the Church of England. This work could be expanded by further examining the receptiveness of the audience of the sermons and the effectiveness of these sermons in enacting social and political change both within and beyond the Puritan Revolution.

Tanner J. Moore

Purdue University

The Future of Orthodox Anglicanism. Edited by Gerald McDermott. (Wheaton: Crossway, 2020, Pp. xiii, 280. \$22.99.)

When discussing the future of the Anglican Church, the question often arises "will Anglicanism survive into the twenty-first century?" However, a better phrasing of this question would be, "which Anglicanism will survive in the twenty-first century?" It is in this discussion of which Anglicanism that the title of Gerald

McDermott's edited volume is essential, *The Future of Orthodox Anglicanism*. McDermott's work includes eleven essays and their responses given at Besson Divinity School's Anglican Theology Conference, "What is Anglicanism?," held in the Fall of 2018. The authors featured in this volume come from various places across the globe and positions within Anglicanism. Featuring essays from noted theologians, bishops, and church leaders ranging from Africa, the Middle East, and the United States, what binds these works together is the emphasis on orthodox (conservative) Anglicanism.

This review is too brief to address the merits of each author adequately. However, McDermott provides an excellent summary of each author's work at the end of his introduction. This review then focuses on a few select essays. Eliud Wabukala's address on Anglicanism in the Global South, especially Africa, is appropriately placed as the first essay in the volume. According to McDermott, Anglicanism is the fastest growing branch of Christianity, mostly in the Global South. Wabukala's article addresses the appeal of Anglicanism in Kenya, describing the origins of the Church of England's missionary involvement on the continent until the modern conservative movement took hold within the church's leaders. Mouneer Hanna Anis' essay continues the focus on Anglicanism in a non-Western context, focusing on the phrase once said by former archbishop of Canterbury George Carey: "You don't have to be English to be Anglican." (32). Other essays in this volume address the variety of theological positions and beliefs of the modern Anglican church: ranging from its growth and decay, pastoral concerns for church planting, and understanding Anglicanism and its ecumenical movement in a global context. Arguably the most controversial essay featured is by Anglican Church in North America's Archbishop Foley Beach. Beach addresses the concept of the perceived invasion of neopaganism into the modern Anglican Church, a church with the outward appearance of Anglicanism while within its church espousing "beliefs and practices that Christians once considered pagan" (85). Citing frequent examples of perceived heretical statements adopted by clergy within the Episcopal Church and the Church of England (rejection of the historic male descriptor

of God, reduction of the Bible in its authority and message compared to other texts, and the promotion of moral and sexual ethics alien to historic Christianity, to name a few), Beach's essay is a scathing indictment against those he believes are destroying the Anglican Church from within.

The volume ends with an essay from a Baptist theologian and a Roman Catholic theologian, reflecting on the positive aspects of Anglicanism in their traditions. McDermott ends with a conclusion emphasizing that the orthodox Anglican future "will be mostly nonwhite, led by the Global South, and devoted to Scripture" (263). *The Future of Orthodox Anglicanism* is a thought-provoking series of essays that, at times, presents a differing and divisive perspective. I recommend this work for anyone with a vested interest in the modern-day debates on Anglicanism and its future.

Tanner J. Moore

Purdue University

The Further Correspondence of William Laud. Edited by Kenneth Fincham. The Church of England Record Society, Volume 23 (Woodbridge, Suffolk: Boydell Press, 2018, Pp. li, 304. \$120.00.)

William Laud was undoubtedly one of the most consequential archbishops ever to preside over the province of Canterbury, but oddly we do not know as much about him as we should. Laud's standard scholarly biography appeared as long ago as 1940—H. R. Trevor Roper's first serious academic work. Laud figures in nearly every history of seventeenth-century British religion and politics published since then. Still, in most of them, he is a stock figure whose image owes a great deal to the comments of his contemporary enemies. Of these, there were a great many, and Laud himself did much to increase their numbers.

This collection of Laud's letters, though, offers a most welcome opportunity to reconsider the archbishop. Kenneth Fincham, a distinguished historian of the early modern Anglican Church, has gathered a rich collection of letters that do much to breathe new life into the wooden martinet we thought we knew. As he puts it in his extended and insightful introduction, these letters contain

“new information, fresh insights, and a further appreciation of the character, career, and impact of William Laud” (xxii).

Scholars first published an extensive collection of Laud’s letters in several volumes between 1847 and 1860. The editor has done some hugely impressive scholarly sleuthing, visiting thirty-eight different archives as well as combing through an extensive library’s worth of obscure books and articles. Some of these late-comers to Laud’s oeuvre have been published in various locations, but Fincham publishes 150 here for the first time. Altogether he adds 250 letters to the 548 in print by 1860. Some of these letters confirm the stereotype: Laud vigilant against the twin scourges of Puritanism and nonconformity, Laud intervening in minor details of church furniture (two letters here, 129 and 181, deal with disputes over pews). He could be relentless: he spent almost forty years dunning Michael Boyle for a £35 debt owed to St. John’s College, Oxford (89). And when pursuing what he believed was in the interest of Christian morality, rank never deterred him—he pursued prominent gentlemen charged with adultery with no regard for their status. Also published here is a blistering letter sent to George Coke, bishop of Hereford, whose stewardship of his diocese’s resources was negligent and who had the poor judgment to name his (wholly unqualified) son to a cathedral living. Nothing much escaped the archbishop’s gaze when it came to defending the church.

But some of these letters show a less familiar Laud. He wrote a compassionate letter of sympathy to a friend who lost an infant son (10) and helped the same friend work through a crisis of conscience (22). In the latter case, the issue was over the payment of tithes—and Laud, a stickler for the church’s interests, was prepared to consider a solution to the problem that would not have advanced those interests. And while he could be implacable towards his foes, a number of letters here show that he was not reflexively so. On occasion he counseled mercy towards opponents (32, 34, 146, 245). He advised moderation to newly appointed Scottish bishops dealing with Presbyterian hostility (229).

The letters also show that Laud’s role in Scottish affairs was greater than we have realized; he clearly had a direct hand in events leading up to the disastrous rejection of Charles I’s

attempts to Anglicize the kirk. He also, this correspondence demonstrates, had a great deal to do with affairs in the Church of Ireland—from matters of the church’s fish up to the appointment of archbishops. One of the most notable points to be made about these letters is how extensive Laud’s influence was, not merely in matters relating to his province. He was a significant player in all three British kingdoms, both religiously and politically. His influence even stretched beyond Britain, though never with the force he would have liked. His attempts to enforce conformity on English churches in the Netherlands, for example, made little progress. This edition of Archbishop Laud’s correspondence is masterfully edited and annotated, and greatly enhances our understanding of his life and character. It ends, poignantly, with what was probably the last letter William Laud ever wrote. Two days before his execution on Tower Hill, 10 January 1645, he solicited charity for his old servants, and signed his letter, “Your dyeing friend, W: Cant:”

Victor Stater

Louisiana State University

Reasonable Radical? Reading the Writings of Martyn Percy. Edited by Ian S. Markham and Joshua Daniel. (Eugene, Oregon: Pickwick Publications, 2018, Pp. xviii, 354. \$43.00.)

This book is something of a hybrid: part festschrift, part anthology, part apologia. As such, it provides an excellent introduction to the work of Martyn Percy, one of the most creative theologians currently working in the Church of England but with a global audience. In September 2016, Virginia Theological Seminary hosted a conference on Percy’s work, in which he also participated. After each of the three sections, Percy offers a brief response. The remainder of the book offers sixteen excerpts from Percy’s writings, and it concludes with a brief afterword by Martyn Percy himself, entitled “Confessions: Tone and Content in a Reasonable Radical—A Self-Critical Retrospect.”

Like many festschrifts, the early chapters of this volume provide insight and reflection on their subject to varying degrees. Markham’s initial chapter, “Contextual Theologian: The Methodology

of Martyn Percy,” provides the most thorough perspective on the primary thrust of Percy’s work, emphasizing his insistence that theology must always be done with a deep awareness of its context, for which the social sciences can provide essential insight. Other notable discussions in these early chapters touch on issues of gender and sexuality, Percy’s use of music, theological education (Percy spent several years as principal of Ripon College, Cuddesdon), and of course, ecclesiology, one of the primary topics Percy has addressed. This reviewer appreciated learning about his early studies of the charismatic movement in both England and North America, work generally less known in the United States.

Describing himself as an advocate of “generous Catholicism,” Percy pleads for a reading of the Anglican tradition that is deep and broad enough to maintain a wide diversity of belief and practice on non-essentials (in which category he includes issues of gender, sexuality, and polity), even while identifying himself as orthodox concerning the core credal beliefs of the church. He pleads for a communion committed to Anglican moderation: “The call of our Christian faith is to be people of unity, maturity, and stability. But this also incites us to be a people of fervent faith and calm temperament; a people of moderation and passionate commitment” (340). At the same time, he recognizes that there are also times when passionate commitment requires strong advocacy even at the risk of creating conflict, as Percy’s work on behalf of women bishops and the full inclusion of gay and lesbian people in the church, and his equally strong criticism of many of the decisions taken by the current archbishop of Canterbury, make clear.

The lengthy selection of excerpts from Percy’s own writing provide an excellent introduction to his work over nearly three decades. They embrace his contribution to congregational studies and practical theology, his warnings about what he considers fads in contemporary ministry (including over-concern about youth ministry and “church growth” and what in England is known as “Fresh Expressions” and in the United States as “Emerging Church”) and his sadness at the Church of England’s lackluster and tardy acceptance of women bishops. He reserves his most

scathing criticism for those who would import management-style leadership in the church borrowed from the business world as an appropriate style of church leadership, one of several grounds for his criticism of the current archbishop of Canterbury.

Anglicans in other parts of the world may or may not find his analyses and prescriptions relevant. This volume can serve as a window into what has earned him not only that “title” but also a reputation as a sound, hopeful, and affirming voice for the best of Anglicanism.

John L. Kater

Church Divinity School of the Pacific
Ming Hua Theological College

As a City on a Hill: The Story of America’s Most Famous Lay Sermon. By Daniel T. Rodgers. (Princeton: Princeton University Press, 2018, Pp. 355. \$29.95.)

This book is a study of Massachusetts Bay Governor John Winthrop’s famous speech, or lay sermon, “A Model of Christian Charity” in 1630. It is more commonly known as the “city on a hill” speech for its most quoted phrase, taken from Matthew 5:14. The most often cited part of the speech, which comes near the end, reads, “For we must consider that we shall be as a city upon a hill; the eyes of all people are upon us” (307). Rodgers not only analyzes the speech itself, but also discusses its history, how it came to be famous, how it was used, and how it has achieved its iconic status. And therein lies the problem with this book.

Approximately half the book is devoted to a detailed analysis of the speech and the circumstances of its writing. Winthrop had been working on a draft of it for months prior to embarking on the voyage to America. It is not clear when exactly he delivered it—before sailing from England, in the middle of the journey, or after landing in Massachusetts Bay. We also do not know how many people heard it, or even if it was delivered orally, although a printed copy was in circulation. Rodgers shows how Winthrop’s speech disappeared from public view and then re-emerged in the 1930s under the hand of Harvard’s Perry Miller (1905-1963), who brought the study of Puritanism back from the dead.

But then we get to the 1980s, and the book takes a different turn as Rodgers lets his anger get the better of him. To put it plainly, he is annoyed that politicians (especially Ronald Reagan), evangelical preachers, and various conservatives (both theological and political) use the “city on a hill” phrase to support the concept of American exceptionalism and the notion that God has called the United States to a special destiny. We learn that Reagan began using “city on a hill” in his speeches as early as 1969. It was not, however, until 1973 that he added the adjective “shining” to the phrase, which, as Rodgers correctly points out, changes its meaning from stressing the idea of visibility (the city on a hill cannot be hidden) and vulnerability to one of self-congratulation, a highly un-Puritan concept.

What really annoys Rodgers, though, is that starting in the 1990s, various evangelical writers claimed the “city on a hill” phrase as used by Winthrop was a harbinger of American greatness and the source of American exceptionalism. He does not like the fact that historians have unwittingly contributed to this by including the speech in numerous anthologies used in college classrooms. A Model of Christian Charity” is a complex and densely argued work. Typically, Puritan, it is not for the lazy or faint of heart. While Rodgers is correct in asserting that it must be understood in the context of its time and place, he is resistant to acknowledging any interpretation but his own. He even goes so far as to say that he would rather have it disappear “from the canon of foundational American texts” (286) than having it used to justify a concept of America as a “chosen people” (286).

Despite its many plusses, the book turns into a political polemic by its conclusion. Two issues are problematic. One is a whiff of intellectual snobbery in the implicit assumption that only PhD.s, not ordinary *hoi polloi*, can interpret this speech. The other is that Rodgers so disapproves of evangelicals’ use of the “city on a hill” that he goes overboard in diminishing the speech’s importance. Interestingly, while he criticizes evangelicals, he seems to have made no effort to investigate the views of contemporary Christians most closely aligned to the Puritans’ theology, namely those who identify as Calvinist/Reformed. This would have made for a useful comparison. Despite reservations, this is a valuable book

from which one can learn much. Scholars of American Puritanism will want to read it. The Winthrop genie is out of the bottle, though, and has been for decades. Like it or not, Winthrop’s speech does speak to Christians across the ages. That people may have differing interpretations of his words does not diminish its greatness.

Suzanne Geissler

William Paterson University

Approaching Philosophy of Religion: An Introduction to Key Thinkers, Concepts, Methods & Debates. By Anthony C. Thiselton. (Downers Grove: InterVarsity Press, 2018, Pp. xv, 224. \$24.00, paper.)

The volume is a rare find in the vast treasure-trove of introductions to philosophy of religion in Anglophone literature. Thiselton’s book is unique in both scope and methodology insofar as it aims to familiarize the reader with a variety of approaches to the study of philosophy of religion.

After a chronology and brief historical introduction, the contents of the book are conveniently divided into three separate parts: (1) Approaches, (2) Concepts and Issues, and (3) Key Terms. The introduction offers a survey of landmark figures, influential religious traditions, and common problems in philosophy of religion from antiquity to the present. There are thus concise discussions of the contributions of ancient Greek thinkers such as Xenophanes, Socrates, Plato, and Aristotle and accounts of Zoroastrianism, Hinduism, Buddhism, Taoism, Confucianism, Judeo-Christian thought, and Augustine of Hippo, in particular. Except for the *kalām*-argument for God’s existence mentioned in the context of medieval thought, Islam is conspicuously absent from Thiselton’s repertory of prominent religious traditions. The development of philosophy of religion in the medieval and early modern eras is illustrated utilizing three overarching concerns: (1) arguments for God’s existence, (2) the problem of religious knowledge, and (3) the problem of evil. It is characteristic of Thiselton’s style to invite contemporary philosophers (Norman Malcolm, Charles Hartshorne, Alvin Plantinga, William Lane

Craig, among many others), theologians (Hans Küng, John Polkinghorne), and scientists (Dirac, Heisenberg, Richard Dawkins) as witnesses to the millennia-old conversation regarding the existence of God and the rationality of religious belief. The third section of the introduction takes the reader on a hurried tour from Hegel to the present. But one can excuse the swift overview of thinkers, ideas, and issues as a preamble to part one.

It is most likely part one that will appeal to a reader conversant with typical introductions to philosophy of religion. The author gathers a complex spectrum of approaches to the discipline. The part begins with an exposition of the pivotal figures and guiding themes of analytic philosophy. We find a perceptive and comprehensive treatment of the work of philosophers such as G. E. Moore, Bertrand Russell, Gilbert Ryle, and Ludwig Wittgenstein. The excursus into continental philosophy is a competent presentation of currents of existentialism, phenomenology, hermeneutics, critical theory, deconstruction, and structuralism. We are also treated to explorations of feminist philosophy, personalism, pragmatism, and the rationalism-empiricism divide. Part two centers on the traditional issues and concepts in philosophy of religion, e.g., the various arguments for God's existence, the divine attributes, faith, miracles, religious experience, religious knowledge, and language. Part three contains a specialized vocabulary of terms.

The sole flaw of Thiselton's remarkable encyclopedic accomplishment is that little is said about how the distinctive focus on intentionality and consciousness in the works of continental philosophers such as Husserl, Heidegger, and Sartre has altered the nature of the conversation about God, belief, and the place of the human being in the universe of material and spiritual values. To give just three examples: The discussion of humanity in part two (129–32) omits Heidegger's groundbreaking analysis of *Dasein* (being-in-the-world), which is to be understood as a subject-object polarity nor a soul-body composite. The examination of the problem of free will (108–11, 133–35) pays only lip service to the profound input of existentialist and postmodern thinkers. The consideration of rival theories of ethics under the heading of "Morality" (143–48) skips perhaps one of the most original

contemporary analyses of the ethical demand, *viz.* Emmanuel Levinas' reflections on the face made possible through a re-interpretation of Descartes' take on the concept of the infinite in *Meditation III*.

Severin V. Kitanov

Salem State University

The Word of God and the Words of Man: Books II and III of Hooker's Laws: A Modernization. Edited and translated by Bradford Littlejohn, Brian Marr, Bradley Belschner, and Sean Duncan. (Lincoln, Nebraska: The Davenant Press, 2018, Pp. xxiii, 139. \$11.95.)

Historians of the Elizabethan era often manage to pass by Richard Hooker's *Laws of Ecclesiastical Polity* as being of little interest except, perhaps, as an example of how to split the difference between two starkly opposing positions and, in doing so, justify some manner of state support for the middle ground. In this reading, Elizabeth's rule reeled in the enthusiasm shown by various factions, Protestant and then Catholic, during the reigns of her step-siblings. In this reading, Hooker's treatise was less a work of theology than political justification for the reformed Church of England and its distinctly Elizabethan nature.

Theologians address Hooker's *Laws* as fundamentally interesting for their extended commentaries on the various dominant ideas in theology during the early post-Reformation era and for how Hooker grapples with the most urgent of the new questions raised by the Reformation: Just where and how do the word of God and the words of man complement each other and, when they do not, how is one sincerely to determine how to act accordingly? Historians of the Anglican religion must address Hooker's *Laws* as they became the bulwark upon which almost all Church of England doctrine and canon law was built. In Ireland, James Ussher had led an effort to create a distinctly more Puritan set of Articles and canon laws for the Church of Ireland, but, soon enough, the elements most at odds with England faded into the background, the vestigial aspects of the smaller church's founding showing themselves during periods of stress but otherwise being let lie in the interests of doctrinal peace.

But these efforts all divide Hooker's era in ways in which no one living at the time could feasibly distinguish as distinct, and Hooker was keenly aware he needed to produce a treatise that was both theologically defensible and politically acceptable if it were to have any chance of securing the position of an episcopalian-reformed church in England. As the editors of this latest volume in the series that will modernize his works attest, Hooker was at times startlingly clear.

At other times though, as they note, Hooker's prose can be dense to a point far past prolix. If not impossible to parse plausibly, there are significant passages, it is undoubtedly impossible to parse with certainty. Indeed, this was not accidental. Where Hooker wished to be understood, he was clear. Where he wanted to leave the door open to plausible variant readings, he explained himself in a manner that would foreshadow "the great enigma." Hooker's prolixity is such that in this volume, for the first time, the editors have chosen to omit some of his argument. Their decisions make sense when you go back and visit the original, but, ironically, their commitment to modernizing and, now, condensing Hooker renders his argument implausibly simple and lacking in nuance. Removing the possibility of misunderstanding from the original, the editors flatten the prose to be so lifeless as to remove any sense of the author behind the argument.

Christopher Fauske

Salem State University

Irish Presbyterians and the Shaping of Western Pennsylvania, 1770-1830. By Peter E. Gilmore. (Pittsburgh: University of Pittsburgh Press, 2018, Pp. xxvi, Pp. 222, \$29.95.)

Discussions of the Irish in America almost invariably center on Roman Catholic populations that settled in urban centers like New York after escaping the mid-nineteenth century potato famine. Peter E. Gilmore's study of Irish Presbyterians in western Pennsylvania reminds readers that earlier waves of Scotch-Irish immigrants preferred rural landscapes where they could re-create farming communities in their quest to create a perfect Ulster—one where they

no longer existed between a disenfranchised Roman Catholic majority and the Anglican ruling minority. Chain migration by Presbyterians to western Pennsylvania between 1770 and 1830 reinforced ethno-religious culture to such an extent that the first Roman Catholic bishop of Pittsburgh, the Irish-born Michael O'Connor (1810-1872), described it as "the Belfast of America."

Gilmore generally agrees with O'Connor as he reasonably argues the sheer volume of families migrating from Ulster between 1770 and 1830 reinforced group cohesiveness maintaining a distinctly Irish Presbyterian identity in the Upper Ohio River Valley. Even today, the region has a disproportionately large concentration of Presbyterians. Gilmore, a ruling elder, is among them. This monograph grows out of Gilmore's doctoral dissertation at Carnegie Mellon University, where he extensively combed archives in Pittsburgh and its neighboring counties. His thorough use of primary sources provides a roadmap for other scholars. It is further complemented by collections transcribed by Bob and Mary Closson that are widely used by historians and genealogists of the region.

Gilmore promises and delivers a regional study examining the Irish diaspora related to Presbyterians' adjustments to western—mostly southwestern—Pennsylvania. His examination provides a thorough look at Protestant Irish life in the Pennsylvania backcountry, including the influence of traditions that offered religious renewal and an emotional connection to Old World customs. He convincingly shows ways these events helped maintain moral order and community identity. However, change over time provoked division. Gilmore's academic prose capably navigates the resulting tangle of Presbyterian schisms, though a chart would be a welcome addition.

Gilmore's view that Irish Presbyterians were a distinct regional group is not new. Writing in his *Old Churches, Ministers, and Families*, Vol. II (Philadelphia, 1861), Episcopal bishop of Virginia William Meade (1789-1862) attributed early Episcopalian failures west of the Allegheny and Blue Ridge Mountains to Scotch-Irish dominance along with struggles associated with disestablishment following the American Revolution. However, Episcopal missionary Joseph Doddridge suggested in his *Notes* (Wellsburgh,

Virginia: 1824) that failure was due primarily to Pennsylvania and Virginia bishops' long-time reluctance to send clergy west. Gilmore's work lends support to Meade's view. Even so, one wonders if Gilmore's focus on Presbyterian sources led him to overplay the extent of Irish Presbyterian monoculture. Gilmore hints at this when he writes some American-born Presbyterians became "disenchanted" and "drifted away" from congregations while others feared Baptists, Methodists, and Episcopalians were introducing theological error (58, 86).

Gilmore's estimate suggests over two-thirds of western Pennsylvanians were not Irish Presbyterians. Cited secondary sources focus almost exclusively on Irish and Presbyterian historical works while surprisingly omitting Patrick Spero's significant studies of Scotch-Irish populations in the Pennsylvania backcountry and S. Scott Rohrer's helpful monograph *Wandering Souls: Protestant Migrations in America, 1630-1865* (Chapel Hill, 2010). Including these studies and a chapter to contextualize Irish Presbyterians among the diverse ethnic and religious communities of the early Upper Ohio Valley would quickly expand the usefulness of this already helpful volume to historians of other Christian traditions.

Samuel J. Richards

Shanghai American School

I Held Lincoln. By Richard E. Quest. (Lincoln: Potomac Books, University of Nebraska Press, 2018, Pp. xvii, 187. \$24.95.)

Lt. Benjamin Loring (1824-1902) worked in the Sierra Nevada Mountains in California when the Confederates fired on Ft. Sumter in April 1861. He was concerned, but it was reading of the Union's defeat at Ball's Bluff the following November that convinced him that this was indeed a war and that he had to do his duty. His intelligence, bravery, and "gallant conduct in action" led to his promotion to lieutenant in July 1863. An unfortunate set of circumstances in 1864 nearly ended Loring's rise in the military and damaged his professional reputation. Richard E. Quest discovered Loring's story during his tenure as a high school history teacher in Candor, New York. He wanted to create

a curriculum that would engage his students throughout the year and believed that including stories about local people in the context of American history was the answer. His research at local libraries and historical societies led him to Loring, who lived, died, and was buried in nearby Owego, New York. Loring, an ordinary man who was present at extraordinary events and always acted with integrity and honor, was a favorite of Quest's students.

The title comes from the last chapter. Loring, stationed at the Washington Navy Yard, was in the Ford Theater when President Abraham Lincoln was fatally shot. He rushed to Lincoln's box and tried to help the dying man before, with the assistance of two other men, carrying him across the street. Loring's coat, covered in blood, was preserved and is now in the Tioga County Historical Society.

This is an extremely well-researched and well-written book. It reads like a novel, but it is nonfiction. Rather than focus on the heroic and successful events of Loring's early days in the Navy—that he was the first Union officer to fire on Ft. Sumter after the Confederates captured it is merely mentioned, almost in passing—Quest tells the story of how the sailor lost his boat and was captured by the Confederates, presenting a compelling argument that the Navy's report on this event was unfair. Loring's behavior as a prisoner of war displays his integrity and strength of character. His escapes—both attempted and successful—demonstrate his determination, persistence, and ingenuity.

Loring was understandably so upset that Admiral Farragut believed that the lieutenant had not done everything possible to save his ship. Farragut viewed the incident as an embarrassment to the United States Navy. Loring responded to these public and official statements with his detailed report of the matter, but to no avail. Many sailors contacted Loring after he left the Navy, requesting letters testifying to their service to receive a pension. Loring himself, however, never received a pension, and Quest believes that proper recognition of Loring's service is long overdue.

Nancy Saultz Radloff

Interlaken, New York

The Life and Times of T. H. Gallaudet. By Edna Edith Sayers. (Lebanon, New Hampshire: ForeEdge, University Press of New England, 2018, Pp. xvii, 302. \$29.95.)

Thomas Hopkins Gallaudet (1787-1851) is remembered as the founder of deaf education in America and is often cited for his teacher training, free public education, and literacy. Edna Edith Sayers questioned the veracity of these accolades, wondering what role, if any, “Great Man historiographies” and Paddy Ladd’s “Grand Narrative” played in creating Gallaudet’s reputation. Ladd believed that, while “every nation’s deaf community is constructed as the product of a distinguished hearing (male) educator,” this was not the case with the American community. Sayers and the historians influenced by Ladd all concur; Laurent Clerc, Gallaudet’s deaf mentor and assistant was the true founder,

Overall, Sayers presents a comprehensive picture of Gallaudet. She also includes Gallaudet’s involvement with white nationalism and the movement to return all Americans of African ancestry to Africa. Gallaudet’s participation with the anti-Catholic organization LUPO, Look Upward, Press Onward, is also detailed. These seem to be curious beliefs for a man “licensed to preach” by Andover Seminary. Sayers presents this and many other examples of the closed-minded attitudes that prevailed in Connecticut during Gallaudet’s lifetime, particularly among the Yale graduates who were political, educational, and societal leaders. Reading material was limited to the Bible, particular histories, and *Pilgrim’s Progress* (London, 1678.). It was commonly believed that reading fiction damaged the mind and that novels “implanted false ideas about life.” James Fenimore Cooper, who attended Yale at the same time as Gallaudet, later remarked that “the Yale community’s conviction of their superiority over those not of Puritan stock created ‘the lowest, the most degraded, the most vulgar wickedness’” (37).

Sayers’ account portrays T. H. Gallaudet as a complicated man. He had many grand ideas but could not often realize them. Ill-health—depression, melancholy, intestinal issues—was often cited as why Gallaudet could not work or fulfill commitments. He referred to his struggles as a physical, intellectual, and spiritual

“lethargy” that made it difficult for him to function (136). Many noted that he was excellent and honest with children. Gallaudet alone was not the founder of deaf education in America, though he did play a significant role in its establishment.

It is not an easy task to take on a man such as Gallaudet, with a university named after him and stained-glass windows in church portraying him, and present his less admirable qualities. Sayer does so with great care, with fifty pages of notes and bibliographical data. She also puts Gallaudet into the context of the contemporary ideals and beliefs in Connecticut, leaving the decision on Gallaudet’s legacy to the reader.

Nancy Saultz Radloff

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The Bible in Political Debate. Edited by Frances Flannery and Rodney A. Werline. (New York: Bloomsbury, T & T Clark, 2016, Pp. xiv, 196. \$24.95); *Faith and Resistance in the Age of Trump.* Edited by Miguel De La Torre. (Maryknoll, New York: Orbis Books, 2017, Pp. xxxi, 240. \$22.00); *Christian: The Politics of a Word in America.* By Matthew Bowman. (Cambridge, Massachusetts: Harvard University Press, 2018, Pp. 304. \$29.95.)

In a society increasingly divided over issues of faith, it is undoubtedly helpful to have resources available to shed the light of reason on those issues—at least where reason is still valued. These three books, two of them collections of essays, provide forty-some perspectives on current topics by various scholars, Jewish, Christian, Muslim, and atheist, and most readers will surely find something to enlarge their understanding.

The uselessness of a shouting match is noted upfront in *Faith and Resistance in the Age of Trump*. Miguel de la Torre may be right in claiming that “The cry ‘God is on our side’ is responsible for more blood-letting in the form of crusades, wars, colonialism, and genocide than any other human-caused catastrophe” (ix). Still, perhaps we should note that neither Hitler nor Stalin nor Mao nor Attila the Hun made that claim. Nevertheless, de la Torre’s objective is constructive and, he tells us, “Each chapter has attempted to (1) define the problem, (2) ground the

perceived problem in actual data, (3) analyze the problem, and (4) propose action" (xxx). Steven Greenberg's essay is an excellent place to start. The image of America as a "city upon a hill" is central to Greenberg's analysis and involves a search of the Bible to isolate bedrock principles of justice and mercy. Those principles, he writes, were celebrated in turn by Walt Whitman and Emma Lazarus and are now being re-affirmed in "Mass protests, town hall gatherings, resistance from judges, patriots and civil servants . . . governors . . . mayors . . . religious communities . . . (and) ordinary citizens" (3). Trump, Greenberg suggests, can then be seen in a positive light as a goad to re-examine the nature of America's greatness and recover core principles.

The other essays in the book are not always as positive in their response to the Trump phenomenon. For example, the assertion that "It is immoral to provide reproductive health care to those who need it" (67) needs to be grounded in some sort of system of values, not just a presentation of the "need," or we can hardly avoid the "useless shouting match" that the editor deplored. The chapter on "Trump and Changing Politics in Asia-Pacific," for example, discusses nothing but political and economic issues until the last three paragraphs. Some of the writers generally seem at a loss for a specific biblical strategy or a definite way to involve God in their discussion. In the chapter on "Black Lives Matter," for example, God is first mentioned in the very last word of the chapter, and in the chapter on "The Asian American Urban Vote," God is not mentioned at all. In a similar vein, the chapter, "Why Trump, and What Next?" analyzes the influence of Trump in the white evangelical community. Here the author seeks an alternative community but offers no alternative except to "practice resistance" and "stand in solidarity with the oppressed" (106).

How does one bring one's faith to bear on current issues? The writers in *The Bible in Political Debate* provide a useful service in showing what the Bible does not say and what those calling themselves evangelical are not entitled to claim. Part one asks what the Bible said about such issues as abortion in its writing and how that differs from the current situation. Part two asks how the Bible has been used to speak to slavery and women's rights in

the past. The difficulty of doing so should be chastening to those attempting to engage in similar battles today. After all, if Christians not that long ago defended slavery and a subordinate place for women based on the Bible, what confidence can we have that our exegesis is much better? Can we attempt to find a biblical basis for our current positions? Part three seeks to answer that question by suggesting that compromise is a fundamental biblical value and second that, since the Bible is complex, we should refrain from quoting it. A careful essay by the Dutch scholar, Bert Jan Lietaert Peerbolte, surveys the range of positions taken on abortion by biblical and early Christian writers and concludes that: "Any attempt to base a political strategy on the Bible should always indicate, for honesty's sake, that such a 'biblical view' is based on a conscious choice of passages and interpretations by each individual speaker" (58). Missing from this discussion is an Anglican/Episcopal voice to suggest that the Bible is best used in the context of worship and prayer, not as a weapon in political debate, and to indicate that human reason and church tradition may be able to guide us to more productive use of scripture.

Although both *Faith and Resistance* and *The Bible in Political Debate* suffer from a consistent viewpoint, that is also a strength in that almost everyone will find some useful material in both. Jim Wallis, for example, provides a positive biblical perspective on our age in his foreword in *Faith and Resistance*, and Jonathan L. Jackson provides some useful reminders in his discussion of "Culture Wars, Homosexuality, and the Bible" in *The Bible in Political Debate*. "It is the dignity of persons" we are concerned for, Jackson points out, and "the sex act . . . does not constitute the entirety of persons" (99). In her essay in *Faith and Resistance*, Simone Campbell, a member of the Roman Catholic Sisters of Social Service, provides many essential statistics on "Low Wage Workers and the Struggle for Justice."

Behind all these issues and arguments is a fundamental disagreement about the meaning of the term "Christian," and Matthew Bowman, in his book *Christian: The Politics of a Word in America*, provides useful insights into the changing significance of that term. Bowman traces the history of the name "Christian"

from the first vision of America as a “Christian country,” a “city on a hill,” within a Calvinist understanding of Christianity, through successive incarnations as the nineteenth century “moral establishment” or the twentieth century “cold war consensus.” Such terms as “biblical values” and “civil religion” have been used to find some generally acceptable description of that feeling so many Americans have that this is or was or should be a “Christian country.” Although today it is evangelical Christians who are most visibly attempting to define what it means to be an American Christian, other voices have made the same attempt in different eras. Charles Coughlin, for example, drew a radio audience in the 1930s of some thirty million, nearly a quarter of the population of the country, to a vision of Christianity drawn partly from papal encyclicals and partly from the New Testament, which appealed to a broad cross-section of religious backgrounds. Bowman gives equal attention to Dorothy Day, also a Roman Catholic, whose commitment to freedom and those in need was equally intense but whose methods and appeal could hardly have been more different.

This is a useful book in putting today’s evangelical (another term currently far from its roots) definition of “Christian” in historical context. Still, Bowman may be optimistic in suggesting in his final sentence that, “The Religious Right’s success in narrowing the capaciousness of Christianity has caused Barack Obama and Jim Wallis frustration, to be sure—but it also means that a wide and fertile field of Christian ideas and language lies ready to harvest” (226). What is a Christian? Bowman carefully explores the various answers Americans have given but leaves the response to the reader.

Christopher L. Webber

San Francisco, California

William Tyndale: The Most Dangerous Man in Tudor England? By Melvyn Bragg. (London: Society for Promoting Christian Knowledge, 2017. Pp. 100. £8.99.)

If one already knows the story of William Tyndale and his efforts to translate the Bible into English, Bragg’s short book is a useful review of the persons and events involved. And Bragg’s emphasis

on Tyndale’s language and its influence on early modern English and particularly on the production of the King James Version (KJV) may be something to think further about. As Bragg writes, Tyndale “made a lasting new language from and for the common people of England” (21). If one does not know the story nor much of what was happening in sixteenth-century England, this is a concise introduction to that critical time in biblical translations and Tyndale’s role in the English Reformation.

Bragg is a good storyteller with just enough detail to make the reading lively. He covers the history of how the Bible appeared in English (fundamentally Tyndale’s two New Testament editions—1526 and 1534) and offers a decent biography of Tyndale, which verges on hagiography. There is enough background and context, so the reader has a sense of politics and religious life in early Tudor times. There is also a good discussion of the forces at work in the religious and political establishment and how Tyndale faced those challenges but was eventually imprisoned and martyred in Antwerp in 1536.

The second part of the book is labeled “The Legacy” and demonstrates the vast influence Tyndale had on all the English Bibles of the sixteenth and seventeenth centuries. What Bragg is hoping to do is to give Tyndale his due since Bragg claims that the “world was misled for centuries” concerning Tyndale’s work and contribution. It is time for Tyndale to be “recognized for his greatness” (60). Part two also brings the KJV to the center of the discussion to argue that much of that translation is Tyndale’s, and through the reading and hearing of the KJV worldwide, Tyndale influenced poets, prose writers, and artists of all kinds. Bragg’s Tyndale project seems to have emerged from his earlier work as a writer and commentator, particularly his television program “The Adventure of English” (ITV, 2003), which focused on the KJV of the Bible. Some may agree with Bragg’s lament that the KJV is less popular now than ever with the availability of several contemporary, informal translations. Thus, so many readers of the Bible will never experience the riches of Tyndale’s translation.

Not everyone will appreciate or accept Bragg’s claims concerning Tyndale’s influence on modern English nor his, at times,

enthusiastic prose. Nevertheless, this “very brief history”—Bragg’s words—is a fair and concise review of a fascinating and essential story.

Rudolph P. Almasy

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Medicine, Religion, and Magic in Early Stuart England. Richard Napier’s Medical Practice. By Ofer Hadass. University Park, Pennsylvania: Pennsylvania State University Press, 2018, Pp. 238. \$34.95.)

Ofer Hadass explores Richard Napier’s (1559-1634) massive archive of cases to understand how a physician brought together the mixed methods of galenic medicine, astrological magic, and Protestant religion in his medical practice. Hadass, a research fellow at the Center for Health, Humanism, and Society at Ben Gurion University, has done a masterful job of deconstructing Napier’s complex diagnostic tables and displaying their underlying assumptions. To read Napier’s case notes requires an arcane knowledge of astrology, angelmancy, and galenic medicine, which can only be acquired through immersion in the medical texts available to Napier. Hadass has done this, as his dense notes and bibliography attest, and he explains what he has learned very clearly.

The book parses Napier’s work in four ways: astrological medicine, astral magic, converse with angels, and “Religion and Knowledge.” Napier, born a month before the Elizabethan Settlement took effect in 1559, was educated in theology at Exeter College, Oxford, where he was a fellow until 1590. Ordained, he became the rector of Great Linford, Buckinghamshire, where he practiced medicine for the rest of his life. As a rector who did not like preaching, he employed curates, but his thinking was deeply informed by theology. In 1597 he began to study medicine with Simon Forman, who bequeathed him his books and papers in 1611, creating the Forman/Napier collection now in the Ashmolean Museum. Napier had thousands of patients, of all classes and morbidities, and left case notes on them all. Believing in an ordered creation in which the stars’ influence was paramount

under God, Napier began diagnoses with horoscopes, plotting the stars and the planets to determine the type and cause of disease and the method and timing of treatment, and, in hard cases, consultations with angels, especially the archangel Raphael. His treatments included galenic purging and bleeding, prayer, amulets, and ritual exorcism.

He did all of this while keeping a careful eye on Protestant theological debates about the propriety of astrology. Typically for the first English generation educated as Protestants, he was committed to the restoration of the primitive church, but Napier did not reject all Catholic thought. He was anti-papist but believed that the cumulative knowledge passed from the pagans to the church fathers, and down to him was valuable. After excising papist corruption, one could use the rest. Not a Calvinist, he thought many Catholic practices were legitimate, such as making the sign of the cross at baptisms. Criticized by his fellow clergy for citing pagan examples in his sermons, he was stung into writing a treatise defending the use of classical learning by Christians.

He applied his natural science and astrology to a defense of the dating of Christmas, too. Using extra-scriptural knowledge of the heavens helped him to prove that Christ was born on 25 December. As Hadass says, Napier’s combination of natural philosophy and Christian faith informed his daily medical practice. God had revealed knowledge through nature as well as through scripture, and it should all be used in God’s service. A practicing physician, Napier, was seeking knowledge that would help his patients, which is why he was open to all sorts of ideas, incorporating them into his treatments. It was not a simple process, requiring elaborate rituals and personal preparation. The physician was to avoid coitus and gluttony, wash hands, face, and beard, read the Book of Common Prayer, and employ a pure “sryer,” often a child. All this was undertaken to get a disease prognosis. Rather than being conversations, they result in angelic statements, often terse and sometimes unclear like “He will mend by God’s grace,” or “a good strong diet drink will help” (97). Hadass concludes by reminding us that the breakdown of Aristotelian cosmology and the rise of skeptical empiricism occurring in the early modern

period was not binary. People like Napier lived the change, using old and new ideas. His amalgam of science, magic, and Anglicanism was, for Napier, a coherent world view.

Norman Jones

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After Silence: A History of AIDS through Its Images. By Avram Finkelstein. (Oakland: University of California Press, 2018, Pp. xvi, 232. \$27.95, cloth.)

The book is intended to document the seven-year “arc” of a series of activist artists who created and used posters in the war against AIDS. Members of those groups were also involved in the creation of New York’s then-amorphous ACT UP— which spurred the creation of chapters throughout the United States. While this is an intimate first-person account of those turbulent years and events, and valuable on that account, it is much more! *After Silence* tells the “what’s,” the “why’s,” and adds thoughts that are self-reflective in the best way. The stories are laced with profound personal emotions that paint often-compelling mental pictures. The groups which Finkelstein describes were art collectives from which emerged challenging and intentionally provocative AIDS-related posters. While the book contains no single descriptive methodology for the operation of an art collective, the several slightly different experiences described provide a window on such processes.

An analyst of writing methodology will find illustrative resources on pacing in this narrative. At times Finkelstein describes the illness and death of particular friends and cohorts. In those passages, the text has a measured and psychologically reflective pace. Other portions are descriptions of the nearly chaotic political debates within the groups, and the book has a driven quality which is peppered with contextually comprehensible oxymorons: dangerous and safest, terrifying and reassuring, tense and calming.

Chapter one is an appropriately emotional treatment of the death of Finkelstein’s beloved. It is at once poetic and descriptive.

This was before AIDS was known and named, so it also describes the frightening puzzle of the moment. Unless the reader has a heart of stone, it is impossible to read this chapter without being drawn into the raw emotions of these events. This is a highly personal story, yet at the same time, it lays both the factual and emotional basis for the author’s rage against the scourge of AIDS and the war against it. It also sets the context within which one can understand what sustained the intention for the two-front political engagement of the several artists’ collectives in which Finkelstein was a principal. On the one hand, those groups were intent upon efforts to galvanize the gay community of New York City. On the other hand, those collectives, and their provocative posters, were avid to challenge the leaders and researchers of the medical establishment.

There are a few problems with this book, but they should not dissuade one from reading and using it. While the stories are told in mostly chronological order, there are few dates. That is problematic for a narrowly and properly trained historian. There are somewhat sweeping statements as to the scope of the AIDS epidemic and the deaths it caused. Most readers would be helped by a few statistical charts graphically depicting the rise and fall of the scourge. However, such hard data would run counter to the author’s desire to remind others that the war continues because his end desire is to eliminate AIDS— a cure.

John Rawlinson

San Leandro, California

A Social History of England, 1500-1750. Edited by Keith Wrightson. (Cambridge: Cambridge University Press, 2017, Pp. xii, 421. \$22.99, paper); *Poetry for Historians; or, W. H. Auden and History.* By Carolyn Steedman. (Manchester: Manchester University Press, 2018, Pp. 295. £16.99, paper.)

A Social History of England gathers an assortment of essays from a variety of authors. It is intended as an introduction to some of the various areas of concern that collectively comprise social history, a concept better recognized in the practice than defined in the abstract. Wrightson has marshaled his authors and arranged

their contributions into three main themes, "Discovering the English," "Currents of change," and "Social identities," and the essays gathered therein do solid work introducing the specific subjects they each address. But all do so in so general and sweeping nature that the volume is useful more for the notes its authors provide or as a primer or reminder should the reader require quick information to help contextualize more specific concerns.

That save for one chapter, the book itself barely considers religion, organized or otherwise, is puzzling, given the role the church and its parish priests and lay officials played across England throughout that period. Still, Alec Ryrie's chapter on "Reformations" offers a useful reminder that terms we might be tempted to use today to explain the situation then, such as "Puritan" and "Anglican," often complicate matters by seeking to simplify what was a steadily shifting set of circumstances on the ground. Ryrie does suggest, wisely, I think, that if we have to identify two specific strains of Church of England debate for much of the Elizabethan through the Restoration period, the best way of thinking about it might be to consider the difference between those who saw the Bible as the dominant text and those who looked at least as much to the Book of Common Prayer.

Incidentally, it is good to see Ryrie make mention of Arthur Dent's *The Plaine Man's Path-way to Heaven* (London, 1601), a book I have long hoped to have been part of the inspiration for Douglas Adams's naming of the earthling protagonist of *A Hitch Hiker's Guide to the Galaxy* (London, 1979) though I have never seen any suggestion this was the case. Nonetheless, it is a reference that students do appreciate.

Steedman's reflection on W. H. Auden's use of the idea of Clio in his poetry is wonderful, a love letter to poetry and historiography, and to the intersections of the two, as well as a passionate personal explanation of what is social history. The book is idiosyncratic and, in some significant ways, autodidactic. It wears its learning lightly and happily and openly, discussing how history is written and how the voices are recovered and revived of the people who do the living and dying. At the same time, policies and affairs of state are conducted around them. Steedman is upfront

in stating that her understanding of God and Auden are two entirely different things. While she acknowledges his Christianity as vital to him, and explores in brief how the determinedly high church was the parish of his early childhood, she otherwise considers not Auden's faith, or how it shaped his poetry, but the way that, once shaped, his poetry and her understanding of the challenges and joys of history elide. It is a book I enjoyed enormously.

Christopher Fauske

Salem State University

Common Prayer: Reflections on Episcopal Worship. By Joseph S. Pagano and Amy E. Richter. (Eugene, Oregon: Cascade Books, 2019, Pp. xxiv, 145. \$22.00, paper.)

Common Prayer: Reflections on Episcopal Worship is a rare blend of devotional reflection and thoughtful theological discussion. Twenty-three authors provide their windows into the meaning of Episcopal worship life and how our personal and corporate spiritualities, and even identities, are shaped through the process of ritualizing. The writing is beautiful, evocative, and often poetic. One's urge is to read slowly to allow time between reflections for the integration of their messages. Usually, there are stories of the kinds of intellectual, moral, and psychological liberation that many of these authors, like many other Episcopalians, have found within Episcopal traditions after coming from other practices.

The book would make an excellent adult study book for those wanting to dive deeper into the meaning of our ritual lives, the importance of words, gestures, and liturgical rhythms to the development of an interior life. It could also serve as an introductory resource for those just beginning to study liturgy in a seminary or diocesan school setting. Ranging through various dimensions of our authorized rites, the book looks at eucharist, baptism, Ash Wednesday, house blessings and blessing of the animals, music, the daily office, sacred space, and numerous other ritual elements. It is, almost exclusively, a celebration of what is right and instructive in our Episcopal tradition and practices.

As the Episcopal Church enters a new period of post-COVID-19 liturgical theologizing, rethinking, and rediscovering what is central to our identity as Episcopalians: this book is both a reminder of what we hold dear and also a reminder of what we dare not take for granted. Reading amid the pandemic, one cannot help but long for the level of intimacy and relationality described as part of our everyday prayer life. It is helpful to be reminded that screens, as beneficial as they may be in such a crisis, are not enough to keep us bound to one another in the communion of saints. *Common Prayer* tries to draw us into a fuller realization of the sacredness of gathering together in prayer, word, and sacrament.

The book is somewhat self-congratulatory. The overall message seems to be that we are just fine the way we are. That few Christians are as adept at making room for the holy as Episcopalians are. While this is not perhaps the intended message, the numerous stories addressing the shortcomings of other traditions, and how the authors were subsequently inspired, even saved, by Episcopal theology and worship promote this message. After all, there is no more ardent apologist for a tradition than a convert to that tradition. But the final essay reflecting on the ministry of Stephen Blackmer and the Church of the Woods pushes us forward to look toward our future, to grapple with our shortcomings, and to dare to imagine a world beyond the grey stone, a dark mahogany world of traditional Episcopal life. It is at this, seemingly, a very intentional endpoint for the book, that the editors invite readers into the next unwritten chapters of our common prayer.

I highly recommend this book. It is one of the finest books by Episcopal authors I have read in an exceptionally long time. While I might have wished for more lay voices to balance the clergy voices, it is a book that Episcopalians of all stripes across the church will find comforting, inspiring, and yes—even challenging.

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English Aristocratic Women and the Fabric of Piety, 1450-1550. By Barbara J. Harris. (Amsterdam: University of Amsterdam Press, 2018, Pp. 266. €85.00, cloth.)

Much of the historiography of late medieval and early modern aristocratic women in England focuses on their devotional lives from their household roles and domestic sphere of influence. *English Aristocratic Women and Fabric of Piety, 1450-1550s*, expands this perspective by examining their roles in the flowering of late medieval religious art in England during the century before the Reformation. The author, Barbara J. Harris, professor emeritus of history and women's studies at the University of North Carolina, Chapel Hill, writes convincingly of the importance of women's piety and patronage in the restoration and decoration of parish churches and other religious institutions in the period. This book is the most comprehensive study to date of the charitable and devotional impulses of Yorkist and early Tudor women as they donated jewels and built tombs to ensure prayers for the poor and their souls after death, and as permanent memorials to their wealth and status. Through their charitable works and patronage of the arts, women played a significant role in beautifying the religious institutions that played a central role in the period and were the focal point of community life beyond individual households.

This research introduces to the historical record a detailed account of aristocratic women's contribution to religious culture that was not previously recognized. Throughout *English Aristocratic Women*, Harris interweaves anecdotes from archival sources. For example, a woman named Elizabeth Bigod (1503) instructed that after her death, a pyx would be made from her gold chain and bequeathed to Croxton Monastery with instructions to pray for her soul. Women who could afford it built chapels where Masses were said for the founder and her family. For this study, Harris considers "aristocratic women" as the daughters, wives, and widows of knights and noblemen. Many were widows, married several times, and with the lifespan and opportunity to accumulate the large incomes and stores of luxury goods needed to endow extensive building and decoration projects. Wealthy

women were as active artistic patrons to religious institutions as men in their day. When compared to their European counterparts, in this study, to Italian women, the author finds that the two groups of women were equally prolific, though many more Italian women donated to convents, often because they had sisters or other female relatives living there. English women tended to contribute more to building chapels, tombs, and creating stained-glass than their Italian counterparts.

This study is part of the "Gendering the Late Medieval and Early Modern World" series of the University of Amsterdam Press, English-language titles. In addition to historical works, the series considers books on the history of literature, art, architecture, and material culture. Extensive appendices and archival sources which survey tombs, chantries, stained-glass windows, building additions, vestments, almshouses, and schools with women patrons are included in detail for those interested in English church appointments and architecture. Overall, *English Aristocratic Women* is useful for scholars and more general readers interested in women's piety and their responses to the religious culture of the fifteenth and sixteenth centuries. Readers interested in the role of women in the evolution of religious art and architecture of the period will also appreciate the author's profound insights, accessible writing, and thorough research.

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Feminist Interpretations of Mary Astell. Edited by Alice Sowaal and Penny A. Weiss. (University Park, Pennsylvania: Penn State University Press, 2017, Pp. xi, 229. \$44.95, paper.)

Mary Astell (1666-1731), also known as the "first English feminist," was a writer and philosopher who advocated for women's education. Against the wisdom of her era, Astell argued that women were just as rational as men, and thus, just as deserving of equal education. Astell was born into an upper-middle-class Anglican family in Newcastle. Her father was a royalist Anglican

who managed a coal company. Astell received little formal education; she was tutored by an uncle, an Anglican priest who was suspended from the Church of England due to alcoholism. Astell moved to London in 1688 and began her writing career in a literary circle of notable women, including Lady Mary Chudleigh, Elizabeth Thomas, Judith Drake, Elizabeth Elstob, and Lady Wortley Montagu. The archbishop of Canterbury, William Bancroft, assisted Astell financially and introduced her to a publisher. Her works were all published anonymously.

Astell's two most widely known books were, *A Serious Proposal to the Ladies for the Advancement of their True and Greatest Interest* (London, 1694), and *A Serious Proposal to the Ladies, Part II* (London, 1697), in which she advocates for extending women's life choices beyond wife, mother, and nun, by creating a new type of residential community grounded in both religious and secular education. Critics deemed the concept "too Catholic," though Astell remained an intellectual influence in educated circles. Other works of note to Anglican audiences include *Some Reflections Upon Marriage* (London, 1700), *Letters concerning the love of God* (London, 1705), and *The Christian religion, as profess'd by a daughter of the Church of England* (London, 1705).

Readers of this journal interested in critical scholarship on Mary Astell will appreciate this recent anthology, *Feminist Interpretations of Mary Astell*, edited by Alice Sowaal and Penny A. Weiss. The focus of the essays is to situate Astell's unique blend of Christian theology, Cartesianism, and Tory politics in the historical, feminist, and philosophical contexts of her day. In chapter one, Penny A. Weiss calls for a critical re-reading of Astell's works to develop a fuller understanding of early modern theological, rhetorical, and philosophical traditions. In chapter two, an analysis of Astell and the classical virtues, Jacqueline Broad argues that she viewed courage, friendship, and generosity as essential to female emancipation. Feminine self-esteem is the focus of chapter three by Kathleen A. Ahearn, where she concludes that Astell envisioned self-esteem through a Cartesian lens of communal endeavor. In chapter four, Alice Sowaal reflects on Mary Astell's conception of vice, situated in courtship rituals.

The last seven essays in the book focus on Astell's views on marriage, education, and feminist identity. In chapter five, Karen Dedefsen argues that Astell was remarkably advanced in her opinions on marriage and women's education. Susan Paterson Glover, in chapter eight, reasons for the impact of Astell's views on marriage on subsequent writers, especially Sarah Chapone. From the perspective of current understandings of trauma, Elisabeth Hedrick Moser investigates Astell's analysis of tyrannical marriage in chapter seven, arguing that authoritarian relationships fragment the personality. Penny A. Weiss' chapter eight relates to Astell's power analysis through her representation of marginalized voices and her exclusion from the canon. In chapter nine, Christine Mason Sutherland argues for Astell's significance in both the history of feminism and the history of rhetoric. Astell's philosophical theology is the focus of chapter ten by Marcy P. Lascano. Here, in the first essay to comment on Astell's theology, Lascano concludes that she was unique in her arguments for the existence of God. In chapter eleven, the last in the volume, Alice Sowzal concludes that "Astell's philosophical works contain all of the central features that one would expect of a systematic philosopher of the early modern period" (205). Scholars interested in early modern history, theology, and feminism will find this book rewarding.

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10. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. If none, check box:
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12. Publication Title: Anglican and Episcopal History

13. Issue Frequency: Quarterly

14. Issue Date for Circulation Data Below: July 2012

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16. Annual Circulation: 576

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18. Full Names and Complete Mailing Addresses of Publisher, Editor, and Business Manager:
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