Lowell Gallagher, ed.

Redrawing the Map of Early Modern English Catholicism, Toronto: University of Toronto Press in association with the UCLA Center for Seventeenth- and Eighteenth-Century Studies and the William Andrews Clark Memorial Library, 2012. Pp. x + 342. Hb, \$75.

Early Modern English Catholicism is definitely on the academic rise: one has only to glance at the number of doctoral students at work on the subject to witness this. *Redrawing the Map of Early Modern English Catholicism* is drawn from a colloquium held in 2007, just before the boom's start, so the extent to which it still 'redraws the map' is open to question. Despite the volume's self-identification as interdisciplinary, the answer probably rests on whether one is a literary scholar or a historian. If the former, then this volume is likely to be of tremendous importance; if the latter, then it represents an interesting interjection, presenting a number of essays that we would be the poorer without.

Certainly, the volume is heavily weighted towards literary studies. Lowell Gallagher's introduction sets the tone in an unusual way, in taking a more philosophical approach. He sets out the three sections of the book: "Signposts," "Poetics," and "Communities." The first two sections are more literary, the third more historical.

Opening the "Signposts" section, Arthur F. Marotti aims to examine Catholic responses to the charges of idolatry leveled by 'hot' Protestants, although he ends up concentrating more on the Protestant side of the issue. In the first of several essays in the volume directly related to the Jesuits, Frances E. Dolan considers two crisis moments for Early Modern English Catholics: immediately after the Gunpowder Plot in 1605 and the Popish Plot of the late 1670s. The bulk of her essay focuses on the former, particularly the role of the then-Jesuit superior, Henry Garnet, his refusal to break the seal of confession, and the much disputed tactic of equivocation. In the circulated polemical reports of Garnet's trial, as Dolan points out, the prosecution was evasive as to whether torture had been used and recast Garnet's spoken words; an irony, considering the whole trial hinged on the reliability of Catholics on the stand. In the final essay of the section, Holly Crawford Pickett considers several serial converts, through models of motion and change. She argues that their conversions were not political phenomena but an "attempt to transcend ecclesiastical boundaries"—and, unsurprisingly, they were subsequently viewed with suspicion by everyone.

This essay segues neatly into Alison Shell's first chapter in the "Poetics" section. Shell examines one such serial convert, William Alabaster: even if there is

a tension with the potted biography of Alabaster laid out by Pickett, both highlight the academy's difficulty in contending with those who do not 'fit.'

Next follow two essays on the poetry of Robert Southwell, S.J.. Gary Kuchar suggests that, though *St Peters Complaint* may be one of the martyr-poet's most famous works, it has not yet been fully appreciated. He posits that at the heart of the poem is the transformation achieved by penitence and alchemy, the latter a method of concealing and revealing recusant allegory. Jennifer R. Rust argues that Spenser's *Faerie Queene* cites and contests Southwell's poetical and political legacy. Specifically, Rust contends, Spenser was responding to Southwell's literary rebukes of the national church and his allusions to Mary, Queen of Scots, as a Catholic martyr.

The final section, "Communities" opens with Phebe Jensen's study of Catholicism and Christmas. As with Rust's effort, she finds Protestant and Catholic worlds bleeding into each other—the latter in particular was not cut off from broader society. She characterizes Catholics as using Christmas to form an identity in the absence of an institutional expression. Though Christmas carols were not an exclusively Catholic preserve, they could be used as religious or political markers. In an excellent essay, Susannah Monta offers the final Jesuit-specific contribution, this time on Robert Southwell's *Short Rule for a Good Life*. She successfully argues that Catholic devotional writers were not private or anti-communal in their target audience, sending acutely political messages about forming Catholic communities. Interestingly, Monta points out that, although the *Short Rule* owes a debt to the Ignatian *Spiritual Exercises*, Garnet's foreword framed the book in terms of the Rule of St. Benedict.

Another extremely interesting essay follows, by Anne Dillon, focusing on the Benedictines and their confraternity of the Holy Rosary in England in the latter half of the seventeenth century. Built on the idea—particularly propagated by the Jesuits, both on the Continent and in England (through Henry Garnet)—that the rosary was a prime catechetical tool for the missionary, Dillon identifies the confraternity's rituals as an example of the oft-neglected communal life of early modern English Catholics. Stefania Tutino rounds off the volume with consideration of the philosophical work of Thomas White, alias Blacklo. She argues that the writings of the fiercely anti-Jesuit White were a Catholic contribution to a stream of thought developed during the English Civil War that is too often characterized as quintessentially Protestant and English.

As is evident, this is a wide-ranging collection, the final section really marking the foray into interdisciplinary endeavor. In that sense, the volume slightly skews the landscape of early modern English Catholicism, foregrounding

poetry as of the utmost importance. Interestingly, there is evidence that even within the collection the literary and historical elements have not fully engaged with one another. In the introduction, Gallagher quite rightly talks of the fluid boundaries of Catholicism in England, particularly where conformity to the national Church was concerned, but without mentioning the outstanding work of the likes of Alexandra Walsham and Michael Questier on this topic. Equally, Frances Dolan describes Thomas M. McCoog, S.J., as a historian of recusancy, a curiously dated term that the overwhelming majority of historians working on the subject would strongly reject.

In short, this is a frequently interesting and, at times, valuable contribution to the field, even if it shows that the gap between historical and literary studies is still in need of bridging.

James E. Kelly

Durham University

James.kelly3@durham.ac.uk

DOI 10.1163/22141332-00203005-17