those interested in Irish exiles. This is a plainly magnificent achievement by Vera Moynes, today's Irish Jesuit Province, ARSI, and the Institutum Historicum Societatis Iesu.

John McCafferty

University College Dublin, Ireland

john.mccafferty@ucd.ie

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Liesbeth Corens

Confessional Mobility & English Catholics in Counter-Reformation Europe. Oxford: Oxford University Press, 2019. Pp. xii + 240. Hb, \$78.00.

Fearful of divine wrath, secular and ecclesiastical elites in early modern Europe, demanded the purgation of heterodoxy lest the contagion spreading through the commonwealth infected the godly people. Nicholas Terpstra has proposed a radical revision in our traditional understanding of the Reformation. Instead of attributing its initiation to Martin Luther's "95 theses" in 1517, we should assign that role to the expulsion of the Jews from Spain in 1492 because it was "the first of a series of state acts bent on creating exclusive religious 'imagined communities' throughout Europe" (*Religious Refugees in the Early Modern World* [Cambridge: Cambridge University Press, 2015], 12). The Reformation inaugurated "the first period in European and possibly global history when the religious refugee became a mass phenomenon" (*Religious Refugees*, 4). Going into exile meant abandoning family and friends, hearth and home, sacred memories and holy places. Remaining meant compromising one's faith and religious traditions, or risking life and limb as a Nicodemist juxtaposing outward conformity with inner integrity. Earlier historical studies of English Catholic exiles focused on those who did not return or on continental institutions that trained clergy; more recent studies have examined the role played by the colleges in fashioning and maintaining the cultural, religious, and ethnic identity of the refugees.

Liesbeth Corens provides an idiosyncratic spin of this phenomenon: "confessional mobility," a curious expression that demands definition: "This is a term," the author explains, "for the practice, not a label for the people, because their mobility is accidental, not constitutive" (2). One can debate, perhaps endlessly, whether the mobility exercised by English Catholics in their quest for religious freedom was "accidental." Permanent exiles in "Little England" enclaves in continental cities hold little interest for the author. As we read on

the dust jacket, Corens “opens up the debate to include pilgrims, Grand Tour travellers, students, and mobile scholars alongside exiles.” Their juxtaposition “reveals how their movement was never unproblematic, uncontested, or pure” (3) but such juxtaposition also undermines a comparison by demonstrating the constraints under which the religious exiles usually operated. Unlike students, Grand Tourists, and pilgrims who may have been able to go hither and thither on some early version of the Eurostar, religious and political refugees more often than not had a one-way ticket. Passport control was tight because of the persistent fear of Catholic disloyalty.

Subsequent chapters examine “The Exile,” “The Fugitive,” “The Educational Traveller,” “The Pilgrim,” “The Intercessor,” and “The Record Keeper.” A thematic approach, however, often confuses chronology. Corens should however be congratulated for highlighting the interaction between English Catholics on the continent and those in the kingdom. Refugees did not simply mourn in lonely exile, but corresponded with family and friends, entertained visitors, cashed bills of exchange, and interacted with co-believers from other kingdoms. And that interaction changed them.

The author’s use of the problematic “Counter-Reformation” in the title obfuscates the argument. Many readers, understandably assuming that the author would concentrate on late sixteenth- and early seventeenth-century England, will be surprised that the monograph concerns a later period, roughly from 1660 to 1720. One could argue that the epoch lies beyond the temporal boundaries of the Counter-Reformation. A clearer chronological statement is important because the religious landscape of late Stuart and early Georgian England differs tremendously from that of Jacobean and Elizabethan England when impediments to confessional mobility were more draconian. Even within the monograph’s sixty-year period the ouster of King James II in 1688 and consequent Jacobite sentiment added a new political complication.

One understands Corens’s preference for the “confessional mobility” of the laity but readers of this journal may have wished for a greater discussion of the Society of Jesus. Of the religious orders, the Jesuits, at least in theory and perhaps then in practice, were the most mobile to the point of extolling “journeying” as distinct type of Jesuit community. The English Channel divided the province between the kingdom and the houses in Ghent, Liège, Watten, and St. Omer. Necessary administrative adjustments were made when current events prevented the crossing of the provincial or of the delegates to the triennial congregation. [I have been reliably informed that the English Benedictines had a similar structure with comparable problems.] On the continent, Edward Worsley, English Jesuit procurator in Antwerp in the 1660s, played the gracious host to English pilgrims and tourists. He also served as confessor to the English Carmelites, a questionable practice since Jesuit regulations forbade priests

serving as regular confessors. Roman superiors frequently denounced English Jesuits, dressed in lay attire, serving as tutors and guides for Catholic gentlemen on the Grand Tour. Rome could not disapprove of the Society's role as record keepers of English Catholic history and culture. A visit to the collections of Stonyhurst College demonstrates the province's success. Corens concentrates here on the labor of love of Christopher Grene, S.J., in the collection and organization of martyrological material. In 1664, Martin Grene, Christopher's Jesuit brother and author of an English *apologia* for the Society, commented on the dangers inherent in the collection of such material in England so that "the greatest part is lost, and no memory remains of any galland actions since only in the verball relations which some of our old men can make" (176). As we know from the letters of the eighteenth-century English Jesuit John Thorpe, other documentation was destroyed at the suppression of the Society. Historians, editors, and martyrologists, with one eye on the contemporaneous political situation in England, preferred to pass over quietly the practices of their antecedents. Corens has discovered important and fascinating Jesuit censors' reports on Henry More's *Historia missionis Anglicanae* (St. Omer, 1660). One censor questioned the timing of the publication, and feared that it would anger royalists who were finally achieving success with the restoration of the English monarchy. Another recommended that More cut out Henry Garnet's self-defense before his execution. One wishes that the author had explored the published text to see if the Jesuit had altered his history to satisfy the censors and to endorse the formulation of a new narrative.

Thomas M. McCoog, S.J.

Fordham University

tmmccoog@gmail.com

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M. Anne Overell

Nicodemites: Faith and Concealment between Italy and Tudor England. Leiden:

Brill, 2019. Pp. xiii + 280. Hb, \$150.00.

Dr. Overell's book is made up in large part of a re-working of a series of articles and books published by her since 1978 which deal with religious Reformers mainly in Italy and England in the middle years of the sixteenth century. Her work is thoughtful, well-researched, and a pleasure to read. After the introductory preliminaries, there follow two chapters on Cardinal Reginald Pole and his henchman in Italy, Michael Throckmorton, people who were reasonably straightforward English Catholics, and on a relation of Pole's, Edward