

Equally compelling is Hall's take on the quest for the "New Sion" in Chapter Seven. Assuredly, there is nothing entirely new in his treatment of the narrative of coming over to the new world, which was largely propelled by the "rebellion" and dissatisfaction with the slow pace of reform between 1625 and 1640. Hall rightly introduces the theme of Puritan apocalypticism as a leading interpretive perspective of expressing their anticipation of and experiences in the last days. Thomas Brightman's *Apocalypsis Apocalypseos* (1609) was translated into English as *A Revelation of the Revelation* (1615), which became the lightning rod for many Puritans to think afresh about the mode of episcopal governance as to whether it was in need of a "full and due reformation" of acceptable worship in the sight of God (217). In Hall's memorable turn of phrase, we are told that the suffering embraced by William Prynne, John Bastwick, and Henry Burton—the triumvirate dissenters to the personal reign of Charles I—was interpreted by the spectators of this gruesome scene of cutting off of ears and forehead branding with SL (as in seditious libeler) as the reincarnation of the scenes from Foxe's *Book of Martyrs*, so that at that moment, "everything Laud and Charles were hoping to accomplish began to unravel. Now, enemies of the state were really God's agents on earth and those in power were ungodly tyrants" (219). With this weaving of the narrative of Bastwick, Burton, and Prynne, the cataclysmic event happening in June 1637 served for Hall as a key precursor of England's troubles that further precipitated migratory patterns for religious and political convictions, thereby connecting the two worlds: Old and New England.

What sets Hall's book apart from others with similar erudition and acuity of analysis is found in the Epilogue entitled, "Legacies." In the words of Arnold Hunt in his review of *The Puritans* for the *London Times Literary Supplement*, there was "something of an elegiac flavour" in it as well, since rather than blame the ills of American civic disorder of racism and capitalism—and other social ills *du jour*—to Puritanism, Hall offers a counternarrative that it was in the replacing of the best of this reformed Protestant tradition with plain self-fulfillment *sans* God and *sans* neighborly ethical responsibility that we might have ended up in the current religio-cultural malaise. Whether one disavows his overall thesis or not, Hall's most recent contribution to the field—however diminishing it might be—of Puritan studies will not be going away any time soon. In fact, if I could predict, it would stand the test of time.

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An Overview of the Pre-Suppression Society of Jesus in Spain.
By Patricia Manning. Boston: Brill, 2021. 158 pp. \$84.00 paper.

Rather than offering a narrative history of the Society of Jesus in Spain from the sixteenth to the eighteenth century, Patricia Manning proposes "to tease out the complicated relationship between the Society and the home country of many notable Jesuits," with reference to "conflicts with authorities, including Spanish monarchs

and the Spanish Inquisition” (6–7). In keeping with this objective, we encounter Jesuit institutions, writings, and missionary activities in connection with those who supported, challenged, or opposed them. The end of this story is right there in the title: during Holy Week in 1766, an anti-government street protest that came to be known as the *motín de Esquilache* provided the pretext for the Bourbon monarch Charles III to expel the Society from Spain and eventually from its overseas territories. Drawing on a wide array of theological writings, inquisitorial documents, chronicles, and secondary sources, Manning makes a convincing case that this expulsion was not inevitable. Over more than two hundred years, the Jesuits in Spain withstood inquisitorial scrutiny, accusations of heresy, conflicts with the Dominican order, and Habsburg efforts to assert royal control over the regular clergy. Even if these tensions were present all along, only a particular set of religious and political circumstances led to the wholesale removal of the Society from the Spanish empire in the age of lights.

Given its theme, *An Overview of the Pre-Suppression Society* operates at the intersection of two historiographies, Jesuit history and research on the Inquisition. Ignatius of Loyola hailed from a noble Basque family, and altogether five of the seven cofounders of the Jesuits were from Spain. Manning argues that despite this inner circle, the Society sparked suspicion and resistance from its earliest days. Loyola himself underwent questioning by the Spanish Inquisition on account of parallels between his Spiritual Exercises and the practices of the *alumbrados* (enlightened ones), a group of lesser clerics and laypeople who worshipped outside the institutions and liturgies of the Church. In a similar vein, Loyola’s ties to beatas and other women, as well as the Jewish ancestry of several early Jesuits, led to accusations of impropriety and *converso* apostasy. Manning deftly traces the means by which the Jesuits weathered this resistance, by defending themselves and by adjusting their policies over time. The General Mercurian distanced the order from the mysticism of Teresa of Avila’s Discalced Carmelites and emphasized missionary work over pure contemplation. And whereas the early Jesuit leaders had quietly advised novices with Jewish ancestors to enter the Society in Italy rather than Iberia, after the 1590s, the order took a stronger stance against *conversos*. In the 1600s, Jesuits also began to serve in greater numbers as assessors for the Inquisition, granting them some purchase in the institution responsible for approving books and sermons.

Through these shifts in policy, which Manning demonstrates often resulted from internal debates among Jesuit leaders, the Society endured the criticisms of older, established orders such as the Dominicans. The decades-long *de auxiliis* debate—in which the Jesuits’ position favoring free will enjoyed more public support than the Dominicans’ emphasis on grace—ended not in defeat, but with both king and pope discouraging the orders from debating these matters publicly. Likewise, Jesuit schools for children and for future missionaries arose and expanded despite the opposition of entrenched educational authorities. The fault line that ultimately crumbled beneath the Jesuits’ feet lay not between ecclesiastical institutions, but between the Society and the monarchy. Philip II had chafed at the Jesuits’ autonomy from the Church and the Inquisition and “advocated for the appointment of an external assessor to evaluate the Society” (43). During the diplomatic crises of the 1630s and the ensuing revolt of the Catalans, Philip IV increasingly doubted the loyalty of the Jesuits, appointing far fewer of them as royal preachers in the last decades of his reign. In the 1760s, the campaign to beatify the regalist bishop Juan de Palafox (d. 1659) drove a wedge between Charles III and the Jesuits, who vehemently opposed this process. The ensuing

controversy emboldened the king to expel the Society, which he regarded as out of step with his enlightened monarchy. This royal pragmatic brought to a close more than two centuries of adaptation by which an international, universalist order built a home in a rising nation-state. Further research will integrate art, music, and science into the theological and political analysis of this concise study. Manning's carefully researched and clearly written overview, which includes a bibliography and a glossary of key terms, captures well the internal and external forces that contributed to the Society's survival and banishment from early modern Spain.

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***Kabbalah and the Founding of America: The Early Influence of Jewish Thought in the New World.* By Brian Ogren. New York: New York University Press, 2021. xi + 315 pp. \$35.00 cloth.**

Brian Ogren's *Kabbalah and the Founding of America* is an unexpected and fascinating book about five learned early American figures who pursued deep engagements with the Jewish mystical tradition—George Keith, the Quaker intellectual and, later, dissident; Harvard's first Hebrew teacher and Jewish convert to Christianity, Judah Monis; and three well-known Puritans, Increase and Cotton Mather and Ezra Stiles. Its mix of a Quaker, a converted Jew, and three Puritans makes it unusual. Stressing their engagement with esoteric Jewish traditions makes it exceptional.

Ogren begins with Keith. His fascination with Kabbalistic mysticism, which developed in intense meetings with the English philosopher Anne Conway in 1675, has long been well studied, including recent work by Madeleine Ward and Michael Birkel. But for the first time, Ogren extends Keith's interests to America. He persuasively identifies Keith as the author of a long, unsigned, and Kabbalistically soaked manuscript letter at the American Antiquarian Society, most likely sent in 1688 to the quirky New Jersey almanac maker, Daniel Leeds. Leeds had just digested the writings of the German mystic, Jacob Boehme, in a book published in Philadelphia the same year, *The Temple of Wisdom for the Little World*, and Keith critiqued Boehme's "imperfect notions" of the Jewish "Cabbala or mystick Theology" (209). But Keith moved well past his criticisms of Boehme to give Leeds a seminar in writing on Kabbalah across twenty-five full pages, demonstrating how thoroughly Keith had sustained his command of the subject after arriving in America in 1685. The discovery is entirely new to what we have known about Keith after 1680, and Ogren runs with its consequences. He argues that Kabbalistic sophistication informed Keith's criticism of preaching by prominent Delaware Valley "Public Friends" that resulted in the Keith-led schism among Pennsylvania Quakers of 1691–1692 and at least obliquely underwrote the theology of Keith's short-lived separatist "Christian Quaker" movement, producing his disownment by the Philadelphia Yearly Meeting in 1692 and the London Yearly Meeting in 1695.

If Ogren's discussions of the Mathers, Monis, and Stiles lack manuscript discoveries, they pay new attention to often bypassed Puritan pursuits of Jewish mysticism. For Increase Mather, the conversion of the Jews would be a central event of the end of