

Nanjing. Although these claims are obvious exaggerations, the author fails to offer critical analyses of such hostile Chinese texts. For one thing, he fails to mention that Xu Changzhi (1582–1672) was a lay Buddhist who had produced *Shengchao poxie ji* as an attack on Christianity in the wake of the anti-Christian incident of 1616–17. Tang's volume also contains a number of inaccuracies. Note, for instance, that the Guangzhou clinic returned to Macau in the 1730s, not the 1830s (p. 18). It should be Martín de Rada, not Reda (p. 19). Since the Dominican priest came from Spain, his name should be given in Spanish: Bartolomé López, not in the Portuguese form of Bartolomeu Lopes (p. 20). The priest Ignace He (p. 82) was Chinese, not French. It would have been helpful if the Guangdong official Jiang Yougua could have been properly identified (p. 84). The only Jiang in office during the Jiaqing reign was Governor-General Jiang Youxian.

In conclusion, this is by no means a sophisticated study. The author offers some helpful contributions, but the work should be used with a degree of caution.

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Poets, players, and preachers. Remembering the Gunpowder Plot in seventeenth-century England. By Anne James. Pp. ix + 412 incl. 8 ills. Toronto, ON: University of Toronto Press, 2016. \$85. 978 1 4426 4937 8

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As Anne James reminds us, the Gunpowder Plot created resonances which went wider and deeper than might have been expected from a failed conspiracy. In this well-crafted and meticulously referenced book she sets out to investigate those resonances, and how they changed over time, through a variety of literary sources, including the relatively familiar *corpus* of 5 November sermons but also taking in the fashioning of the official narrative of the Gunpowder Plot in the immediate aftermath of its discovery, its ramifications for a hitherto neglected body of Latin poetry produced in the Jacobean court, the reworking of the plot's significance in its mobilisation by an increasingly disillusioned English Protestantism, references to the plot in contemporary drama, and its impact on a wide range of authors, John Milton among them. As this suggests, James demonstrates how the cultural, religious and political meaning of the Gunpowder Plot changed over time, touching on the Exclusion Crisis and the Sacheverell affair, but also tracing a host of less known, and often unexpected, points of reference. One of her major objectives is to demonstrate how the plot became enmeshed with a spectrum of literary materials as a counterpoint to the research that has been conducted on the practices surrounding the commemoration of the plot during the seventeenth century. In this she is eminently successful. There are many original findings here, one of the most intriguing being how the early Gunpowder Plot narratives were constructed in the wake of official accounts of treasons in Elizabeth I's England and James VI's Scotland, with the Gowrie Plot figuring prominently among the latter. Not everyone will agree with the claims that Anne James makes concerning the plot's significance – that it represented 'a kind of microcosm of English history' for what James describes as 'seventeenth-century Englishpersons'. Nevertheless, the plot, coming as it did shortly

after a new and foreign king had come to the English throne, and when religious affairs were in considerable flux, rapidly assumed a profound significance which constantly transmuted over the seventeenth century and which, as James reminds us, continued to resonate in English culture long after that century. *Poets, players and preachers* is an excellent demonstration of the dimensions of that significance.

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Rookwood family papers, 1606–1761. Edited by Francis Young. (Suffolk Records Society, LIX.) Pp. xlix + 118 incl. 6 colour plates, 6 black-and-white plates and 1 table. Woodbridge–Rochester, NY: Boydell Press, 2016. £25. 978 1 78327 080 4

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Francis Young has edited the surviving papers of the Rookwood family, of Coldham Hall, Stanningfield, Suffolk, from the collections now held at the Suffolk County Record Office and Cambridge University Library. Thirty-seven documents are printed, of dates ranging from 1636 to 1818 (the last item being extracts from a ‘family memoir’ written in about 1818); Young’s introduction provides a detailed history of the family. The Coldham Rookwoods are known to historians chiefly because one of them, Ambrose Rookwood, was executed for his part in the Gunpowder Plot in 1606; some may also know of his direct descendant, another Ambrose Rookwood, who was executed for his part in the Barclay Conspiracy against William III in 1696. The Rookwoods survived both these disastrous excursions into national politics, and remained significant landholders; the last Rookwood heiress, Elizabeth, established a Jesuit mission in Bury St Edmunds and her marriage allowed her descendants – called Rookwood Gage – to combine the estates of three Suffolk Catholic gentry families. The documents printed here are mainly marriage settlements, wills and pleas submitted during legal cases, including several concerning a dispute between Thomas Rookwood and his brother Charles over inheritance in the early eighteenth century. Others record Thomas Rookwood’s attempts to maintain his estates by remote control while in exile from about 1693 to 1705, and his efforts to gain permission to return home. The editor suggests that the Rookwood papers pre-dating 1606 may have been destroyed during a search of Coldham after the Gunpowder Plot; papers between 1606 and 1636 are also said to be scarce, although Young refers to two documents in the Cambridge collection of 1612–13 (one of them Elizabeth Rookwood’s rental book), and it is unclear why these are excluded. Perhaps of most interest are the library catalogue and household inventory compiled in the eighteenth century (chiefly by Elizabeth Rookwood). The detailed inventory of Coldham Hall includes lists of vestments and altar plate; the library catalogue lists 1,889 books. The latter is printed selectively in this volume, essentially including works of peculiar English Catholic interest, of which there are 522. As Young suggests, this library may have been the missionary library of the Jesuit district, the ‘College of the Holy Apostles’, which would put the Coldham catalogue alongside those of two other known English Jesuit libraries (from Holbeck Hall, Nottinghamshire, and the The Cwm, Herefordshire) (p. xlix).