

women religious with news of political and religious importance (c. 1769–89). Through a study of Pedro de Ribadeneyra (1526–1611) and his *Historia ecclesiastica del scisma del reyno de Inglaterra*, Spencer J. Weinreich illuminates how non-English Catholics made sense of the religious upheavals in that country. Through such books, Catholics could reckon with the ‘rapid globalisation’ of their faith in this period, and share in the sorrows and triumphs of their coreligionists in ‘Norfolk, New France, and Nagasaki’ (p. 282). Maurice Whitehead, archivist of the Venerable English College in Rome, adds a fascinating look at how Jesuit leadership at the college shaped the character both of English Catholic education in Rome, and, by extension, Catholicism in England. In addition to this volume’s obvious usefulness to scholars of early modern Christianity, English Catholicism and the Society of Jesus, it could also be useful in undergraduate classrooms and to interested non-specialists, especially Sonja Fielitz’s chapter on Jesuit drama and the essays on Campion.

FRANCISCAN MISSIONARIES OF OUR LADY UNIVERSITY,
LOUISIANA

SHAUN BLANCHARD

Reformation of prayerbooks. The humanist transformation of early modern piety in Germany and England. By Chaoluan Kao. (Refo500 Academic Studies, 41.) Pp. 232. Göttingen–Bristol, CT: Vandenhoeck & Ruprecht, 2018. €80. 978 3 525 55274 2; 2198 3089

JEH (70) 2019; doi:10.1017/S0022046919001441

Chaoluan Kao’s *Reformation of prayerbooks* studies Protestant prayerbooks in England and Germany from the mid-sixteenth to the early eighteenth century. Chapters i and ii trace the emergence of a distinctively Protestant prayerbook from medieval Catholic models, while chapters iii, iv and v explore how Protestant authors, influenced by Renaissance humanism, turned away from the medieval emphasis upon contemplation to emphasise the importance of *sola fide* and worldly vocation. Chapter vi examines the role of prayerbooks within women’s piety, and chapter vii details how godly English prayerbooks influenced the development of German Pietism. *Reformation of Prayerbooks* concludes with multiple tables, including one (Table 4) that will be of considerable use to subsequent scholars, since it lists forms of prayer and whether they are included in at least twenty-six German and English prayerbooks.

Kao is at her best when detailing points of convergence between English and German prayerbooks. Chapter vii fruitfully places works like Lewis Bayly’s *Practice of piety* (1613) and Joseph Hall’s *Arte of divine meditation* (1606) in a transnational perspective and underscores the shared values of German and English piety. Kao also displays a keen awareness of the importance of prayerbooks to the spiritual life of the believer. She demonstrates how reading prayerbooks was considered a form of prayer, how prayerbooks were used by women to strengthen their relationship with God, and how the use of prayerbooks provided the believer with a way of structuring his or her daily life. This focus upon the importance of prayer to the spiritual life of the believer leads Kao to make some illuminating and unexpected connections, demonstrating points of convergence between

such apparently divergent works as Gerhard's *Meditationes sacrae* (1603) and Taylor's *Holy living* (1650). Similarly, she observes that Martin Luther and Francois de Sales 'shared similar notions about vocation' (p. 126). Scholars are increasingly recognising that because prayerbooks are less concerned with doctrine than devotion, they often cross confessional boundaries; Kao's analysis brings this point home.

One wishes, at times, that more attention had been paid to the particularities of individual prayerbooks. For example, chapter vi convincingly underscores the centrality of prayerbooks to the spiritual life of early modern women and their importance in the education of children. But Kao's choice of prayerbooks is quixotic. When discussing English women as authors of prayerbooks, she analyses the Catholic writer Elizabeth Grymeston at length, but she does not discuss in detail the arguably more influential writings on prayer by Elizabeth Jocelin or Dorothy Leigh. More significantly, Kao only discusses printed prayerbooks, not manuscript prayers. This may be a deliberate choice, but it ignores the fact that many of the women's prayerbooks that she discusses (for example, those of Elizabeth Grymeston and Elizabeth Richardson, countess Morton) were first composed in manuscript and only subsequently printed, arguably as forms of political intervention. Acknowledgement of the complex relationship between print and manuscript prayerbooks would have strengthened the book. Similarly, Kao's analysis does not always rely upon the best or even the most recent scholarship; for example, when discussing Katherine Parr's *Lamentation of a sinner* (1547) she does not cite from Janel Mueller's magisterial edition of Parr's work (2011) which explores the relationship between print and manuscript in detail. (Kao does include Mueller's edition in her bibliography.) Similarly, she fails to cite the voluminous scholarship of Micheline White on Parr's prayers. Finally, *Reformation of prayerbooks* is marred by repeated grammatical errors and typos, although none is so serious as to prevent comprehension.

Kao's *Reformation of prayerbooks* is more interested in continuity and consensus than in originality in styles of prayer. While the book downplays the particularities of individual prayerbooks, Kao's transnational and chronological breadth is admirable and her focus upon the importance of prayer for the spiritual life of a believer helps to explain the popularity and longevity of these works.

DEPAUL UNIVERSITY,
CHICAGO

PAULA MCQUADE

The Richard Baxter treatises. A catalogue and guide. By Alan Argent. Pp. xii + 280.

Woodbridge–Rochester, NY: Boydell Press, 2018. £125. 978 1 78327 292 1

JEH (70) 2019; doi:10.1017/S0022046919001246

Richard Baxter was one of the most prolific and politically engaged religious writers in mid- to late seventeenth-century England. To date, however, it has been difficult to trace and identify his various engagements, *via* manuscript and print publication, with the intellectual networks that transformed the public sphere in Britain and Europe during this period. This situation resulted, in part, from Baxter's refusal to conform to the re-established state Church following Charles II's restoration, but it is also a consequence of the complex ways in which his manuscript papers were posthumously archived and catalogued.