

authority in times of adversity – in many ways encapsulated by the narrative of martyrdom but by no means restricted to it (see Linda Zampol D'Ortia's contribution). For example, a strong element of Leonardo Cohen's essay was the inclusion of biblical and patristic commentary in his analysis of the missionaries' ceremonial 'shaking the dust' from their feet in Ethiopia, alongside sociological and anthropological approaches (pp. 206–9). A more consistent consideration of the biblical and patristic interpretative context would have done much to deepen any future analysis of the meaning of suffering, failure and martyrdom in early modern missionary writings.

Sabina Pavone describes her own contribution as an 'open laboratory' (p. 264). I think this is also an apt description of the volume itself, which provides a good bellwether for how the debates around Catholic missions are evolving. It also highlights the opportunity for future contributions to present a bold, overarching hypothesis. This would allow the global story of Catholic missions to move beyond a still often case-by-case treatment (albeit in the same volume) into one interconnected narrative. To this end, this volume ably makes the case that the application of the concept of martyrdom, the significance of suffering and the ways missionaries interpreted success and failure, warrants careful investigation.

ISLE OF LEWIS

RHIANNON TEATHER

Childhood, youth and religious minorities in early modern Europe. Edited by Tali Berner and Lucy Underwood. (Studies in the History of Childhood.) Pp. xiv + 362 incl. 11 figs and 2 tables. Cham: Palgrave Macmillan, 2019. £99.99. 978 3 030 29198 3
JEH (73) 2022; doi:10.1017/S0022046922000513

This volume is borne of an innovative combination of two burgeoning areas of research into the early modern period: the history of children, childhood and youth, and the history of religious minorities.

In setting out the book's aims, the editors highlight several key contributions. Firstly, they emphasise the broader significance of the history of children, childhood and youth. The history of childhood and youth is presented in this work not solely as an end in itself, but also as a powerful means to understand religious divisions and confessional developments. Secondly, and perhaps most ambitiously, the authors examine these themes not in one geographical setting, or in relation to one minority, but rather in relation to Christian minorities and Jews in England, Germany, France and the Low Countries over a span of nearly four hundred years.

Reflecting this wide scope, the volume's chapters are grouped thematically. The first section examines the role that children and childhood played in the practices of religious minorities. These range from the ceremonial roles played by Jewish children described in Tali Berner's chapter on domestic devotion, to the anxiety over infant baptism expressed by 'Puritans' in Elizabethan England, which Anna French highlights as indicative of the broader importance of attitudes towards infants and children for our understanding of the Reformation. Together, the four chapters in this section make a persuasive case for the centrality of the history of childhood and youth to understanding the development and practices of religious minorities. The second section looks at how families as a whole

responded to the experience of persecution. While the experiences of all the minorities discussed in this section highlight the devastating effects that persecution could have on families, the experience of persecution could also, as Fiona McCall's study of family life among loyalist Anglicans during the Civil Wars of the mid-seventeenth century convincingly shows, strengthen family loyalties and identities centred around the experience of persecution. The final section looks at religious conflict within the family, highlighting how family ties could both ease tensions across religious divides – as seen in Jesse Sadler's work on raising families across religious boundaries during the Dutch Revolt – and exacerbate them, as is apparent in Bernard Capp's engaging exploration of family conflict following conversion in early modern England.

The volume as a whole provides a useful aid for scholars new to the fields it combines. The introduction gives a helpful overview of the religious minorities and contexts covered in the volume, as well as outlining approaches to the history of childhood. Multiple chapters make innovative use of sources, or introduce previously unexamined material, highlighting the diverse methodological approaches available to historians of these subjects. Tali Berner looks at a range of illustrations of Jewish children involved in household ritual, and by taking a thematic approach to these images, rather than grouping them by the context in which they were published, is able to expand our understanding of children as 'active participants' in domestic devotion (p. 71). Mary Clare Martin makes a convincing case for attention to adult memoirs of childhood in her study of the much-neglected area of children's experiences of religion in eighteenth-century Britain. Perhaps most intriguing in terms of previously un- or under-studied sources is the packet of Calvinist letters from 1569 and 1570 examined by Susan Broomhall, confiscated by the authorities in the Low Countries as they were in the process of being smuggled to England. In analysing these sources, she employs effectively an emotional historical approach, illustrating the emotional work that such letters had to perform for families forced apart by religious persecution.

Several chapters also resonate with the recent preoccupation of historians of children and childhood with the 'agency' or 'autonomy' of children in the past. Naomi Pullin's chapter on Quaker childhood and youth shows the vital role of children and youth in shaping early Quakerism, and her chapter is particularly useful in demonstrating how the parts played by children and youth changed over time as the movement evolved. Ahuva Liberles's chapter on religious conversion and puberty in fifteenth-century Ashkenaz tackles the issue of children's agency in exploring the legal status of orphaned Jewish children who had been converted to Christianity. The fact that baptised children in this position were frequently viewed as holding the legal status of Jews until they grew older illustrates one area in which contemporaries placed boundaries on the autonomy of children.

Viewed together, the chapters of the volume furthermore underline the now well-established view of historians of religious coexistence that any movement towards greater tolerance of religious difference was far from linear. Joel Harrington's chapter particularly emphasises this by drawing attention to the increased frequency of child abductions for religious reasons in the late seventeenth and eighteenth centuries. Moreover, the experience of persecution did not have to be direct for it to matter: Lucy Underwood's study of the role of

childhood memories and family histories in the collective history of English Catholicism in the seventeenth century highlights how later generations of Catholics kept senses of persecution alive, such that ‘to be Catholic was to be among the persecuted’ (p. 250).

Further work might give a broader sense of how the experiences of children, youth and religious minorities changed over the period. The wide geographical and temporal scope of this volume, as well as the inclusion of multiple different minorities, meant that it was not possible to trace its themes consistently across any one time or place. This is not necessarily a weakness of the volume – its wide scope is useful in drawing attention to similarities in the experiences of minorities in diverse areas and periods – but it does emphasise the potential value of further comparative research. It would be particularly interesting to explore in more detail whether there was anything distinctive about the experience of Jewish as opposed to Christian minorities, and how they were affected differently by the chronology of Europe’s Reformations. Overall, this is a valuable volume for scholars of early modern religion and childhood alike, and will hopefully prompt further explorations of this relatively untravelled terrain.

TRINITY COLLEGE,
CAMBRIDGE

CARYS BROWN

Confessionalism and mobility in early modern Ireland. By Tadhg Ó hAnnracháin. Pp. xii + 373. Oxford–New York: Oxford University Press, 2021. £90. 978 0 19 887091 3

JEH (73) 2022; doi:10.1017/S0022046922000835

In this new book Tadhg Ó hAnnracháin invites us to regard the individuals and communities who moved from, to and across Ireland between 1580 and 1685 as ‘confessional migrants’, drawing attention to the fact that movement, rather than sedentariness, was the default condition for the majority of the early modern population, and that this condition was fundamentally influenced by religion.

The questions at the heart of the book concern the shaping of Ireland’s divided religious landscape; the continuous influence of Catholicism in a state in which the established Church ‘dominated political and cultural power’ (p. 3); and the impossibility for any of the three confessions (Catholic, established Church and Presbyterianism) to establish a monopoly on clerical education and distribution.

Aiming to advance our understanding of the role of movement on the religious changes of the early modern period, Ó hAnnracháin centres on Ireland as a significant case study to demonstrate that ‘long-term and short-term mobility of people was a fundamental constitutive process in the religious transformation’ (p. 4). Whilst focusing on a specific geographic area, Ó hAnnracháin’s analysis includes a variety of forms of movement that were not forced or immediately driven by religion, be they professional, educational, economic or even quotidian. This enables him, chapter after chapter, to expose how religion ‘informed, influenced, and structured ... shaped the possibilities, challenges, and opportunities’ that the migrants confronted and how credal identity functioned as a ‘vital structuring element’ of mobility experiences and practices (p. 321).