

change was neither contingency nor practicality but the remoulding of the mendicant outlook under the wash of urban life.

If city-living made friars more like monks, it also cast their buildings in its corporate image. Ian Betts and Mark Samuel's survey of architecture and decorative fabric document how fully the friaries absorbed the style and, for the most part, the source materials prevalent in the metropolis. These detailed accounts build on but also add to what is known of London's greater churches, and complement Holder's survey. The essays paired with them, by Jens Röhrkasten and Christian Steer, are not so neatly placed in the whole. The effort to explore the religious, intellectual, and social dynamics of the friars feels to be something of an afterthought, and is not well integrated with the themes, or the tone, of Holder's portion. Of all the minor themes that may be drawn from the book by far the most valuable, and original, is surely the story of re-use, concealment and fleeting rediscovery of the city's mendicant fabric as London has again been re-made, successively, by fire, blitz, and big business, in the past 450 years. For these insights alone, and the implications they carry for our understanding of the Dissolution and its aftermath, this book is a welcome addition to the critical literature on the religious orders.

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Gavin Schwartz-Leeper, *From Princes to Pages: The Literary Lives of Cardinal Wolsey, Tudor England's 'Other King'*, Studies in Medieval and Reformation Traditions 202, Leiden and Boston: Brill, 2016, pp. xii + 261, €129,00, ISBN: 9004317503

The early modern literary representation of Cardinal Thomas Wolsey (1470/71–1530) is ripe for scholarly analysis. This material has not received the attention it deserves: Wolsey is among the most important Tudor administrators, and during his lifetime and beyond he became subject to substantial satire and invective. Scholars have long been aware of major literary treatments of Wolsey, including the poems of John Skelton, passages concerning Wolsey in John Foxe's *Acts and Monuments* and Holinshed's *Chronicles*, and Shakespeare's and Fletcher's *Henry VIII*. By offering a reading of the representation of Wolsey in these texts, Gavin Schwartz-Leeper's *From Princes to Pages* offers an important step toward remedying the gap in knowledge of this important subject. Schwartz-Leeper includes analysis of the characterization of Wolsey in the work of the cardinal's former gentleman-usher, George Cavendish, and he is correct to observe that these writings, which include a *Life and Death of Cardinal Wolsey* and

*Metrical Visions* in the *de casibus* literary tradition, have received less attention than other, more prominent sixteenth and early seventeenth-century writings on Wolsey.

Schwartz-Leeper is at his greatest strength when he identifies generalised satirical tropes and figures used by Skelton to describe Wolsey, and then traces the ways in which these devices came to signify first Wolsey specifically, and then the Roman Catholic church itself, in later English Protestant writing. Prominent among these tropes are descriptions of Wolsey as a *dog* and *butcher's cur*, as well as metonymic association of the cardinal with his *galero*, or cardinal's hat. This study also offers an intriguing and persuasive revisionist reading of the treatment of Wolsey in Shakespeare's and Fletcher's *Henry VIII*. Schwartz-Leeper argues that the cardinal's characterisation is more positive than some scholars have assumed, when they have taken other characters' complaints against Wolsey at face value or wrongly viewed the playwrights' Wolsey through the lens of anti-Wolsey stereotypes that still exist in culture. This study is valuable for explaining the origin of these stereotypes for readers unfamiliar with this material. The introduction and conclusion frame the account in terms of early modern historiographical debate on the nature of historical 'truth'. This is all very useful, as are this book's claims that Cavendish wrote positively of Wolsey in order to counter negative images then in circulation, that Foxe took those images as signs of the Roman church's broader institutional corruption, and that the editors of Holinshed took differing approaches to the cardinal's posthumous reputation.

There exists much ground which this study does not cover. William Tyndale's *Practyse of Prelates* (1530), one of the most important Henrician anti-Wolsey treatises, represents an important omission. The author might have incorporated findings from Tyndale's work amid his discussion of Skelton's anti-Wolsey verse invective *Why Come Ye Nat to Courte?*, which memorably describes the cardinal as 'maris lupus' ('wolf of the sea'); *Practyse* also calls Wolsey *Wolfsee*. The work's five chapters focus upon five authors and scarcely venture beyond their respective topics. This would not necessarily be a problem were it not for the work's claim to demonstrate the ways in which Wolsey characterisations 'reflect' (p. 19) and 'evolved across the sixteenth century in response to' (p. 241) Tudor social, political, and religious change. Even a work devoted to Wolsey's 'literary lives' would benefit from a wide cultural canvas to supply richer contextual details for its literary readings. It would be very interesting indeed to learn the ways in which the regime of Henry VIII viewed Wolsey during the 1540s, or the ways in which reaction to Wolsey shaped the Edwardian Reformation or helped determine the course of Elizabethan controversies including the Jewel-Harding polemics, debate over Presbyterian forms of church

government, or the ongoing Catholic threat. One also cannot help but wish that the author had gone beyond his salutary discussion of the manuscript circulation of Cavendish's works to consider other responses to Wolsey that circulated exclusively in manuscript in this era. There exists an issue of emphasis. The author argues that Wolsey offers a 'unique' opportunity among Tudor public figures, not to study character satire *per se*, but rather to examine the way in which such a figure's public image evolved posthumously (p. 14). This may be the case, but this book doesn't demonstrate the point clearly enough, and the reader is left to wonder the extent to which Wolsey's posthumous reputation came to characterise the Henrician period itself, or whether it remained an isolated, if exceedingly high-profile, example.

This book, therefore, assembles important primary sources on this subject and will appeal to any reader encountering this material for the first time. It offers a useful point of departure for scholars to develop these arguments further.

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Thomas M. McCoog, *The Society of Jesus in Ireland, Scotland, and England, 1598–1606: "Lest Our Lamp be Entirely Extinguished"*, Catholic Christendom 1300–1700/Biblioteca Instituti Historici Societatis Iesu 78, Leiden and Boston: Brill/Rome: Institutum Historicum Societatis Iesu, 2017, pp. xiv + 612, €139, ISBN: 9789004330443

This volume completes Thomas M. McCoog's trilogy on the Elizabethan Jesuits, following "*Our Way of Proceeding*" (for the period 1541–88, published in 1996) and *Building the Faith of Saint Peter upon the King of Spain's Monarchy* (2012, covering 1589–97). As its title implies, it presents the Society under threat in Ireland, Scotland, and England, focusing as it does on the transition from Elizabeth I to James VI and I, a time of political uncertainty in the British Isles and tension within the Catholic community.

The book's organisation reflects the Jesuits' embroilment in, and vulnerability to, affairs in the public sphere. This is not an institutional history in a narrow sense: that is, a tracking of the internal development of structures, policies, and practices. Nor does it present separate, consolidated accounts of the missions in each of the three regions, although a reader could construct them by reviewing the sub-sections. Instead, McCoog has worked with three chronological blocks: 1598–1600 is concerned mainly with divisions within the Catholic community at home and abroad; 1601–2 is dominated by the partial success of the second appeal to Rome by