abolitionists who have not received the attention that they deserve, while the final chapter constitutes a thoughtful and qualified reinterpretation of the important yet rather limited abolitionist contribution of the much more recognisable Benjamin Franklin by Louisiane Feller. The message is clear: if we want to understand the trajectory of abolitionism more attention to forgotten figures like Mifflin and a sober recalibration of the importance of historiographical celebrities like Franklin is needed.

The chapters in-between are of various quality (and at least one of them may fall short of the minimum standards for publishable research). Jon Kershner and July Holcomb make a strong case in their respective contributions for the importance of a religiously-motivated radical platform of economic justice that undergirded the Quaker beginnings of abolitionism. Their arguments forcefully contradict the common historiographic wisdom that mistook Quaker commitment to non-violent activism for political quietism and compromising support for the societal *status quo*. James Gigantino's discussion of the vicious attacks on Quakers working for manumission of the enslaved and the abolition of slavery lends further support to the importance of the underappreciated radical militancy and plain civic courage that early abolitionists espoused.

These strong chapters reveal hitherto neglected or misunderstood personalities, processes and events in the early history of North America. Students of antislavery and of colonial and early republic religion will find a lot to learn from the book. In addition, those interested in the gender dimensions of slavery and antislavery will read with interests the chapters by Julie Winch and Geoffrey Plank, even if the latter's discussion of Sarah Woolman is rather sobering when one realises how detached the long-suffering wife was from the abolitionist husband's apostolic obsession with the eradication of slavery.

The rest of the contributions may not surprise or impress much: they either repeat material presented elsewhere or relate to individuals who remained at a distance from abolitionism. Fortunately, however, they form a negligible portion of the volume. The majority of the chapters do say something new and interesting. In this way, the collection deepens our understanding of a crucial formative period in the abolitionist movement. Directed at a general audience of historians and scholars of religion it will help the student of abolitionism to see even more clearly and in intriguingly finer details the Quaker contribution to the movement's formation.

NYU Abu Dhabi / Juan March-Carlos III Institute for Social Sciences — Peter Stamatov

The Scots College, Spain, 1767–1780. Memoirs of the translation of the Scottish College from Madrid to Valladolid. By Michael Briody. Pp. 202 incl. 14 colour ills. Salamanca: Universidad Pontificia de Salamanca, 2015. £15 (paper). 978 84 16066 61 2

JEH (69) 2018; doi:10.1017/S0022046917001890

Historians of British and Irish Catholicism in the early modern period will be interested to hear of Michael Briody's recent work on a late eighteenth-century account of events at the Scots College, Spain. The account in question, a manuscript which

was largely the work of the Scottish priest John Geddes, written in the wake of the expulsion of the Jesuits from Spain in 1767, relates to the translation of the Scots College from Madrid to Valladolid. Whilst opting against a conventional introduction, the editor asks two main questions as a means of introducing readers to the manuscript: 'why was there a Scots College in Madrid' and 'who was John Geddes?' The college at Madrid had been founded in 1627 by William Semple, and John Geddes, rector of the famous 'hidden seminary' at Scalan in the Scottish Highlands, had been sent to Spain to recover the property and secure Scottish funds. Geddes was ably assisted in his endeavours by the bibliophile and rector of the English College in Valladolid, Philip Perry. The manuscript, outlining the long and complicated process of recovery, and subsequent reestablishment at Valladolid, is extensive, running to 235 pages. As a means of a commentary, the editor, by way of an appendix, adds 'some themes which occur in the text', giving further historical context to the events discussed in the manuscript. Whilst short, these prove to be helpful additions to the reader, providing some context to themes such as relations with the Irish; bureaucracy; delays in going to Spain; some of his friends and allies. In addition, those interested in book history will be pleased to hear that the editor has included a section entitled 'Some observations about the written manuscript', which covers information on the physical condition of the document and comments on handwriting, punctuation and spelling. Much more revealing, however, are the final appendices (although not listed as such), in which the editor offers a section of notes on Geddes's students at the college, as well as a rather useful index of persons mentioned within the manuscript. Briody's fine work is an important addition to the growing *corpus* of published primary source material on British Catholicism in the early modern period. It is also welcome as it attempts to stem the tide that is the lamentable decline in the number of works on the history of Scottish Catholicism, and will hopefully spur further research into this field of research. Those interested in the history of Catholicism in both the British Isles, and indeed in Spain, will find in Briody's work a rich and highly revealing source.

DURHAM UNIVERSITY CORMAC BEGADON

The Evangelical age of ingenuity in industrial Britain. By Joseph Stubenrauch. Pp. viii + 285 incl. 12 figs. Oxford–New York: Oxford University Press, 2016. £65. 978 0 19 878337 4

JEH (69) 2018; doi:10.1017/S0022046917001609

Joseph Stubenrauch argues, against older commentators but in line with more recent historians, that Evangelicalism was bound up with modernity. He takes for examination the period roughly from the 1780s to the middle of the nineteenth century, contending that in this 'age of improvement' Evangelical religion in Britain had certain marked characteristics. One was a belief in human agency. Unlike many Calvinists of earlier ages, Evangelicals of this era stressed that deliberate effort was a legitimate part of the divine plan. Instead of waiting for the Almighty to bring in the elect, believers were to be active in spreading the Gospel. Furthermore they were to make use of 'means', a word that Stubenrauch is the first to highlight as a key term of the period. They could employ whatever