

malicious predators), and rhetorical strategies (opposition between personal profit and common good). Connecting the two streams of criticism would have enabled the author to further develop the comparison made in the first chapter between the medieval merchant and the early modern projector, while tracing further back the origins of modern discourses on corporate social responsibility evoked in the last chapter.

The correlated notion of commonwealth that underlies the different phases of projecting would also have gained from being historically analyzed, as it seems to have relied on an evolving notion of the people (from a sacred whole to a collection of individual interests) that affected both the formatting and selling of projects. Finally, “systematic accounting” is briefly mentioned as having facilitated implementation of projects (160), but its potential role as part of the apparatus developed to monitor distrust is not explored. Relating project accounting to the history of accounting as a technology of justification may have been fruitful. The definition of core concepts also raises questions. The notion of projecting is one most historians encounter in their research, as it concerns the way in which people of the past imagined the future and conceived ways to influence it. Such a fascinating topic may have benefited from more than a merely etymological discussion revolving around the alchemical metaphor (3–5). As humans have been projecting since the beginning of time all over the world, emphasis could have been placed on the specificity of the seventeenth-century British phase in the global and long-term history of projecting.

What about the interdisciplinary landmine that is capitalism? The term mostly appears in the introduction and conclusion of the book, where it is not defined, while being strikingly absent from the core chapters. The rapid survey of a small section of the never-ending literature on the topic (272–76) contrasts with the book’s overall precision and depth of analysis. The capitalist process at play in seventeenth-century projecting seems to be the dynamic combination of entrepreneurship and its taming—or criticism translating into concrete social, political, and economic constraints. Yet this perspective is not developed. Capitalism does not seem to have been the author’s main center of interest. Perhaps this aborted debate points toward a significant issue in the historical field—namely, the difficulty of publishing historical work that does not claim to explain the present or draw lessons from the past for contemporary problems.

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Gender, Family, and Politics: The Howard Women, 1485–1558. Nicola Clark. Oxford: Oxford University Press, 2018. xiv + 206 pp. \$78.

The aristocratic house of Howard is among the oldest in the United Kingdom and it remains the leading Catholic family in England. The Duke of Norfolk is one of the

Great Officers of State and, as Earl Marshal, is responsible for organizing august events, including coronations and the opening of Parliament. For studies of the sixteenth century, the most prominent members of the family are Anne Boleyn and her cousin Katherine Howard, who were Henry VIII's executed wives. Their uncle, who first pushed them toward marriage with the king and then disavowed them as they went to the block, was the redoubtable Thomas Howard, the third duke. His grandson, the fourth duke, was beheaded in 1572 following accusations that he had plotted to elope with Mary, Queen of Scots, to gain the English throne. Despite the family's prominence, many aspects of the Howards' influence in the sixteenth century have yet to be sufficiently explained. Thus *Gender, Family, and Politics* brings some of the other, lesser-known figures into context. Clark is the author of an important recent article that appeared in *The Journal of Ecclesiastical History* on the elaborate tombs that Agnes, the wife of the second duke, built in the parish church of St. Mary's next to her residence near Lambeth Palace that commemorated members of the Howard family and defined how later generations would perceive them. Anne Boleyn's mother was buried there.

Among Clark's central questions is to what extent the Howard women supported their family's dynastic ambitions. She asks in what ways they were able to challenge the authority of their husbands and fathers. Clark shows that the array of possibilities for great ladies was larger than has often been thought. Her second chapter, on material culture and patronage, might be read alongside Linda Levy Peck's recent *Women of Fortune: Money, Marriage and Murder in Early Modern England*, which examines the lives of great titled women into the seventeenth century. Some ladies invested in silver. Others, like the third duke's second wife, Elizabeth, backed the wrong side in Henry's dynastic stakes—she embroidered Katherine of Aragon's insignia on her bedding as a type of material and political resistance. Both books show that great ladies often did not remarry following their husbands' deaths, for in widowhood they were better able to exercise agency over their own lives.

Among the women Clark discusses is the third duke's daughter Mary, the widowed bride of Henry's illegitimate son Henry Fitzroy. She had to fight hard to obtain her jointure after her husband's untimely death in 1536 because her marriage had never been consummated, and therefore Henry begrudged the annuity that had been promised to her. Clark shows that Mary, running against the grain of her family, was a staunch patron of evangelical preachers and authors in the reign of Edward VI. Writing about married women, who were disadvantaged under the laws of the time, can offer special challenges. Clark helpfully identifies her subjects with a string of their natal and married names, which looks a little awkward on the page but is useful in guiding the reader through the stories of her subjects' lives.

This is Nicola Clark's first book and it has a first book's problems. Some of the chapters could have been extended. Some of the books cited in the notes do not appear in the

bibliography. For the chapter on religion, one might observe that a friar is not a monk. But these are quibbles. *Gender, Family, and Politics* is a welcome addition to the field.

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Stuart Marriage Diplomacy: Dynastic Politics in Their European Context, 1604–1630. Valentina Caldari and Sara J. Wolfson, eds.

Studies in Early Modern Cultural, Political and Social History 31. Rochester, NY: Boydell Press, 2018. xviii + 370 pp. \$130.

The desire to secure suitable marriages for the royal princes, Henry (d. 1612) and Charles (d. 1649), saw the Stuart dynasty enter into a series of complex negotiations with the royal courts of Europe. Recent decades have witnessed a growing interest in examining the Stuarts' relations with France, Spain, and the empire. The role of dynasticism and the manner in which it often transcended religious and political divisions, however, largely remains a subtheme within current scholarship. By locating the Stuarts' marriage strategy within a broader dynastic framework of interpretation, this collection of essays makes an important and timely contribution to scholarship. Particular attention is devoted to exploring the strategic objectives of the Stuarts and Bourbons and their hopes of curtailing Hapsburg influence in Europe and further afield. Malcolm Smuts, Peter H. Wilson, and Porforio Sanz Camañes each emphasize that the threat posed by Spanish military power should not be underestimated when examining Stuart entanglement in European politics.

A second strand of essays (by Manuel Rivero Rodríguez, Rubén González Cuerva, and José Eloy Hortal Muñoz) underline the Southern European dimension to these negotiations, exploring how a deterioration in Hispano-Papal relations and Madrid's desire to strengthen ties with Vienna shaped Anglo-Spanish relations in the early 1600s. Beyond Europe, Edmond Smith reveals that while the English East India Company faced a growing challenge from their Dutch rivals, the Spanish and Portuguese likewise retained considerable economic and military influence in the Indian Ocean. An alliance with Catholic France, however, presented several problems for the Stuarts. In a fascinating essay, Sarah Wolfson reveals the extent to which the household of Henrietta Maria (d. 1669) functioned as a conduit for projecting Counter-Reformation propaganda into the heart of Charles I's court (embarrassingly, from her husband's perspective).

The accumulation of intelligence formed important elements in these negotiations. Kelsey Flynn reveals how an effective intelligence-gathering service not only allowed the Stuarts to extend their influence beyond the effective military reach of the state but also