

Stuyvesant Bound also serves to resurrect its subject matter to a wider audience. Many in the Netherlands have ignored or brushed aside the history of New Netherlands—it can be seen, after all, a story of failure, or loss. Those who have studied this region, including Merwick herself, have often been American, a tendency that has been bolstered by the herculean efforts to translate most of the records of the colony into English. These authors have found resonance by drawing the historiography of New Netherlands into that of the early U.S. colonies, including a recent interest in cultural contextualization, of which this text is an exemplar. That being said, *Stuyvesant Bound* joins a growing body of texts, written by historians from many places, which suggest that the history of this colony, this place, and this man may have much to tell us outside of the bounds of national historiographies.

Jessica Martin and Alec Ryrie eds. *Worship and the Parish Church in Early Modern Britain*. Farnham: Ashgate, 2013. ix + 250 pp. \$124.95. Review by ROBERT LANDRUM, UNIVERSITY OF SOUTH CAROLINA BEAUFORT.

Worship and the Parish Church in Early Modern Britain is a collection of ten essays about public worship in the sixteenth and seventeenth centuries. The “Britain” in the title is a misnomer; there is little material about worship in Scotland, still less about Ireland. It appears alongside a companion volume on private devotion in the *St Andrews Studies in Reformation History* series.

The early modern period witnessed dizzying change in English faith, from Henrician supremacy to Edwardian reform and Marian reaction. Elizabeth’s *via media* brought comfort to many, but that stability gave way to Laudian finery, then Puritan ascendancy, followed by Restoration and another reaction. Worship necessarily followed, evolving according to the whims of monarchs, bishops and, sometimes, the aspirations of the English people. This narrative of haphazard and almost accidental protestantization is a theme of the volume.

For much of the period, English worship was conducted according to Cramer’s *Book of Common Prayer*. Four of the essays follow the story of the *Book of Common Prayer* through its inception to its proscription.

In “Teaching in Praying Words” Hannah Cleugh demonstrates that the static theology of the Prayer Book did not always cohere with evolving official orthodoxy. In both baptism and burial the services prescribed by the Prayer Book encroached on predestination, “jeopardising the Church of England’s claims to be a reformed Church” (25).

If the liturgy was theologically problematic, the conformity it enjoined was likewise imperfect. In “Special Nationwide Worship” Natalie Mears describes the days of repentance or celebration declared outside normal Sunday services. Entire new liturgies were commissioned for these events, then printed and distributed at considerable cost. Mears has appended a database of 101 special worship events: “once every 18 months during Elizabeth’s reign, once every three years under James, and once every seven months under Charles” (48). These rites gave national vent to calamity or blessings, and can be understood to be “inherently political” (56). It seems a bit ambitious, however, to call these irregular episodes “state-sponsored nonconformity” (55).

If the *Book of Common Prayer* remains the most important example of liturgical literature, another significant genre was the official primer. In “The Elizabethan Primers” Bryan Spinks follows the evolution of primers from 1525 to 1590. He identifies an unsurprising shift from Latin to English and an equally unsurprising gradual removal of Catholic features. Spinks attributes this deliberate ambiguity to “laity formation” (82) or “devotional weaning” (80) as the English people were slowly protestantized.

Literature gives way to practice in Alec Ryrie’s “The Fall and Rise of Fasting in the British Reformations.” Fasting was deeply embedded in pre-reformed piety and was never entirely discarded even as protestant leaders declared it nonessential. Private fasting, solidly anchored by biblical examples, continued as “a marker of unusual earnestness” (96). Public fasting, meanwhile, fell into near-disuse in the sixteenth century but rebounded with the accession of Charles I. National fast days, “a response to private or public sin or calamity,” proliferated during the Civil War, with both sides calling them regularly through the 1640s and 50s (100). Ryrie offers one last reason for the survival of a Catholic ritual: the eating of fish on fast days was vigorously supported by the Company of Fishmongers and the navy, who argued that fasting supported the English fishing fleet and the skilled mariners

it produced. Thus fasting, “like so many other aspects of Protestant devotional life, opened cracks through which popery could step back into the sterile ritual spaces which Protestant doctrine implied” (108).

Three of the volume’s entries are concerned with music and worship. In essays by Peter McCullough and Jonathon Willis it is made clear that the traditional narrative positing the triumph of “word- and sermon- centered piety” over “word-obscuring” music must be qualified (109). McCullough shows that a strong tradition of church music endured in a “unique and negotiable . . . space,” bounded by the lukewarm endorsement of Jean Calvin, the active patronage of Elizabeth and subject, of course, to regional variation (137). As organs were silenced in London new ones were commissioned in the west. Lancelot Andrewes is singled out as one who skilfully integrated sermon and song well before Laud broke “the Jacobean equilibrium” in favor of “church beautification, both architectural and musical” (129).

One of the most delightful of the entries is Christopher Marsh’s study of church bells. From the mid sixteenth century, English puritans “dreamt of doing away with the bells altogether” as a remnant of popery (151). The dream was compromised, however, by the sheer weight of the bells, their usefulness as a medium of communication and, significantly, because the bells assumed “a new role in the recreational lives of the English” (153). A subculture of “recreational ringing” emerged in the seventeenth century on a surge of innovation in ringing mechanisms. Ringers were usually young, always male, and operated outside of ministerial supervision. It was an unruly and confrontational pastime, but Marsh labors mightily to invest it with at least some religious content:

it was surely better that the youth of the parish hung around the belfry than that they haunted the alehouse. Of course, there were also youths who put beer before bells, but even they understood that the primary associations of ringing were with organized worship (171).

Two of the essays are concerned with prayer in Reformation England. John Craig argues that “the mechanics of prayer—what one did with one’s hands, knees, eyes and voice—became a subject of intense debate” (178). Craig cites arguments over correct posture, the opening or closing of eyes, and the donning or doffing of hats. Judith Maltby

examines shifting patterns of corporate prayer. The *Book of Common Prayer* prescribed a set form, which was distasteful to Puritans. When it was proscribed in favor of the *Directory of Public Worship*, extempore prayer became law. This placed a significant new burden on ministers, some of whom took to memorizing the text of the old book and delivering it as new. The *Directory* limped along, a “mixed failure” until 1662, when the *Book of Common Prayer* and its set forms were restored.

One of the most fascinating essays is Trevor Cooper’s study of the semi-private worship of the Ferrar family. The entire Ferrar household, some 40 individuals, was driven from London by debt and took up residence at an old manor house in rural Huntingdonshire where they established a conservative family cult in the abandoned parish church. They practiced a demanding asceticism and fitted out the church as they wished, and all the while scrupulously avoided any association with non-conformity. As church practice changed, so too did Ferrar practice, if only to “keep a low profile” in dangerous times (219).

The debates about the source and pace of the English reformation have consumed much ink and felled many trees. This volume and its companion offer no simple answers to these questions, offering a kaleidoscope where one might want a laser. Even in a state determined to enforce conformity, the English experienced at home and in their parishes a diversity of reformations.

Micheál Ó Siochrú and Jane Ohlmeyer, eds. *Ireland, 1641: Contexts and Reactions*. Manchester: Manchester University Press, 2013. xviii + 286 pp. £75.00 (cloth). Review by ROBERT BATCHELOR, GEORGIA SOUTHERN UNIVERSITY.

Between 2007 and 2010, a consortium of university researchers led by Jane Ohlmeyer and Micheál Ó Siochrú digitized, transcribed and created a searchable keyword database of around eight-thousand depositions (Trinity College Dublin, MSS 809-841) concerning the rebellion of Catholic Irish in 1641. The deposed were largely Protestants interviewed in the 1640s and 1650s, but the people interviewed came from all walks of life. One finds the voices of lords and servants, men and women. Even though they give a decidedly one-sided view