

port his findings. Throughout the book, the author sharply connects all parts of the work to the existing historiographical debates concerning mysticism. This is not an easy task as the introductory framework certainly reflects. Mysticism became an enduring phenomenon, one that morphed given the particular historical time and place. For those looking to develop a rich understanding of mysticism in seventeenth-century England, there will be much that is useful if not necessary. There is an impressive amount of research underpinning the entire study, and the author handles some complex and dense characters and their relevant works with admirable concision and clarity.

Caroline Bowden, ed. *The Chronicles of Nazareth (The English Convent) Bruges 1629-1793*. Woodbridge, Suffolk: Boydell, 2017). xv + 553 pages. \$90. Review by NANCY BRADLEY WARREN, TEXAS A&M UNIVERSITY.

Caroline Bowden has been a major force in making available primary materials for the newly dynamic field of the study of early modern English nuns in exile. Many of these nunneries had vibrant textual cultures, producing both communal life writings, like the chronicles published in this volume, as well as biographies, autobiographies, and devotional works. This volume provides Bowden's most recent, valuable contribution, building on the work she did as general editor of the six volume *English Convents in Exile, 1600-1800*.

Bowden's book provides ready access to the two volumes of chronicles produced by the English Augustinian Canonesses of Bruges, a community founded as a daughter house of the English community of St. Monica's in Louvain. As is often the case in writings produced in early modern English convents in exile, authorship is uncertain. It was typical for early modern female monastic authors deliberately to conceal their identities and for authorship to be a sort of collective, communal practice. As Bowden indicates, the *Chronicles* provide little detail about the sources used in compiling them, but they suggest that the authors drew upon such materials as chapter books, obituaries, and other manuscripts. The first volume comprises the history of the community for its first hundred years, between its foundation in 1629

and 1729; this volume was copied by Sister Anne Weston in the early eighteenth century, sometime around 1738. The second volume, which was produced by three different scribes, covers the period between 1729 and 1793, after which point the community went briefly to England in 1794 in the aftermath of the French Revolution, returning to Bruges in 1802.

Likely originally intended for reading aloud in the community in the Refectory, the *Chronicles* provide insight into the distinctive nature of the religious life of the Canonesses, whose life combined contemplative and active dimensions. In addition to their daily routines of prayer, meditation, and devotional reading, the Canonesses ran a school attended both by local pupils and daughters of English Recusants. Like many English monastic communities in exile, they also took in paying boarders. We see clearly that, as was the case for many English nunneries in Continental Europe, the convent wall was very much a permeable boundary, and these nuns were strongly engaged in civic, economic, ecclesiastical, and political affairs. Indeed, the *Chronicles* are a valuable source of historical detail about the fraught political situation in the years between the Glorious Revolution of 1688 in England and the French Revolution in 1789.

The *Chronicles* also provide fascinating details about the lives of individual nuns as well as the communal life and interpersonal relations of the community. Remarkably frank, the *Chronicles* recount conflicts between superiors and confessors, heated debates, and instances of discontent with the community's particular form of religious life. They also include accounts of "runaway nuns" sure to be popular with students of early modern English monasticism.

Bowden's editorial practices are conservative and clearly described; her edition remains close to the original text. She includes a helpful apparatus, including maps, genealogical information, a glossary, appendices identifying other monastic communities in Bruges mentioned in the *Chronicles*, information on currency, and a calendar of feast days and saints' days mentioned in the *Chronicles*. Additionally, quite usefully, is the citation index for members of the convent prior to 1800 keyed to entries in the "Who Were the Nuns" database (<https://wwtn.history.qmul.ac.uk/search/howto.html>).

This volume makes available to scholars and students a fascinating set of materials that will surely spark much new, valuable research and many contributions to the lively scholarly conversation on early modern English nuns in exile.

Jessica Malay, ed. *Anne Clifford's autobiographical writing, 1590–1676*: Manchester University Press, 2018. x + 323 pp. + 11 illus. \$30.00.
Review by LISA J. SCHNELL, UNIVERSITY OF VERMONT.

In his 1909 travelogue *Round the Lake Country*, the Canon Hardwicke Drummond Rawnsley, whose name might easily have issued from a Trollope novel, memorializes Anne Clifford, one of the North of England's famous former residents: "The blood of the Veteriponts was in her veins, but more interesting is it to remember that the blood of another great line, the Herefordshire Cliffords, filled her heart, and made her strong with almost manly strength of purpose and of will."

It is not a little ironic to hear Anne Clifford described as "manly." For it was precisely because she was *not* a man that she was forced to exercise her strength of purpose and will. When her father, George Clifford died in 1605, his will seems to have provided mainly for the continuance of the hostilities that had existed in life between himself and his wife, Margaret Russell. Despite the fact that the law recognized his sole surviving child, Anne, as heir to the vast hereditary estates of the Clifford family in the North of England, Clifford had willed all that property to his brother, Francis Clifford. Anne would inherit what was rightly hers only if Francis left no direct male heirs. Margaret spent all the remaining years of her life fighting for her daughter's right to the Clifford property, with Anne joining her and then continuing the battle for many years after her mother died. Surely one of the original prototypes for "Nevertheless, she persisted," Anne played the long game and, in 1643, notwithstanding great personal and political cost, and having outlived every single male heir on the Clifford side, Anne took possession of the Clifford estates.

As well as evincing a singular focus and tenacity in her battle against patriarchal privilege, Anne Clifford was a dedicated diarist, and this carefully edited volume of her extant autobiographical writ-