The second part of *Ars Epistolica* contains bibliographical tools useful for those interested in epistolography: a finding list of all the letter collections published in the sixteenth century (with multiple printings and or editions listed) and a similar list of letter-writing manuals, as well as a comprehensive list of 799 secondary sources (with a detailed index of these secondary sources).

To modern scholars and students, the *Ars Epistolica* shows how important letter writing was and how Latin bound together early modern Europe into the network we call the *respublica literaria*. And the index of far flung places and the long lists of recipients are just for the artifacts published in the epistolaries. When one examines the unpublished correspondence of such polymaths as Samuel Hartlib, for example—whose papers (over 25,000 manuscript pages, many of which are letters) are only now available at http://hridigital.shef.ac.uk/hartlib)—the significance of the familiar letters in the intellectual life of the time becomes apparent.

Jessica Martin and Alec Ryrie, eds. *Private and Domestic Devotion in Early Modern Britain*, Farnham (Surrey): Ashgate, 2012. xii + 285 pp. $128.20. Review by ROBERT LANDRUM, UNIVERSITY OF SOUTH CAROLINA BEAUFORT.

Private and Domestic Devotion in Early Modern Britain is a collection of twelve essays spanning reformed, Catholic and non-conforming traditions as they evolved in the sixteenth and seventeenth centuries. It appears alongside a companionate volume on worship in the parish church, two of the more than 100 monographs in the celebrated *St Andrews Studies in Reformation History* series.

"This is a book" editors Jessica Martin and Alec Ryrie tell us "about how people in early modern England and Scotland prayed when they weren't in church" (1). The Reformation demanded that long-established traditions of public worship be cast off, and so it too required new patterns of private worship. In many cases new devotional forms emerged from older practice; in others, and especially when clerical authority was pronounced, the faith that early-modern families practiced at home was strictly prescribed and carefully supervised.

One might imagine that the study of private devotion would require the exhaustive use of private sources—diaries, letters, prayer records and commonplace books—and while several entries in *Domestic Devotion* make profitable use of these, a majority do not. In the century following the Reformation, it appears, a crowded cottage industry of home-worship instruction manuals emerged. In *Domestic Devotion*, these manuals are treated as an approximation of private practice.

The how-to manuals, however, were not themselves in agreement. In the opening chapter of Ian Green's "Varieties of Domestic Devotion in Early Modern English Protestantism," Green sleuths through a multitude of sources and finds a "wide range of domestic devotions"(31). These are the product of divergent beliefs, idiosyncratic personal worship, and a factious crew offering advice.

One of those was *Eikon Basilike*, King Charles I's posthumous book of reflections and religious meditations. In chapter three, Erica Longfellow uses the *Basilike* as an entry-point to a discussion of solitary prayer. The image of the defeated and imprisoned King, denied a congregation and refusing to pray with his captors, is offered as a point within the spectrum of English views toward private devotion. No conclusion is offered except that "the English remained deeply ambivalent about solitude and solitary prayer" (72).

The survival of older traditions is affirmed in Tara Hamling's "Old Robert's Girdle: Visual and Material Props for Protestant Piety in Post-Reformation England." Hamling's essay describes an ingenious belted memory aid that enabled an illiterate seventeenth-century servant, "Old Robert" Pasfield, to quote any sentence of scripture. "Robert's Girdle" is just one of several pieces of material culture that demonstrate the long survival of totemic devotion within the intensely scriptural Protestant confessions of early modern Britain. Bibles, instructional images, home decorations—things as humble as a chamber-pot—were all employed to spur devotion.

In chapter two, "Hamely with God," Jane Dawson offers the only explicitly Scottish entry. In contrast to the diversity of English worship, the Kirk energetically suppressed divergent practices and enforced a clearly-defined private religious regimen. The church-courts enforced clerical authority and ensured that the weekly religious cycle came to

dominate private life. This state-sponsored Calvinism encouraged a "self-awareness and responsibility for one's spiritual condition" (52) that Dawson connects to later developments in Scottish culture.

In "Sleeping, Waking and Dreaming in Protestant Piety," Alec Ryrie asserts the "historians of early modern religion should pay more attention to sleeping and dreaming than we do" (73). In a culture of stern self-discipline, sleeping and dreaming were beyond the conscious control of believers. English and Scottish Protestants developed regimes of prayer around both. Dreams were especially troublesome; they could be prophetic or profane, offering solace or anguish.

Domestic Devotion boasts no fewer than four essays based on the Protestant use of the Psalms. Hannibal Hamlin's "Sobs for Sorrowful Souls" effectively places the seven penitential psalms "at the core of private and domestic devotions." The same is true for Beth Quitslund in "Singing the Psalms for Fun and Profit." Like wheat bread, psalm-singing was both good and good for you, pleasurable and devotional. The psalms brought families together in song, gave comfort to the ill, consolation to prisoners, and repentance to condemned felons. Unfortunately, this conjunction of pleasure and piety was disrupted by the growth of Puritanism. "The Marian exiles' return to England and the stream of Calvinist writing that followed helped … eventually to undermine the idea of singing psalms for fun" (242). Psalm-singing was increasingly relegated to formal worship except among Puritans. In chapter five, "Dismantling Catholic Primers," Micheline White examines the evolution of Protestant primers. Through the use of Anne Lock's 1660 translation of *Sermons of John Calvin* and analyses of primers, Hezekiah's Song and Psalm 50/51, White unsurprisingly finds the substitution of Calvinist for Catholic interpretation for a number of texts.

In "English Reformed Responses to the Passion," Jessica Martin examines the spectrum of passion devotions among English Protestants, where an ancient tradition conflicted with the demands of a new faith. The Passion might be contemplated through iconography or the viewpoint of the Virgin, but the former led perilously close to idolatry and the later to Mariolatry. Martin covers three centuries as she considers different approaches to this fraught issue.

In the final chapter, "Intimate Worship," Alison Shell follows the unlikely story of a cross-confessional manual, John Austin's *Devotions in the Ancient Way of Offices* (1668). Austin, a Catholic liturgist, "adapted the monastic office for devout lay people," prescribing a very personal liturgy to be practiced outside of a churched environment. The *Devotion* was therefore "an aid to personal rather than collective piety" (278). In its first form it served the recusant community, but within three decades it "achieved even greater popularity when adapted for a Protestant readership" (273).

Taken together, these essays reaffirm Ian Green's conclusion: "the ether above early modern England must have been heavily congested as so many pious householders tried to construct their own stairways to heaven" (31). In an atmosphere of confessional transition, the business of personal salvation remained exactly that, intensely personal.

John C. Appleby. *Women and English Piracy, 1540-1720: Partners and Victims of Crime*. Woodbridge, UK.: The Boydell Press, 2013. v + 264 pp. + 13 illus. $ 95.00. Review by MELINDA S. ZOOK, PURDUE UNIVERSITY.

This book makes a strong contribution to the history of English piracy in the early modern world. The unsuspecting reader might be misled by the cover image of Ann Bonney, the American woman who actually did cross-dress and participate in piracy. That and the title would seem to suggest that this is a fashionable attempt to retell (and sell) folk stories of viragoes at sea. But this is not so. This book is an honest, balanced, and thorough examination of how the lives of women intersected with pirates and sea rovers in the sixteenth, seventeenth, and early eighteenth centuries. Women's lives were touched by piracy in more ways than we might imagine, with the female pirate having one the most minor roles in this rough, violent, and anarchic world of outlaws and outcasts. Appleby argues that many women were partners in the global game of sea robbery, most often as receivers of stolen goods, and many were victims of pirate violence and misogyny.

Chapter one surveys the history of English piracy, starting in mid-sixteenth century. From the outset, piracy exploited state weaknesses