

landed gentry, and aristocratic families; and residents of Ireland, Wales, Scotland, England, and even colonial America” (320).

Through this collection of essays that rethink her poetics, politics, religion, philosophy, erotics, and reception, Katherine Philips emerges as an innovative, even transgressive, poet who sculpted a new language of female desire and affection (15). The collection succeeds in representing the current state of Philips scholarship and in suggesting new avenues of scholarly interest. The book is thoroughly indexed (443–54), meticulously edited, and the bibliography (399–437) is usefully divided into three sections: Printed Works of Katherine Philips (399–400), Primary Sources (400–05), and Secondary Sources (405–37). *The Noble Flame of Katherine Philips* will be a valuable addition to the library of any student of Philips or of seventeenth-century cultural history more broadly.

Elizabeth S. Dodd and Cassandra Gorman eds. *Thomas Traherne and Seventeenth-Century Thought*. Cambridge: D.S. Brewer, 2016. xx + 220 pp. \$99.00. Review by GARY KUCHAR, UNIVERSITY OF VICTORIA.

Two editions of Thomas Traherne’s complete works are now in process. While Jan Ross has edited six volumes for D.S. Brewer, including previously unpublished texts such as *The Ceremonial Law* (vol. 6) and *The Kingdom of God* (vol. 2), Julia J. Smith is overseeing a fully annotated edition to be published with Oxford University Press. Written in the context of these developments, Dodd and Gorman’s new collection of essays reflects the growing excitement of Traherne studies as scholars now try to integrate little-known works into our understanding of his entire oeuvre. As the editors of this collection rightly insist, such a project demands that Traherne be more firmly situated within his own historical contexts, rather than viewed anachronistically as a proto-romantic, or as a mystic transcending political and social pressures.

The collection consists of a forward by Julia Smith, an afterword by Jacob Blevins, an introduction by the editors, and eight essays by both established and newer scholars, including one each by the editors. In her forward, Smith identifies four intellectual developments

that hold out particular promise for Traherne scholarship: manuscript studies, biography and life-writing, re-periodization, and heightened political sensitivity. She also notes how early Traherne scholarship tended to be somewhat symptomatic of its historical moment, even more than is perhaps normally the case.

Further developing Smith's critical overview of Traherne scholarship, the editorial introduction stresses what the editors call the "historical turn" in Traherne studies. Particular emphasis is placed on Traherne's response to natural philosophy, though not always in wholly reliable ways. We are told, for example, that Jonathan Sawday's 1995 study of anatomy finds "in Traherne's poetry a genuine interest in the 'new science' and an attempt to communicate scientific knowledge in a way that reveals humanity's underlying spiritual glory" (16). While partly accurate, this summary obscures the philosophical insightfulness that Sawday attributes to Traherne. According to Sawday, Traherne deployed the language of science for the sake of "celebration, rather than conquest" (258) resulting in a poetics that "entirely sabotages the endeavours of 'masculine science'" (*The Body Emblazoned*, 264). If Sawday overstated his case somewhat, he nevertheless recognized in Traherne an approach to the body that is ultimately ontological and metaphysical rather than strictly empirical, one focused on mystery more than mastery. Revealingly, other essays in the volume confirm the subtly critical response to natural philosophy that Sawday identified, seeing Traherne adapting and redeploying the new science to directly religious ends rather than uncritically reproducing it on its own terms. This is most notably true of Kathryn Murphy's exquisite study of Traherne's philosophical realism, which appears with three other essays in Part I called "Philosophies of Matter and Spirit."

The second essay in Part I, Murphy's chapter sets out to explain how Traherne's rhetorical and intellectual focus on "things" expresses his philosophical concern with the problem of the many and the One, and hence what is fundamentally real. His answer, we learn, involves a calculated misapplication of Bacon's critique of Aristotelian substance. Like Bacon, Traherne calls attention to accidents rather than substances. But unlike the natural philosopher, Traherne insists that accidents "are material to our happiness not because they enable our mastery of nature, but because they contribute to 'Glory & Delight'"

(58). Rooted in an Aristotelian concern with the reality of things learned at Oxford, Traherne's various enumerations nevertheless reflect a philosophical outlook that turns the *Novum Organon* against the *Organon* via Augustine. The result is not only a form of philosophical realism that would be "anathema to Bacon" (68), but also a richly subtle explanation of Traherne's fascination with enumerative lists. Overall, Murphy provides a more persuasive account of Traherne's fascination with surfaces than the lead essay's reading of his depiction of skin in the context of Jean-Luc Nancy's 1994 lecture "On the Soul" (an odd choice given the volume's stated exigency).

In chapter 3, Cassandra Gorman finds a spiritually voracious Traherne turning to atomism in order to discover "All in All," including his "most original theories about soul and self" (70, 71). Here again, Traherne deploys scientific writings in ways that counter the reductive potential inherent in empiricism as we find him resisting Neo-Epicurean idioms that reduce human beings to a "heap of Atoms" (75). Resisting such a view, Traherne finds in atoms not so much a symbol of human frailty but a window onto eternity. The broader significance of Gorman's thesis lies in her intriguing claim that Traherne's work gestures "at a significant mystical side to atomism in the early modern period" (82). At work on a monograph on the topic, Gorman's research into atomism promises further results.

In the final essay in Part I, Alison Kershaw situates Traherne's work in the context of the Cosmic Christ tradition, which runs from the New Testament up to the twentieth-century Catholic paleontologist Teilhard de Chardin and then to theologians such as Matthew Fox. More precisely, she shows how Traherne "integrates an ancient cosmic Christology with the expanding cosmology of the seventeenth century" (87). In doing this, Traherne defines Christ's immanence in the universe "against voluntarist and emerging 'mechanical' philosophies, delighting instead in the penetrative powers of 'Life it self'" (87–88). The context Kershaw brings to bear on Traherne's approach to divine immanence is fascinating and illuminative. More needs to be said on this front, especially vis-à-vis Traherne's patristic and medieval inheritance.

Part II includes four essays focusing on "Practical and Public Devotion," including two essays on the recently published *The Ceremonial*

Law. The first of these, written by Warren Chernaik, introduces the text while situating it in the context of seventeenth-century biblical commentary. There are few surprises here as we find Traherne working within the expected meditative, didactic, and typological traditions from the period. Importantly though, Chernaik draws some precise distinctions between Traherne's attempt "to reconcile the Law with Love" and Milton's view of the ceremonial law as a "childish and servile discipline" abrogated in its entirety by "the new dispensation of the Covenant of Grace" (123). While such claims may require a degree of qualification, the basic distinction speaks to the differences between Milton's radicalism and Traherne's commitment to the restored Church of England as reflected, for example, in works such as *The Church's Year-Book*. Strange, then, that in the following essay Carol Ann Johnston strains to find a radical, sectarian Traherne at work in *The Ceremonial Law*. The evidence she marshals rests on overstated assertions about the uniquely protestant nature of biblical typology and an unpersuasive reading of the text in light of Cromwellian politics. She even concludes by comparing Traherne to the Elizabethan Calvinist William Perkins, a man with an utterly different approach to Christian spirituality than the poet from Herefordshire. Those interested in understanding some of Traherne's more ostensibly radical assertions would do better to consult Julia J. Smith's 1988 essay "Thomas Traherne and the Restoration."

More productively, Ana Elena Gonzáles-Treviño's chapter situates Traherne's concern with felicity in the context of seventeenth-century books on the art of happiness. In doing so, she allows us to clearly hear Traherne's voice alongside his contemporaries, many of whom shared his conviction that happiness can be cultivated and nourished. Yet we also hear Traherne coming into contact with those who disagreed, such as "the arch-materialist Thomas Hobbes, who provided the champions of happiness and virtue with a direct target for invectives" (162). The result is a rich sense of how the pursuit of felicity in the period was very much both cause and effect of books, a point as simple as it is profound.

In the final chapter, Elizabeth S. Dodd explains Traherne's investment in innocence in light of the period's broader concern with this state of holiness. Eschewing romantic readings of Traherne, Dodd

examines scriptural, ethical, sacramental, and liturgical contexts for insights into the period's ideas on innocence. The result is a fuller picture of Traherne's understanding of holiness.

In the afterword, Blevins reiterates Dodd's point that we should not read Traherne as a proto-romantic, an observation that gets a great deal of mileage in this collection.

While this book is a little uneven, and while its exigency is somewhat overstated, it clearly outlines the promise of future Traherne scholarship. Much remains to be learned about this fascinating and sensitive figure. And so, we await further results from Traherne scholars, including this collection's various contributors.

Mykhailo Hrushevsky, *History of Ukraine-Rus'. Vol 3 To the year 1340*. Trans. Bohdan Struminsk; consulting eds. Yaroslav Fedoruk and Robert Romanchuk; ed. in chief, Frank Sysyn. Toronto and Alberta: Canadian Institute of Ukrainian Studies Press: 2016. \$119.95. Review by CAROL B. STEVENS, COLGATE UNIVERSITY.

Mykhailo Hrushevsky's magisterial work, *The History of Ukraine-Rus'*, was printed in the late nineteenth and early twentieth centuries ... a meticulously documented defense of Ukraine's national cultural independence from Russia and its Empire. The Canadian Institute of Ukrainian Studies at the University of Alberta has published translations of these key volumes of Ukrainian history one-by-one since the late 1990s. The publication of Volume 3 marks the ninth of twelve volumes in the translated series.

Volume 3 is the culminating study in Hrushevsky's study of Kyivan history. Its first half focuses on the events of the mid-thirteenth to the mid-fourteenth centuries—that is, following the Mongol conquest of Kyiv and cities to its east, north and northeast; its second half seeks to analyze the social and political structure, and the cultural achievements of the last two centuries of Kyivan history. Hrushevsky broaches in this volume some profoundly important questions. A vexed question of Ukrainian history occupies the foreground here; were Kyivan civilization and its heirs Ukrainian, or, as had long been argued, did the heirs of Kyiv migrate to northeast Russia to form to basis of Russian (Impe-