

physics. But the methodological problems of seeing reading in terms of closeness instead of time remain with this study. As Dubrow admits in her concluding chapter, “Skimming is replacing scrutinizing”—not only in digital media, but also in many kinds of programmatic reading styles that have proliferated in the wake of New Historicism, some of which actively invite us to reduce our “attentiveness to the nuances of language” (121).

But “scrutinizing” and “attentiveness,” for all the depth these investments offer, generally occur in a piecemeal manner, in spots of time, whereas “skimming” performs what is considered the more valuable temporal work of connection, of moving forward quickly enough not to sink into the depths. While Dubrow prognosticates a “New Nationalism some years down the professional pike,” one that will no doubt mark out expansive new “theres,” perhaps the best way to describe what she has done in this book is create a New Reader Response criticism. This style of criticism can chart not only the way different deictics structure time, but it can unite them in time and offer some sense of our actual, not only our ideal, experience. After all, Reuben Brower insisted on the phrase “slow reading” to refer to what everyone else called “close reading.” The difference, of course, is how we orient ourselves: we either look for something “in” a text or find something “through” a text. Dubrow not surprisingly echoes this distinction, giving us a way to bring time and space together, to read both closely and slowly.

W. B. Patterson. *Thomas Fuller: Discovering England's Religious Past*. Oxford: Oxford University Press, 2018. x + 368 pp. \$94.00. Review by NATHAN J. MARTIN, CHARLESTON SOUTHERN UNIVERSITY.

In *Thomas Fuller: Discovering England's Religious Past*, W. B. Patterson has written a thoughtful, insightful, and generally interesting account of Thomas Fuller, who had a unique position in the seventeenth century to view the chaotic political changes that accompanied his age. Patterson's ability to weave this intellectual biography between a micro and macro-historical study speaks to his ability as a writer and researcher. Patterson himself is a Professor Emeritus of History at the

University of the South and has previously published works focusing on the intersection of religion, politics, and culture, so it comes with little surprise that this present work focuses on the same. Apparently, the research for this work began as part of Patterson's Ph.D. dissertation research at Harvard, and his unpublished thesis did actually serve as an important supplement to other works dealing with Fuller. Now, however, the biography, published by Oxford University Press, will have wider availability and ease of access for scholars interested in this era.

Patterson's objectives in this biography are threefold. First, in his Preface, he states that he wants to "show how Fuller's distinctive ideas and engaging manner of expression emerged in the tumultuous era of civil wars in which he lived" (iv). In other words, Patterson wants to place Fuller within the historical context. Next, Patterson writes that he intends to "assess his achievements as a historian, religious writer, and commentator on current issues" (iv). Fuller's literary output was vast, and much of the biography is devoted to showcasing Fuller's perspectives and understanding of various ecclesiastical and political topics. Finally, this work attempts to "show that Fuller was nurtured by a distinctive English tradition of considering the past, a tradition shaped by a generation of Elizabethan writers and scholars" (?). In examining Fuller's educational progression and training, Patterson is able to demonstrate the influence of previous writers and philosophers on the subject. Patterson succeeds in each of these areas as he presents Fuller as both an innovator and product of his times.

One of this work's great strengths is the way Patterson is able to portray Fuller as an ordinary man at the center of extraordinary historical events. For example, Patterson recounts how Fuller was present at the contentious Convocation of 1640. Even though Fuller had wanted it disbanded as a result of Parliament's dismissal (Short Parliament), he participated and generally assumed an anti-Laudian and anti-Arminian position, though not vociferously. In another example, Fuller was listed as a member of an entourage tasked with presenting a declaration from the House of Lords to Charles I. The group was apprehended, apparently, before the mission could be completed, though the petition was ultimately received by the king. This event occurred during the time that Fuller was serving as minister for the

Savoy Chapel in London, and many of his sermons revolved around the theme of peace-keeping and avoiding conflict. Patterson masterfully shows how his sermons around the time just before and after the outbreak of civil war reflected a view shared by many in England based on negotiating with the king rather than engaging in conflict.

In addition to the political question surrounding Fuller's career, Patterson accurately represents his subject as attempting to navigate through the uncertain theological waters of his day. The main headwind of normative belief and practice in Fuller's early career was Laudianism, which Patterson succeeds in explaining. Instead of only presenting this theological position as a response to Calvinism and advocates of the Swiss Reformation, Patterson rightly presents Laudianism as an attempt to recover the ritual, ceremony, and additional trappings lost over the course of decades of reformation within the English Church. Named for the English archbishop who advocated this return to ceremony, Laudianism was frequently connected to Arminianism, the theological response to Calvin's ideas of predestination. Patterson also points out that the Synod of Dort, the Calvinist response to the Arminian argument for free will, was attended by John Davenant, a relative and mentor of Fuller. The University of Cambridge, where Fuller matriculated at the tender age of thirteen, was replete with Calvinist-leaning theologians. Yet, Patterson identifies Fuller not as a radical, but as a principled moderate. When Archbishop Laud's *Et Cetera* Oath was demanded, Fuller took it, though perhaps after some thought and consideration. In one of Fuller's later major works, *The Church History of Britain*, which Patterson analyzed over the course of two chapters, Fuller criticizes Arminianism and argues that King James had been judicious in resisting its influence in the English Church; Charles had not.

Patterson also does well to demonstrate how history as a distinct discipline developed in England and influenced Fuller through his intellectual maturation. He creatively begins the work by discussing the role of memory during the early modern period and extends this to the situation in England. He states, "the cultivation of memory is one way to deal with change: it provided the means to accept change, assimilate it, and redirect it" (1). History, then, as a study served a societal need to deal with the present. Also, Patterson states that "it was

also at the heart of one of the most important cultural achievements of sixteenth-century England—namely, the development of a way of historical writing that was as dispassionate, critical, and as firmly based on reliable evidence as any in Europe” (1). Here, the beginnings of the historical tradition in England are described. Patterson goes on to relate that the Society of Antiquaries, established by William Camden during Elizabeth’s reign, was unique in this ‘cultivation of memory.’ Later, in Patterson’s description, the tendency in English scholarship was to recognize history as a distinctive and separate field from others. The philosopher and statesman Francis Bacon attacked Aristotelianism and developed a tripartite epistemology. At Cambridge, as Patterson shows, history had become a separate discipline.

The author also succeeds in presenting Thomas Fuller as an innovator and a scholar who advanced the study of history substantially. Being a well-seasoned scholar and writer, Fuller is able to include even minor works, including sermons, into the discussion. For Fuller’s major works, such as *The Historie of Holy Warre*, which was regarded as Fuller’s first major work published in 1639 and several times thereafter, Patterson gives a thorough and contextualized analysis of the work. Being a history of crusades and written in the tumultuous period of the Bishops’ War with Scotland, Fuller gave more amenable treatment to Muslim figures like Saladin and the Mamluk sultans of Egypt, according to Patterson. In discussing other major works too, like the *Church History of Britain*, there is direct analysis of Fuller’s perspectives on theology which guide him throughout that famous work. For Fuller, the Reformation was seen positively and to be championed in his works, against those dissenting groups who were increasingly distancing themselves from it. But, perhaps the best-known work was Fuller’s *History of the Worthies of England*, which gave critical social commentary to the status of England and its people over the centuries. After devoting a sizeable chapter to this work, giving a strong summary of its contents, Patterson concludes: “the picture of England provided by Fuller’s account shows not only widespread poverty, but economic and social turmoil in which fortunes, reputations, and responsible positions were quickly won and lost” (332).

In addition to the robust analysis of those major and minor works, Patterson is also adept at integrating personal biographical material

into the various chapters to highlight the importance each work had on Fuller's advancement in career. It is in this area that the work has great value; the sources used are varied and comprise regional and local accounts in addition to national archival sources. For example, Patterson had to utilize local sources including those from the Dorchester Record Office, various parish registers, and other diocese records to reconstruct the basic outline of Fuller's early career in the church at Broadwindsor, his first investment. Or, in trying to analyze Fuller's participation at the University of Cambridge, Patterson consulted institutional archives, including an *ordo senioritatis*, a list of procession, with the idea that more successful student proceeded other less successful ones. Thus, Fuller's academic standing was estimable. Such an engaged approach indicates deep research and analysis and affords much to this work.

Patterson's prose and syntax are well-taken and there are no perceivable problems with the presentation. There is an index and a bibliography, though it is largely devoid of secondary sources (due in large part to the fact that no biography has appeared on Fuller since the nineteenth century), which assist the volume as well. As I understand, the author has also recently published another work, perhaps as a side-by-side with the present work, entitled *William Perkins and the Making of Protestant England*. After reading this biography on Fuller, I am intrigued by the prospect of having the same level of deep research and quality writing in that study as I have observed in this. I would recommend *Thomas Fuller: Discovering England's Religious Past* to any individual interested in the seventeenth century or in British history generally. It would also make a great addition to a graduate-level reading seminar or even as a reading for an advanced undergraduate course in the Tudor-Stuart era.