

pricing of books (including history books) should serve more broadly as a useful survey. Woolf takes here a sounder approach on the relation of value and appraisals, and importantly comments on the “good deal of bartering” (213; presumably, in context, bargaining) routine in book purchasing. The final substantive chapter, “Marketing History,” advances booksellers’ shops as “social spaces” (263) akin to the coffee houses much beloved by Habermasians; the observation may be yet another index of Habermas’s back weighted view of the English seventeenth century, since the booksellers (and their catalogues) were notable well before the coffee houses. Much is also done with subscription lists. One of two appendices, dealing with auction catalogues, adds to the picture.

Reading History in Early Modern England, thus, is a smorgasbord of research and observation, as well digested as such a variety of treats may be. Some readers will especially appreciate Woolf’s thematic interest in the social construction of history books; some, the argument about the decay of the chronicle; some, the vast array of cases and individual histories Woolf has painstakingly amassed. This admiring reader learned much and expects to consult it repeatedly in years to come. thematic interest in the social construction of history books; some, the argument about the decay of the chronicle; some, the vast array of cases and individual histories Woolf has painstakingly amassed. This admiring reader learned much and expects to consult it repeatedly in years to come.

Laura Lunger Knoppers. *Puritanism and Its Discontents*. Newark: University of Delaware Press, 2003. 264 pp. \$49.50. Review by SUSANNA CALKINS, NORTHWESTERN UNIVERSITY.

In recent years, the Puritan as the perpetually repressive, grim, and interfering stereotype has been profoundly revised and transformed into a figure who was more conservative than boisterous, more apolitical than radical, and more reactionary than revolutionary. Similarly, the distinctiveness of the Puritan

opposition to popular culture in early modern England and in colonial America has been questioned by historians and literary scholars alike. Consequently, the radical edges of Puritanism have become dulled and blunted, marking a trend that *Puritanism and Its Discontents*, a collection of ten essays edited by Laura Lunger Knoppers, seeks to reverse. Taking a transatlantic and cross-disciplinary approach, the essays propose that the Puritans shared an anxious discontent with church, state, society, community, and self. This discontent ultimately molded the Puritans' radical impulse to purify and reform in seventeenth-century England and America.

Discontent helped define both the parameters of Puritanism and the Puritan self-identity, the theme of Part I. To John Morrill, Puritanism was a liberation theology and a force of empowerment for its practitioners. To make his case, Morrill looks at the self-fashioning of three very different Puritans: Sister Cornish, a widowed Puritan turned Quaker; William Dowsing, a yeoman farmer inspired to remove iconoclastic monuments and images from the reformed church; and Oliver Cromwell, who felt guided to God to commit regicide. Although a thoughtful and provocative piece, Morrill's puzzling insistence on incorporating Sister Cornish into his rubric weakens his argument. As a victim of Puritan preaching, Cornish left the Puritans to join the Society of Friends, which suggests that Quaker theology, rather than Puritanism, liberated her. Morrill's other two vignettes, however, demonstrate how powerful Puritanism as a form of self-expression could be in the great political and religious flux of seventeenth-century England.

Puritanism also invoked a language of insult and disdain that was used by those outside the movement to identify threats to the church, state, and society. As Dwight Brautigam suggests, "Puritan" was a politicized term used as an insult by high churchmen to stigmatize and discredit those who opposed them religiously and politically. While there is some evidence to support this view, it seems a bit exaggerated to say that the pejorative use of "Puritan"

may have contributed to the breakdown of community, particularly since some of the Puritans Brautigam cited did not seem to mind the label.

By the nineteenth century, the term “Puritan” had lost much of its sting, largely because the Puritan legacy had reframed the Puritans’ nonconformity into a commitment to the Parliamentary cause and liberal democracy. Yet, as John Netland explains, the term “Puritan” still bore a shameful social stigma in Victorian society because of its incessant godliness, which allowed contemporary satirists like Matthew Arnold to use the phrase to ridicule others. Netland’s argument is persuasive, demonstrating how Arnold reconstructed the derogatory image of a narrow-minded Puritan, not to invoke liberalism and the Parliamentary cause as so many of his contemporaries did but rather to point to what he viewed as the cultural bankruptcy, vulgarity, dissenting liberalism, and the empty but traditional Christianity of the British middle class.

Puritan discontent was shaped not only by self-definition and the opprobrium from others but, as the essays of Part Two reveal, by the Puritans’ own call to purify institutions of church and state. From a lectern at Cambridge in the 1620s to a graveside in Devon in the 1680s, Puritans found intriguing and subversive ways to put forth their message of political and ecclesiastical reform. Margo Todd points to the story of Isaac Dorislaus, a republican Calvinist who was the first History professor at Cambridge in the 1620s. After only two lectures on Roman history—albeit thinly veiled critiques of monarchy taken from the polemics of classical republicans—he was viewed as a threat to the authority of the monarchy by conservatives on the vice-chancellor’s court and removed from the university. His removal indicates a crucial moment in the embittered struggle between non-conformist republicans and those who supported the divinely-ordained monarchy. In a nicely wrought irony, Todd points out that the republican threat that Dorislaus posed in his lectures to church and monarchy was realized two decades later with the downfall of

the Laudians and the execution of Charles I, although such vindication was hardly what Cambridge authorities would have wanted.

While Dorislaus had to voice his Calvinist discontent with monarchy through the guise of lecture, Steven R. Pointer reveals how the fellows of Emmanuel College, Cambridge—"establishment" Puritans all—sought to tone down the singular Puritan reputation of the college in the face of declining enrollment and their own stalled careers. In 1622, the fellows secretly campaigned for and elected John Preston as the new master of Emmanuel College. Preston was highly regarded for his popularity and widespread political connections (which included high-ranking members of Parliament and the Duke of Buckingham), and the fellows believed that under his guidance the college would rise to greatness. This case study represents the crucial interplay between the worlds of the Puritan movement and the English establishment and the recognition by at least some Puritans that chafing nonconformity was not a stable cornerstone on which to build a college. Other Puritans expressed their discontent more subtly, as Barbara Olive's intriguing textual analysis of the Reformation poetry of Lady Mary Chudleigh reveals. Chudleigh's rewriting of several Anglican canticles for her son's gravestone in Devon quietly reiterated Puritan values and identity, while conveying the continued discontent of a dissenting, but greatly silenced, community.

Puritan identity was further constructed in relation to religious, ethnic, and national "Others," as the essays in Part Three reveal. In an illuminating discussion of Puritan-Indian discourse in early New England, Richard Pointer contends that Puritans desired that Native Americans be re-created in their own image, in a way that defined and separated Puritans from Indians. As Pointer aptly demonstrates, the Native Americans developed a language of imitation that adeptly mimicked the Puritans' religious beliefs, fueling the Puritan's own enormous self-doubt about the nature of their faith.

Even as the Puritans in colonial America defined themselves against the Native American “other,” Puritans in England were being cast as Turks, long considered as treacherous and violent outsiders in English society. Glenn Sanders examines how opponents of Oliver Cromwell sought to discredit the Lord Protector’s military rule by recasting it as a “Turkish Tyranny.” He argues in a fascinating, but perhaps far-reaching premise, that this satirical language helped isolate Cromwell and the Puritans from mainstream English culture which ultimately contributed to the reinvigoration of the monarchy.

The Puritan identity was further forged within and outside of the godly communities, the focus of Part Four. In a complexly delivered argument, Timothy Hall asserts that Calvinist individualism found a place in the New England social order after Anne Hutchinson and the Antinomians sought to repress and negate the individual self, challenging the Puritan hegemony on conversion and salvation. In comparison, Puritan ministers encouraged greater personal agency and responsibility among their followers, forming a tighter community in colonial America.

The Puritan community took center stage in Cotton Mather’s grand history of New England, a dramatic vision that was designed, as Stephen Woolsey argues, to place Mather’s Puritans onto the world stage. According to Woolsey, Mather wrote *Magnalia Christi Americana* out of concern that American Puritanism either would become isolated from the Puritan church in England or would be pulled into the larger political, territorial, and colonial claims that threatened to incorporate the New England church. Woolsey’s discussion underscores the anxious nature of colonial Puritans, while providing a useful explanation for the source of that anxiety.

Woolsey’s study, along with those by Richard Pointer and Hall, offer some support to the editor’s claim that the volume would help realign English and American Puritanism using a transatlantic approach. Although Knoppers stated in her introduction that “historians and literary scholars—exploring either English or American Puritanism—have tended to work discretely” (12), this

volume did little to bridge that particular divide. Knoppers also commented that “scholars of English Puritanism tend to treat America as an afterthought, if at all” (12), which is a very interesting observation, given that the essays that dealt with American Puritanism in the volume were left to the very end. Overall, although the theme of discontent seems a bit forced at times, *Puritanism and Its Discontents* will offer scholars of early modern British and American history important insights into the cultural constructions of Puritan identity and the Puritans’ radical impulse to reform.

Anna E. C. Simoni. *The Ostend Story Early Tales of the Great Siege and the Mediating Role of Henrick van Haestens*. ‘t Goy-Houten, The Netherlands: Hes & De Graaf Publishers BV, 2003. 232 pp. + 27 illus. Euros 75. Review by EDWARD M. FURGOL, NAVAL HISTORICAL CENTER.

Simoni has written a valuable book for early modern historians. While the main events of Ostend’s three year long siege unfolds irregularly in the book, the volume’s contribution to cultural (not military) history makes it worthwhile. Simoni has produced a fascinating transmission of a major story of seventeenth-century Europe as produced by a number of publishers, or a historic-bibliographical study as she calls it (204).

The book proceeds in fourteen short chapters and three appendices to reveal a segment of early modern Europe from which many of us have benefited—contemporary printers’ coverage of the era’s events. Readers eager for a tale of a siege of the military revolution will only find it here incidentally. Instead, one learns how an event (like the siege of Ostend) became captured in larger printed works and how the stories crossed national frontiers. In the first chapter the author explains how Henrick van Haestens’ Dutch accounts of the siege (*Beschrijvinghe . . . Oostende* and *De Bloedige ende strenge Belegeringhe . . . Oostende*) served the printer Aert Meuris in filling gaps in the journal of Philippe Fleming