

within local contexts and the resultant ability to collect and disseminate local knowledge along the routes of an "interlaced and expanding global network" (pp. 10–11). While there were "many cosmopolitanisms," and these might coexist with tendencies to xenophobia or violence as opportunity served, in many of the regions where sixteenth-century Englishmen learned to travel and trade some degree of adaptation and accommodation was necessitated by realities on the ground. Games argues that while cosmopolitanism might have resulted from early modern England's inability to project its power overseas, practically speaking it "facilitated survival and success overseas" for the private and public undertakings of that state (p. 10). As the state grew stronger over the course of the seventeenth century, England's relations with its colonies and trading partners became more coercive, but its strategies of imposition led to some short-term failures during the Commonwealth and Restoration.

This summary oversimplifies a book that itself refuses to oversimplify its wealth of heterogeneous evidence. While articulating an argument that intervenes in major discussions on the prehistory of empire, the book is structured not so much by stages of that argument as by a survey of evidence, defined and organized around the categories of region and profession. The argument emerges as the historical focus of successive chapters shifts forwards, and never seems to narrow or foreclose the book's very broad purview.

Games's book begins with two chapters focused on continental travel and Mediterranean trade in the sixteenth century as the defining context for the overseas enterprises that followed. Three subsequent chapters focus on particular regional enterprises in Virginia, Madagascar, and Ireland. (Games's focus on a later period of English relations with Ireland departs from "the conventional story of English territorial expansion," identifying Ireland less as an originary model for enterprises elsewhere than as a case where a stronger England drew on the *existence* of overseas colonies to mobilize new powers of coercion). These chapters devoted to regional enterprises alternate with others devoted to three professional categories of Englishmen abroad: merchants, government appointees, and clergymen, following up on the Elizabethan editor Hakluyt's observation that "a souldier observeth one thing, and a mariner another" ("Epistle Dedicatorie," *Principal Navigations* [1600]). Games's observations on the migratory careers and diverse experiences of English clerics are especially useful and fresh.

While this summary description gives a sense of a book's method, again, it falls short of indicating the full breadth of materials on which the book draws. The chapter on merchants pays particular attention to England's short-lived trading mission to Japan (1613–1616); the chapter on Ireland looks at Oliver Cromwell's efforts to create a reverse migration of clergymen from New England; experiences in the Caribbean conditioned expectations in Madagascar. It is a tribute to Games's skill and conceptual acumen as a

writer that one never feels lost in the details: the book is characterized by lucid organization and exposition, from the structure of chapters down to the level of individual paragraphs, which balance the details of particular lives against the larger realities towards which they point.

This book made me want to know more about the collective and individual enterprises on which it draws; one regret was the absence of a bibliography, which leaves the reader trolling through endnotes for titles. As an appreciative reader of Games's *Migration and the Origins of the Atlantic World* (1999), I was delighted to see the strengths of that earlier book translated to a broader demographic and geographic canvas, and expect to be drawing on *this* book for years to come.

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JOHN KERRIGAN. *Archipelagic English: Literature, History, and Politics, 1603–1707*. New York: Oxford University Press. 2008. Pp. xiv, 599. \$49.95.

It is often noted that one should not judge a book by its cover, but the cover of this book deserves attention. It is a map of "the three kingdoms," which John Kerrigan reminds us was "the standard seventeenth-century formula for England/Wales, Scotland, and Ireland" (p. 8). The map is reproduced at an angle of ninety degrees, which, before the casual observer has properly focused his or her eyes, has the effect of rendering familiar shapes unfamiliar. This is a clever trick and a visual representation of what this book sets out to do. At the heart of Kerrigan's thesis is his irritation at the Anglocentric construction of "Eng. Lit." whereby the study of empire and its effects has tended neatly to dichotomize colonizer and colonized, with local difference within the British-Irish archipelago neglected. As Kerrigan points out, there have been what he terms "devolutionary flickers" (p. 8), but these works stop around the middle of the seventeenth century and deal only with English authors.

Kerrigan introduces the complex context within which his study is grounded in a lengthy first chapter that forms his introduction, with a focus on such issues as the languages spoken in the archipelago and the impact of print culture in the period 1603–1707. Chapter two, "Archipelagic *Macbeth*," apparently opens with an error, the misspelling of "Macbeth" as "Mackbeth," but it becomes clear that the latter is a protagonist from J. W.'s *The Valiant Scot*, a play published in 1637 in support of the Scottish hero, William Wallace. Both this play and William Shakespeare's more famous work dramatize "tensions within Scotland and between Scotland and England" (p. 92) and Kerrigan, his tongue firmly in his cheek, suggests that the term "the Scottish play" for *Macbeth* might usefully be replaced by "The Archipelagic Tragedy" (p. 114). Shakespeare is also an important presence in chapter three along with John Fletcher's *Bonduca* (1647) and Robert Armin's *The Valiant Welshman* (1615), all literary works where rape or vi-

olation of some sort denotes the penetration of one culture by another.

Chapter four opens with William Drummond's long poem *Forth Feasting* (1617), written to honor the first visit by King James to Scotland after he left for England in 1603 and subtly highlighting the negative consequences of union. In chapter five the focus is a number of plays that speak to the causes and dynamics of the 1641 rising in Ireland, amongst them *Titus: Or, The Palme of Christian Courage*, a play originally written in Latin and published in English in 1644. Here we encounter a problem with Kerrigan's desire to bring neglected works into the light: only a three-page summary of this play survives and thus it is likely to remain of interest only to specialists. In chapters six through nine Kerrigan approaches a number of authors from alternative angles: Henry Vaughan and Katherine Philips via their religious verse and John Milton and Andrew Marvell through the Anglo-Scoto-Dutch triangle within which they figured. In chapter eight Kerrigan examines the literary output of Roger Boyle, the first earl of Orrery, and one of the New English Protestants living in Munster whose work—for example, his prose romance *Parthenissa* (1651)—provides important insights to relations between the Northwest Atlantic archipelago, the United Provinces, Spain, and France.

In chapter ten Kerrigan explores literary representations of the siege of Derry in 1689, among them a two-part-drama, *Ireland Preserv'd* (1705), written by John Mitchelbourne, the commander of the garrison in Derry. We move back to the canon with Daniel Defoe in chapter eleven, where Kerrigan argues that critics have neglected the impact of Defoe's travels in Europe and in the English regions, Wales, and especially Scotland. Defoe went to Scotland as a spy for the English, and his novels reveal an interest in the vigilant who have something to hide.

Kerrigan explains that the title for his epilogue, "1707 and All That," echoes the popular children's book by W. C. Sellar and R. J. Yeatman, *1066 and All That* (1930) because it reminds us that history is "variously construed and constructed" (p. 352). This brings us back to Kerrigan's main point: our study of the literature of Britain is usually restricted to "Eng. Lit." This is a well-researched and impressive study with original readings of literary texts supported by detailed analysis of their historical context; yet the density of context can be overwhelming. This is not a book that the reader can easily dip into, and at times Kerrigan is so close to the minutiae of his subject, so keen to tell us about the political context or ramifications of a specific text, that the reader can get distracted. Yet this is a necessary book and with its publication ignorance or apathy is no longer an excuse for the neglect or exclusion of literatures of the British-Irish archipelago.

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KENNETH FINCHAM and NICHOLAS TYACKE. *Altars Restored: The Changing Face of English Religious Worship,*

1547–c.1700. New York: Oxford University Press. 2007. Pp. xviii, 396. \$180.00.

The title of Kenneth Fincham and Nicholas Tyacke's work gives a nod to Eamon Duffy's magisterial and highly popular book, *The Stripping of the Altars: Traditional Religion in England, 1400–1580* (1992). However, it would perhaps have been better if the authors had kept their original title: "The Caroline Remodelling of English Religious Worship." Not only would this have been a better description of the work (although it covers altar policy from the Edwardian Reformation to the Restoration, it is really focused on the 1620s and 1630s), it would have also avoided the unwise comparison with Duffy's book, already elevated to classic status. This work, despite its breadth and wealth of detail, is likely to be of interest only to a small number of specialists in the field of early Stuart church history.

Altar policy was unquestionably a vital battleground of the English Reformation. Requirements to bend one's knees when taking communion and the movement and railing off of the altar may not seem to modern, secular eyes significant, but the English (and Scots) fought a civil war over such apparent minutiae. The problem with the book is not, then, the theme itself, significant as it is, but the authors' treatment of it.

Fincham and Tyacke claim that their approach is innovative in a number of ways. First, they aim to contribute to the debate on the English Reformation by moving away from a crude "top down" or "bottom up" dichotomy to seeing religious change as the result of a complex interplay among the crown, the clergy, and the laity. To this end, Fincham and Tyacke attempt to combine macro-historical discussion of church policy and religious controversy with micro-studies of individual parishes. Second, they investigate the relatively under-examined nature of worship in the post-Restoration period to demonstrate not only the survival but even the enthusiastic revival of the Laudian railed altar. Finally, the authors exploit new sources, namely surviving church artifacts, to broaden the limited evidence offered by document-centered accounts.

These aims are perfectly laudable. However, on closer inspection, the resultant volume appears to be a rather traditional and not terribly well-organized work of church history. In the first place, the discussions of church policy/religious controversy and the micro-studies of parishes are not integrated effectively. The reader is frequently overwhelmed with detail with seemingly little attempt made by the authors to distinguish the wood from the trees. Undoubtedly, a great deal of archival research has gone into this book, but there is frustratingly little attempt to summarize or quantify the findings. Second, while it is almost certainly true that too many works of Reformation history stop dead in 1600 (or at best 1640), Fincham and Tyacke's treatment of altar policy and public worship after the fall of the Laudian episcopate is thin in comparison to the four hefty chapters devoted to the development and implementation of the anti-Calvinist agenda. Finally, al-