

McGinn highlights the work of several lesser-known French Quietists before moving on to the main focus of the chapter: the early life of Guyon. Described as ‘one of the most widely read and elusive women in the history of Christian mysticism’ (p. 139), Guyon’s thirty-nine volumes of writings were influential on Catholic and Protestant mystical circles alike. McGinn traces her early life and teachings for the majority of the chapter, describing how her spirituality formed ‘a new and unusual mysticism inseparable from her own controversial personality’ (p. 182).

Chapter iv, titled ‘The climax of Quietism’, addresses the famous debate over Quietism between Guyon, François de Fénelon (1651–1715) and Jacques-Bénigne Bossuet (1627–1704) in what McGinn describes as an ‘epic controversy’ (p. 195). Guyon and Fénelon first met in 1688, the latter being unimpressed initially. Soon, however, the influential and well-respected cleric became convinced that Guyon was ‘a mystic who had had direct experience of God’s overwhelming love’ (p. 204). While he did not agree with everything outlined in her mystical writings, Fénelon eventually found himself having to defend her writings very publicly against the criticisms of Bossuet. Fénelon was made archbishop of Cambrai in 1695, and in 1696 his ‘great intellectual and literary struggle’ (p. 256) with Bossuet began, producing an almost incessant pamphlet war that lasted until the end of the century. The debate ended with Fénelon censured by Rome, an act that stood as ‘witness to the anti-mystical wave of the end of the seventeenth century ... it was a sign of the times ... the growth of anti-mysticism’ (p. 286).

The volume closes with chapter v, ‘Aftermath and conclusion’, in which McGinn offers several poignant and useful reflections on the aftermath of Quietism. He notes, for example, how the Quietist controversy ‘led to an eclipse of many old and formerly approved mystics’ (p. 301), as well as a severe decline in new mystical writings, highlighting just how important the episode is to our more recent understanding of the Christian mystical tradition. The work ends with an appendix of the texts of several official condemnations of Quietism that students and scholars alike will find useful.

It was over forty years ago that McGinn first realised there was a real need for a comprehensive theological account of the history of Christian mysticism. Originally conceived as three volumes, the nine books which have emerged in the series, of which this is the final one, have helped to legitimise an entire field of study. McGinn’s final words in the series are a hopeful request for the continued study of mysticism past the end of the seventeenth century to be ‘taken up by the younger folk’ (p. 312). Given McGinn’s overwhelming influence on the field, there is undoubtedly a generation of scholars formed by his work that will seek to rise to the challenge.

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Royalism, religion and revolution. Wales, 1640–1688. By Sarah Ward Clavier. (Studies in Early Modern Cultural, Political and Social History.) Pp. xii + 271 incl. 1 map. Woodbridge–Rochester, NY: Boydell Press, 2021. £75. 978 1 78327 640 0
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This volume is a welcome addition to the sparse list of publications on early modern Wales. As Sarah Ward Clavier correctly notes, there are few full-length studies of the principality in this period and much of the existing scholarly work

has focused on the development of religious dissent rather than on political and religious conformity. Ward Clavier has sought to redress this imbalance by situating her work within the niche world of the royalist gentry in north-east Wales. The book takes a thematic approach: part I discusses and defines the general concept of Welsh 'historical culture' and its influence on the north-east Welsh gentry; part II examines the north-east Welsh gentry's religious views, stressing their loyalty to the episcopalian Church of England and examining their relationships with Catholicism and Protestant nonconformity; part III discusses their loyalty both to individual kings and the monarchy more generally. The epilogue traces the significant levels of support in north-east Wales for Jacobitism after 1688. These sections are interspersed with case studies of individual members of the gentry.

Throughout the volume, the author seeks to assess the impact of Civil War, revolution and regime change on the Welsh 'historical culture' which she identifies as a core aspect of the identity of the gentry of north-east Wales. To construct her arguments she draws on material culture and extensive written sources, the most important of which is the personal correspondence of various gentry families. Naturally, as she readily acknowledges, this has biased her evidence towards the wealthier families whose archives have better survived the passage of time.

The central theme of the book depends upon the existence of a unique 'Welsh historical culture' which, the author argues, was a dominant influence on the character and activities of the gentry in north-east Wales. She identifies a general Welsh devotion to the 'British history' which emerged from sources including Nennius and Geoffrey of Monmouth. This origin myth looked back to the ancient Greek Aenius and his descendant Brutus as founding fathers of Wales and played a powerful role in the formation and perpetuation of Welsh, especially north-east Welsh, identity. Allied with an obsession with lineage and kinship, she suggests that this made Welsh gentry culture, especially that of north-east Wales, distinctively different from its English counterpart and led to an intense loyalty to the crown – in particular to the Stuarts.

The author continues this argument in her interpretation of the religious and political loyalties of her gentry. Their somewhat creative interpretation of the episcopalian Church of England as heir to the ancient Celtic Church, unsullied by the teachings of St Augustine, allowed them to maintain a steadfast devotion to it throughout the mid-century revolution. Where Interregnum attempts to reform and widen religious practice found some footing in south Wales, the north-east gentry clung to the episcopalian Church as a bulwark of social stability and Welsh heritage. Their devotion to tradition also allowed them to maintain close relationships with local and long-established Catholic recusants, in contrast to their dislike of Puritans, whom they regarded as both foreign and innovative. Not surprisingly, after the Restoration they became committed persecutors of nonconformists.

The profound loyalty of the north-east Welsh gentry to the monarchy remained essentially constant throughout the period 1640–88 and beyond, even enabling them to negotiate the difficult years of James II's Catholicism by maintaining a devotion to the monarchy, if not to James himself. It was this loyalty, the author suggests, that resulted in considerable support amongst the gentry for the Jacobite cause of the early eighteenth century.

This is an interesting and well-researched volume, which stresses the importance of history, tradition and lineage in north-east Welsh gentry culture. The author has used an impressive array of written sources and her inclusion of physical objects – especially funerary memorials, royal ‘relics’ and even, briefly, landscapes – enriches her discussions of the subject. It is no mean feat to seek to identify that most nebulous concept – culture – at such a chronological distance and with limited sources and she has used well the difficult evidence that survives. It is unfortunate, however, that the publisher has failed to help in the move from thesis to book; there is considerable repetition of both facts and of ‘structural’ explanations, which a careful editorial hand might have eliminated. Some events, such as the ‘Three Questions survey’ of 1686, could have been more fully explained for the benefit of more general readers. Moreover the publishers have allowed the volume to be footnote-heavy, yet failed to provide sufficient space for a legible map or other helpful illustrations, given the interesting discussions of material culture. The reader will sympathise with the pressure on young academics to publish quickly; in this case, greater distance from the thesis would have enabled Ward Clavier to slim down the somewhat repetitive examination of historical culture and to situate the conclusions of a relatively niche study more firmly within the national context. The gentry’s relations with Catholics and nonconformists, for example, would have benefited from a deeper comparison with more national evidence, and from a discussion of how the gentry were, in turn, viewed by both groups. The case studies might have helped this process by focusing on just one of her three themes in each study – for example, Thomas Mostyn and religious identity or Robert Davies and royalism. On the other hand, her examination of Jacobitism in north-east Wales is a real strength of the book; as an epilogue, its brevity has allowed her to think more fluidly and to raise questions and ideas which are stimulating and generously helpful to future scholars. Overall, this is a fascinating and thought-provoking book. It covers genuinely new ground, works competently and creatively with difficult sources and adds significantly to existing Welsh studies. The author is to be congratulated on producing a readable, engaging and intelligent study and it is to be hoped that she continues to open up this geographical and intellectual field in early modern studies.

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Bulletin of the John Rylands Library. Volume 97/1. Spring 2021. *Religion in Britain, 1660–1900. Essays in honour of Peter B. Nockles*. Edited by William Gibson and Geordan Hammond. Pp. vi + 208 incl. frontispiece and 9 figs. Manchester: Manchester University Press, 2021. £69. 978 1 5261 5821 8

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It is fitting that this *Festschrift*, which celebrates Peter B. Nockles’s distinguished career as ‘one of the increasingly rare breed of scholar-librarians’ (p. 3), appears in the *Bulletin of the John Rylands Library*. Chronologically arranged and thematically diverse, the twelve wide-ranging essays accord due weight to both Nockles’s historiographical contributions and his library work at the Rylands.

As an historian, Nockles’s most seminal work has been *The Oxford Movement in context: Anglican High Churchmanship, 1760–1857* (Cambridge 1994), which