


the hands of an agent like John Rushworth and Gilbert Crouch (pp. 157–158). Networks that relied on Protestant relatives or kin is perhaps expected, but Gregory reveals that even tenants or petty officials in the provinces paid attention to the standing of Catholics in the local area and often proved reluctant to carry out sequestration raids. For peers of the realm who were not in open opposition to Parliament, like Elizabeth Savage, Countess Rivers, her Catholicism was not sufficient to outweigh her nobility and so, somewhat unexpectedly, Parliament agreed to support an investigation into the theft of her property looted from her Colchester estate by an anti-Catholic mob (pp. 138–140, 152–155). Thus, when they played the game of loyalty well, families like the Constables, the Gages of Hengrave Hall, the Carylls, and the Arundells of Lanherne weathered the storm of the revolutionary period and even gained reward for their loyalty to the Stuarts after the Restoration despite some having eventually disavowed the Crown in order to compound for their estate.

*Catholics during the Revolution* is important reading, however because of the nature of Gregory's sources, and because sequestration legislation and enforcement was often in flux, the first three chapters of the book especially are dense with detail. Related to this, some of the arguments made in the second half of the book relies on the reader retaining in memory of some of the detail of the first half in order to make sense of Gregory's analysis. This is challenging even for scholars with much experience working in this period of history, and might be a considerable barrier to undergraduates especially. It would have been useful to have included in the front matter even a brief timeline of events in the revolutionary period, such as the dates when the Long Parliament and Rump Parliament governed, as well as the dates of various ordinances passed. Likewise, a table of members of the Committee for Compounding and the dates they held office would have been an *aide-mémoire* that guided a reader through references to those officers in later chapters. That being said, scholars could easily compile these supplementary materials for use in undergraduate teaching. Their absence is only a minor detraction from scholarship which otherwise deepens our understanding of Catholic navigation of political and religious change in a tumultuous period of history in seventeenth-century England.

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***Feeling Godly: Religious Affections and Christian Contact in Early North America.* By Caroline Wigginton and Abram Van Engen.**  
Amherst: University of Massachusetts Press, 2021. vii + 185 pp.  
\$28.95 paper.

This volume is a fine introduction to the many manifestations of religious affection in early American Christian encounters. Each of *Feeling Godly's* four primary essays highlights a cast of historical actors whose words and actions affirm the tremendous range of emotional responses to religious stimuli – intellectual, physical, and everything in

between. All also consider the role of “emotional communities” created by the practices of religious affection.

Mark Valeri describes Jonathan Edwards’s definition of religious affections as structured, well-ordered, rational responses consistent with contemporary political and philosophical ideas. Valeri’s linguistic approach provides and explores the reading habits and processing of language among learned eighteenth century Protestant men. Scott Manning Stevens focuses on the limits of conveying complex religious feelings across European and Indigenous language barriers, specifically among the Haudenosaunee and English and French missionaries. Manning Stevens encourages readers to reconsider claims of linguistic fluidity by the seventeenth and eighteenth century European missionaries, and provides a detailed consideration of the Haudenosaunee’s own concepts of religious affection seen in the *ska.nonh* (“Condolence Ceremony”). Melissa Frost grapples with the problem of hallucinogenic botanicals-inspired ecstatic religious experiences among Indigenous peoples and colonizers in the seventeenth century New Spain, which challenged orthodoxy and creating headaches for the Catholic hierarchy and the Office of the Inquisition. John Sensbach’s work on antislavery sentiment among Quakers in North Carolina and the Caribbean considers the role of blackness’s positive connotations to some Christians, along with hazards of challenging prevailing racial norms in slave societies.

As a historian of religious encounters and lived religion, I feel these essays are at their best when authors adopt a broad approach to define emotional communities, diverse historical players, and changes over time. While all four essays achieve this, Frost’s and Sensbach’s essays might be the most useful to scholars of religion and social history.

In creating this book, the editors chose a novel approach: following each essay is a brief response by a fellow scholar, who both enriches and challenges the essayists’ interpretations. *Feeling Godly* provides a reading experience that feels like an extended conference session, complete with the requisite robust exchange of ideas. It works, and might be a model whose time has come for future essay collections.

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***Slavery and the Catholic Church in the United States: Historical Studies.* Edited by David J. Endres. Washington, DC: The Catholic University of America Press, 2023.**

American Catholics have long assumed that theirs is an immigrant story, remote from the nation’s original sin of slavery. Recent media coverage of a slaveholding past at Georgetown and other Jesuit universities thus came as a something of a shock. But the Jesuits were far from the only Catholic religious order to have depended on slave labor – virtually every Catholic religious order, women’s as well as men’s, stationed in places where slavery was legal owned at least some slaves. Bishops and even priests – a surprise here simply because most antebellum priests were poor – owned slaves as