

essays shed a great deal of light on the exact mechanisms by which the English colonization of much of Ireland proceeded in the late twelfth and early thirteenth centuries. In combination, they allow us to better understand how Leinster compared to other regions of English Ireland and why settlement in this area was, relatively, so successful and so durable. The focus in these essays on different types of settlement—whether manorial, urban, military, or ecclesiastical—but all within the lordship of Leinster and largely directed by the Marshal, facilitates an integrated understanding of his seigniorial strategies overall.

Ben Murtagh's exhaustively researched and interesting contribution uses Irish castle architecture in this period to illuminate the Marshal's castle designs and the influences upon and exemplars for his castles in both Wales and Ireland. The Marshal's extensive travels and links across England, Wales, Ireland and France are examined to explain his awareness of the most up-to-date military technologies, and this essay supplies a powerful reminder that he, like many of his contemporaries, was very much a creature of the wider Anglo-Norman world.

This is an attractive volume, with many black and white and color images, including maps, reconstructions, photographs, drawings, and figures. Daniel Tietzsch-Tyler's wonderful reconstructions of Kells priory and Kilkenny Castle are particularly well illustrated and appealing. His articles contain not only images of the reconstructions themselves but also a range of other fascinating images that help to explain the decisions made when drafting these reconstructions. The essay that accompanies the reconstruction of Kilkenny Castle in c. 1395 reveals the depth of research that underpins such endeavors, but also highlights the difficulties of getting an entirely clear picture of these medieval structures at any one moment in time.

Any reader with an interest in the Marshal and his family or in the history and archaeology of Leinster, particularly Kilkenny or Wexford, should make sure to get this volume for their bookshelves, but it has a much wider relevance, and should be read by anyone who is interested in the history of English settlement in Ireland. Although the level of archaeological detail in some of these essays may deter nonspecialist readers, these essays, and the volume as a whole, contains fascinating and significant conclusions about the processes by which the English built their colony in medieval Ireland.

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LAURA BRANCH. *Faith and Fraternity: London Livery Companies and the Reformation, 1510–1603*. St. Andrews Studies in Reformation History. Leiden: Brill, 2017. Pp. 275. \$127.00 (cloth).
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In *Faith and Fraternity London Livery Companies and the Reformation, 1510–1603*, Laura Branch takes a challenging plunge against the deep currents of two long-standing scholarly perspectives: one that connects English merchants with early Protestant sympathies, and the other that connects mercantile institutions with secular tendencies. Branch is prompted by the belief that too much has been made of the evangelical stance of English merchants and that too much has also been made of the secularization of civic culture during the Reformation era. Three key questions articulate these concerns to form the heart of the book. Were merchants and mercantile communities really more inclined to Protestantism? Is the Reformation best understood as a process of secularization? How did merchant communities manage to address religious change?

To investigate these questions, Branch selects the London liveries and their members as appropriate barometers of religious affinity. Distressed that, as she sees it, studies of the religious views of merchants and merchant institutions have too often been based on the study of single companies, Branch selects not one but two, the Drapers and the Grocers, as test cases. She used the relatively full and frequently combed archival records of both companies to draw a data base of 977 members of one or the other company, and she additionally employed the evidence of wills and other sources to ascertain the individual religious persuasions of their members.

The thrust of Branch's investigation is to show that, while liveries, and therefore merchants in general, may have opted steadily for Protestantism, their support for evangelical extremes was modest, and their institutions cannot be said to have undergone the degree of secularization that she sees many scholars (prominently including—full disclosure!—this reviewer) as having proposed. She notes repeatedly that the liveries strove throughout these times for the virtues of brotherly love, peace, harmony, and similarly compassionate ideals. These she sees as inherently Christian values, and therefore as religious rather than secular in nature.

Branch subsequently examines merchants as the governing element in London's hospitals and parishes, their attitudes towards money and trade, and their religious identities and social networks. Overall, she charts their religious affinities, and the effect of those affinities upon the various aspects of their lives and ambient London society. Taken together, she demonstrates how people did not always act on the basis of their religious persuasions as one might assume, and that both religious conservatives and Protestants within the merchant community were inspired by common values.

Branch must be credited with an admirably close explication of the working of the institutions she describes and the rich biographical details of the merchants she discusses. Yet there remain several problems with her overall perspective. First (as it has unfortunately become appropriate to note), the "Christian values" that she emphasizes throughout are not, as she repeatedly implies, exclusively Christian, but rather remain common to all the Abrahamic religions. To label them repeatedly as specifically Christian in this day and age smacks (perhaps unintentionally but nevertheless unhelpfully) of partisan political perspectives that are out of place in such a study. Second, her fervent disagreement with others is not always backed by a refutation of their evidence. Third, she fails to see that those "Christian" values had, by the sixteenth century, been so thoroughly integrated into the normative behavioral expectations of civic society in general as to have become virtually secular as well. Few if any of those with whom she takes issue have sought explicitly to deny their religious foundations. Sometimes she reaches quite far in the effort to establish the continuity of what she sees as Christian traditions. She accepts, for example, that "new rituals were being forged" but continues by adding that "even if they appeared entirely secular in nature they often reflected the liturgical calendar or were funded by bequests from their deceased brethren" (68). But the perpetuation of a "liturgical" calendar is a dull blade upon which to skewer the notion of secularization, and even atheists can make bequests.

Finally, Branch has a consistent tendency to cherry-pick examples of actions and attitudes that support her thesis, sometimes exaggerating them in the process, while ignoring those that don't. This suggests a highly polemical reading of secondary sources: one that is somewhat less than open-minded and lacking in subtlety and thoroughness. Very few if any of those with whom she takes issue, for example, have argued for the "simple removal of religion from corporate life" (10) of which she accuses them. Most (including this reviewer) have agreed with her in recognizing degrees of adaptability and change in the transformation of older celebratory forms to new ends. Such transformation and adaptation has been a major theme in English Reformation and cultural studies for some time. Finally, for a work that is so highly polemical and historiographic, the publishers have done her no favor by omitting from the index all the names of those scholars with whom the text takes specific issue.

In sum, a more dispassionate reading of Branch's secondary sources would turn up much more common ground than she allows, as well as a good deal that has long been accepted in modern scholarship. Save for the distinct and persistent implication that "Christian" ideals are somehow wholly distinct from what were considered secular and civic virtues, it is neither particularly controversial nor novel to conclude, for example, that "the livery companies were fundamentally secular organizations that were governed in line with civic concerns, but that drew upon shared Christian ideals. ... The rhetoric and binding power of Christian principles remained of significance in governing the companies" (42–43).

Along with its rich discussions of individuals and institutions, the greater value of Branch's study may well lie in the ways it motivates one to clarify concepts, "Christian" and "secularization" especially, and perhaps to make finer distinctions in their use.

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SUSAN DORAN and PAULINA KEWES, eds. *Doubtful and Dangerous: The Question of Succession in Late Elizabethan England*. Manchester: Manchester University Press, 2016. Pp. 352. \$22.48 (paperback).

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Edited by Susan Doran and Paulina Kewes, *Doubtful and Dangerous: The Question of Succession in Late Elizabethan England* is an expansive and important collection of essays offering a reexamination of the Elizabethan succession controversy that ultimately resulted in James VI/I's accession to the throne, with particular attention to the years between the execution of James's mother Mary Stuart in 1587 and Elizabeth's death in 1603. As a whole, the volume argues against the misapprehension that James was broadly, if unofficially, presumed to be Elizabeth's likely successor in the later years of her reign and proves that anxiety about her unknown heir remained ubiquitous, with James's accession in doubt almost until it happened. The book's contributors aim to complicate the religiopolitics of the succession, to extend its import beyond the borders of England to offer interdisciplinary perspectives that treat a wide range of texts and archival materials, and to stress continuity across periods of study. Indeed, this collection will also be of great interest to scholars of the seventeenth and long eighteenth centuries, given its impressive care to show how the controversies raised by the succession reach into Britain's future, from the Civil War through the emergence of party politics.

In two introductory chapters that constitute part one ("Contexts and Approaches"), Susan Doran and Paulina Kewes present the rationale and goals of the collection and a helpful review contextualizing the succession question in the earlier years of Elizabeth's reign. The essays in part two, "Religion and Politics," reconsider the succession as a struggle not just between Protestants and Catholics but also within those groups: Kewes reveals the expediency with which Puritans, Jesuits, and others changed their tack concerning their preferred successor and with which they borrowed their opponents' rationales when the winds of circumstance shifted. Peter Lake and Michael Questier show how an uneasy alliance between Elizabeth's regime and conservative Catholics against the Jesuits shifted the succession in James's direction. Patrick Collinson offers another angle on that story in his analysis of how Anglican bishop Richard Bancroft attacked first the Puritans and then the Jesuits, spurred by his fear that both radical groups threatened monarchical sovereignty. The essays in part three, "The Court," move inward to the roles of Elizabeth's inner circle: Alexandra Gajda offers a