

neighborly friendships, and courtly or administrative positions. With these networks in place, families could hope to be granted more prestigious positions at court or within county administration and Parliament. They could also seek release from fees or imprisonment in more dire circumstances. Because families sought coexistence, instead of tolerance or equality, many recusants were able to maintain their well-established places in the county social hierarchy during and after the Long Reformation.

The theme of coexistence is threaded throughout Cogan's work—even though neighboring families may have been separated by their faith, they were united by their financial endeavors and favors that they would extend to one another. An example of this was sharing architects or building style tips and tricks, like Sir Fulke Greville sharing his ideas on how to improve the building project and gardens of his friend, Richard Cecil, the Earl of Salisbury (136). These men (as it was usually men who embarked upon building endeavors) would incorporate ideas of early modern masculinity, philosophy, and expressions of loyalty into their buildings and gardens. Sir Thomas Tresham, when he worked on Lyveden New Bield, incorporated texts and images “which allowed him to convey multiple meanings to multiple consumers and to portray himself as both a faithful Catholic and a loyal subject” (142). Architectural endeavors were not the only way that elite Catholics expressed their faith and loyalty—and Cogan's analysis of gardens and architectural building prowess as a means of demonstrating masculinity is creative and effective.

This study is essential reading for those who study religion and religious expression in early modern England. Cogan brings a nuanced sensitivity to her work, and it shows in this impressive book.

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John Donne: In the Shadow of Religion. Andrew Hadfield.
Renaissance Lives. London: Reaktion Books, 2021. 248 pp. £17.95.

Andrew Hadfield's book is a delightful read for anyone wishing a concise but detailed discussion of Donne's life and thinking. The outline of the book is clear and purposeful, and the presentation is well supported with examples. The book seems to be working toward two distinct but compatible aims. While the author states early on that the book “is not designed to be” a biography (11), it still includes a rather comprehensive overall outline of Donne's life, with each chapter including enough background and biographical information to remind even an infrequent reader of Donne of his most essential life events. This information is based on established biographers, like Walton and Bald, without substantial challenges or new propositions, yet with the objective to be part of a “re-assessment of Donne's life” (9). Another major focus of

the book is on Donne's religious development and his concern to "receive salvation" (16). This combination of biographical review and focus on the development of religious life is the main strength of the book.

In chapter 1, "The Soul and the Self," Hadfield explores Donne's thinking through familiar passages (from "Batter my Heart" to "Death's Duell"). After a more general introduction, however, the author lingers on Donne's *Biathanatos*, and the emphasis on the soul turns to a focus on death. Chapter 2, "Religion," gives a more detailed outlook on Donne's religious context in general and presents some interesting arguments related to whether Donne indeed was consistent in his views on religion throughout his life (69).

Chapter 3, "Sexuality," opens with a warning not to read too much of Donne's own sexual experiences in his poems (83–84), and the chapter then focuses mainly on Ovid and poets contemporary to Donne (like Shakespeare and Nashe). When the discussion turns toward Donne's poems, the more obvious ones are presented (mainly "To His Mistress Going to Bed"). The arguments are not novel as such, but again, the overview of the material is certainly useful to newer readers of Donne. Chapter 4, "Marriage," discusses John Donne and Ann, with special interest in their Pyrford years, illustrated with further marriage(-bed)-related poems (like "The Sun Rising," "The Canonization," and "The Flea"). In both these chapters, Hadfield repeatedly notes how the impossibility of dating Donne's love poetry also blurs the discussion of the poetry as premarital escapades versus valorizations of the married state. Hadfield seems to agree with those scholars arguing that most of Donne's love poetry would have been addressed to his wife, yet without elaborating on these biographical implications or readings at any great length. The chapter on marriage fittingly ends with Ann's death and Donne's epitaph for her.

Chapter 5, "Learning," could perhaps have been placed earlier in the book. It sets Donne in the classic and contemporary poetic continuum, again with heavy emphasis on Ovid. The second part of the chapter focuses on Donne's theological framework. Hadfield presents interesting deliberations, leaving the reader eager for even more textual evidence from Donne's poetry.

Chapter 6, "Friendship," introduces Donne primarily as an epistolary writer, thus presenting a specific view to his social network. The chapter closes with reflections on Donne's relationship with his female patrons, ending with the death of the Countess of Bedford in 1627. Left without a separate concluding chapter, this final discussion lends a slightly unusual tone to a Donne overview.

The "Chronology" after the final chapter is very useful and includes detailed family events, while some entries on Donne's career are somewhat sketchier. The reader may also have benefited from a traditional alphabetized bibliography rather than the surprisingly subjective "Biographical Essay" at the end of the book.

Finally, it must be added that the book is visually very pleasing. The paper of the printed book is of high quality, the typeset agreeable to the eye, and the images clear

and sharp, many rendered in beautiful color. The book serves well as an illustrated overview, and it is a welcome addition to the discussion about Donne's religious thinking, especially for students and readers of Donne who want to move beyond general introductions and get to know the poet on a deeper level.

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Lived Religion and Gender in Late Medieval and Early Modern Europe.

Sari Katajala-Peltomaa and Raisa Maria Toivo.

Themes in Medieval and Early Modern History. New York: Routledge, 2021.
xii + 154 pp. \$160.

Using the intersection between faith and gender as its lens, Katajala-Peltomaa and Toivo's study aims to shed light on a significant part of the lived religious experience in early modern Europe. Spanning four centuries, different faiths, and a plethora of geographical regions, this book uses a variety of case studies sourced from both secular court and ecclesiastical canonization records to examine the everyday religious practices of individuals, communities, and institutions. Focusing on events associated with communal life, rather than theological doctrine, these rich microhistories unearth a more nuanced and flexible approach to understanding contemporary notions of gender. Readers are offered a rare glimpse into early modern religious practices (with all of their great variability), situating faith in the broader context of work, power, agency, family, sexuality, corporality, morality, religious crisis, and witchcraft.

Katajala-Peltomaa and Toivo argue, as well as successfully demonstrate, the need for destabilizing fixed gender categories and pushing beyond traditional binary (and therefore static hierarchical) classifications. They propose another working model, one that examines "masculinities and femininities in the plural," allowing for an expansion in historical approaches (7). Correspondingly, their findings both confirm and contradict widely held assumptions concerning medieval and Renaissance notions of gender, slightly blurring the line traditionally used to divide masculine and feminine behaviors in the scholarly literature.

The book is organized into three main sections. The first examines how gender expectations and religious practices affected domestic life, particularly one's role in the home, household, and family. One such case concerns a peasant family from fourteenth-century England. By examining the family's testimony in a local saint's canonization records, Katajala-Peltomaa and Toivo demonstrate how gender roles, particularly in an agrarian context, tended to be more equal, as this kind of lifestyle required a large amount of collaboration among spouses. The documents also indicate that both the husband and the wife appeared to share childcare responsibilities, as well as play an active part in their town's communal and religious life.