

explanation for the erosion of church courts are many and complex. From the ineffectiveness of excommunication, the nature of oaths in the courts, popular resistance to penance as a sentence, the class divisions apparent in the processes, and concerns about corruption and fees to the use of the civil courts to assume some business, which tended to be a more secure way to a verdict—all of these eroded confidence in the courts. As Thomson makes clear, after 1660 there was connivance by some bishops and clergy in transferring church courts' business to secular courts—that was certainly the case in Lincoln diocese in the last decade of the seventeenth century. But this suggests that demand for moral justice was still alive and found a more effective route to prosecution. The work of the societies for the reformation of manners from the 1690s relied heavily on the use of magistrates' courts to hear moral offenses.

At the heart of Thomson's study is a notable compilation of data on personnel, court business and processes and outcomes, which is the product of considerable endeavor and labor, for which he is to be commended. Without such data analysis, historians fall back on generalizations. But, of course, data is limited and sometimes lacks qualitative evidence to enable us to interpret it. While applauding this remarkable study, there remain some reservations about the representative nature of the three dioceses chosen and the interpretation that can be drawn for the popular response to ecclesiastical discipline in society as a whole.

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George Whitehead and the Establishment of Quakerism.

By **Rosemary Moore**. Brill Research Perspectives: Quaker Studies. Leiden, Netherlands: Brill, 2021. vi + 124 pp. \$94.00 paperback.

In this careful, informative, and highly readable study, Rosemary Moore traces the life, thought, and legacy of early Quaker leader George Whitehead. Such an examination is overdue: Whitehead was present and leading at many of the formative episodes in the initial development of the movement but has often remained in the shadows of Quaker history. His writing is perceived as “monumentally dull” (5), yet he was often the example of choice and was quoted by both Friends and their opponents. As Moore notes, “It could be argued that he was the most important figure after George Fox in the development of English Quakerism in the late seventeenth and early eighteenth centuries” (4)—yet he has attracted no dedicated major study of his own.

Moore's own analysis is divided into five main sections, moving through Whitehead's life, writings, and legacy. In section one, Moore traces his early life and conviction, and the beginnings of his public Quaker career to 1662—including his first imprisonments and ministry in East Anglia, and his lobbying in defiance of the Quaker Act. Whitehead's influence grew over this period as other key figures either died or were disgraced, culminating with the death of Edward Burrough in prison in 1663, at which point Whitehead found himself the “leading Quaker minister at liberty” (24). Section two moves from Burrough's death to the end of the reign of Charles II—a period during which Moore notes Quakers “began to adapt their faith” (25) and

Whitehead personally grew in stature as a lobbyist and controversialist, becoming the de facto Quaker leader in London. He was involved in some of the highest-profile Quaker disputations of the time, including personally lobbying the king on several occasions, and apparently took on a mediating role in internal disputes. Section three continues to trace Whitehead's rise through his petitioning of James II, political negotiations to secure toleration and the right to affirm, presentation of the address to George I on his accession in 1714, and continued theological defence of Quakers' Christian faith to his death in 1723. Through these biographical sections, Moore convincingly demonstrates that Whitehead took a leading role in most (if not all) of the key political negotiations and theological skirmishes that established Quakerism as a viable continued feature in the (global) religious landscape.

In section four, Moore moves from a study of Whitehead's life to an account of his writings, noting that he was "by a long way the most prolific" Quaker controversialist of his day (62) and had a "particular skill" for "dissecting the views of theological opponents" (71). Here, Whitehead is presented as distinctive for using New Testament imagery of Christ more extensively than many of his peers and for pioneering "the first serious attempt to relate the Quaker experience to the faith of the generality of English people of the time" (67) with *Seeds of Israel's redemption* in 1659. Moore generally describes the main themes of Whitehead's writings rather than unpacking the structure or development of his theology in detail; indeed, she consciously submits to Robynne Rogers Healey's recent chapter on Whitehead's theology for further detail (87). This allows the discussion to provide an adroit overview of the Quakers' public concerns more generally throughout this period, though there is undoubtedly more that could be said in a longer examination of Whitehead's theological life.

Part five (which also functions as a conclusion) considers the precise nature of Whitehead's legacy as a whole. Here, Moore focuses on a comparison of his contribution with those of other Quaker leaders at the time, and the reader senses that this is the ultimate concern underlying the investigation as a whole; as above, it is a concern that guides not only the analysis, but also the periodization, of Moore's work. Whitehead is portrayed as the leading "[man] at headquarters," lobbying Parliament and leading on doctrinal disputes while Fox travelled the country and wrote epistles, "each according to his particular talent" (83). When compared to William Penn, "Penn's writings publicised the desirability of toleration, but it was Whitehead who actually did the hard work of liaising with government officials and implementing relief granted" (84). Even into the eighteenth century, Whitehead was normally one of the senior Quakers chosen to address the king directly, and his continued influence is confirmed by the regular citations of his work in anti-Quaker literature. Theologically, Moore broadly places Whitehead within the wider sweep of religious changes affecting Quakerism over this period, rather than assigning him a specific role in shaping them. Nonetheless, she concludes there is "no reason to dissent from previous judgments that Whitehead was a key figure, one might well say the key figure, in the transition of Quakerism from early charismatic enthusiasm to settled respectability" (92).

Taken as a whole, this is an insightful and grounded account of George Whitehead's life and significance, deeply rooted in Moore's broader mastery of early Quaker history. This reviewer noticed some minor typological errors, and Moore is also somewhat cautious in her final conclusions—particularly regarding Whitehead's theological contribution. However, this caution is generally accompanied by considered reflections on potential avenues for further study, reflecting Moore's clear concern for her readers and the research community as a whole. Along the same lines, a meticulous and

extremely helpful catalogue of Whitehead's works is appended to the main discussion; this stands alone as an impressive resource for future research in this area. So too, Moore begins by explaining her audience—that is, scholars of Quaker studies across its disciplines, not all of whom will be historians. The study is therefore consciously written, first and foremost, as a resource for a research community. As such, it will undoubtedly stand as the indispensable foundation to any future scholarly work on the topic.

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French Missionaries in Acadia/Nova Scotia, 1654-1755: On a Risky Edge. By Matteo Binasco. *Christianities in the Trans-Atlantic World*. Cham, Switzerland: Palgrave Macmillan, 2022. vi +230 pp. \$109.99 cloth.

Disciples of Antigonish: Catholics in Nova Scotia, 1880-1960. By Peter Ludlow. *McGill-Queen's Studies in the History of Religion, Second Series*. Montreal: McGill-Queen's University Press, 2022. xi + 506 pp. \$39.95 CAD paper.

One of Canada's most easterly Atlantic provinces, Nova Scotia, was historically one of the primary crucibles of missionary Catholicism in North America. While there have been many excellent studies of the province that span several academic disciplines, the importance of Catholicism in Nova Scotia's history has often been overshadowed by local studies of Anglicanism, Presbyterianism, and the many iterations of Baptist churches there. With the publication of these two books, the pioneering efforts of the Catholic Church in Eastern Canada are bound to garner the attention of serious scholars.

Matteo Binasco's *French Missionaries in Acadia/Nova Scotia, 1654-1755: On a Risky Edge* is a much-needed, comprehensive, English-language overview of French missionary endeavour in a region considered "marginal" to imperial interests, when compared to other French overseas territories. This meticulously researched book argues quite convincingly that the French missionary effort in the region shifted in the late seventeenth century from evangelization of Indigenous peoples to missionaries servicing the interests of empire. In their effort to thwart British interlopers and invaders, Franciscan, Jesuit, and Spiritan missionaries became lynchpins in imperial military policy by securing Indigenous alliances (primarily Mi'kmaq and Abenaki peoples) for France during the Anglo-French wars. Binasco confirms, which has already been recorded by notable historians of New France, that the Jesuits were experts at evangelization among Indigenous peoples, and the Recollets were not adept in the Indigenous missions due to prioritizing actions to transform the Mi'kmaq into "civilized Frenchmen" before initiating them into the rites and doctrines of the church.