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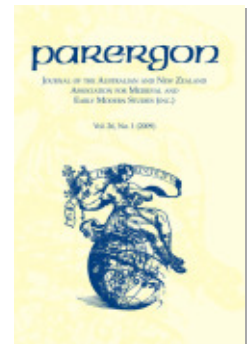
*Law and Conscience: Catholicism in Early Modern England,
1570-1625 (review)*

Dolly MacKinnon

Parergon, Volume 26, Number 1, 2009, pp. 278-280 (Review)

Published by Australian and New Zealand Association of Medieval and
Early Modern Studies (Inc.)

DOI: <https://doi.org/10.1353/pgn.0.0130>



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as infusing the terms of eighteenth-century political activity. Nonetheless, in other points Throness offers original arguments for the spiritual prominence of the Church of England in this time, pointing out for example that Methodist preachers such as George Whitefield were not yet widely known at the time the Act was prepared.

Exacting standards of scholarship underpin this work and this is an important new contribution to an act of Parliament but more generally to explaining a political and religious *milieu* set upon the saving of souls on Protestant terms. The work is richly detailed with resources from print and manuscript collections. It comfortably and cogently surveys a range of themes relating to criminal justice and ecclesiastical history.

Marcus Harmes
History Discipline
The University of Queensland

Tutino, S., *Law and Conscience: Catholicism in Early Modern England, 1570-1625* (Catholic Christendom, 1300-1700), Aldershot, Ashgate, 2007; hardback; pp. xiii, 256; R.R.P. £55.00; ISBN 9780754657712.

A burgeoning area of study for the second half of the sixteenth and early seventeenth centuries for the British Isles has been the re-examination of the historical trope of early modern Protestantism being an automatic response to the abuses and excess of Roman Catholicism. Recent historical enquiry has charted a less clear-cut division between Catholicism and Protestantism, and questioned whether the Reformation can really be understood as a break that signified a Catholic past and heralded a Protestant future. Gradually the narrative of polar opposition has been challenged and replaced by more subtle and sophisticated critiques of contemporary discourses concerning power, religion (both Protestantism and Catholicism), and politics. Complex and conflicting polemical debates flourished in the religious upheaval of post-Reformation society.

Stefania Tutino's study 'aims to analyse and interpret the relationship between religion and politics in English Catholic thought in the sixteenth and seventeenth centuries' (p. 1), from the decade after the Elizabethan Church Settlement until the death of James VI & I. This 'temporal arc', as Tutino calls it, 'allows us to discern and isolate a parenthesis in English religious history that is necessary for grasping the outcomes, uncertainties, and gains

of post-Reformation Catholicism' (p. 7). Tutino is primarily concerned with the evolving Catholic theological debates that enabled Catholics to cut their spiritual cloth in accordance with their duty of obedience to their sovereign.

Tutino attempts 'to consider and analyse the way in which the Catholics tried to interpret and resolve the problem of reconciling political loyalty and religious beliefs' (p. 4). The issue for individual Catholics was twofold: they must recognize their sovereign's right to govern them (setting aside the perplexing issue of their monarch as an heretical Protestant); and also respond to the Catholic Church's authority to regulate their individual conscience. Catholicism between c.1570 and 1625 generated divergent views on the relationship between temporal authority and secular power. The evolution of these Catholic theological views in turn forced the Church of England to re-evaluate its own position on some of these theological issues.

Tutino's book comprises an introduction, eight chapters, and conclusion, and is driven by its thematic focus. Polemical debates include those within the Society of Jesus, during the First Mission to England in 1580, as well as the consequences of the succession of James VI of Scotland to the throne of England in 1603. After the Elizabethan Church Settlement, the frictions created by James' politico-theological views fundamentally shifted debates in new directions. The wedge between loyal Catholics and treacherous ones was further polarized. James' reign ended with debates about Catholicism being far from reconciled and it was one of the many sparks that ignited the repeated outbreaks of civil war throughout the British Isles during a large part of the seventeenth century.

A small criticism is that Tutino relies upon a discussion of Latin texts, and in doing so, needed to include English translations. I mention this, not because the book lacks any English translations, but because translations have been provided for only some of the Latin quotations. This would have been easy to fix, and would have ensured the broadest of readerships.

The success of this books lies in its capacity to focus on the 'theologians and intellectuals who theorized on the question of the relation between law and conscience' (p. 5) as demonstrated in the discussion of specific debates. Tutino's critical examination of the evolution and adaptation of Catholic ideology through a series of texts demonstrates the emergence of 'a complex set of different "Catholicisms", rather than a monolithic entity' that, in turn, was then juxtaposed with divergent views within Protestantism. For as Tutino concludes: Cardinal 'Robert Bellarmine reused Nicholas Sander, but Richard

Montague [bishop of Norwich] reused some of the arguments that we identified in the [John] Feckenham–[Richard] Horne controversy. And while they were doing so, they were taking positions that were profoundly controversial within their own churches' (p. 224).

This book offers a Catholic prequel to the standard religious history of the second quarter of the seventeenth century. Tutino demonstrates that the remnants of Catholicism (theology and practice) in its many forms evolved from the Elizabethan Church Settlement onwards, and proved both significant and influential. The topic remains worthy of analysis in order to gain an integrated understanding of the early modern religious history of England.

Dolly MacKinnon
School of Historical Studies & Faculty of Music
University of Melbourne

Tyler, Elizabeth M. and Ross **Balzaretti**, eds, *Narrative and History in the Early Medieval West* (Studies in the Early Middle Ages 16), Turnhout, Brepols, 2006; hardback; pp. x, 265; R.R.P. €80.00; ISBN 9782503518282.

This is a valuable collection of conference papers examining texts from Italy, Francia, Scandinavia and England between the seventh and twelfth centuries, originally delivered at medieval congresses during 1999. The editors chose to forgo an introductory outline of chapters in favour of an explanation of key terminology. This introduction will help orientate readers who are more comfortable in either a History or an English department. Historians' fears especially may be allayed as the editors stress that while form is paramount, the 'linguistic mediation of history' is a way to consider the past; a way to contemplate 'real people' (p. 3). The introductory emphasis on interdisciplinary collaboration is reflected throughout particularly in contributions that grapple with the historical and literary approaches to particular texts (see especially Pizarro and Tyler). The introduction does not draw specific connections between chapters but hints at the overarching aims and structure of the book. The chapters are arranged to foreground form over other organising principles; to juxtapose contributions that deal with texts often not understood as history-writing (p. 3).

The role of narrative in legitimising and authenticating particular representations of the past emerges in each of the first three chapters concerning