dans les deux pays, les relais de l'un à l'autre et les auteurs et réseaux ayant contribué à une diffusion des idées d'Ambroise Paré, ainsi que les points de controverse qui attestent leur influence réelle, bien que discrète, dans l'univers des praticiens. Le cas exemplaire de cette influence sur La Framboisière (J. Céard) confirme, par-delà le détail des emprunts et des distances repérables d'une œuvre à l'autre, combien les renvois à Paré sont en réalité une question de domaines : le chirurgien n'est jamais tant cité que lorsqu'il s'agit, comme il l'avait souhaité, de rapprocher la médecine et la chirurgie. Très cohérente, cette dernière section illustre l'étroite corrélation qui fait des choix d'Ambroise Paré une stratégie dans un contexte linguistique et institutionnel parfaitement analysé, ainsi que l'occasion de prises de position fortes.

L'ensemble du volume, très documenté et pourvu d'une abondante bibliographie primaire et critique et d'un ensemble très complet d'index, frappe plus généralement par l'impression de cohérence qui s'en dégage. Il met en évidence l'inscription des *Œuvres* dans l'*épistémè* de la Renaissance, et le caractère concerté du travail de présentation et d'écriture mené par Ambroise Paré. La problématique de départ, presque toujours rigoureusement suivie, permet d'en envisager, de façon systématique et convergente, les enjeux historiques et scientifiques, mais aussi linguistiques, académiques et idéologiques, et d'aborder de façon originale un apport qui gagne considérablement à n'être pas perçu sous un angle exclusivement médical.

ANNE-PASCALE POUHEY-MOUNOU, *Université de Picardie - Jules Verne*

Lisa McClain. *Lest We Be Damned: Practical Innovation and Lived Experience among Catholics in Protestant England 1559–1642*. Religion in History, Society, and Culture 6. New York, London: Routledge, 2004. Pp. xvi, 393.

Cardinal Newman noted that the way we live our religion is necessarily quite different than the way we speak about it. This observation ought to terrify, and humble, historians of religion, who must not only sift through the various talk about religion if they are to capture the “lived experience” of it, but must also do it at a considerable temporal remove. Dr. McClain chases a Holy Grail of social historians—the sense of actual lived Catholic Christianity—over nearly a century of turmoil in England. Other recent studies, such as Eamon Duffy's wonderful *The Voices of Morebath*, have shown it is possible to succeed in such a project, although his scope is much reduced in both duration and location. McClain's study traverses a wilder plain, with fewer discernible guides and landmarks.

As if this were not enough, she sets herself the additional task of interpreting Catholicism itself for her readers, a complicating task that often exposes her tendency to oversimplify (and hence misrepresent) both Catholic theology and its historical expression. Finally, her aim to present “lived experience” over a century of significant change permits her to form only very general conclusions. McClain rightly focuses on the Catholics of her period, but rather unfortunately lumps the

various Tudor and Stuart governments together under the rubric “Protestant”—a label that conceals more than it reveals. As an antidote to this tendency to avoid discussion of governmental policy seen from the top, readers might want to combine McClain with, say, William Trimble’s *The Catholic Laity in Elizabethan England*, which treats the problem religious plurality in general posed to the authorities and their various efforts at containing dissent.

Each of the book’s eight chapters treats a particular theme, with varying degrees of success. By far the most cogent is the discussion of “English Catholic Reinterpretations of the Rosary” (chapter 3) where McClain demonstrates that the alterations in the way the rosary was used arose directly from the experience of English Catholics. Her chapters on “Katholik Kernow: Catholics of Cornwall” (chapter 6) and the “Catholics in the Northern Shires” (chapter 7) both show strengths stemming, one feels, from her expertise in handling archival material focused on a particular locale.

Less successful are her chapters dealing with themes that are not so well defined. Her chapter on “English Catholics’ Search for Religious Space” (chapter 2) fails to identify what exactly a “religious space” is, which leads to some fairly unhelpful observations. For example, blessings on imprisoned lay Catholics performed by imprisoned Catholic priests become an example of Catholics “transforming ostensibly Protestant-controlled space into Catholic religious space” (69). Using this logic, any Catholic blessing performed at any place at any time transforms space into Catholic religious space, which is either nonsense or a truism. But the chapter seems to go further than offering truisms. Thus her claim that Catholic “refusal to attend or conduct an execution could also imply Catholic control over the execution site” (73) seems to suggest a struggle for spatial control waged along sectarian lines, and “Catholic attempts to disrupt ongoing executions could also turn an execution site into Catholic space to promote identity and unity” (73) seems to suggest more than it delivers. Yet what would Catholic control of Smithfield look like? How would it be measured, beyond the evidence that Catholics didn’t like to participate in executions there? Certainly there is limited evidence of such places achieving the popularity of other Catholic places of pilgrimage. The main question of what “religious space” is remains unanswered. Chapter 4, “Receiving the Benefits of the Mass in the Absence of Priests” is likewise flawed despite McClain’s impressive submersion into the sources. She is certainly correct in identifying the split between Continental Catholics and those remaining in England over the issues of mass attendance, and her reading of Laurence Vaux is nuanced and helpful, but there are many slips in basic Catholic theology, particularly as seen in an early modern context.

When McClain claims “By repeating prayers such as these, generations of English Catholics learned to equate physical experience—such as seeing and receiving—of the body of Christ with forgiveness of sins and ultimately with salvation. The body equals salvation. The blood equals heavenly bliss” (112), we have to make very wide allowances for rhetoric at the expense of accuracy. Similarly, in the chapter dealing with “Catholic Options for Piety and Community in London”

(chapter 5), after an energetic description of an execution which would doubtless produce “relics”—“blood flew, bits of bone scattered, and the victim screamed”—McClain asserts that Catholics present “participated in [the execution] and used it to enhance their understanding of the Catholic immanence of the holy in the flesh and to strengthen their commitment to their religion” (153). Of course, Protestants too collected physical mementos from execution sites—were they also expressing “Catholic immanence of the holy in the flesh”?

And what is the early modern “understanding of the Catholic immanence of the holy in the flesh”? Undeniably, Catholics (and non-Catholics) saw martyrdom as a holy event, and gathered the remains of such events when they could—but to describe these remains as objects with “powerful material channels” (154) to a martyr’s intercession within a particularly Catholic context does little to unfold the Catholic understanding of grace, and leaves unaddressed the issue of similar Protestant behavior.

Throughout her work, McClain avoids the use of the word *ecclesiology*, although that, it seems, is what she is really concerned with: what is the Church, and how do individual Catholics in various eras conduct themselves in it? She focuses on “Catholic community” and “Catholic identity,” and distinguishes both from a “Protestant authority” whose theology (not to mention ecclesiology) remains concealed. At her best, such as when she discusses Catholics in Cornwall and the Northern Shires, she shows herself adept as a social historian. Her weakness—perhaps the most common limiting factor in the entire genre of religious history—is capturing the *lived* religious experience of an individual, and making it speak accurately. *Lest We Be Damned* achieves its successes with mixed results.

SEYMOUR BAKER HOUSE, *Mount Angel Seminary*

Margaret W. Ferguson. *Dido's Daughters: Literacy, Gender, and Empire in Early Modern England and France*. Chicago, London: Chicago University Press, 2003. Pp. xiv, 506.

Margaret Ferguson’s ambitious, compelling, and frustrating study of literacy, gender, and empire contributes to the field less through its individual arguments than through its expansive scope. Ferguson draws together myriad research about the forms and meanings of literacy, and applies her findings to four female writers. Her analyses of these writers—Christine de Pizan, Marguerite de Navarre, Elizabeth Cary, and Aphra Behn—range confidently between France and England and across three centuries of literary and historical culture. In a field marked increasingly by calls for interdisciplinarity, *Dido's Daughters* provides a model for work that cuts energetically across national, historical, and departmental lines.

The book is divided roughly in half: the first three chapters situate questions of literacy in relation to theoretical and historical approaches, while the following