

society over a wide chronological and geographical spectrum. They will offer scholars in the field many insights and ideas to consider further.

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Künig von Vach, Hermann. *Pilgerführer nach Santiago de Compostela (1495)*, ed. Ludwig Hengstmann. Solingen: Verlag U. Nink, 1996. vii, 83 pp.

The 1495 guidebook for pilgrims to Santiago de Campostela is photoreproduced in this brief volume accompanied by a facing-page, modernized German edition of the work. The editor has provided a short introduction, a considerable number of notes to the text, an index of place names, eight sketch maps, and a bibliography. This pamphlet sized publication commemorates the 500th anniversary of the writing and printing of Hermann Künig von Vach's pocket-sized *Pilgerbüchlein*.

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Ogier, Darryl Mark. *Reformation and Society in Guernsey*. Woodbridge, Suffolk-Rochester, NY: The Boydell Press, 1996. xv, 223 pp., maps. ISBN 0-85115-6037. US.\$75.

The Channel Islands are the last geographical remnants of English possessions in Norman France. The islands, situated just off the French coast in the Bay of Saint Malo, but ruled from England, have a unique history and have been influenced by historical, religious, and social trends from both countries.

Reformation and Society in Guernsey is a revision of the author's doctoral thesis presented at the University of Warwick in 1993. The topic of Guernsey between 1540 and 1640 is a highly specialized one. Guernsey, whose population was French speaking and whose parishes were, in the pre-Reformation period, under the supervision of the Church in Normandy, is quite different from the rest of England. The Norman church was responsible for, but not overly concerned with, the Guernsey parishes. Priests willing to work on the island, with the exception of native born islanders, were hard to find and even harder to keep. Yet, despite this lack of interest from the Norman church, the author has found documentary evidence for over forty-four sixteenth-century fraternities on Guernsey and suggests there were many others for which no records have survived. Lay devotion on the island appears to have been vigorous and active in the pre-Reformation period, despite this lack of interest from the Church authorities in France or England.

Ogier offers a clear picture of the effect of each phase and counter-phase of the English Reformation on Guernsey. He shows that the Henrician Reformation

had limited impact on the island. In contrast with the rest of England, Guernsey had no monasteries to seize, no large shrines to destroy, or centres of pilgrimage to demolish. The implementation of the Chantries Act of 1547, which led to the seizure of revenues and assets of most intercessory institutions, however, was a more significant and serious threat to the island's traditional religious life. In addition, the harsh treatment of Huguenots under Henri II of France drew French refugees and evangelists to the island, thus further bolstering the Protestant cause at the local level. In turn, Ogier finds that strong English influences return with the reign of Mary. Guernsey's Royal Court during Mary's reign actively and vigorously promoted the restoration of Catholicism. Following English precedents, local Protestants were disciplined, arrested, tried and/or exiled and, in a one extreme case, burned by authority of Guernsey's Royal Court.

When Protestantism is finally firmly officially reestablished in England under Elizabeth, however, Ogier shows that it is Calvinism which takes hold on Guernsey. During the reign of Mary, prominent Guernsey Protestants had sought refuge in Calvin's Geneva. Under Elizabeth, these local exiles returned home to spread their Calvinist beliefs. In addition, Protestant teachings from the Continent spread with the need for French language materials in Guernsey. Ogier documents the attempts and failures of Guernsey's Calvinist authorities, in both the Colloquy, comprised of "delegates from the parochial consistories," and the Royal Court, to control various aspects of the island culture, including work schedules, social activities, religious practices, sexual activities and practices, vagrancy, and crime. Ogier's use of local records presents a vivid account of daily life on Guernsey under the Calvinist regime and he documents the ways in which Guernsey's traditional Catholic institutions and charities were destroyed, supplanted, and replaced by Protestant alternatives.

For readers specifically interested in confraternities, the author includes in an appendix a list of sixteenth-century fraternities and "lights." He also discusses island confraternities in some detail in chapter two, "The Order of Island Life: Religious." This book is a welcome addition to the study of the Channel Islands and offers a more current and detailed examination of Guernsey in the Reformation period. It supplements and corrects some aspects of A. J. Eagleston's *The Channel Islands under Tudor Government* (1949) and offers a clear and concise view of Calvinist Guernsey.

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