

the Christian past [which] ignores the medieval origins of core Rawlsian concepts, such as individual equality, the rule of law, and secularism itself'. Moreover, he points out that one bit of the tolerationist Locke's prescriptions which Rawls particularly valued was the intolerant, anti-Catholic bit. As Collins puts it, '[i]n Locke's mind, there was no possibility of reconciling allegiance to a corporate, hierarchical church with the liberty of the individual conscience'. Perhaps it was understandable in the late seventeenth-century English context for Locke to counsel against giving full religious liberty to Roman Catholics; but, Collins concludes, his denial 'played no small role in grafting this bias into a liberal tradition that has habitually commended his teachings on this point'. Neither Rawlsian liberals nor neo-republicans nor Straussians will probably like Collins's book, but such is the force of his argument that they will all now have to reckon with it.

Jeffrey Collins has written a hulk of a book, one carrying not an ounce of fat. Erudite and forensic, it is a challenging read. But it is also a book that shows what intellectual history at its very best can do, for it both offers a persuasive account of the past and helps the reader to understand how our present emerged from that past. One finishes the book realising that when it comes to the prevailing Western ways of thinking about religious conscience, we too live in the shadow of Leviathan.

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ROBERT G. INGRAM

*Revolution as Reformation. Protestant faith in the age of revolutions, 1688–1832.* Edited by Peter C. Messer and William Harrison Taylor. Pp. x + 294 incl. 1 ill. Tuscaloosa, AL: University of Alabama Press, 2021. \$54.95. 978 0 8173 2075 1  
*JEH* (73) 2022; doi:10.1017/S0022046921001160

This collection offers unfailingly clear, interesting, and elegant, scholarship on a wide variety of interactions between Protestant religion and politics in America, France and Britain-Ireland, in the long eighteenth century. So, Bryan A. Banks demonstrates Pierre Bayle's reinterpretation of the 1688 'Glorious' revolution as a secular event for his Huguenot audience; Rick Kennedy resurrects Cotton Mather's historical work *Eleutheria* and its possible influence in sustaining a tradition of reformation-based liberalism in New England; Gideon Mailer shows how Scots Presbyterians took a model of layered authority from their homeland to the New World, and were alienated when the British Empire threatened this ideal with centralisation in the 1760s; Peter C. Messer surveys the influence of Old Light Calvinism on the writer Samuel Williams in the early American republic; William Harrison Taylor outlines how colonial reporting of attacks upon the Jesuits in Catholic countries may have fostered belief that Catholicism was reforming from within, and so have paved the way for toleration of the Roman faith after independence; Katrina Jennie-Lou Wheeler provides a useful narrative of Protestant emancipation in revolution-era France; Rebecca K. McCoy provides a similar service for Napoleonic and Restoration religious settlements and their accommodation of Protestantism in the Languedoc in the early nineteenth century; S. Scott Rohrer outlines the continuing purchase of late seventeenth-century debates over ecclesiology in discussion about the establishment of an American episcopacy in 1760s; S. Spencer Wells gives us a wonderfully acerbic portrait of tensions in the Philadelphia Quaker community as relations with Britain broke down; and

Anderson R. Rouse highlights the biographies of five black Protestant pastors to explain how the disruptions of rebellion created trans-Atlantic networks and communities of faith after 1776. Yet while all the pieces are excellent, it is unclear what they really have to say to each other. David Bebbington's concluding remarks suggest, correctly, that they are another nail in the coffin of the secularisation thesis because they show how often and how solidly political ideas and movements were rooted in religion in the eighteenth century; and the editors, in the introduction, try to point to features of Protestantism (particularly its encouragement of individual response to the Bible, its ideal of continual reform, and its endlessly emerging challenge of coping with diversity) which may have shaped a revolutionary spirit between 1688 and 1832. But these are very broad ideas, often only glancingly exemplified in the pieces themselves – if they are exemplified at all – and this leaves both synthetic sections struggling to do much more than run through the arguments of each piece in turn. Protestantism is also very broadly defined here. Bayle and the disowned Quaker Christopher Marshall seem to have pretty much passed out of the movement, yet are at the centre of a chapter each; and this reviewer struggled to see that it was Calvinism that was really driving Samuel Williams's call for reason and conscience to shape politics. In short, this is a valuable collection: but not one that is much more than the sum of its parts.

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TONY CLAYDON

*The Oxford handbook of Jonathan Edwards.* Edited by Douglas A. Sweeney and Jan Stievernann. Pp. xx + 596. Oxford–New York: Oxford University Press, 2021. £110. 978 0 19 875406 0

*JEH* (73) 2022; doi:10.1017/S0022046921002050

Readers with an academic interest in the American religious icon Jonathan Edwards will delight in the critical breadth and depth of this collection of thirty-seven essays from leading scholars. Its original essays from an interdisciplinary group of contributors collectively summarise the current state of Edwards scholarship and break new ground.

Part I provides the historical and intellectual context of Edwards's lifetime of work at both local and international levels. It includes five compact essays on Edwards's family life, his parish ministry and the sources of Edwards's thought. Part II explores Edwards's many intellectual projects. This part's seventeen chapters analyse conventional and novel contributions from America's theologian, including well-crafted pieces on Edwardsean ontology, epistemology, ethics, aesthetics and idealism, as well as Edwards's distinct theology of creation, predestination and revelation. Part III examines Edwards's religious and social practices in colonial New England. Seven essays show how eighteenth-century American church life, education, missions and politics governed the ways in which Edwards realised his ideas.

Part IV consists of a rather unique set of chapters that trace Edwards's varied reception within popular religion and scholarly literature across the world over time. Eight diverse essays treat readers to a wide variety of critically engaged literary and scholarly works from Africa, Asia, Australia, Britain, Europe and Latin America. The remarkable adaptability of Edwards's thought to local Evangelical settings around the world testifies to the ongoing global significance of Edwards studies.