

doctrine of the two regiments by the English Reformers William Tyndale and Robert Barnes, and its implications for how they understood the role of the king. Turning to the ethics of war, David Trim suggests that in the course of the Reformation ‘the norms of what was legitimate and illegitimate in the conduct of war changed’; moreover, a reluctance to accept religious pluralism ‘incontestably made wars even more perilous and lethal than they had been before’ (p. 298). David Scott Gehring discusses ethics and Anglo-German relations during the wars of religion, by which he means the wars that took place during the reign of Elizabeth (1558–1603), and not (as the term more usually implies) the religious conflicts of the seventeenth century, arguing that ‘the Elizabethan regime and the Protestants of the empire generally favoured a more religious or ethical approach to pan-Protestant diplomacy and interconfessional conflict, rather than a purely *politique* or self-serving one’ (p. 300) and that ‘the Queen and Princes understood themselves and each other as integral to a wider body, the *Corpus Protestantium*’ (p. 322). Finally, Thomas Kaufman discusses economic and social ethics and the introduction of poor chests and measures to regulate begging. Kaufmann focuses on the German context, but much of what he describes would be applicable to England also. This collection of essays makes a useful contribution to literature on the practical and ethical implications of the Protestant Reformation, although there is much more to be said, for instance on the teaching of ethics. The individual essays do not always offer the comparative element that the volume’s title suggests, but taken as a whole the collection witnesses to the parallel development of ethical thinking across the multiple contexts of the Reformation in England and in the German lands, and to the importance of pan-Protestant identity.

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Public religious disputation in England, 1558–1626. By Joshua Rodda. (St Andrews Studies in Reformation History.) Pp. x + 241. Farnham–Burlington, Vt: Ashgate, 2014. £70. 978 1 4724 1555 4
JEH (67) 2016; doi:10.1017/S0022046915002365

Building on the renewed scholarly interest in religious disputation in England over the last two decades, Joshua Rodda’s work impressively surveys a wide range of public religious disputation sources (councils, conferences, legal procedures and prophesyings) and disputants (established Church Protestants, Catholics and Puritans). The work modifies our view of the importance of disputation in the Elizabethan and Jacobean periods by challenging the previous scholarly assumption that disputation was merely an academic clerical practice and by arguing that disputation in this period was actually ‘a driving force behind *all* such interactions’ (p. 18). Additionally, it illustrates how the ‘shared ideals’ of disputation functioned to unite various opposing groups – each of which was convinced that their pursuit of truth would be confirmed through religious debate (pp. 5–6). Though disputation was ‘being defined and redefined’, throughout these years ‘these distinctions only reinforced [these] shared, central ideas’ (p. 199). Rodda traces a shift in the purpose of disputation: while the aim of pre-1580 university debates was ‘the attainment of truth’, the purpose of later disputes was to persuade

wavering individuals to convert to one's respective Church (p. 202). Each of the chapters traces a feature of public religious disputation and substantiates the importance of disputation in this period. Chapter i demonstrates not only how disputation found its roots in Aristotle, the medieval period and humanism, but also how universities ingrained in students the importance of attaining certainty and evading error through debate. While chapter ii fruitfully explores the specific processes of disputation, chapter iii examines the ways in which Protestant authorities controlled prison disputations in order to preserve the established Church from the attacks of Catholic adversaries. This was done by not only adapting disputation procedures in an effort to aid Protestant disputants, but also by denying Catholic disputants the resources which they required to counter Protestant arguments. Chapter iv analyses the change in the purpose of disputation: a transition from its earlier goal – the pursuit of the confirmation of truth through disputation – to its later objective – the utilisation of 'truth' to persuade and convert wavering individuals. Chapter v reveals how James I's participation in a disputation disrupted the 'ideals' of a normal 'free' academic debate, since his arguments were unavoidably augmented by his monarchical authority (p. 140). The final chapter traces a growing opposition to disputation and links this to the rise of the Laudian regime. Building on previous scholarship, it shows how the 1620s witnessed a shift away from harsher polemical practices and affirms that this transition was fuelled by Laudian preoccupations with church unity. Though the bulk of the book focuses on debates in England, Rodda briefly discusses continental disputes. A slight weakness of the work is that although it briefly draws out the use of patristic sources by Protestant and Catholic polemicists, this consideration seems somewhat cursory, given its importance as a prominent feature of religious debates in the Elizabethan and Jacobean periods. The emphasis of the work is also a bit lopsided since most of the book focuses on debates between Protestants and Catholics and less attention is given to intra-Protestant disputes. The work also lacks any explicit attempt to draw conclusions about the similarities or differences between Protestant-Catholic and intra-Protestants disputations. Notwithstanding these minor points, this work is an invaluable resource for any student or scholar wanting to understand the shifting and complex dynamics and purposes of public religious disputation in England.

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Doubtful and dangerous. The question of succession in late Elizabethan England. Edited by Susan Doran and Paulina Kewes. (Politics, Culture and Society in Early Modern Britain.) Pp. xv + 320 incl. frontispiece and 2 genealogical charts. Manchester: Manchester University Press, 2014. £75. 978 0 7190 8606 9
JEH (67) 2016; doi:10.1017/S0022046916000142

In *Doubtful and dangerous*, Susan Doran and Paulina Kewes have curated a collection of essays concerning the succession question in the 'long' 1590s, when, as the editors demonstrate, it was far from obvious that James VI of Scotland should accede the English throne after Elizabeth I. The volume succeeds in covering