

middle way between a Catholic doctrine of the autonomy of the Church and the inevitable constraints, political and intellectual, imposed by being a Church 'Established' by the state. Ingram is also alive to those dimensions of intellectual history which point to the conditions of textual production. Divinity sold well; the *Gentleman's Magazine* was full of it. Book subscription lists tell us much. Genres were diverse; they might be episcopal visitation charges, editions of classical texts or essayistic 'polite' journals, as well as formal treatises. The rhetorical conventions of the age still take us aback: the sheer ferocity of priestly polemic, its combination of 'vitriol and eloquence'.

Ingram's book is amply informed by a command of recent secondary literature. It is enlivened by some fine *aperçus*. It rightly invokes those still-potent Victorian commentators, Mark Pattison and Leslie Stephen. It reads its authors sympathetically, for all that, in the last resort, it shares the latter-day (Anglo-)Catholic indictment of eighteenth-century theology for being, on the one hand, too forensic, 'rational' and hyper-historicised – 'decorated natural religion'; and, on the other, too erastian, for all its efforts to loosen the grip of the Whig state. Ingram goes where his authors take him, whether it be to Christology, Trinitarianism, sacramental theology, Donatism, Methodism and the debate on miracles – or Hudibrastic satire on Puritan clergy. There are very few blind spots. More might be wished for on intellectual relations between England and the Continent: the book is a little too hermetically English. Erastianism might have been more constructively handled without presuming that it collapsed into 'Hobbism': there was a vibrant Anglican, non-Hobbesian, discourse on 'civil religion', which was the Hanoverian version of the Reformation's civil supremacy of the godly prince. And although there is a nice remark that the protagonists 'used Renaissance tools to solve Reformation problems', more might have been said about developments in the textual criticism of the Bible. Yet this is a highly successful book, and essential reading on the mental universe of eighteenth-century English divines. As such, it bears comparison with the work of other fine scholars – I think of Isabel Rivers and Brian Young – on the eighteenth-century's clerical 'public intellectuals'.

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Scotland in revolution, 1685–1690. By Alasdair Raffe. Pp. xii + 257 incl. 1 map and 3 figs. Edinburgh: Edinburgh University Press, 2018. £80. 978 1 4744 2757 9
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This important book will become a definitive text on Scotland under James VII and during the following Williamite revolution. It is particularly distinctive firstly in its extensive use of local archives to paint a far richer and more satisfying picture of the period beyond the capital than is currently available, and secondly in its integration of analysis of James's reign and governance across Scotland with the events of the revolution that followed. Although the revolution did not follow familiar revolutionary 'scripts', the picture that emerges is of an ongoing period of revolutionary upheaval and disruption in Scottish public affairs. Readers of this *JOURNAL*

will perhaps be particularly interested in the analysis in the second and third chapters of James's experiment with religious toleration and pluralism, especially from 1687. The overall outlines of this radical policy are fairly familiar, but Raffe traces its actual impact in rich local detail beyond Edinburgh, and reveals varied fortunes for both Presbyterian resurgence and episcopalian resilience. This produced a new and complicated multi-confessional situation, with competition for adherents as Catholics and Presbyterians looked to win followers and Episcopalians sought to maintain their flocks. The dynamics of this competition were complex: Presbyterians, for example, had to navigate the advantages of toleration for their activism with their distaste for the king's Catholicism. Evidence on the responses of the audience for this competition is of course harder to find, but Raffe's analysis of the messages from pulpit and press provides a stimulating sense of the nature of the religious marketplace. Drawing on church court records, Raffe also reveals the disruption to important ecclesiastical functions like poor relief and discipline which had been designed for implementation in a uniform rather than pluriform confessional situation. Similarly detailed analysis of James's interference in burgh politics follows before two final chapters on the revolution itself, highlighting the substantial local religious and political disruption involved, and the nature and legacy of the Revolution Settlement for Scotland's subsequent political development. The rich and detailed local research which underpins Raffe's analysis of these events as they affected Scotland as a whole will make this book essential reading for anyone interested in the subject.

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Jacobitism and anti-Jacobitism in the British Atlantic world, 1688–1727. By David Parrish. (Studies in History New Series.) Pp. x+189. Woodbridge–Rochester, NY: The Boydell Press (for The Royal Historical Society), 2017. £50. 978 0 86193 341 9; 0269 2244

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The Jacobites are usually ranked among history's great losers. For decades after the Glorious Revolution of 1688, they were supporters of the deposed, Catholic, exiled line of Britain's Stuart royal family throughout Britain and Ireland and the British colonies. On occasion they received material support from France and other continental European powers, but their intrigues and uprisings repeatedly failed, and they had mostly receded from politics by the end of 1750s. None the less, they helped to transform British politics and, as David Parrish demonstrates in this important book, their influence spread across the empire.

Jacobites are difficult to study, especially in colonial America. They met in secret and communicated in code, and though Jacobites managed to rally militarily in Ireland in 1689 and in Britain in 1715 and 1745, they never mustered in the colonies. None the less, through careful detective work, Parrish has found evidence of Jacobite influence in Massachusetts, New York, Pennsylvania, Maryland, South Carolina and other colonies between 1688 and 1727. Ironically, he demonstrates that the effect of their activities was not to weaken the authority of William and Mary, Anne or George I. Instead the presence of Jacobites drew the colonies