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Ireland and Madras bring beliefs about the value of discipline and productive labor into conflict with anxieties about personal freedom and empowerment.

In the second half of the book, Douglas transitions to individual authors' relationships to script and print across a wide range of genres. In chapter 4 she considers Samuel Johnson's *Prayers and Meditations* (1785) in terms of readers' evolving beliefs in authorship versus mere writing. In chapter 5 she analyzes printed engravings of manuscript poetry through an unusual juxtaposition of Alexander Pope and William Blake as published in the 1790s—Pope in facsimile, and Blake in his revolutionary method of "illuminated printing." In chapter 6 Douglas offers a masterful examination of Maria Edgeworth's career-long preoccupation with the power of written and copied documents: their potential to maintain or disrupt personal fortunes, and their role in creating cults of celebrity while potentially threatening the expression of interiority. Douglas uses these chapters, together, to question the relationship between mass-produced handwritten texts, their extent of "authenticity" and circulation, and the sense they do or do not create of the writer's immediate presence, genius, and status.

Douglas's readers will appreciate the book's continuity and clear critical parameters, its philosophical depth and attention to a variety of material texts, and its lively illustration of individual writers' perspectives. Above all, though, the greatest strength of Douglas's book lies in her commitment to complexities. Douglas keeps her nuanced conclusions firmly within the conceptual space she outlines in the beginning—between late seventeenth-century questions about script's relevance, and a time when script came widely to signify personal, human subjectivity. Indeed, she stops pointedly short of that moment, her final chapter on Joseph Barker's plea for working class children's access to writing instruction showing that even his radical belief in the humanizing effects of writing cannot fully reconcile with his acceptance of oppressive child labor. True to her introductory claim, then, Douglas avoids reinforcing a simplified narrative of "progress" and allows her conclusions to remain compellingly mixed.

The work will naturally appeal to scholars of eighteenth- and nineteenth-century literature and history, yet even those interested in modern and contemporary culture will find much to consider in Douglas's analysis of the long and varied processes that contribute to modern understandings of print, script, the act of writing, and evolving conceptions of humanity.

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Andreas Gestrich and Michael Schaich, eds. *The Hanoverian Succession: Dynastic Politics and Monarchical Culture*. Farnham: Ashgate, 2015. Pp. 288. $138.00 (cloth).
doi: 10.1017/jbr.2017.193

For all the cult of anniversaries in the modern world, the British clearly have problems with key moments that have shaped the political and constitutional contours of the modern state. The tercentenary of the revolution of 1688 was marked by only a relatively low-key exhibition, and anniversaries of the unions with Ireland and Scotland fared no better. So we should not be surprised that the 300th anniversary of the Hanoverian succession was similarly neglected in the country for which it provided the ruling dynasty, in stark contrast to a wonderful series of exhibitions and accompanying multivolume catalogue that were arranged in Hanover (*Als die Royals aus Hannover Kamen*, 2014). Doubtless this tells us something about the nation's current struggles with its identity/ies, and especially with its major institutions (monarchy, parliament, church) and with the legacy of the political unions. However, just as the marking of

https://doi.org/10.1017/jbr.2017.193 Published online by Cambridge University Press

1688 generated a series of academic conferences and some high-quality collective volumes, so commemoration of 1714 has produced this excellent set of essays, *The Hanoverian Succession: Dynastic Politics and Monarchical Culture*, edited by Andreas Gestrich and Michael Schaich, though revealingly it originated in conferences organized by the German Historical Institute and the Historische Kommission für Niedersachsen und Bremen (Notably, Jonathan Israel, ed., *The Anglo-Dutch Moment. Essays on the Glorious Revolution and its World Impact*, 1993 and R. A Beddard, ed., *The Revolutions of 1688*, 1991).

One of my few quibbles with the volume is the title. It is less about the Hanoverian *succession*, as that phrase is commonly understood, than about the Hanoverian *monarchy*. The main focus is on the reigns of George I and George II, but a few extend into the later eighteenth century and even into the reign of George IV. The chapters are organized into four sections (Dynastic Legacies; Representing Protestantism; Image Policies; and Contested Loyalties), but the structure is a little artificial, as a significant number of the essays could have been placed in other sections.

Most notably, the theme of religion runs strongly through most of the volume, and herein perhaps lies its most significant contribution to the development of our understanding of the Hanoverian monarchy. Much more than in any previous publication there is sustained and rigorous interrogation of what the Protestant monarchy meant. As Jeremy Gregory states in his chapter on the Hanoverians and the colonial (that is, continental American) churches, "seemingly different and competing Protestant visions of kingship … could in fact broadly coexist" (122). Gregory's point relates to the situation in North America, and it is developed in Brendan McConville's stimulating chapter to reveal George II's remarkable popularity there. But the point could be extended to other essays. David Wykes explores the specifically dissenting expectations of Protestant kingship in the immediate aftermath of their arrival in Britain, while Andrew Thompson explains the ways in which defense of European Protestants became a collective Anglo-Hanoverian concern. Looking later in the century, G. M. Ditchfield reveals how, as a result of the crisis over Catholic Emancipation visions of Protestant kingship again fractured with Ultras and Anglican Evangelicals particularly vocal in asserting the duty of the king to defend the Protestant constitution against the betrayal of the political classes and even the Church of England.

Religion is also at the heart of the more synoptic essays by Ronald Asch and Tim Blanning. These are both models of their genre, sharp and insightful essays by scholars at the height of their powers. The underlying ideas will be familiar to those who have read their recent books, *Sacral Kingship between Disenchantment and Re-enchantment* (2014) and *The Culture of Power and the Power of Culture* (2002) respectively. But both apply their learning to new problems, Blanning to the specific challenges faced by the Hanoverians and their success in building on a style of representation that emerged after 1688 and was based on the principles of liberty, nationalism, prosperity, and anti-Catholicism. Asch, in a provocative and intelligent essay, draws out the implications of his book for the years after 1688, revealing how the monarch, despite having lost his quasi-sacerdotal status, still succeeded in embodying in his person and office "the close union between Protestantism and national culture" (41).

Elsewhere, Amanda Goodrich considers radical attitudes to the monarchy during the French Revolution, revealing that the focus of criticism was much more the aristocracy than the monarchy and that the constitutionalism of most British radicals inhibited the development of an explicitly republican rhetoric. Hannah Smith, in one of the few essays to focus specifically on 1714, reveals the remarkable degree of politicization of the army and the very real possibility of a military coup d'état. It is a shame, though, in the light of Smith's earlier work highlighting the importance of a military-naval vision in the creation of the image of the early Georgian monarchy (*Georgian Monarchy: Politics and Culture 1714–1760*, 2006), that, with the exception of some illuminating comments by Martin Wrede on the military reputation of the Guelph dynasty, this theme is not further developed.

Finally, Gabriel Glickman and Edward Corp consider the Jacobite threat to the Hanoverians. Glickman's essay builds on his earlier work to reveal, in a striking manner, the ways in

https://doi.org/10.1017/jbr.2017.193 Published online by Cambridge University Press

which the Jacobite threat, especially in its cultural and ideological manifestations, demanded a response from Hanoverian propagandists and so influenced their representation of the regime. Glickman, too, is one of the few contributors to devote any serious attention to Scotland, casting some light on the distinctiveness of the Hanoverian relationship with that kingdom. In the light of recent interest in "three kingdoms" history, especially among early modernists, it is perhaps surprising that this volume does not include any more sustained attempt to engage with the relationship between the Hanoverian monarchy and its other kingdoms. Such a contribution would undoubtedly have added further dimensions to the "various and often conflicting ways in which it presented itself to the outside world and in turn was portrayed by other groups" (22). However, this omission should not distract from the achievements of an impressive volume, which makes an important and original contribution to eighteenth-century political history. It is precisely the kind of volume that will remind historians why they can only lament the demise of Ashgate Publishing.

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MATTHEW LOCKWOOD. *The Conquest of Death: Violence and the Birth of the Modern British State*. New Haven: Yale University Press, 2017. Pp. 404. $85.00 (cloth).
doi: 10.1017/jbr.2017.195

Matthew Lockwood's brilliant *Conquest of Death: Violence and the Birth of the Modern British State* takes aim at—or, perhaps better, seeks to complement—the "bellecist" interpretation of the rise of the modern state. Charles Tilly, Michael Mann, and John Brewer are the leading exponents of the view (to which I belong) that state competition demanded increases in fiscal extraction, thereby creating the bureaucratic bones of state power. Lockwood argues that statehood, seen in Weberian terms as the monopoly of violence, has an internal dimension that needs to be considered quite as much. His analysis of early modern English data, drawn largely from five counties, is so convincing that we now need to think about the rise of the modern state in entirely different terms.

In the first chapter, Lockwood is concerned with the restrictions to violence perpetrated by overmighty subjects. The third book of Adam Smith's *Wealth of Nations* (1776) had claimed that great aristocrats lost their power when cities were able to provide goods, at times as trivial as silver shoe buckles, on which they could spend all their money—rather than spending it upon retainers. This is a gorgeous theory, but one always felt it to be wrong. Lockwood is altogether more convincing. The Tudors restricted retaining, carefully at first, and added to it recruitment for local affairs amongst the newly educated gentry, the control of weapons, the creation of armed forces no longer dependent on feudal levies, and much more vigorous activity of permanently centralized courts. But this chapter almost stands alone, for the rest of the book is a hymn of praise to a seemingly unlikely and certainly hitherto neglected figure: the coroner.

Coroners investigated deaths, and in so doing they produced a mass of evidence that Lockwood interprets with enormous skill. He makes three central claims. First, coroners had considerable powers, and they were, at least in comparative perspective, relatively thick on the ground—eighteen were present at a single moment in sixteenth-century Sussex. They were recruited from those with means, usually landed, and they were literate and so able to read handbooks of advice. The position was largely unpaid, but it seems not to have led to much corruption—or so one of the many ingenious data sources, a huge analysis of seventeenth

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