

demonstrate how, after the Civil Wars, a small group within England utilized public memory, and their control over it, to define the present and future. It provides great insight into the strategies used by the regime, which in the distant past was overthrown, to overcome challenges while developing opportunities within a post-war England.

Stephen Taylor and Grant Tapsell, eds. *The Nature of English Revolution Revisited: Essays in Honour of John Morrill*. Woodbridge, Suffolk, UK: Boydell Press, 2013. xi + 298 pp. \$115. Review by MARC SCHWARZ, UNIVERSITY OF NEW HAMPSHIRE.

The appearance of a set of essays in honor of Professor John Morrill is both highly appropriate and very welcome. Morrill is one of the foremost contemporary historians of early modern England whose work has spanned local history, studies of Oliver Cromwell and the English Revolution, and considerations of the Revolution within the context of the British Isles as the “War of Three Kingdoms.” To say that his contribution has been highly influential is hardly an exaggeration.

These essays span the period from the reign of Charles I through the Restoration, and they provide a number of insights. The first is by Professor Tim Harris and deals with the ways in which Charles tried to keep in touch with his subjects and explain his policies. Harris points out that, unlike modern perceptions, he was extremely active, but, before the civil war, these efforts were fruitless until he received the help of men like Hyde and Falkland, who portrayed him as a constitutional and moderate monarch.

In other essays, Tim Wales describes the social responsibilities displayed toward the poor by local communities during the revolution, and Ethan Shagan intriguingly reveals the efforts of political and religious groups to portray themselves as moderates rather than extremists. This seems to be the pattern in most crises and it is useful to see it applied to the English revolutionary period. There is also a valuable discussion by Philip Baker on the Levellers and the franchise demonstrating that the civilian Levellers favored a franchise restricted to those with property and, more importantly, that they based these views on their experience with the voting as practiced among local

governments in London.

Moreover, in a very penetrating essay, John Walter discusses the body language that reflected the lack of deference paid to figures of authority and status during this period. I think this an extremely important point, as it struck at the very heart of traditional English society. Turning one's back or refusing to doff one's cap were tremendously symbolic actions. Walter does an excellent job in calling attention to this relatively unexplored subject. One is reminded of the story that King Charles II took his hat off in a conversation with the Quaker, William Penn, saying that someone had to doff their hat in the presence of a king.

In addition, Blair Worden provides a very significant study in textual analysis in a fine discussion of the making of the Instrument Government. Using a variety of different versions of the Instrument and a timeline, he is able to explain how the finished product emerged. Noting the contentious issues of religion, the army and the protector's role vis-à-vis parliament, he weaves an impressive account of the negotiations, alterations and delays that took place. Coming, as it did, on the heels of the expulsion of the Barebones Assembly, the framers had to try to cushion the shock of this new political arrangement. Cromwell hoped it might allay opposition, but it was quickly apparent that the experiment was a failure. The inability to bridle parliamentary excess, as seen in the James Naylor case, exposed the need for a second house and the "Humble Petition and Advice" put paid to the Instrument. Worden does a fine job of bringing us close to the evolution of the Instrument, the failure of which was apparent before it was presented.

An essay on "wit" and "style" in Restoration controversy argues that this development may have led to the skepticism of the Enlightenment. In addition, Grant Tapsell studies the relations between the Irish, Scottish and English churches after 1600 and finds that there was no effort to replicate the state of affairs under Charles I when the English church sought more influence and control over its British counterparts.

Finally, an article by Kenneth Fincham and Stephen Taylor offers a very detailed and revisionary discussion of the restoration of the Church of England after 1660. After thorough research, they reach

some significant conclusions. The first is that the requirements, such as the acceptance of the Book of Common Prayer and the necessity of episcopal ordination, were imposed upon clergy before the Act of Uniformity of became law in 1662, with the penalty for refusing being ejection from livings or denial of institution. At the same time, however, the bishops who were handling the subscriptions were mainly moderate ones who acted with restraint. Second, they note that, even after the passage of the Act in 1662, the orthodox bishops and church hierarchy left the job of enforcing the Act to the more lenient prelates so that a number of ministers, who otherwise would have been removed, were able to stay. Such conclusions, as they point out, require a reconsideration of the Restoration clergy.

On the whole, this is a very useful collection which introduces some of the new trends in the examination of the English Revolution. The essays are well researched and a number will have a major impact on seventeenth-century studies. There are other topics which could have profitably been included, such as the outbreak of the Revolution, the New Model Army and the religious contentions that divided England and Scotland. In addition, a compilation of Professor Morrill's distinguished body of work would have been appropriate. That being said, this collection of essays is a fitting tribute to an outstanding historian.

Jennifer C. Vaught. *Carnival and Literature in Early Modern England*. Burlington, VT: Ashgate Publishing, 2012. xi + 195 pp. + 10 illus. \$104.95. Review by KEVIN LAAM, OAKLAND UNIVERSITY.

Jennifer C. Vaught's *Carnival and Literature in Early Modern England* is a knowledgeable, if somewhat underrealized, analysis of literary appropriations of carnival and festive rituals in early modern England. Vaught sets out to contest the ideological rigidity of prior studies on the subject, namely their tendency to understand carnival as the province of either the common folk or the cultural elite. She maintains that "festivity during the sixteenth and seventeenth centuries was neither the jurisdiction of high nor low constituents but was ideologically malleable and accessible to everyone" (8). The strength