

the “social topography” of England in our period, and in particular the condition of the rural and village poor.

The collection concludes with two further essays on urban and cultural life. Peter Borsay’s account of the growth and life of Warwickshire towns exposes a rare gap in Dugdale’s scholarship. For while he mapped towns, he was not especially interested in their social and economic texture, or the life of the “middling sort”; in this sense, Borsay’s exploration complements Hindle’s chapter. Finally, Catherine Richardson’s treatment of material culture reveals—as does Tyack’s discussion of houses—the complex manner in which all ranks of society carried on a process of self-fashioning; here the approach is reminiscent of Daniel Woolf’s seminal work, *The Social Circulation of the Past* (2003).

It will be clear that this collection is distinguished by remarkable depth and cohesion. It has been meticulously edited, with attention to detail that surely would have thrilled its subject: the text is clean, the illustrations are large and properly reproduced and, most importantly, the collection reflects a commitment to interdisciplinary research that is vital in coming to grips with the complex social, cultural, and mental worlds in which Dugdale lived and which he so carefully documented in his own right.

Ariel Hessayon and Nicholas Keene, ed. *Scripture and Scholarship in Early Modern England*. Aldershot: Ashgate, 2006. xi + 255 pp. + 1 illus. \$120.00. Review by STEPHEN TAYLOR, UNIVERSITY OF READING.

In the Arts supplement of the London edition of the *Financial Times*, there is a regular feature entitled “How to judge a book by its cover.” The dust-jacket of this volume repays attention. The title dominates the cover with bold white lettering on a dusty blue background. Closer study of the background reveals that it is an image, a little bolder than a watermark, of a page from Genesis 1 in the Polyglot Bible, produced under the supervision of Brian Walton between 1653 and 1657. The reader can be in no doubt that this collection of essays is about words and, of course, *the Word*—indeed, it is about difficult words, complex words, words that require translation and

interpretation, words which are themselves debated in pages and pages of dense and learned commentaries. Moreover, while Walton's Polyglot is little known today even within the world of seventeenth-century experts, eclipsed in status by works like Hobbes's *Leviathan*, at the time it was hailed as one of the triumphs of English scholarship. It would be difficult to make the same claim for any modern volume of academic essays, but there is no doubt that *Scripture and Scholarship* is an impressive, and impressively consistent, collection. All of the essays, without exception, are subtle and learned; they not only recreate long forgotten debates, explaining why disputes over texts and manuscripts were of such significance, but these disputes are also effectively contextualized, revealing clearly why biblical scholarship was at the forefront of scholarly life in the early modern period and, indeed, why many well beyond the boundaries of the scholarly community took such a keen interest in it.

The volume is not divided into sections, the essays being printed in loosely chronological order, but some common themes do emerge. One of the most prominent is the relationship between biblical scholarship and heterodoxy, which is explored by Nicholas Keene (in an article on the New Testament canon), Stephen Snobelen (on biblical criticism and antitrinitarianism), Rob Iliffe (on Simon, Locke, Newton and the *Johannine Comma*) and Nicholas McDowell (on Jeremy Taylor). While the link between biblical scholarship and heterodoxy is well known, all of these essays offer some striking new perspectives. It is certainly surprising to see the ways in which Jeremy Taylor, one of the key figures in the Anglican canon, was mined as a resource by radicals during the English revolution. Equally valuable is the point made by Snobelen, though it is implicit in other essays, that even in the late seventeenth-century religious heterodoxy, and certainly antitrinitarianism, was "subversive of the *magisterium* upheld by the dominant church rather than of the Bible or biblical faith" (136). A second group explores the links between biblical scholarship and other spheres of intellectual activity. William Poole exposes some of the complexities of the ways in which natural philosophers, notably Robert Hooke and Francis Lodwick, dealt with the creation narrative in Genesis. Nicholas Cranfield, in an essay that stands out because of its examination of a visual depiction of the story of Jephthah,

illuminates one of the ways in which the Bible was used to underpin political theory and specifically arguments about the subjection of women. Eighteenth-century notions of divine providence are explored by Alex Barber in a subtle exploration of the history of King David. The interaction between England and Europe provides a third theme for the volume, and anyone who reads it as a whole is left in no doubt that English scholars saw themselves as part of a European community. This is highlighted in particular by the first and last essays, in which Ariel Hessayon explores the transmission of, and commentary on, the books of Enoch, and Alex Barber reveals the importance of Pierre Bayle for English scholarship in the eighteenth century. But figures such as Richard Simon and Spinoza, to say nothing of Erasmus, recur repeatedly throughout the collection. All the essays convey a vivid sense of the community of scholars engaged in the study of the Bible and the importance attached to their activity, but nowhere is this better expressed than in Scott Mandelbrote's rich account of attitudes to the Greek text of the Old Testament. Elsewhere, Warren Johnstone will surprise many with his account of the continuing importance of apocalyptic thought right at the end of the seventeenth century, and all scholars of latitudinarianism will need to read Sarah Hutton's demolition of the case for seeing Henry More as a "conservative conformist" (206) through a study of his biblical exegesis. What is perhaps surprising in view of developments in the study of the history of the book in recent years is that there is almost nothing in this volume which adopts an approach more rooted in social history. The closest we are offered is Justin Champion's ground-breaking study of *how* people read the Bible, an essay which will surely be the starting point for much work as we attempt to explore further the culture of English Protestantism in the late seventeenth and early eighteenth centuries.

In general, this volume is refreshingly honest about what it is—an academic book on an academic subject. Readers should be aware, however, that the title could be a little more accurate. The focus of this collection is very much on the seventeenth and early eighteenth centuries, with the bulk of the essays concentrating on the mid and later seventeenth century; there is almost nothing on the sixteenth century, and anyone hoping to gain some insight into the intellectual

context of the translation of the King James Bible, which, in the popular mind at least, is the triumph of English biblical scholarship in the early modern period, will be disappointed. But, for this reviewer, the biggest shortcoming of this volume is the absence of a substantial introduction, an omission for which John Morrill's characteristically incisive and provocative Afterword, is inadequate compensation. A number of the contributors talk about the changing nature and priorities of biblical scholarship during this period, none perhaps better than Mandelbrote in his account of the abandonment of the search for "a single, pure text of Scripture" (92), but the reader is left to piece together the various insights into this process. It is stated on the dust-jacket that "The Bible is the single most influential text in Western culture, yet the history of biblical scholarship in early modern England has yet to be written." There is no doubting either of these claims, yet most early modern historians and literary scholars would probably not regard the task as a priority. An opportunity has, perhaps, been missed to develop the argument, not only that biblical scholarship was a highly important activity for early modern Englishmen, but also that its history is key to our understanding of the period. That omission, however, should not detract from the fact that *Scripture and Scholarship* is an impressive and rewarding volume of essays, which, individually and collectively, will be essential building blocks in the writing of the history of biblical scholarship in early modern England.

John F. McDiarmid, ed. *The Monarchical Republic of Early Modern England: Essays in Response to Patrick Collinson*. Aldershot, Hants.: Ashgate, 2007. xii + 301 pp. \$99.95. Review by JOSEPH P. WARD, UNIVERSITY OF MISSISSIPPI.

In a set of thoughtful and thought-provoking essays published nearly a generation ago, Patrick Collinson offered an interpretation of Elizabethan politics that embraced both its republican and monarchical elements. His argument took account of practices at the center of national politics, where some at court and in parliament viewed the monarchy as a public—rather than a private or personal—office and held that leading subjects had a responsibility to offer honest