explanations or calculations of the math, which is particularly helpful for readers who do not have the background to understand Wallis's thinking directly from his writing and figuring. Notes that begin, "In other words …" are greatly appreciated.

Cram and Wardhaugh's edition of Wallis's writings provides the first modern edition of some of these works. Furthermore, it brings a relatively unknown (to the musical world, at least) into the broader discussion of seventeenth-century musical life. In this way it fills out our still somewhat impoverished understanding of intellectual life surrounding music during the century, giving a good sense of how contemporaries perceived Wallis and, more broadly, the field of musical science and speculative theory.

N. H. Keeble, ed. *'Settling the Peace of the Church': 1662 Revisited*. Oxford: Oxford University Press, 2014. xvii + 270 pp. $100. Review by Nicole Greenspan, Hampden-Sydney College.

Settling the Peace of the Church emerged from the 2012 conference of the Dr. William's Centre for Dissenting Studies in London, which marked the 350th anniversary of the Act of Uniformity. The venue and forum shaped the contours of this collection, which largely focuses upon the development of nonconformity and dissent. Ordinarily this would be explained in an introductory chapter, which according to custom would then go on to provide a breakdown of each article to highlight its specific contribution to the volume and place within its larger theme. In an unusual move, the editor N. H. Keeble eschews these conventions. Instead, he offers a more general introduction to the Act of Uniformity itself, tracing its origins, implementation, and repercussions. Though this format sacrifices the summary of individual articles, it has the advantage of providing an overview of the subject for non-specialists. The introduction in turn serves as the background against which to read the subsequent essays. The Act of Uniformity, Keeble argues in the introduction, is important precisely because of, rather than in spite of, its failure: though it aimed to 'settle the peace of the church', it nevertheless brought in its wake the persecution of nonconformity and contributed to the development of dissent and

separatism among Presbyterians, Independents, Quakers, Baptists, and others.

Most of the nine chapters examine the failure of the Act of Uniformity and the emergence or continuation of nonconformity. Jacqueline Rose's essay on adiaphora (matters indifferent to worship) and debates over authority sheds light on aspects related to tolerationism and religious coexistence that are often overlooked. While Independents, Quakers, and other dissenters sought toleration, or indulgence to use the contemporary phrase, outside a national church, many Presbyterians sought comprehension or inclusion within the reestablished Church of England. It was the insistence, Rose demonstrates, upon uniformity in such matters as kneeling at communion that turned would-be Presbyterian conformists into nonconformists. Michael Davies tackles nonconformity from another angle, focusing upon the tinker and Independent preacher John Bunyan, who in August 1662 authored a pamphlet exhorting the godly to resist adoption of the prayer book. Preachers and ministers like Bunyan have been overshadowed by the wave of ministers ejected from their positions on Bartholomew's Day in August 1662; at this time Bunyan was already in prison and was not among the ejected, so his aspirations and motives must lie elsewhere. A close examination of Bunyan, Davies argues, suggests we should reevaluate the conventional view of separatist insularity to take into account a lively tradition of broader religious and political engagement. N. H. Keeble's chapter on Bartholomeans and the narrative of nonconformity takes us further into the world of the intellectual elite. Keeble traces the development of this narrative, established by leading religious and political figures like Richard Baxter, Edmund Calamy, John Locke, and Daniel Neal, which heralded nonconformists as forces of moderation, reason, and tolerance, and remained influential through to the nineteenth century.

Four of the nine chapters consider uniformity and its consequences beyond England. Robert Armstrong's contribution explores the church of Ireland and nonconformity, particularly in relation to Ulster Presbyterians. Alasdair Raffe's chapter focuses on Presbyterians and the restoration of episcopacy in Scotland. Cory Cotter's article follows the ejected Essex minister Matthew Newcomen to Leiden, where his English Reformed church served a mobile community of expatri-

ates and exiles. Leiden, Cotter demonstrates, offered a rich venue for intellectual interaction between English and Scottish dissenters. Owen Stanwood explores the impact of the Restoration settlement on New England. While the Act of Uniformity had resonance across the Atlantic, Stanwood argues that the colonies avoided either imposing stringent standards of uniformity along English lines or becoming havens for separatist refugees. Instead, the New England colonies pursued their own religious identity, which ultimately received official recognition with the Glorious Revolution.

Though much of the collection traces the diverse ways in which the requirements of conformity gave rise to various forms of nonconformity within and beyond England, two chapters devote attention to proponents of uniformity. First, Paul Seaward's essay on the thought of Edward Hyde, Earl of Clarendon, examines the widely divergent historiographical treatments of Hyde's religious and political philosophies. In so doing, Seaward offers a concise reassessment of Hyde's thought, highlighting points of continuity from the 1630s to the 1670s. Arguing firmly against tolerationist interpretations, Seaward demonstrates central and enduring elements of Hyde's views. While he accepted that elements of ceremony and worship in theory were matters indifferent, Hyde nevertheless believed they were open to determination by the state and once settled, conformity and obedience were required. Yet he also recognized that in order to comprehend or include Presbyterians and others some concessions would be necessary. For Hyde, such concessions were defined as exceptions to the rule or suspensions of requirements rather than permanent changes or alterations in structure and worship, and it was over this definition that Hyde clashed with the bishops and their allies in 1662. Second, Mark Burden's chapter examines the attacks of John Walker, high church Rector of St. Mary Major in Exeter, upon nonconformists and dissenters. In response to Edmund Calamy's account of nonconformists ejected and persecuted after the Act of Uniformity, between 1703 and 1714 Walker compiled his own record of Anglican victims of the civil war period, which he subsequently published as the *Sufferings of the Clergy*. As much scholarly attention has been dedicated to nonconformity, often in anticipation of later tolerationist developments, this sheds important light upon a less-studied topic.

On the whole this is a useful collection, with contributions by leading and emerging scholars, that can serve as a good introduction to the field and to recent historiography. The topics and approaches are generally traditional, with the balance largely weighted towards nonconformity and towards well-known intellectuals and theologians. This is not necessarily a criticism; indeed in many ways these foci serve to reinforce the collection's introductory bent. On the other hand, that does not mean there are not missed opportunities. There is little consideration of different types of popular conformity and nonconformity in the 1660s and beyond. The ways in which ordinary men and women responded to uniformity, and how their responses compared to more elite forms of action and engagement explored elsewhere in the collection, is thus unclear. It also should be noted that women do not make much of an appearance at all in this volume. These omissions are particularly noticeable given the tremendous amount of recent scholarship in these areas for the 1630s, 1640s, and 1650s. Readers are left to wonder about or try to extrapolate reasons for these exclusions since the introduction does not explain the process of article selection or the wider aims of the collection as a whole. If the intent is to offer some grounding in the field and to present an array of recent approaches to traditional events and familiar figures, this is certainly successful. If the hope is to energize scholarly conversation on uniformity in the 1660s more broadly, the collection also offers rich platforms upon which to build.

Margarette Lincoln. British Pirates and Society, 1680–1730. Farnham, Surrey, and Burlington, VT: Ashgate, 2014. Xiv–271 pp. +22 Illus. Review by Larry Bonds, McMurray University.

Margarette Lincoln's British Pirates and Society, 1680–1730 is a rich, thoroughly researched, and well-written cultural history of the so-called "Golden Age of Piracy." Although the book deals with pirates from the late Seventeenth to early Eighteenth century, Lincoln opens her book with an anecdote drawn from a 2001 news story in London's Metro, whose front-page headline reads, "Saved from pirates by a message in a bottle" (1). The story reports how an attack by Somali