

Osborne identifies three ‘overarching and interconnected principles’ that ‘stood at the center of Baxter’s theology of the Christian life’ (pp. 213–14). First, the Christian faith pre-eminently concerned the inward affections and the heart. Second, faithful Christian living required an unbending focus on the future life in heaven. Third, following Ames, the believer was required to choose not just what was good in any given moment, but what was best. Taken together, these three principles explain Baxter’s particular intensity of focus and practice even among Puritans. All this allows Osborne to conclude that *The Christian directory* reflects Baxter’s own idiosyncratic view rather than embodying some sort of Puritan norm.

The seventh chapter returns to the opening challenge: did Baxter’s marriage contradict his long-held principles regarding clerical celibacy? Osborne argues that Baxter was remarkably consistent but the changing context and fortunes of the first two years of the Restoration period – his removal from pastoral ministry and the crushing of all his dreams for national reformation – meant that, in his view, celibacy was no longer the best thing for him to do in that given moment.

The final chapter is in some ways the most interesting. We are reliant only on Baxter’s point of view, of course, but the relationship between Richard and Margaret seems to have been both happy and fruitful. Margaret enjoyed a striking level of freedom and independence (in seventeenth-century terms) and provided enormous practical, moral and spiritual support to Richard, who continued to be involved in pastoral ministry wherever opportunity arose. Why, then, did he continue to advocate for clerical celibacy even after her death in 1681? Here Osborne returns to the singular nature of Baxter’s calculus and the impact of his determination to prioritise public ministry over private and family needs, including the needs of his own wife. Notwithstanding her support to his ministry, which he viewed as the exception to the rule, he continued to insist that the demands of marriage, on balance, acted to the detriment of God’s call to pastoral ministry, whatever its form.

There are two ways in which the book might have been improved. First, there is little in the way of feminist critique throughout, and if any subject merits that attention, this one does. (Though to be fair to Osborne, the field of Puritan studies in general is hardly known for its feminist critique.) Second, the book retains the feel of a PhD, with many pages dominated by footnotes citing extensive secondary sources, so it is rather overloaded with evidence of comprehensive reading. These two critiques, however, do little to undermine what remains a prodigious achievement. Osborne provides an accurate, comprehensive and compelling account of Richard Baxter and his wife, Margaret, and he makes a welcome contribution to our understanding of Baxter and his world.

UNIVERSITY OF OTAGO

TIM COOPER

*Loyal to the republic, pious to the Church. Aspects of interconfessionality in the life and work of Gerasimos Valachos (1607–1685).* By Dimitris Paradoulakis. (The Early Modern World Texts and Studies, 6.) Pp. 332 incl. 1 table. Göttingen: Vandenhoeck and Ruprecht, 2022. €50. 978 3 8471 1394 2

*JEH* (74) 2023; doi:10.1017/S0022046923000751

A reader may, from the opening title of this monograph, glean the sense that English is not the author’s native tongue, but in fact the main text of the narrative

reads more fluently than the cover promises, though peppered with just the amount of technical jargon to stop it being a thoroughly enjoyable read. It is the published form of a doctoral dissertation completed at the University of Hamburg in 2021, and focuses intensively on the seventeenth-century Orthodox Cretan scholar who became Metropolitan bishop of Philadelphia (hierarchy in charge of the Greek community in the Venice region), who lived at different times in Candia when Crete was under a siege from the Ottoman Phanar (a military campaign that ultimately lasted twenty-one years), as well as in Venice and Corfu. The work uses, at first-hand, and very professionally, archival material from the libraries of Heraklion and Athens as well as the Hellenic Institute of Byzantine and Post-Byzantine studies in Venice, the Venetian State Archives and the Biblioteca Marciana. It is undoubtedly a deep analysis of Gerasimos Vlachos's scholarly and political world (particularly of the hierarchy's extensive personal library), and points the reader to extensive bibliographic support material. The scholar-bishop emerges as a man of liberal and ecumenical spirit, though siding with Catholic theological trends (which he saw as in general harmony with the ancient traditions) and consistently hostile to Protestant ideas. He had admiration for the learning of the Jesuits and his library contained many of the major theological writers of the medieval West alongside a core of patristic texts. His leadership of the Greek Venetian community was one that was determined to emphasise (and support) Hellenism's intellectual and cultural heritage, but also to advocate the necessity in this time and era of forming alliances with the Catholic West in the face of Ottoman domination to the East and Protestant expansion in the West. He held the Republic of La Serenissima in high esteem and both valued and learned from its open-minded culture. His overarching cultural aim was to rally the Greek community (much in the traditional Byzantine manner) by a double appeal to the Hellenic spirit of *paideia* and the patristic sense of ecclesial fidelity. This is a work that will be useful to both Ottoman and Modern Hellenic studies.

UNIVERSITY OF OXFORD

JOHN A. MCGUCKIN

*Friends, neighbours, sinners. Religious difference and English society, 1689–1750.*

By Carys Brown. (Studies in Modern British History). Pp. x + 284 incl. 10 figs. Cambridge–New York: Cambridge University Press, 2022. £75. 978 1 00 922138 2

*JEH* (74) 2023; doi:10.1017/S0022046923000635

Voltaire's *Letters on the English* famously recorded the religious differences in England, and noted that the ease between various groups was remarkably different from in France. In this book, adapted from her doctoral thesis, Carys Brown advances two claims about the interactions between people of differing faiths in England. First they were 'mediated through language and behaviour common to the period' and secondly that religious differences shaped aspects of eighteenth-century life and culture. The first claim is not surprising; the second is more intriguing. In a world of growing politeness and sociability, expanding wealth and increasing emphasis on 'improvement', Brown sees the eighteenth century as an era of cultural change. An element in this was religious toleration, which