

CASES OF CONSCIENCE: Alternatives open to Recusants and Puritans under Elizabeth I and James I, by Elliot Rose, *Cambridge University Press*, 1975. viii plus 275 pp. £7.

Mr Rose tells us that his sympathies 'lie mainly with "church papists", that is to say with those Catholics at heart who grumbled but conformed', rather than with the enthusiasts or martyrs on either wing (p. 4). In fact his treatment of recusants is both much more sympathetic and much better informed than his treatment of Puritans. To say, for instance, that the reputation of Richard Baxter as a casuist 'remained largely a matter of oral transmission' (p. 185) betrays a quite remarkable lack of acquaintance with the relevant literature. In his bibliography Mr Rose cites six unpublished theses; five are about Roman Catholic recusants, and the only one dealing with Puritans is by a pupil of Mr Rose's. His book list betrays a similar slant.

In Part I, which deals with the recusant community, Roman Catholic casuistry and equivocation, Mr Rose has some interesting things to say. His particular angle leads him to emphasise especially cases of conscience which deal with the problem of civic obedience, of the individual's relationship to the state. He points out that Anglican casuistry developed only after the English Revolution: 'the most solid work of Anglican "case-divinity" ever to be written—Jeremy Taylor's *Ductor Dubitantium*, published in 1660—was written when Anglicanism was proscribed and, at least in theory, subject to persecution. In times of adversity real thought had to be given to the moral issues which had seemed crystal-clear in the days of prosperity' (p. 93). But Elizabethan and Jacobean casuists who were Puritans were unwilling to admit that they had a problem of obedience. Their problem, as they saw

it, was to persuade the magistrate to live up to his (or her) protestant convictions, not to adjust to living under a magistrate committed to a different religion. So it was not only a good tactic—though it was that too—to pretend that the problem of political obedience did not exist.

Mr Rose assumes throughout that Puritanism is an exclusively clerical phenomenon. He seems unacquainted with recent work which shows that in many parishes the pace was set by the congregation, with the parson following. There is, astonishingly, no mention of Patrick Collinson's seminal work. A footnote shows that Mr Rose has read Dr Richardson's more recent *Puritanism in north-west England*, but its argument has not affected his text (pp. 213, 232-3). This defect vitiates the whole of his last section, 'Conclusions and Comparisons'. It is an interesting reflection that 'the Catholic resistance should be largely a resistance of lay people', but it is quite wrong to contrast Puritanism as 'hardly at all a movement of lay people' (p. 233).

On a self-regarding note, I was surprised to read that the term 'the Puritan Revolution' 'has been favoured and the importance of religion strongly reaffirmed by, esp., Christopher Hill' (p. 177). How mistaken one can be about oneself! I thought I had devoted 35 years of my life and far too many books to trying to show the inadequacy of the phrase 'the Puritan Revolution'. And my reaffirmation of the importance of religion has been in a sociological context which I suspect Mr Rose would find unacceptable.

CHRISTOPHER HILL

PALEY, Evidences for the Man, by M. L. Clarke. *SPCK*, 1974. 161 pp. £2.95.

William Paley was once the most popular of Anglican apologists, but he has not been much in the news lately, and it is pleasant to read Professor Clarke's charming tribute to this 'engaging personality'.

There is some relish in remarking that Paley in his days as a young Fellow of Christ's was talking what would have been considered treason in the

days of reaction after the Revolution, and getting mixed up in a pamphlet war about subscription to the Thirty-Nine Articles in 1774, publishing anonymously a defence of relief by 'a Friend of Religious Liberty', for his more middle-aged approach to all business was to avoid what he termed 'immoderate bustle'. He ordinarily liked to take things as quietly as may