

Owen Stanwood, *Assistant Professor of History at Boston College, is currently completing a book entitled FOR GOD AND EMPIRE: THE GLORIOUS REVOLUTION AND THE MAKING OF BRITISH AMERICA.*

Errands into the Metropolis: New England Dissidents in Revolutionary London. By Jonathan Beecher Field. (Hanover: Dartmouth College Press, 2009. Pp. xv, 154. \$86.00 cloth; \$35.00 paper.)

Errands into the Metropolis is on the short side: 116 pages of text, no bibliography, a slim index, and a conclusion that continues narratives already spun rather than wrapping things up with punchy summaries. All in all, it feels like a book of essays. It's also shoddy at times: seven typos/errors in five pages is careless (pp. 17–21), and more crop up all the way through. In a nutshell, *Errands* tells how a handful of New England dissenters who crossed the ocean to secure patents for their colonial territories hoped thereby to protect them from the grasp of the belligerent Bay Colony. Once in London, the men tailored their narratives of repression and suppression at the hands of Massachusetts bigwigs to appeal to England's rulers, religious fellow travelers, and reading publics. In their travels and letters to and from Old and New England, they built "Atlantic religion," "the Quaker Atlantic," "transatlantic negotiation," or, more crankily, "the offshore public sphere" (p. 15). For this is another book seeking to make a splash in the Atlantic World, the place and perspective to be nowadays, it seems.

Errands, its author announces, "aims to reconfigure prevailing notions of core and periphery" in the Atlantic world in "ideological and geographical senses" (p. 13). High sounding goals these, but they amount only to a handful of stories that spin around historical actors Roger Williams, Samuel Gorton, John Clarke, John Cotton (a foil figure because his absence from London means that he cannot fully participate in the Atlantic World), and various Quakers. All the action takes place in the two topsy-turvy decades after 1643, when England lurched through Civil War, Republican rule, and restored monarchy and when religion was talked about openly like never before. This book's real contribution is to show how narrative strategies refined at sea were stage-managed to link suffering and the choking of liberties in New England to old England's own troubles and tense debates. Williams, Gorton, and Clarke straddled the Atlantic. They orchestrated victories at home by writing and speaking in and from London, by producing dissenting narratives with real transatlantic appeal and sufficient political clout to persuade English governments to take their side.

Roger Williams set sail in summer 1643; he was back in Providence a year later with a patent sealing the autonomy of his home and haven on the Narragansett Bay. The focal point of his rhetorical strategy in London was to offer an image of civil Native Americans that was more sympathetic than those commonly circulating in the Bay Colony. Samuel Gorton escaped execution for blasphemy in the Bay Colony by a whisper. Soon after, he was in London writing *Simplicities Defence* in which he cast doubt on Bay Colony leaders by mixing pleas for his religious liberties with representations of Indians as law-abiding English subjects who deserved equal legal footing. The Committee for Foreign Plantations backed him, and he too sailed home clutching a patent marking the end of Bay Colony power in his neck of the woods. Newport Baptist John Clarke had one aim in mind when he boarded a London-bound ship: to persuade republican rulers to revoke a commission they had given to the Bay Colony's William Coddington, who was steering Clarke's homeland in a conservative direction. Not long before he set sail, Clarke was locked up by Bay Colony magistrates for denying baptism, and Field thinks that he got himself arrested on purpose to conjure up a typical saga of persecution for consumption in London. Coddington's charter was duly canceled in 1652, but it was another decade before Clarke sailed home with a charter for his part of Rhode Island, won for the most part by his skillfully woven rhetoric about the freedoms properly accorded to all English subjects. The last chapter is about the Quaker Atlantic, and it involves, in effect, Quakers at home in New England, London, and Barbados swapping stories about their sufferings in letters and books. Jointly they made public the hounding and suffering of Friends in their Atlantic patches and, by these means, constructed a "distinctive, circum-Atlantic propaganda network," which in 1661 resulted in a royal order banning further executions of Quakers in the Bay Colony (p. 90).

Errands has some interesting things to say about authorship, cross-oceanic correspondence, absences and presences, and the ability to participate fully in Atlantic religion and/or networks, and how to fashion narratives in London to score victories against over-mighty, Bay Colony, Puritan intrusions. Not all of these points are new and not all of them are surprising; for instance: "the evolution of these narratives of persecution indicates that one significant audience for the early Quaker narratives of persecution were other Quakers" (p. 107). This book's title promises that we will be "in" London on errands with Clarke, Gorton, and Williams, but they go missing for long spells of

time, and we don't know who they mixed with, where they lived, how they lived, on what they lived, or their impressions of London. Their grapevines and pipelines are not always clear. But it doesn't help that letters get lost and we no longer can read them today: John Williams wrote letters in his London years, but none of them have survived. Field is better on Gorton, whom he links to Parliamentary bigwigs, both radical and moderate, and some leading lights in the "Puritan underground" (the wrong term, perhaps, at this point in time). Clarke is spotted for a time in Baptist circles, and he puts out a scriptural concordance with the blessing of the Council of State, but in Field's book, he then goes missing for a critical time. Field in some respects falls between two stools. He's a literary scholar by trade, but he also wants *Errands* to be read by historians who will be left wanting more from this short book. Why were the particular rhetorical courses taken in each "errand" chosen? Are we really told why Native Americans figure so prominently in tales tailored for London? Why did it take so long for Clarke to get his charter? What was the precise narrative of events leading up to the day when Clarke got his hands on his charter at long last? Accounts of processes and events in and around Parliament and government branches are thin and patchy. There is much more to these stories and rhetorics than Beecher squeezes into just 116 pages. In coverage, research, and size, *Errands* should have been both bigger and better.

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The Golden Age of the Classics in America: Greece, Rome, and the Antebellum United States. By Carl J. Richard. (Cambridge: Harvard University Press, 2009. Pp. ix, 258. \$45.00.)

With this new study, Carl J. Richard completes the overview of the broad applications of classicism in early American history and culture that he initiated with *The Founders and the Classics: Greece, Rome, and the American Enlightenment* (1995). As Richard points out in his preface, it is astonishing that so little critical work has addressed this topic thus far given the fact that so many primary materials from the antebellum period engage classic sources in diverse—and sometimes, to today's readers, opaque—ways. The lack of scholarship in this area of intellectual history is most certainly connected to widespread canon

Start by marking "The Glorious Revolution in America" as Want to Read: Want to Read savingâ€¦| Want to Read. Currently Reading. Read. Other editions. Lovejoy gives attention to both aspects, accepting the place of the colonies as a part of the British Empire but also giving due to colonial cultures developing independently, and places the colonial upheavals within the context of the processes going on in the colonies themselves. We come away with a solid analysis of the social, intellectual, religious and political environment in the colonies that created the environment that made the Glorious Revolution in New England possible. Glorious Revolution. Quite the same Wikipedia. Just better. Glorious Revolution. From Wikipedia, the free encyclopedia. "The Bloodless Revolution" redirects here. For a history of the vegetarian movement, see The Bloodless Revolution (book). This article is about the English revolution of 1688. For the revolution of 1868 in Spain, see Glorious Revolution (Spain). For other uses, see Glorious Revolution (disambiguation). Glorious Revolution. The Prince of Orange lands at Torbay. What made the Glorious Revolution Glorious? English Civil War: Crash Course European History #14. Transcription. This very revolution is known as "Glorious Revolution"™. It has proved one of the most powerful and effective events or revolutions in the history of England as well as Europe. At first we can discuss the causes that led the situation to the revolution: 1. The main cause behind the revolution was James II's attempt to revive Catholicism in England. He began a "systematic violation"™ of the laws of the country and the public opinion. And he committed a series of arbitrary acts that were responsible for the revolution. 2. Violation of the Test Act was the first step by James II to appoint Catholics to civil and military posts, as the act, passed in Charles II's reign, was supposed to prevent the Catholics to be appointed. Glorious Revolution, events of 1688-89 that resulted in the deposition of English King James II and the accession of his daughter Mary II and her husband, William III, prince of Orange and stadholder of the Netherlands. Both Whig and Tory politicians invited William to bring an army to England to redress the nation's grievances. The Glorious Revolution took place during 1688-89. In 1688 King James II of England, a Roman Catholic king who was already at odds with non-Catholics in England, took actions that further alienated that group. The birth of his son in June raised the likelihood of a Catholic heir to the throne and helped bring discontent to a head. The 1688 Glorious Revolution of England, suitable as an educational Social Studies resource for schools and kids. The 1688 Glorious Revolution of England led to the Bill of Rights. The Glorious Revolution - Magna Carta and the Bill of Rights Parliament did not want a king that ruled with absolute power. The English Revolution or the Glorious Revolution led to a constitutional and democratic form of government being put in place. The colonies reverted to their previous forms of government and new charters were eventually issued by King William III and Queen Mary II. The Glorious Revolution and the subsequent revolts in the colonies were precursors to the American Revolution. Signing Jacob Leisler's Declaration.