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*Restoration Scotland, 1660-1690: Royalist Politics, Religion and Ideas.* By Clare Jackson. (Woodbridge, Suffolk: The Boydell Press, 2003. Pp. ix, 249. \$85.00.)

For all the recent interest in early modern political thought across the British archipelago, few have deemed Scottish political thought worthy of study on its own. Jackson seeks to rectify that situation. Jackson shows that the Scottish elite embraced both the common law mind—the search for origins time-out-of-mind—and royalism. Scotland’s Royalists were moderate figures whose concern for the rule of law often brought them to loggerheads with their monarch, although their Parliament and legal community asserted its “considerable political power and influence” (25) only within a tightly circumscribed arena. Scots wrote and thought under “numerous official and unofficial constraints” (39). Indeed, informing and “tyrannical” controls make one wonder if the old Whiggish narrative about Lauderdale and York still has merit. Yet, Jackson’s decision to downplay “the Killing Times” in favor of analyzing “a substantial middle ground” (163) not only is a valuable corrective; it also helps us understand the Revolution.

An opening chapter explains Scottish institutions and legal culture in detail. Another chapter examines the Scots’ thinking about governmental origins. The Scottish ancient constitution was stridently monarchical. But while assertion of heredity and Divine Right was often absolutist, in defending its legitimacy and benefit, some writers asserted that monarchy was not arbitrary and that it operated within “moral constraint” (62). Other writers, mainly Covenanters, revived earlier Reformation thought and asserted communal sovereignty, and that Scottish kings had regularly (and violently) been deposed. How did such theories interact with Scottish constitutional monarchy in practice? The harsh curtailment of religious liberties in Restoration Scotland is the *bête noire* of Whig historiography. Yet, Jackson argues, not all Scots rejected state control over religious matters in practice. A further chapter considers attitudes towards episcopacy and political allegiance. Archbishop Sharp’s murder (portrayed in one of several useful contemporary engravings) reminds us that Scottish politics of religion threatened disorder. If the government had to assure loyalty and quiescence through state oaths and extra-legal measures, this, paradoxically, encouraged discussion of monarchical limits. But, since Covenanters continued to suggest that in an extreme situation resistance was a regrettable necessity, the Scottish elite continually had to balance conscience and obedience. If Charles II’s officials faced resistance, James II’s faced a brick wall. As one minister noted, he would “beleive [*sic*] the moon to be made of green-cheese..., as soon as beleive Transubstantiation” (159). But moderate episcopalians advanced a “latitudinarian ideology” (164) as a way out of sectarian struggles that threatened the ordered polity, and these are analyzed at length. Conformist clerical thought was irenic against “furious zeals” (171), but they had to steer away from scepticism as well as enthusiasm. A final chapter on the Revolution of 1688-89 shows that earlier discussions among moderate Scots informed a vibrant debate over allegiance from April 1689 onwards. Royalist writers tried to justify transfer of allegiance without sacrificing monarchical obedience. Many writers settled for *de facto* theory, or even that Williams’ rule was “Heavens-sent Protection” (202). The reality that choosing otherwise than did England would open the kingdom to invasion from the South was clear to Convention participants.

While at times terms such as Recissory Act or Court of Vien are left unexplained, this is a rich, rewarding work aimed at specialists.