



were forced to wear a silver or brass collar, as if they were a favorite dog. These collars could include an inscription of who claimed ownership of them. The chapters reveal the ways in which merchants, ship captains, colonial planters, printers, government officials, and aristocrats “were all to varying degrees engaged in the creation of both the transatlantic slave trade and colonial plantation slavery” (xxvi). Newman notes that the average age of freedom seekers was nineteen or younger and male, demonstrating that children and teenagers were more valued as personal servants and maids; young boys commonly worked as pages. In contrast, colonial planters desired adult men who could work long hours in the fields. A chart allows the reader to compare demographics of freedom seekers in different locations (59). Newman insightfully and imaginatively tells the stories of people who have otherwise been lost to history.


In the last section, Newman turns to the colonial context, pointing to his earlier work on runaway slaves and labor in the British American colonies. He discusses the first runaway slave advertisements in the colonies (in Boston), which coincided with the founding of the first newspapers. Printers were often trained in London and papers from Europe were read in the colonies, providing models for runaway ads, which were “virtually indistinguishable” from those in London newspapers (212). The runaway ads and London newspapers thus link metropole and peripheries through print culture. Newman also has a chapter devoted to law and punishment of freedom seekers. He notes how the enslaved were controlled and punished through colonial legislation, but it leaves one to wonder what punishments were inflicted upon freedom seekers who were returned in London. Newman notes that Samuel Pepys placed one of his enslaved servants, Sambo, onboard a vessel bound for the Caribbean, but we see nothing about other repercussions for absconding, such as whipping.

Freedom Seekers is an important book for scholars of early modern England and slavery. It links England with its colonies and various practices of slave holding in tangible ways earlier than most studies and contributes to debates on the development of racialized language and laws in the seventeenth century. For people studying slavery and working with runaway notices, it is a study on how to give back the “full humanity” of the enslaved and “to imagine the people behind the text” (xxv). The book’s publication in open access and a highly affordable paperback edition will surely aid in its wide dissemination.

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David Ney. *The Quest to Save the Old Testament: Mathematics, Hieroglyphics, and Providence in Enlightenment England*

Bellingham: Lexham Press, 2022. Pp. 324. \$29.99 (paper).

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David Ney’s *The Quest to Save the Old Testament* is a welcome reassessment of an important group of eighteenth-century British theologians, the Hutchinsonians. (Their name derives from their ties to the self-taught natural philosopher and Hebraist, John Hutchinson,

1674–1737). Although they have been acknowledged as “precursors” of the nineteenth-century Oxford Movement, the Hutchinsonians have attracted the attention of historians primarily for having been on the losing side of major scientific and scholarly debates: for their anti-Newtonianism and their reactionary approach to Hebrew scholarship. As Ney puts it, they have often been portrayed as “counter-Enlightenment buffoons” (2). Ney aims to restore them to their rightful place in the history of anglophone Christianity.

The later Hutchinsonians distanced themselves from Hutchinson’s original vehement opposition to Newton’s physics and to Hebrew vowel points. They focused, instead, on defending the Christian doctrine of Trinity, the veracity and centrality of the Scriptures, and the authority of the established churches. They were an important influence on the High Church Hackney Phalanx, whose accomplishments included founding the National Society for Religious Education, the University of Durham, and the prominent High Church periodical the *British Critic*. As Peter Nockles has shown (*The Oxford Movement in Context: Anglican High Churchmanship, 1760–1857* [1994]), these High Church efforts laid the groundwork for the Oxford Movement and the subsequent flowering of High Church Anglicanism, which was such a distinctive aspect of nineteenth-century British culture.

What was specifically Hutchinsonian, then, about the writers who helped to reinvigorate High Church Anglicanism? Ney’s answer has a contemporary theological and pastoral valence, as the introduction and afterword by fellow theologians Ephraim Radner and Wesley Hill make clear. Yet despite current-day objectives, it is also a richly contextualizing contribution to eighteenth-century intellectual history. Ney argues that the key to understanding Hutchinson’s views and the significance of Hutchinsonianism in the history of Anglican theology lies in a melding of the emblem tradition and what Ney calls Lockean “sensualist” (sensationalist) epistemology, mobilized by Hutchinson and his followers in defense of the veracity and relevance of the Old Testament.

The emblem was ubiquitous in early modern European literature and art. Paradigmatically, an emblem consisted of a stylized image meant to be interpreted symbolically (*pictura*), a brief motto (*inscriptio*), and a commentary (*subscriptio*). Emblematicism in the broader sense, as explained by Ney, was a manifestation of Renaissance esotericism and neo-Platonism that saw the material world as replete with symbols of spiritual realities. Ney astutely identifies Hutchinson’s peculiar mode of Biblical exegesis as a form of emblematicism: Hutchinson treated each word of the Hebrew Bible as an emblem encoding God’s revelation to man. Hutchinson’s emblematicism also had what Ney, following other scholars of Hutchinsonianism, considers a Lockean epistemological underpinning: it presupposed that the human mind is capable of understanding spiritual truths only by analogy to things that it can grasp through the evidence of the senses. In Hutchinsonian scriptural emblematicism, the leap from sense data to spiritual truth requires Revelation: words—specifically, God’s words in Biblical Hebrew—are the key to interpreting the material world, just as emblems require mottos and commentaries to be intelligible.

The Quest to Save the Old Testament is organized chronologically, with a chapter each on Newton, Samuel Clarke, Hutchinson, and three of Hutchinson’s followers, George Watson, George Horne, and William Jones. Drawing effectively on recent Newton scholarship, Ney presents Newton as a deeply religious thinker, who tried to defend the Old Testament with mathematics. Hutchinson instead relied upon an emblematic reading of Hebrew consonants. Hutchinson claimed that this reading revealed a natural philosophy in which the fundamental structure of the created world testified to the Christian Trinity (thus radically unlike Newton’s heretical anti-Trinitarian natural philosophy). Both approaches erred, according to Ney, because they located divine providence only in the natural world, not in human history; both dehistoricized and decontextualized the Old Testament. Newton’s chronologies did not hold up, leaving his protégé Samuel Clarke with no grounds upon which to defend the Old Testament. Hutchinson’s belief that Hebrew was the only language capable of preserving God’s speech left the status of the New Testament uncertain.

Ney makes a strong case for Hutchinson's affinities with Newton, in spite of Hutchinson's self-proclaimed anti-Newtonianism. Less compelling is Ney's insistence that the failure of both Newton's and Hutchinson's defenses of the Old Testament can be attributed to the "devolutionary philosophy of history" they shared (135 et passim). This is Ney's term for the view that human history is the story of a fall from an original understanding of divine truth into ignorance and idolatry. However, this view was widely held in early modern and eighteenth-century European thought, and was considered compatible with belief in history as the unfolding of divine Providence. The contrast that Ney draws between "devolutionary" and "providentialist" views of history seems either artificial or anachronistic.

Regardless of Hutchinson's own shortcomings, Ney argues, he bequeathed to his followers the precious legacy of his scriptural emblematicism. In the hands of the later Hutchinsonians, unencumbered by the Newtonian–Hutchinsonian dread of the corrupting influence of history, scriptural emblematicism was transformed into a mode of exegesis that combined a providentialist understanding of history with a theophanic vision of the created world. As most fully articulated by William Jones (1726–1800), Hutchinsonian scriptural emblematicism offered a viable alternative to the "anemic natural-philosophic apologetic" of Newton and later of William Paley (260). It gave back to the Christian reader not only the Old and New Testaments, but also the Book of Nature. This, Ney suggests, is why Hutchinsonianism was a powerful force for Anglican revitalization in the early nineteenth century.

Presumably in order to make his work accessible to non-historians, Ney has relegated much substantive material to the footnotes, which take up on average half of each page, and carry on a lively discussion of their own. This, however, is a minor flaw in a very readable and perceptive study which finally accords the Hutchinsonians the recognition they deserve.

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Joanne Paul. *The House of Dudley. A New History of Tudor England*

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Joanne Paul's *The House of Dudley* is a historical trade book. The term is not intended in a derogatory way; it is a useful way of categorizing work that aims at a general market, in part through a focus on narrative and story rather than theme or argument. This is not to categorize such works as popular or simplistic. A good trade book is not a short popular history—*The House of Dudley* is just over 500 pages long and is not a textbook or an entry level study—and can embody research of real significance to academic historians. Not unimportant also, in an age of pressure on history (and the humanities more generally) at almost every level, is the fact that such works interest and involve new readers in history. While this review will focus on the academic merits of the work, its wider context and audience is important and should be appreciated.