

remarkable evolution of anti-papal rhetoric between the Henrian and Elizabethan eras and the Restoration, when Dissenters moved into the anti-monarchical role formerly occupied by Roman Catholics. In this new political context, the “discourses of ‘popery’ and ‘antipopery’ . . . had a variety of unpredictable valences” (178)—valences so removed from their original religious meanings as to make dissent and popery politically equivalent, and to make Cromwell’s “Goos-quill Champion” a “non-falsifiable” example of both.

Readers are bound to find favorites among these essays. I know I will turn to those by Du Rocher, Bradshaw, Ainsworth, and Smith again and again, and that the ideas they embody will become parts of the re-membling of Milton I do each year in the classroom. The book itself is beautifully edited, with a graceful introduction by Fenton and Schwartz conveying the warmth of this collaborative effort that is truly a *symposium*—one in which the living voices of some of Milton’s most astute readers can still be heard. Most poignantly, those voices include the voice of Richard DuRocher, who left this life too soon and too suddenly in 2010. The book is dedicated to his memory, and will no doubt be the first of a number of fitting memorials to his wise and generous leadership in the field. The book’s (literally) inspiring cover—featuring Mary Elizabeth Groom’s glorious 1937 wood engraving of the Descent of Milton’s Heavenly Muse—perfectly represents the inspiration readers will find when they turn to the conversation inside.

Mark Knights. *The Devil in Disguise. Deception, Delusion, and Fanaticism in the Early English Enlightenment*. New York: Oxford University Press, 2011. xxi + 279 pp. \$55.00. Review by KARIN SUSAN FESTER, UNIVERSITY OF WALES, TRINITY SAINT DAVID.

Mark Knights in his extraordinary work challenges the commonly held assumption that the English Enlightenment began among the intellectual elite during the seventeenth century. According to Knights, the English Enlightenment had its roots in the dynamics of local and personal struggles. The Cowper and Stout families, and the local Quaker community in Hertford, England are the focus of this historical account set against the background of the two British revolutions.

The book is structured around three dramatic trials: Spencer Cowper's murder trial in 1699, the prosecution of Henry Sacheverell in 1710, and Jane Wenham in 1712. Revolutionary change is the essence of this book as it recapitulates the local tragedy, conflict, and political and religious resistance—catalysts—which all eventually influenced the broader political, social and moral cultures of England during the late seventeenth and early eighteenth centuries.

Knights supports his micro-historical analysis with original manuscripts, judicial records, images, meticulous notes and references. Throughout the work the author also builds on the political ideas expressed by various writers and philosophers of the late seventeenth and early eighteenth centuries.

Knights begins the introduction to the book by stating: "This book is intended as an introduction to the late seventeenth and early eighteenth centuries, a period that has been rather neglected but which can be described as the English Enlightenment"(1). Therefore, Knights' book makes a valuable contribution to the field of seventeenth-century studies particularly with regard to the "micro" history of the English Enlightenment.

Chapter one "The Trial of Spencer Cowper" is focused on the murder of Sarah Stout, a Quaker. Although the chapter reads like a tragic romance and murder mystery, it has much more to offer than I could include in this brief review. Spencer Cowper's lengthy trial actually set a precedence for its time because it was one of the first attempts to scientifically scrutinize empirical evidence in order to solve a crime and for making the evidence public (29). However, the case was never conclusively solved due in part to insufficient evidence and because the testimonies of educated professionals or persons of high social standing were given considerable weight in addition to political influences. Therefore, Cowper's trial indicated "how scientific 'truth' was reinforced, or even determined, by social factors" (22). The trial exposed cultural shifts about the morality of women, the nebulous zone between fact and fiction, the reliance on empirical evidence used in the trial, freedom of the press, and political culture.

In chapter two "Partisan Feuds," the author concentrates on the different ideological positions and intense disputes between the Whigs, Tories, Quakers and other religious dissenters. Detailed are

the political-social dialogues emerging out of political and religious spheres as well as the politics surrounding Cowper's trial and the immense efforts made to disprove murder and instead blame it on suicide. Ultimately this chapter examines the process by which the sacred authority of both the monarchy and the national church were undermined by the local events and legal proceedings detailed in chapter one and in subsequent chapters of the book.

In chapter three "Quakers" the significance of the Stout family in the Quaker movement is presented in detail. The oldest Quaker community in the world was in Hertford, England and it is the center of the stage for the events in this book. The Quakers rejected the dominant society's values and religion—and neither did they align themselves with mainstream Protestant dissenters—and thus were perceived "as the disturbing nature of religious zeal and enthusiasm" (70). The chapter describes the persecution and suffering of Sarah's father and those of other Quakers. Sarah's life is portrayed as well as how her Quaker values encountered complications with Spencer and society in general. Knights emphasizes "how the Quaker movement posed important challenges to traditional belief and in doing so became part of debates that helped to constitute England's early Enlightenment" (70).

In chapter four, "Moral Panic and Marital Affairs," Knights delves deeply into exposing the tensions, anxieties and hypocrisy surrounding the institution of marriage and how this would ultimately affect the progression of the Whigs' and Dissenters' political and religious revolutionary ideas which the Church of England was reluctant to accept (108-109). Knights draws on Sarah Cowper's diaries—the wife of prominent Whig politician Sir William Cowper—which expose the hypocrisy behind the Whigs' ideas on political, religious and sexual freedoms. James Boevey's deist manuscripts, which greatly influenced William Cowper's political agenda, are also elucidated. Especially interesting is how Knights draws comparisons between Sarah Cowper and other politically oriented women writers of the period such as Mary Astell, Mary Chudleigh, and Mary Wollstonecraft. The chapter proceeds to demonstrate how the various women writers of the period did not always maintain similar views concerning religion, women's enslavement by men and the hypocrisy of the Whig politicians and

clerics. Sarah Cowper, unlike other writers, was one who concentrated on expressing her own individual experiences rather than broader viewpoints (121-124).

In chapter five, "Fanatics and False Bretheren," the focus turns to the trial of Henry Sacheverell of 1709 and expanding on chapter four. Sacheverell, a staunch supporter of the national church, was prosecuted for his criticism of the Revolution of 1688-9, and its founding principles, and "for his attack on religious toleration" (142). Two questions will confront the reader. First, "how far we should tolerate those who preach intolerance and grant them free speech" (143). Second, "Sacheverell's trial also raises the question of how far clerics and religious leaders should comment on political matters" (143). Interestingly Sarah Cowper, a supporter of the Church of England, did not support Sacheverell and expressed her discontent with the constant hypocrisy and lack of trust she observed in both politicians and clerics (160-61). It was this hypocrisy that was used against the Cowpers, the Whigs, the dissenters, and even the clerics. Thus, the hypocrite came to be known as the one who hid behind the mask or cloak so they could manipulate the political landscape, as well as social and moral cultures.

Chapter six, "Despair and Demonism," is a dense chapter because it not only re-engages with earlier chapters but also examines many interesting and unusual aspects pertaining to the Quakers, melancholia, suicide, and witchcraft. Knights details the political witch hunts of Jane Wenham and others as well as the debates on the impossibility of witchcraft and also its denial. He also delves deeper into the mystery surrounding Sarah Stout's death, the Quaker religion, and Sarah's failure to meet the expectations of her religious faith and its link to melancholia. Knights wrote: "Melancholy was thus associated with enthusiastic religion, with the Devil, delusion, despair, and suicide. Dissenters and particularly sects such as the Quakers seemed to be perfect examples of the disease" (199). Knights also elucidates the work of Dr. Thomas Willis (208), an anatomist, who studied the interaction of the body, brain, and mind and how he demonstrated through anatomical studies that natural causes might indeed explain the onset of melancholy instead of blaming it on the devil (207). Knights emphasized that: "The Wenham case, together with the de-

bates about suicide and melancholy, suggest that change was afoot, particularly in religious, political, and scientific culture, but these shifts were also disputed. The arguments were divisive, widespread and ideological" (240).

In the Conclusion of the book, Knights emphasized how the "micro" history of Hertford provided insight into how cultural, religious and political attitudes and events were "deeply related" and ultimately influenced the "macro" history of seventeenth-century England (242). Knights draws attention to an essential element: "The Enlightenment was a contest between competing notions, a sort of cultural civil war, and we can find this occurring at the local and familial level" (243). In the midst of this we shall see that individuals were also important contributors and catalysts to the development and articulation of ideas that eventually gave rise to religious, political, social, cultural, and economic changes in seventeenth- and early eighteenth-century England.

The book consists of an introduction, list of characters, chronology, list of figures, six chapters and a conclusion. Included at the back of the book are a glossary of terms, extensive notes, suggestions for further reading of primary sources, and a subject index. Knights' historical analysis of the local events and personal struggles in an English community during the late seventeenth century and its contribution to the English Enlightenment will be especially useful to scholars specializing in various aspects of the English Enlightenment such as cultural, social, legal, economic, gender, and scientific studies. This book will also appeal to undergraduate students who require a supplementary text. Since the book concentrates on issues such as political resistance, religious toleration, minority cultures, and gender equality, which are also quite relevant in our present world, it is a fruitful book for teaching in various subject disciplines.