

regiments created consistories/kirk sessions as was common with Scottish Calvinist units. Second, nearly every chapter refers to the importance of Huguenot engineering officers in their new armies. None indicates whether they instilled Vauban principles within their host countries. Especially in the cases of the English and Dutch, who possessed their own traditions of military engineering, it would be instructive to learn whether the newcomers altered existing practices.

The volume has an array of supporting materials. In addition to an index, footnotes and a comprehensive bibliography there are a few illustrations. The absence of all but one map (of Savoy-Piedmont) is frustrating, since most readers will lack the geographic knowledge of the Irish and Flemish campaigns of the 1690s. Likewise maps showing the geographical origin of the refugees and their spread throughout Europe would have been extremely useful.

The book will hopefully serve not only to introduce readers to the impact of Huguenot soldiers (especially officers) on European armies, but will also inspire further research. As the chapters (especially on Brandenburg-Prussia and Brunswick-Luneberg) indicate additional research would be profitable. With the exception of references to fifty officers serving the kingdom of Denmark-Norway, Scandinavian research would also be useful. Furthermore, investigation into the presence of Huguenots in Dutch or British colonial service might further sustain the impact of these professionals on the international scene.

Thomas Leng. Benjamin Worsley (1618-1677): Trade, Interest and the Spirit in Revolutionary England. Royal Historical Society Studies in History New Series. (Suffolk: The Boydell Press, 2008). xiv + 230 pp. \$95.00. Review by TY M. REESE, UNIVERSITY OF NORTH DAKOTA.

From 1642, when he received an appointment as a surgeon-general in the English army stationed in Dublin, until his death in 1677, Benjamin Worsley proved to be a schemer, a survivor and a man of multiple interests who strived, often unsuccessfully, to be accepted within each area. In his biography of Benjamin Worsley, Thomas Leng explores this schemer and uses his life to provide insight into a period of English history where the populace experienced great 'unease' (xiii)

and how one individual navigated the changes taking place.

To accomplish this, Leng relies upon a series of narrative chapters, interrupted by one thematic chapter on natural philosophy, which explore the life, influences and hopes of his subject. Worsley, a subject best known for his connections to the Hartlib circle, provides Leng with an opportunity to explore how one individual dealt with the political and economic changes of this tumultuous period. Little is known about Worsley's early life beyond the fact that by the 1630s he received admission into the company of Barber surgeons. In this initial chapter, Leng works to show how Worsley's experience as a surgeon, along with his life in London in the 1630s, shaped him as a man. Once Worsley traveled to Dublin as a surgeon-general, several experiences there shaped his ambitions. The first was that he found government service to provide a steady (and respectable) life, and this becomes something that he pursues into the 1670s. He was able, within the political changes occurring within his lifetime, to avoid being associated with any one faction, therefore allowing him to serve both the Commonwealth and restored monarchy. The other influence involved his scheme to produce saltpeter; this was the first of several unsuccessful ventures that Leng argues provided Worsley with a reputation that he utilized to acquire government posts. Each of Worsley's schemes was not intended to achieve its stated purpose, such as the production of saltpeter; rather they were mechanisms to increase Worsley's reputation and status. From Dublin, Worsley traveled to Amsterdam and it was there, according to Leng, where he developed the economic views that he later enunciated during his time on the Council of Trade. After a two-year stay in Amsterdam, Worsley returned to London with very specific economic beliefs, especially that England needed to challenge the dominant economic position of the Dutch, and he quickly became a vocal proponent of trade. Within this, he created yet another scheme that involved an unsuccessful attempt to purchase a dock from the East India Company. Worsley then returned to Dublin, where he encountered his nemesis, William Petty, and for much of the 1650s dabbled in numerous fields including saltpeter and apothecary. After returning to England, Worsley re-entered government service, again as a promoter of trade, while continuing his involvement in various schemes,(this

time a senna project) and his development into a 'universal scholar.'

Leng's work greatly expands our knowledge of Worsley's life and his service to the English state and science, yet in his attempt to do too many things with Worsley's life the focus of the work becomes lost. According to Leng, Worsley's life provides insight into the three revolutions—the political, the commercial and the intellectual—within the guise of the rise of new science, along with the changing relationship between the state and the economy. Beyond this, Leng sees his work as an examination of Worsley's conscience. A problem in the text involved the sources available to Leng as he constructed his biography. He relies upon the digitized Hartlib papers. These include correspondence between Worsley and Samuel Hartlib, along with the random mentions of Worsley, the pamphlets that Worsley published during his lifetime (including the discovery of a new one), and the contents of his library. It is interesting to know what books he owned but the reliance upon his library as a source raises two important questions: the first being whether he read every book that he owned and the second being how much each work influenced Worsley.

While these sources allow Leng to create a fuller picture of Worsley's activities, they are problematic. An example involves Worsley's activities in Amsterdam and then on the Council of Trade. Leng makes numerous educated inferences in both of these chapters based mainly on the fact that Worsley was there. Leng argues that Worsley's interest in natural history "was thus likely cradled in Amsterdam" (43) while, because he was a member of the Council of Trade, he most likely influenced it. What this leads Leng to do is to provide a very broad context throughout his work and, as Worsley was involved (or there) he most likely influenced or played a role. At times, within his attempt to provide the context of Worsley's activities, because of the dearth of sources directly related to Worsley, the biographical subject becomes lost. Beyond this, the overly narrative aspect of the work downplays its arguments. A final, and minor, annoyance to this reader involved Leng's habit of questioning, but not expanding upon, historical categorizations. Thus, the "so-called 'mercantilist era'" (1), the "what has been described as a commercial revolution" (7) the "supposed role" (27), and the "so-called 'latitudinarians.'" (31) casts doubt upon the term yet Leng provides no further elaboration.

Leng's biography of Benjamin Worsley provides insight into the attempt by one man to maneuver through the challenges of this period and who, by being many things but not one single thing, avoided being pigeon-holed. His service to the state, and what he promoted, corresponded to very important political and economic changes; thus Worsley was one of many who advocated important changes within England with long-term consequences. The actual biography of Worsley, what we actually know that he did, provides a small part of the work with the larger being a case study of one individual and how he created a place for himself within the radical changes taking place.

Derek Hughes, ed. *Versions of Blackness: Key Texts on Slavery from the Seventeenth Century*. Cambridge, UK: Cambridge UP, 2007. V + 381 pp. Paperback \$24. Review by BABACAR M'BAYE, KENT STATE UNIVERSITY

Derek Hughes' *Versions of Blackness: Key Texts on Slavery from the Seventeenth Century* brings together important European literary and historical representations of New World blacks and Native Americans from the mid-Sixteenth century to the third quarter of the Seventeenth century. These accounts show the effects of slavery and imperialism on these populations which Europeans either enslaved, massacred, or colonized

The book's major objective is to resist the revisionist practice of interpreting the past mainly through the lenses of modern theories of racial interactions between blacks and whites. Opposing this current academic trend, Hughes argues "that the oppressions of the Seventeenth century were driven by imperatives and anxieties that are not the same as those of more recent times and that it is a mistake to read the earlier period entirely in the light of the later one" (xvi). Using this theory, Hughes takes us back to a Seventeenth-century world in which the relationships between Africans, Europeans, and Native Americans were determined by "non-Christianity" (or the attempt of Europeans to use religious difference as a reason for conquering others) and not by race (xiv-xv). Hughes depicts the Seventeenth century as a historical context in which the interactions between Europeans and non-Europeans were not as rigid as they are currently perceived.