

point, however, the Church's jurisdiction was moral and spiritual only; blasphemy was dropped permanently from the statute books in 1791 as an "imaginary" crime.

Cabantous's take on blasphemy as a crime defined by the institutions that condemn or prosecute it is, for the most part, a productive one, but it tends to make the charge itself seem endlessly elastic. He ends up glossing over some real differences in the kinds of offenses committed by his 'blasphemers,' particularly between oath-swearing and other, more intentionally impious, language and actions. Swearing "by God's death" in anger during a quarrel and stripping naked to urinate on a crucifix are very different activities, and would spring, one imagines, from very different mentalities. He sometimes gestures towards a distinction between oath-swearing and other kinds of profane practices, but more often considers them equivalent, quoting, for example, theological tracts that reprove the sin of swearing as if they address 'blasphemy' more broadly. Such impreciseness, though, may simply be a function of the book's scope. It marshals a large number of sources from diverse countries and time periods into a generally cogent history of a slippery concept.

John T. Young. *Faith, Medical Alchemy and Natural Philosophy: Johann Moriaen, Reformed Intelligencer, and the Hartlib Circle*. Aldershot, Great Britain & Brookfield, Vermont, U.S.A.: Ashgate, 1998. xv + 278 pp. \$86.95. Review by IRVING A. KELTER, UNIVERSITY OF ST. THOMAS, HOUSTON.

John T. Young has written a book with an admittedly narrow focus. It deals with the life and work of an obscure German born alchemist and religious thinker Johann Moriaen (c.1591-c.1658) who "initiated no new ideas, but played an essential role in broadcasting new ideas and stimulating discussion and reassessment of them." He was "not a producer of 'ingenuity and knowledge' but he was a major trader in it" (247). Moriaen was decidedly a minor figure in the intellectual world

of the first half of the seventeenth century but he was associated with major figures, such as Samuel Hartlib, John Dury, and Jan Comenius. That is where his importance lay and he can be used as a doorway into a larger world.

Young divides his book into two parts. The first part is a biographical sketch of Johann Moriaen, which may be of less interest to students of the history of seventeenth-century culture and science than the second. Moriaen was born in Nuremberg to a Dutch reformed family and educated at Heidelberg. He served as a minister of his church in various cities, such as Frankfort and Cologne during the troubled early years of the Thirty Years' War, the period in which Young thinks Moriaen became acquainted with Theodore Haak, a close associate of Hartlib. Unfortunately, Young is only able to assert this as a probability for the documents available to him do not allow him to make that many historically certain statements concerning this period of Moriaen's life.

The later 1620s and '30s are the "wandering" years of Moriaen's life. In the 1630s Moriaen began to show signs of a marked interest in medicinal or "iatrochemistry," an abiding passion for the rest of his life. Finally, in 1638 he settled in the United Provinces of the Netherlands where he remained and where he became a sort of non-denominational religious thinker. In the Netherlands, Moriaen also became involved in the Hartlib circle and as a disseminator of their ideas. He became a part of the network of figures trying to further the cause of what Young calls the "Second Reformation," which involved millenarianism, encyclopedism, a reform of educational theory, and the quest for useful knowledge. Yet, Young insists at the beginning of his volume, the underlying idea behind all of this was "the affirmation of God's providential design in the world, the assertion of man's potential to gain access, through grace, to a more than human understanding of the nature of things, and a palpably horrified rejection of the idea that either mind or matter is on its own sufficient to explain the universe" (xii).

In the second part of his work, Young deals in great detail with the major themes of the Hartlib circle and Moriaen's involvement with them. Here he casts his net wider and brings in fascinating information on many well know and lesser known figures of the intellectual world of the early seventeenth century. In "Panaceas of the Soul," Young examines the drive on the part of many, most notably the Moravian Jan Comenius, to establish a new *pansophia* or universal knowledge and wisdom for the betterment of all mankind. In England, Hartlib was a great supporter of Comenius and tried, without much success, to get the governments of Oliver and Richard Cromwell to fund this endeavor. Moriaen was attracted to Comenius' ideas for a time and tried to disseminate them throughout northwestern Europe; he also helped Comenius when he visited the Netherlands. This chapter contains a stimulating account of this quest for a universal wisdom, including how early seventeenth-century figures such as Moriaen and Dury saw in mathematics and mathematicians—e.g., John Pell, who also offered a model for the new *pansophia*. Eventually, Moriaen fell out of love with Comenius's particular approach, seeing in him a writer of too many schoolbooks. However, Moriaen would always remain enamored of the idea of *pansophia*.

The remaining three chapters take up the world of seventeenth-century alchemy, the time of "alchemy's Indian summer" (165). Young not only demonstrates Moriaen's personal involvement with alchemical/chemical experiments and work but also attempts to uncover the underlying assumptions, goals and philosophy of alchemy. Young analyzes the history of the term alchemist to show that at this time (first half of the seventeenth century) there was no true distinction between alchemist and chemist, although there were most certainly attacks on alchemists as frauds and cheats by literary figures such as Chaucer, Sebastian Franck, and Ben Johnson. Alchemists such as George Starkey and Johann Rudolph Glauber defended themselves against such charges by distinguishing between the alchemical charlatans and the followers of true alchemy. Moriaen had an

easy rule of thumb to judge who was an alchemical fraud. If you charged money for your “secrets” you were a fraud, for if you were a true alchemist who had discovered the secret of transmuting base metals into gold you would have no need of money. Just such a charge was leveled against Glauber, with whose misleading, if not fraudulent claims, concerning his chemical discoveries Moriaen finally became disenchanted.

In this section of the book, Young continues to argue for the connection between the quest for *pansophia* and alchemy by asserting that both were related to the Judaic creation “myth.” The alchemists wished to return “Creation itself to its original status as blank page, when the earth was without form, and void.” Just as the Comenian reformers would mold the minds of the uncorrupted young, the “alchemists would rewrite creation in better accord with the original divine intention” (174). While the religious, at times mystical, foundation of much of early modern alchemy is a constant refrain in Young’s book, others have begun to question this assertion: e.g., Lawrence Principe at the Renaissance Society of America annual meeting in Chicago in 2001.

In conclusion, we can say that Young’s book as all the advantages and some of the disadvantages of being based on his dissertation. It is very well researched in terms of the pertinent primary sources, manuscripts (especially the Hartlib papers), and printed works. It is also well grounded in all of the pertinent secondary literature; Young quotes and discusses both types of literature throughout the work. Unfortunately, Young seems to have felt constrained not to directly tackle some of the leading authorities in this area. Only in his very brief conclusion does he even attempt this. There he disagrees with Charles Webster’s assertion of an essentially Puritan connection between Hartlib’s endeavors and the rise of modern science, seeing the figures in the Hartlib circle as involved in an anti-denominational endeavor (at least within the Protestant world). He also briefly surveys Hugh Trevor-Roper’s assertion that there was no “philosophy” associated with the Puritan revolutionaries in

England and, considering their lackluster support for Hartlib and his associates, he finds merit in this. Finally, he disputes Richard Popkin's association of the Hartlib circle with a "third force" in seventeenth-century thought, neither rational nor empiricist, but combining elements of both, along with theosophy and biblical interpretation. Young argues that such a classification would have made no sense to Hartlib, Comenius and the others.

This work is a learned, valuable study of the world of early modern philosophy, education and, alchemy and I do recommend it.

John Hajdu Heyer, ed. *Lully Studies*. Foreword by James R. Anthony. Cambridge: Cambridge University Press, 2000. xx + 311 pp. Includes b & w illustrations, tables, and musical examples. \$64.95. Review by BRYAN N.S. GOOCH, UNIVERSITY OF VICTORIA.

*Lully Studies*, a collection of eleven essays, edited by John Hajdu Heyer, is a welcome contribution to the growing body of research concerning Jean-Baptiste Lully (1632-1687), son of a Florentine miller, who after moving from Italy to France rose to become the dominator of French opera in Paris during the reign of Louis XIV, the premier exponent of baroque style in France, a major figure in the musical politics of his day, and a profound influence on his contemporaries and successors. It is a mark of Lully's centrality that his works were performed not only within but beyond France, often with lasting results on the composition of foreign composers—Henry Purcell, for example, is no exception. One simply cannot study late seventeenth-century music without bumping into Lully. Yet, as James R. Anthony notes in his Foreword, the Italian-born French master is now more honoured in study than in performance. What is particularly surprising about Lully's situation is that it carries on despite the wave of interest, particularly in the last few decades, in ba-