

enteenth century. While scholars have mined Leaguer polemic and propaganda, much more work remains to be done on Catholic polemical writings, even (especially?) after the Edict of Nantes. Valuable in itself, *Hatred in Print* also suggests many avenues for further research.

Charles W. J. Withers. *Geography, Science and National Identity: Scotland since 1520*. Cambridge: Cambridge University Press, 2001. xviii + 312 pp. + 36 illus. \$69.95. Review by DOUGLAS CATTERALL, CAMERON UNIVERSITY.

To what extent can local communities of practice represent the nation? This is the question that Charles W. J. Withers raises with his new study of geography's role(s) in shaping Scotland's national identity. Withers's provocative answer suggests that the Scottish nation was and is highly textured and local in expression. Taking the period between 1520 and 1930 as his focus, Withers explores the interplay between the exercise of geographical knowledge and the networks in which it was embedded, from which, in his view, larger constructs such as that of nation emerged. His emphasis is on the constructed and situational nature of geographical knowledge: its reliance on social networks for its production and reception, its dependence on particular linguistic conventions and data-gathering techniques for credibility, and its ties to the use and control of particular spaces for its production and dissemination. He links his project to revisions by cultural geographers of geography's disciplinary history and to work in the history of science.

In each of the five chapters following his introduction, Withers examines the communities and contexts in which geographical knowledge arose in Scotland between 1520 and 1930. Chapters 2 and 3 largely address the sixteenth and seventeenth centuries, chapters 4 and 5 the eighteenth and nineteenth centuries. Chapter 6 considers the years from 1884 to 1930 and is followed by a con-

cluding seventh chapter that reviews and synthesizes Withers's findings.

In Withers's view, geography informed many discussions in Scots intellectual circles c. 1520-1680, and chorography, local geographical description, was central in discourses on national identity. The Scots humanists Hector Boece, John Major, and George Buchanan, he argues, made attempts to define their nation through chorographical description. They also helped bring geography to Scotland's universities. A range of travelers and elite Scots interested in the history and geography of parts or all of Scotland followed up their efforts from 1600-1680, also availing themselves of chorography. The most "national" of these efforts were Sir John Scot of Scotstarvet's project to collect information about Scotland through Kirk of Scotland ministers (c. 1641-1649) and Timothy Pont's survey of Scotland (c. 1583-1596). The work of such men was, for Withers, integral to thinking on the 1603 unification of the English and Scots crowns and to symbolic representations of England, Scotland, and Britain in Stuart masques, theater, and processions.

Turning to the period from 1680 to 1707, Withers argues that geographical knowledge emerged definitively in Scotland as a way to view the nation, recognized not just by landowners and intellectuals, but also by the state and a small but important public. Desiring to place Scotland "on the map" and in British culture prominent figures like Sir Robert Sibbald and Robert Wodrow, and less well-known men such as Martin Martin and John Adair, all immersed in the Scientific Revolution, inaugurated these changes. Sibbald, who held an appointment as Geographer Royal and also founded the Royal College of Physicians of Edinburgh, made use of past chorographical practices. He also, however, used geography to know Scotland as a whole. He employed, for example, a method for collecting data via questionnaires given to a network of elite members of local communities to generate reliable geographic knowledge. Robert Wodrow took a similar tack. John Adair and Martin Martin, on the other hand, collected information in the field. Geography, now often displaying Cartesian and

Newtonian influences, also continued its advances in Scotland's university classrooms in this era.

The developments immediately before the Union of 1707 set the stage for geography's progress in Enlightenment and early 19<sup>th</sup>-century Scotland, which Withers links to the public sphere and to efforts at self-improvement among Scots. Although never overwhelming, public interest in geography in this period was increasingly strong from the 1790s. A variety of teachers, mostly men, taught geography in Glasgow, Edinburgh, and some smaller burghs. The venues ranged from private homes, coffee houses, theaters, and observatories to burgh schools and universities. Geography usually supported the teaching of other disciplines, such as history or astronomy, and teaching methods favored globes and maps over texts. This period also saw the first successful national surveys of Scotland: *The Statistical Account of Scotland*, completed in 1799, and the Military Survey of Scotland, begun in 1747.

In chapters 5 and 6, Withers addresses the years from 1830 to 1930. The middle and second third of the nineteenth century saw geography becoming part of civic discourse proper. Beyond public lectures there were now also public figures, such as the Free Church of Scotland leader Thomas Chalmers, promoting geography's use and at least one major publication popularizing geography, the *Edinburgh Journal of Natural and Geographical Science*. Local field clubs contributed too, conducting studies of their environs, and a Parliamentary survey of 1838 showed that geography was being taught across Scotland. Geography's widening base of support in Scotland generated a particular Scots developmental trajectory, which expressed itself in artifacts such as Scots textbooks in geography, and in a Scots infrastructure supporting the teaching of geography and geographical research.

As an advocacy piece for a research agenda, and Withers's conclusion underscores how sizeable his agenda is, this book succeeds. Withers shows clearly that, when dealing with the nation as a concept, one can and should combine the world of *praxis* with that of ideas. His approach to the Scots nation is especially apt for the period from 1500 to 1800, when Scotland's inhabitants were often

adjusting to radical shifts in Scotland's position within Britain, Europe, and the Atlantic world.

I cannot say, however, that Withers has realized his research agenda's full potential. Withers does not always embed his inquiry in the particular contexts that he examines as well as he might have. Readers of *Seventeenth-Century News* will likely view his treatment of chorography with concern. Chorography was a local, and localizing, sub-field in early modern geography. Yet Withers asserts that chorography could accommodate a supra-local geographical discourse on Scots notions of nation. His analyses of Boece, Major, and Buchanan, unfortunately, are too brief to establish his point. Moreover, what he himself says of the activities of Scots lords in the seventeenth century, who were mainly engaged in collecting information that placed them in their respective localities, not in a larger nation, undermines the notion of chorography as an activity fostering a sense of nation. I agree intuitively with Withers's hypothesis that the systematic collection of chorographical data about all parts of Scotland's territory tended towards a concept of nation. Nevertheless, it still remains for him to indicate *how* such locally oriented and situated practices of knowledge creation produced that result.

If he sometimes fails to contextualize local communities of practice, Withers also allows larger constructs, like the public sphere, to blend too much with these same communities. Thus, he argues that several geographical discourses of an educational tenor were unfolding in Scotland's public sphere during the eighteenth century, implying that they amounted to a national discourse on self-improvement. At no point does Withers indicate, however, what he understands by public and private in eighteenth-century Scotland. Without this information, the reader can conclude that geographical education was more widespread during the Enlightenment, but its contributions to ideas of the Scots nation are less clear.

The challenging project that Withers has undertaken suggests important new directions for future research in several humanities disciplines. Yet working out the details of executing such a project

are equally as important as the agenda. And while Withers has done this in the articles in which some of the ideas for this book first appeared, the fruits of this labor are not fully in evidence in this volume.

John Christian Laursen, ed., *Histories of Heresy in Early Modern Europe: For, Against, and Beyond Persecution and Toleration*. Basingstoke, Hampshire: Palgrave, Macmillan, 2002. 290 pp. Review by ALISA PLANT, TULANE UNIVERSITY.

Drawing on an important but underutilized body of source material, the articles in *Histories of Heresy in Early Modern Europe* set out to explore the “ways in which the writing of history of heresy contributed to the understanding of the term and its related concepts” (1) in the seventeenth and eighteenth centuries. In a brief but stimulating general introduction, John Christian Laursen notes that heresy and orthodoxy were constantly shifting terms, mutable over time and place and always subject to debate; the authors’ proclaimed goal is not to construct a definitive account of the historiography of heresy, but instead to spur further research. The result is a rich and suggestive volume.

The book is divided into five parts, each with a separate introduction by Laursen. The fourteen articles are arranged thematically but proceed in roughly chronological order. This organization allows the reader to trace broader trends in attitudes toward heresy and toleration. While some of the writers or works under discussion may not be familiar to non-specialists, others—such as Hobbes, Bayle, and Gibbon—need no introduction. Perhaps unsurprisingly, given its lesser experience of heretical belief and practice, southern Europe does not get much attention here; most of the articles concern French or English topics. As a result, this is an unusually cohesive volume. One of its real strengths lies in its frequent cross-references linking chapters and allusions to the same historical figures.