

extremely useful to the scholar beginning to explore alchemy, as well as the more experienced scholar who is familiar with the many difficulties in interpreting alchemical texts.

Lois G. Schwoerer. *The Ingenious Mr. Henry Care, Restoration Publicist*. Baltimore and London: The Johns Hopkins University Press, 2001. xxx + 349 pp. Includes b & w illustrations. \$45.00. Review by BRYAN N. S. GOOCH, UNIVERSITY OF BRITISH COLUMBIA.

Lois Schwoerer's *The Ingenious Mr. Henry Care* is a carefully-detailed study of a remarkably clever, energetic, prolific, and prickly pen-wielder who, largely self-taught and particularly acute with respect to matters of church history and Restoration/Jacobean politics, played a central role in polemics concerning the Popish Plot, the exclusion crisis, and James II's attempt to survive the turbulence—largely of royal making, reflecting the pre-Cromwellian obstinacy of his father—during his brief reign. Care, as Schwoerer emphasises, was not a member of the establishment or even of the near-elite, and that he rose to such prominence as a writer is in itself an indication of a changing social milieu, even more remarkable in the light of Care's vigorous advocacy of losing causes; he supported the Whigs during the terrors of Titus' Oates deceitful legacy and the attempts to keep James from succession and then was wooed, Protestant though he was, to take up his pen on the new king's side after 1685.

The introduction provides a useful overview of the political/ecclesiastical context, a review of scholarship, and a preliminary discussion of Care (alas, his MSS. are not extant [xviii] except for one [see 195]) in terms of his education and his work through his weekly papers and other writings. Emerging here clearly are issues taken up later in the book, including the use of history as material for propaganda, the influence of serial publication, the concern about a judiciary prepared to assume an authority properly vested in Parliament, and Care's role in bolstering, especially through works like his *English Liberties*, the importance of trials involving juries.

One needs to add, of course, that juries need to be impartial, and as Schwoerer makes abundantly clear, many of those in the period she covers were far from being unbiased.

Chapter 1 offers details of the licensing/printing controls, their lapse in 1679 (re-introduced by James II in 1685), and the role of other players in Care's arena, including a major opposing figure for a time, Sir Roger L'Estrange, and Chapter 2 moves into an extensive discourse on Care's younger years, his associations (particularly with printers, booksellers, and people involved in law and politics), and his initial writings which reveal his interests ranging from history (*The Plain Englishman's Historian*) to women (*The Female Secretary*). The third chapter shows Care, in the face of the Popish Plot and attempts to exclude James, Duke of York, from the throne, really coming into his own as a political commentator, taking a position against Roman Catholicism, the established Anglican church, and the court and supporting toleration and broad Protestantism. Here is the inception of his *Weekly Pacquet of Advice from Rome*, an historical exploration of the Roman church styled for a general readership, which appeared weekly except once from December 1678 to July 1683, and his *Popish Courant*, a comic approach to the Roman views and to persons and situations Care felt it necessary to attack. Schwoerer is emphatic about the place of the *Weekly Pacquet* in terms of its primacy as "popular history" (44), its political impact which was considerable, and its role in providing Care with increasing visibility and, in establishment quarters, notoriety. Care's concerns included educating the lower classes, and abundantly clear are his energy in research and his insistence on plain language. The polemicist's activities are painstakingly described, and always in the light of events and figures in the contemporary legal and political scene.

The fourth chapter illustrates how formidable a foe to the court Care had become, for in responding furiously to the acquittal of Sir George Wakeham (Roman Catholic physician to Queen Catherine) and three monks, all charged with high treason, he lashed out (e.g., in the *Popish Courant*) at the Lord Chief Justice, Sir William

Scroggs, who had heard the case. It might be one thing to question the verdict; it was another to go after the chief figure of the Bench, and this action precipitated responses from L'Estrange, creating a public battle in print, and attempts by the establishment through the courts to constrain such apparently nefarious outbursts. Care was hauled into court and the authorship of the *Pacquet* was confessed, but, shielded by the Habeas Corpus Act, he was free to carry on writing, though harassed by the judiciary, as were others of Whig leanings in the printing trade. Scroggs had other problems though, including a row with the Earl of Shaftesbury over the Wakeman debacle, which led to Scroggs' removal from office and, as described in Chapter 5, an endeavour to impeach him. That chapter also offers not only extensive detail of Care's own trial for publishing the *Pacquet* without licence (the judge was the fearsome Sir George Jeffreys), but delineates with precision the lengths to which the government was prepared to go to muzzle debate about public matters. In using the courts in this manner, the crown precipitated what Schwoerer calls "a crisis of authority" (see 133, for example)—quite simply the issue (not without modern relevance) as to whether the judiciary or Parliament has the right to determine public/national policy.

In Chapter 6, moving chronologically through Care's career, Schwoerer follows the political machinations (1681-1683) of the Tories and Whigs, who still desired another attempt at exclusion, and Charles II's adept dissolution of Parliament on 28 March 1681, forestalling any such move, and his steps to regain control of the state, limit the activities of detractors in the press, and to wage a propaganda war of his own, using L'Estrange and others. The battle was still fully joined (its targets and techniques are fully elaborated), with Care on the side of dissent, both in political and ecclesiastical terms, and, for instance, in *English Liberties* (1682), arguing for the primacy of Parliament and the impartiality of juries, moving him from the role of growling polemicist to significant commentator on civil rights and responsibilities. Care was a recognised and determined foe, and his enemies, by their efforts to counter his never-ceasing and often bruising sallies, provided clear

evidence of his importance. Nevertheless, July of 1683 saw the end of the *Weekly Pacquet* and *Popish Courant*. As the initial pages of the seventh chapter suggest, the court had proved triumphant and the struggle began to moderate, with Care possibly fearful and desiring safety and perhaps hoping for some accommodation—even money—from the establishment (175). Schwoerer meticulously reviews the political and judicial manoeuvres of the early 1680s, details concerning the Rye House Plot, and the response of Care to continued official bullying, and the eighth chapter outlines Care's work, this time on the court's side, as a polemicist for James II and the notion of toleration, a reversal possibly suggested by his old adversary L'Estrange (see 193 ff.) who, like others, had some respect for Care's talents, if not always for his views, and felt that he could be pressed into useful service. Schwoerer outlines the probable reasons for Care's apparent desertion of his anti-Jacobean position, and points out that even while serving the new king he could nevertheless continue to strengthen the right to liberty of dissent, an irony which does not escape notice (199). His writings, including responses to contrary positions, are dealt with in considerable detail, and it is clear that he still brought to bear his historical knowledge and his sharp wit, defending the king, endeavouring to show that the Anglican church was unthreatened, and suppressing unfounded but alarming rumours (e.g., the presence of an Irish military force in England, French and English naval collaboration, etc.) (see 215). The conclusion deals with Care's death (8 August 1688), his immediate and later influence and awareness of his work in the eighteenth and nineteenth-centuries, including American interest, and offers a cohesive summary of his role. Extensive notes to each chapter, a selected bibliography (a valuable resource even on its own), and an index conclude the volume.

Schwoerer is to be commended for a book which, based on exhaustive research and exemplary documentation, brings to light the career of a major political writer of the post-Restoration years and which yields new insights into the role of polemics and the extraordinary convolutions of royal, ecclesiastical, political, and judicial activities of the time. This is not an easy or quick read—the

very nature of the subject and the necessity for particular thoroughness perhaps preclude that. Nevertheless, assiduous work yields particular benefits, and this book should be on the list of anyone interested in the history, the politics, or even, indeed, the literature of the time.

Frances Harris. *Transformations of Love: The Friendship of John Evelyn and Margaret Godolphin*. Oxford: Oxford University Press, 2002. x + 330 pp. + 8 illus. \$35.00. Review by JOANNE VAN DER WOUDE, UNIVERSITY OF VIRGINIA.

In *Transformations of Love*, Frances Harris reconsiders the notorious friendship between John Evelyn and Margaret Godolphin “in the context of the post-Reformation debate concerning marriage and the much longer and less studied tradition of intense friendships between men and women in religious settings” (3). Harris, senior curator at the British Library, relies on extensive manuscript evidence, including the courtship letters of Margaret Blagge and Sidney Godolphin. Contrary to earlier sensationalist accounts of the relationship between Evelyn and Godolphin, in particular the publications of W. G. Hisock in the 1950s, *Transformations of Love* presents a more moderate view of their connection. In light of Restoration customs of neo-platonic friendship and spiritual tutelage, Harris argues that the friendship of Evelyn and Godolphin was neither romantic nor particularly unusual in nature. Her easy narrative style and thematic discussions make *Transformations of Love* a supremely readable book.

John Evelyn is introduced first, as the gardener *par excellence*. Seeking to reconcile the virtues of the contemplative life with the humanist ideals of public usefulness, Evelyn found the perfect outlet for his professional anxieties in forestry, on which he published his most famous book *Sylva* (1664). He designed his own garden at Sayes Court with an ‘elaboratory’ for semi-scientific experiments, while preserving an enclosed space to resemble the Biblical ‘hortus conclusus’. True to Evelyn’s platonic philosophy, the entire garden