

about representation than perception (xiv). One wonders exactly how we might go about understanding what the broader public read in various representations of political power—whether a portrait, a royal procession, or a face on a coin. Sharpe offers us some insights here, but primarily into the minds of an elite political few. That said, *Image Wars* (with its two companion volumes) is likely to be a significant part of the conversation about early-modern English politics for some time to come.

Thomas N. Corns, Ann Hughes, and David Loewenstein, eds. *The Complete Works of Gerrard Winstanley*. Oxford: Oxford University Press, 2009. Vol. I. xi+600pp. Vol. II. 465pp. \$335. Review by TOM HAYES, BARUCH COLLEGE AND THE GRADUATE CENTER, C.U.N.Y.

This new Oxford English Texts edition of Gerrard Winstanley's complete works, fittingly dedicated to the memory his most ardent admirer Christopher Hill, places him in the company of such canonical seventeenth-century writers as Milton, Bunyan, Hobbes, and Traherne. Indeed, today Winstanley is celebrated more for his vivid and accessible prose style than for his radical political ideas.

As the leader of the Digger colony founded on St. George's Hill near Cobham on April, 1, 1649. Winstanley wrote eighteen works varying in length from five to a hundred and five pages. In these works he tirelessly maintains that aristocracy, i.e. kingship, and clergy, i.e. university-trained exegetes, should be abolished and the earth should again become a common treasury.

The *Gerrard Winstanley* produced by this new scholarly edition differs from the utopian mystic that emerges from George Sabine's edition of *The Complete Works of Gerrard Winstanley* published by Cornell University Press in 1941, as well as the Marxist avant la lettre of Christopher Hill's Penguin Classics edition published in 1973. The new edition of Winstanley's works puts much more attention on his early works such as *The New Law of Righteousness* where Winstanley tells readers that one day while he was in a trance he heard a voice that said, "Worke together. Eat bread together, declare this all abroad." Winstanley was "raised up and filled with abundance of quiet peace and secret

joy” (i:513). And in the later work entitled *Fire In the Bush* Winstanley invests the apocalyptic battle between the archangel Michael and the Dragon with fresh socio-political and symbolic significance.

Eschewing any attempt to historicize the events described in the book of Revelation, Winstanley explains that the four beasts that Daniel sees born out of the sea are all vestiges of the imaginary Clergy-Power that will be destroyed by “the poor despised ones” when they discover that the kingdom of heaven is in them. Winstanley reminds his readers that

The Scriptures of the Bible were written by the experimental hand of Shepherds, Husbandmen, Fishermen, and such inferiour men of the world; And the Universitie learned ones have got these men’s writings; and flourishes their plain language over with their dark interpretation, and glosses, as if it were too hard for ordinary men now to understand them” (ii:200).

But Winstanley’s alternative metaphorical readings of scripture are accessible to the literate working classes. In his last and longest work *The Law of Freedom* Winstanley laments his failure to transform Kingly Oppression: “And now my health and estate is decayed, and I grow in age, I must either beg or work for day wages, which I was never brought up to” (ii:352-53). As Hill notes “there is no evidence that our Winstanley left Cobham, ... nor that he ever became a corn-chandler, nor that he experienced any such striking reversal of fortune as to be dealing in very large sums of money by 1666 ... There is no ... evidence ... that he joined the Quakers” (33).

I have only one caveat: In their informative introduction the editors say there is “no evidence for the persistent claim that Winstanley was a hired laborer amongst the poorer inhabitants of Cobham” (i:11). In support of this statement the editors cite my study *Winstanley the Digger* published by Harvard University Press in 1979 as the “influential source” of the allegation that Winstanley worked as a hired laborer. While the editors do not say so directly the implication is that I made up this statement. However this is not the case. Thirty-two years before my book was published Sabine noted that “In 1649, ... Winstanley evidently was making a precarious living by pasturing his neighbors’ cattle” (6), and thirty-two years later Christopher Hill noted that in the 1640s Winstanley “herded cows, apparently as a hired laborer”

(12). Hill gives four page numbers in his edition where evidence to support this statement may be found.

In light of this the editors' charge that my book is an "influential source" of the statement in question is untenable. First of all, as the statements from Sabine and Hill indicate, I did not invent the statement in question; second, even if the statement is not true the editors' citation of my book as the "influential source" of the statement is disingenuous. To suggest that a statement in my book could be more influential than Hill's paperback edition decries credulity. If the editors were unaware of Hill's statement but chose to cite my statement they are guilty of an even more damning fault. Hill, the former Master of Balliol College, Oxford, author of many prize-winning books, is one of the most influential scholars in the English-speaking world. My scholarly credentials pale in comparison to his. It appears that the editors did not dare cite him as a flawed commentator on Winstanley's biography but saw no problem in citing my book as the source of the statement in question.

Finally, something must be said in reference to the cost of this two volume edition of Winstanley's works. Few potential Winstanley scholars are willing or able to fork-out \$325 for the two volume set. Presumably they will have to rely on library copies. That is a sad commentary on the state of academic publishing.

Mogens Laerke, ed. *The Use of Censorship in the Enlightenment*. Leiden and Boston: Brill, 2009. x + 203 pp. \$ 147. Review by ROBERT H. BLACKMAN, HAMPDEN-SYDNEY COLLEGE.

This volume contains eight papers delivered at the 2006 conference "The Use of Censorship from the Age of Reason to the Enlightenment," held in Copenhagen under the auspices of the *Classicisme & Lumières* research network. The essays begin chronologically with censorship practices in England during the 1630s and end with a discussion of the publication history of the *Encyclopédie*. The essays discuss the impact of censorship on authors and ideas, the institutions and practices of censorship, and the theories of censorship proposed by Enlightenment figures. Two major themes run through the essays.