to keep Bunyan's books at the top of the Protestant best-seller list for centuries. The real appeal to this segment of his audience was probably not the bawdy wordplay that, according to Michael Davies, reveals a powerful "tension between temptation and resistance" in Bunyan's sexual demeanor (117).

The most explicitly "political" essays in the collection are those by Roger Pooley on Bunyan's antinominanism and by Sharon Achinstein on the changed political climate under James II that allowed Bunyan to slip from the world without a martyr's send-off. Vera Camden, however, makes a strong case for considering all aspects of seventeenth-century theological controversy in a political light. Her collection does an admirable job of shining that light on one of the period's seminal writers and one who is too often underrated in an age that has largely forgotten how to read the complex base-texts of the Christian faith.

Peter Walmsley. *Locke's* Essay *and the Rhetoric of Science*. Lewisburg: Bucknell University Press, 2003. 199 pp. + 15 illus. $42.50. Review by Mark G. Spencer, Brock University.

In this handsomely produced, nicely illustrated, and well-written volume in the Bucknell Studies in Eighteenth-Century Literature and Culture series, edited by Greg Clingham, Peter Walmsley aims to give us "a book about the writing of science in late seventeenth-century England, a reconstruction of Locke's rhetorical context so that we may more ably read the *Essay* as it is embedded in its social and intellectual moment"(17). Important here is Locke's aim for an "HISTORICAL, PLAIN Method"; his contention, as he put it in his "Epistle to the Reader," that he will "*be employed as an Under-Labourer in clearing Ground a little, and removing some of the Rubbish, that lies in the way to Knowledge*"(17). Readers of this journal will know Walmsley for, amongst other things, his ground-breaking study on *The Rhetoric of Berkeley's Philosophy* (1990). In the book under review here, Walmsley's six chapters–1. Writing a Natural History of Mind; 2. Embryology and the Progress of the Understanding; 3. Experimental Essays; 4. Wit and Hypothesis; 5. Dispute and Conversation; and 6. Civil and

Philosophic Discourse–flesh out Locke's relationships with leading seventeenth-century men of science, such as Robert Boyle, Thomas Sydenham, Christiaan Huygens, Isaac Newton, Jan Swammerdam, Antoni van Leeuwenhoek and others, many of whom were members of the Royal Society in London. In his argument Walmsley also makes use of what is known about the contents of Locke's bookshelves and what Locke is known to have read, thereby effectively tapping into book history to reconstruct Locke's thought. He also employs the scientific references in Locke's manuscripts in the Lovelace Collection held in the Bodleian Library, and more occasionally looks to the reception of Locke's thought as a key to understanding it better, and with illuminating results such as Thomas Burnet's 1697 criticisms of Locke's *Essay*. However, Walmsley is concerned to point out that his book "is not meant [...] to serve as a comprehensive scientific biography of Locke, but as a literary analysis of Locke's *Essay* as a text deeply engaged with the rhetoric and practices of late seventeenth-century science"(23).

For Walmsley, "in turning to epistemology Locke was not abandoning but extending his early scientific work" for "scientific language and scientific method have a central role in Locke's radical reimagining of human understanding in the *Essay*"(23). With a solid grounding in the relevant historiographies–and defending Locke from those, such as Paul de Man, who accuse him of being "a naive language theorist"–Walmsley builds on the work of John Yolton, M.A. Stewart, Barbara Shapiro, and others, who have attentively sketched the place of natural history in Locke's life and writings. Walmsley's emphasis is on rhetoric, however, giving us an account that is at "the intersection of literary analysis, philosophy, and the history of science"(31). Thankfully, that enterprise is pulled off in wonderfully clear prose and without the jargon which so often clutters the dense pages of so much modern literary analysis.

Some of the contents of this book have appeared in print in earlier versions, including the two key chapters ("Dispute and Conversation" and "Civil and Philosophic Discourse") which are based on essays that were published, respectively, in the *Journal of the History of Ideas* and *Eighteenth-Century Studies*. However, those chapters have been revised for the present book and they have been well integrated with the new

material; rather than having an episodic story, we have a complete one in which previously unpublished material sets the stage for what follows. In "Experimental Essays," Walmsley argues that "Locke is attracted to experiment as a corrective to theory, as a way of curbing the mind's impulses toward the abstract and the fantastic with the discipline of the particular experience"(81). The essay form, then, is a meaningful choice. "Locke's way of ideas is a distinctly modern technology for ordering reflective knowledge and constituting new mental phenomena"(94-95). Chapter 4, "Wit and Hypothesis," argues "that metaphor and analogy play a crucial, indeed an explicit role in Locke's probabilistic inquiry; analogy is the best help we have in coming to a comprehension of the elusive objects and processes of mind"(117). And even "more than this, wit's insistent disruption of established categories is critical to Locke's project of seeing mental life directly, free of the filters of custom and intellectual tradition" (117). "Locke's central task," Walmsley concludes, "is to write the natural history of mind in itself, but he does so with ample reference to a methodologically similar, but more comprehensive study of humanity in all its complex relations"(150).

The book is tastefully illustrated with 15 black and white prints, contains a useful bibliography, and closes with a brief "Chronology: Locke and Science" that puts Locke's life and writings within a timeline of important scientific events from the publication of Ulisse Aldrovandi's *Ornithologiae* in 1600 to 1704, the year of Locke's death and the publication of Newton's *Opticks*. While the index is short (listing only proper names and a few important terms), there are twenty-two pages of endnotes which document Walmsley's story but are also sprinkled with intriguing bibliographical leads and entertaining comments. Finally, in positioning Locke as a bridge between Restoration science and Enlightenment thought, this book has interesting hints about the nature of the history of ideas in the early modern period. In his commitments to practical learning, the careful weighing of evidence, the drawing of tentative conclusions, and polite conversation, Locke clearly provides a direct link between Francis Bacon and Enlightenment tendencies. In his "Conclusion," Walmsley captures the essence of Locke as the father of the Enlightenment when he briefly considers Locke's impact on David Hume's conception of

things. As Hume put it in *A Treatise of Human Nature* (1739-40), in a passage which substantiates Walmsley's reading of Locke: "As the science of man is the only solid foundation for the other sciences, so the only solid foundation we can give to this science itself must be laid on experience and observation. 'Tis no astonishing reflection to consider, that the application of experimental philosophy to moral subjects should come after that to natural at the distance of above a whole century; since we find in fact, that there was about the same interval betwixt the origins of these sciences; and that reckoning from Thales to Socrates, the space of time is nearly equal to that betwixt my Lord Bacon and some late philosophers in *England*, who have begun to put the science of man on a new footing, and have engaged the attention, and excited the curiosity of the public" (147, in the book under review).

John W. O'Malley, Gauvin Alexander Bailey, Steven J. Harris, and T. Frank Kennedy, eds.. *The Jesuits II: Cultures, Sciences and the Arts, 1540-1773*. Toronto: Toronto University Press, 2006. xxxvi + 905pp. $100.00. Review by Jonathan Wright, Hartlepool, United Kingdom

As with an earlier volume by the same editorial team (*The Jesuits: Cultures, Sciences and the Arts, 1540-1773*. Toronto: Toronto University Press, 1999), the present work derives from an academic conference (this time held at Boston College in 2002) dedicated to exploring the richness of the Jesuit intellectual and artistic enterprise. That first book probed the notion of a distinctive Jesuit corporate culture: whether it makes sense to talk, as Jesuits often have, of *modus noster procedendi*–'our way of proceeding.' This new volume carries that discussion forward and shores up the broad impression given by its predecessor: that Jesuit culture, while efficiently organised and interconnected, was far more diverse than previous generations of historians realised. In fields as disparate as music, science, art and architecture early modern Jesuits made significant contributions to their disciplines. While obscurantist Jesuits undoubtedly existed, they had their forward-thinking confreres, and the notion of an intellectually stagnant or universally reactionary