> It is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein doth bring the mind back again to religion; for in the entrance of philosophy, when the second causes, which are next unto the senses, do offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man masseth on farther, and seeth the dependence of causes and the works of Providence; then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must needs be tied to the foot of Jupiter's chair. (68-69)

While Matthews argues that his historical Bacon is one who ought to be more clearly differentiated from "the image of the Enlightenment deist or atheist," it might also be possible to argue that parts of the historical Enlightenment are closer to Matthews's Bacon than he here acknowledges. If that is so, it adds further weight to explaining the interesting paradox "that many in the next generation of Baconians were Calvinists" (133). Matthews hints that "how Bacon's theology became acceptable to Calvinists is a question which may take another book or two to answer properly" (134). Let's hope he decides to turn to that question as the results are sure to be as thought-provoking as the fine volume under review here.

David Booy. *The Notebooks of Nehemiah Wallington, 1618-1654. A Selection.* Aldershot, England and Burlington, VT: Ashgate Publishing, 2007. xxii + 372 pp. $99.95. Review by WAYNE SPARKMAN, PCA HISTORICAL CENTER.

> Ah sirs, let me tell you, there is not such a pleasant history for you to read in all the world, as the history of your own lives, if you would but sit down and record to yourselves from the beginning hitherto, what God hath been to you, and done for you: what signal manifestations and out-breakings of his mercy, faithfulness, and love, there have been in all the conditions you have passed through: If your

> hearts do not melt before you have gone half through that history, they are hard hearts indeed."
>
> —John Flavel, *The Mystery of Providence* (1677)

Though they were not contemporaries, I can think of no greater example of a life lived according to Flavel's advice than that of Nehemiah Wallington (1598-1658). The study of God's providence in the life of the Christian proves to have been a constant Puritan fascination, and the journals of an otherwise obscure seventeenth-century London woodturner by the name of Nehemiah Wallington serve to prove the point. Composing an astounding fifty volumes in record of his spiritual journey between the years 1618-1654, Wallington compulsively wrote about his Christian journey, and in doing so provided a treasure-trove of details about seventeenth-century London, English politics and religion, and the life of the common worker in that era.

Paul Seaver's earlier treatment, *Wallington's World: A Puritan Artisan in Seventeenth-Century London* (1985), garnered a good bit of interest, but only gave us bits of the documents themselves. Readers who remember that work will definitely want access to this new title. Moreover, since Seaver wrote, another Wallington manuscript has been discovered (Tatton Park ms #68.20), adding approximately 600 pages to the source total. Four institutions preserve these seven manuscripts, and these are noted below in the chapter headings provided.

Though regrettably only seven of Wallington's journals are extant, Dr. David Booy has performed an admirable service in making available to the reader a careful set of excerpts from each of the seven notebooks. His intent in the selection process is to provide "a judicious selection of material from all the extant notebooks that demonstrates their full range and character" [ix]. One refinement in Booy's method should be noted, for he has taken pains to provide substantive, lengthy sections from the journals, rather than mere quotes and briefs. That preservation of context is one bit of insurance toward the abiding value of this work.

The book is laid out in a careful, logical format. Following the standard preface and acknowledgments, a seven-page section on editorial procedure provides a useful orientation and serves to answer some potential questions. Spelling and other grammatical conventions

are covered, as well as the use of upper and lower case letters, textual insertions and deletions, and other conventions. There is also a succinct guide to Wallington's manner of dating and a terse summary on the currency of that era.

Two pages of Glossary follow the Editorial Procedure, with the intent to provide glosses and spelling variations that might otherwise confuse the modern reader. Commendable as this is, the audience in view would seem to be more that of the average lay reader, whereas most readers of *The Seventeenth-Century News* should have few problems here. Of the sixteen words covered, few really needed explanation if one has done much reading in the literature of this period. The background provided under the term *traine, trayne* or *trained bands*, i.e., local militia, was a helpful historical refresher. On the other hand, the explanation of *conversation* as "social behaviour" was a much more rudimentary note.

A chapter of introduction then precedes the accounts themselves. Here Dr. Booy first provides some thoughts on the general usefulness of these journals as primary sources, then a brief biographical sketch of Nehemiah Wallington, which delves at times into the character of the man, but which also treats of the larger context of Wallington's life, the city where he lived and the politics of his day. In a work where so much of the editor's efforts are hidden from the reader (the process of compilation and condensation), it is only in the final twenty pages of the Introduction where Booy finally affords himself a substantive space for his own thoughts on the importance of Wallington's "life-writings" and spends some space developing the twin concepts of self and individual voice.

In the seven chapters that follow, each prefaced with a brief introduction, one chapter is allotted to each of the extant manuscripts. Those seven manuscripts total some 3200 pages in length. Winnowing that material, Dr. Booy in turn presents the reader with about 314 pages of text, or nearly one-tenth of the total extant material. Space does not permit comment on Wallington's narrative itself, but to provide an overview, the seven chapters, their manuscript sources, and the length of each excerpt provided, are as follows:

A Record of Gods Marcys, or a Thankfull Remembrance (Guildhall Library, London, Manuscript 204), 68 pages of text.

A Memoriall of Gods Judgments upon Sabbath breakers, Drunkerds and other vile livers (British Library, Sloane Manuscript 1457), 18 pages.

A Bundel of Marcys (British Library, Additional Manuscript 21 935), 31 pages.

The groth of a Christian (British Library, Additional Manuscript 40 883), 68 pages.

A Record of marcys continued or yet God is good to Israel (Tatton Park Manuscript 68.20), 20 pages.

Profitable and comfortabl letters (British Library, Sloane Manuscript 922), 28 pages.

An Extract of the passages of my life or the Booke of all my writting books (Folger Shakespeare Library Manuscript V.a.436), 81 pages.

The book ends with a very useful section of references and indexes that follows the final chapter, and for this additional effort the editor should be commended. References are divided into those materials published before 1850 and those published after. Of the former, there is citation of three manuscripts from the Guildhall Library, London, a score of newsbooks largely from the period of the interregnum, and sixty works both religious and secular. Just under one hundred works published after 1850 are referenced in a second section, though most of these are publications from the last thirty years. A final reference category addresses fourteen principal sources not directly cited in the footnotes. Three indexes conclude the book. In addition to a general index that is twelve pages in length, the reader also benefits from an index to books of the Bible and an index of biblical figures and places, each about one and one-half pages in length.

In short, this is a remarkably useful book about a very remarkable man who lived in some of the most interesting of times. Since the founding of the Evangelical Library, there has been a revival of interest in Puritan literature, but resources for the study of the woman or man in the pew have been insufficient by comparison.

Now with the availability of this book (all expense aside), there can hopefully be further consideration of the workers, the common people and the faithful congregants of that era. For those who might want a closer look at the text before purchasing, a liberal portion of the book can presently be accessed on the Internet through Google Books. This might also be a good occasion to revisit Seaver's work, and there again, the same source provides an ample preview. Dr. Booy has done great service in making these journals available to the modern reader, and the work should be well-received. Some readers may also want to attend to his other writings, which generally focus on autobiographical literature from the seventeenth century. His two earlier volumes are respectively, *Personal Disclosures: An Anthology of Self-Writings from the Seventeenth Century* (2002) and *Autobiographical Writings by Early Quaker Women* (2004).

One curious note in closing: citation of this book does occasionally appear under the title *The Selected Writings of Nehemiah Wallington: The Thoughts and Considerations of a London Puritan and Wood-Turner, 1618-1654* (2007). Nothing appears under that title on OCLC's WorldCat, nor is there anything in the copy at hand that would sustain that title. So it remains unclear to this reviewer whether that is, or was, the title of an English edition or a prior printing or perhaps simply an error that has been picked up and repeated.

J. S. Maloy. *The Colonial American Origins of Modern Democratic Thought*. Cambridge: Cambridge University Press, 2008. ix + 214 pp. $75.00. Review by WILLIAM J. SCHEICK, UNIVERSITY OF TEXAS AT AUSTIN.

In *The Colonial American Origins of Modern Democratic Thought* J. S. Maloy investigates the principle of governmental accountability—that is, the means or instruments whereby the public can hold elected politicians accountable for their behavior while fulfilling their term in office. Presently in the United States, once officials are elected to governmental posts they remain largely exempt from citizen correction until the end of their term. Even then, politicians can be held accountable only if they rerun for the same office. Until that electoral occasion, voters are alienated from their rightful democratic agency