based his interpretation of royalism on anything other than a focus on the specific and the particular. This point is revealed again when the author, near the book's end, refers to the sociology of power, a term he leaves both underdeveloped and ungrounded in his commentary.

One interpretative point remains. At the book's beginning the author refers to England's "unacknowledged republic," a phrase, which in its medieval sense meant "self-government at the king's command." More recently, under the influence of J. G. A. Pocock and others, this medieval term has given way to an emphasis on the independence of the localities and their willingness to embrace ideas and actions critical and even hostile to royal authority. Although McElligott does not go this far, his book does much to redress this change of direction. Here Marchmont Needham provides a plausible key. Whereas Needham's royalist writings were in step with the general tenor of that of his fellows, his later advocacy of the republic featured reasoned discourse. This distinction makes sense if Needham and his royalist colleagues were assuming that the disposition of their audience was royalist, in whatever degree. (One should always remember the groaning reaction of those who beheld the raised and severed head of Charles I.) By the same token, the novelty of Cromwell's republic required that it have clear and cogent argumentation. This interpretation is consistent with McElligott's view that a royalist was a member of an undifferentiated mass, defined simply as someone personally disposed to royalism and recognized by his associates as a royalist. Royalism was thus a common disposition among English subjects, even those who formed the "unacknowledged republic."


As one of the more prolific writers in the early Friends movement, Isaac Penington is often linked with some of the sect's most important and influential figures. Yet unlike George Fox, Margaret Fell Fox, Edward Burroughs, and William Penn, Penington's life and writings have never before been systematically analyzed in their theological and historical context. R. Melvin Keiser
and Rosemary Moore seek to correct this omission with *Knowing the Mystery of Life Within*, an edited volume of Penington's more significant works.

In Part I, Rosemary Moore offers a straightforward biography of Penington, describing his family background and marriage, his spiritual awakening as a Quaker, his long stints in various jails, and his final years. While the overall portrait is not overly complex, Moore portrays Penington as a man struggling with depression, seeking to understand and communicate the unconventional beliefs and customs of the early Quakers. Described by his contemporaries as a “mournful” man, he viewed himself as weary and unsatisfied with life. In an early letter to a close friend he wrote, “I am weary of all things, of religion, reason, sense, and all the objects that these have to converse about, but yet there is somewhat instead of these that I would fain find within … which if once my spirit might be satisfied in, I should find some rest …” (9-10). Like many disenchanted with the conventional—or “oppressive,” as Moore suggests—Protestant doctrine, he sought solace elsewhere, first joining one of the many Independent congregations, than the radical Ranters, before he became a Friend.

How the Peningtons were personally affected by the mid-seventeenth-century political turmoil and the Quaker lifestyle is one of the more interesting aspects of Moore's narrative. Carefully selected personal letters illustrate how difficult it was for Pennington and his wife, Mary, to adjust to their new lifestyle, in their struggle to accept the loss of “language, fashions, customs, titles, honour, and esteem in the world” (17). Similarly, Moore's depiction of Penington's public chastisement for his support of the well-known schismatic John Perrot, helps illuminate how the sect internally regulated itself in its first complicated decades.

While readers unfamiliar with the struggles of the early Quakers may find Part I illuminating, those with more background knowledge will find few new insights here. It is unclear, for example, how comparable Penington was to his Quaker peers. Outwardly, his confrontations with the law and community seem fairly typical of the harsh circumstances experienced by the early Quakers in mid-seventeenth-century England. More about what made Penington different or notable may have added a needed richness and contextualization to his life story. Even more problematically, Moore is so respectful of Penington, often sliding over apparent contradictions in his life, that the narrative lacks much in the way of critical analysis at all. But despite
these limitations, Moore should be commended for piecing together Penington's biography in so clear a fashion, for as anyone familiar with the far-flung and often haphazard nature of Quaker records can attest, it is no easy task to recreate the lives and experiences of the early Quakers.

In Part II, "The Spirituality and Thought of Isaac Penington," R. Melvin Keiser takes a more critical approach to the texts in his exploration of Penington's theological writings. Penington's works, commonly deemed cumbersome and unwieldy, are excerpted and analyzed in such a way that their meaning becomes more accessible, especially to Quakers today—the book's intended audience. As the authors quip, "It is best to read Isaac Penington slowly, at the pace of the quill pen he used for writing" (ix). The wide selection of Penington's works drive this point in nicely.

Keiser's insightful analysis of Penington's texts is certainly one of the strengths of the book, although non-Quaker readers will likely find the frequent references to "we Quakers" and "our" spiritual selves disconcerting. Despite this intimate tone, Keiser makes several points that scholars and general readers alike might find compelling. For example, to explain why Penington's early modern writings have gradually lost their ability to connect to others, Kaiser explains, in fascinating detail, how they "are metaphorical, biblical, theological, stylistically difficult, combative, and Christian" (121). But asked a different way, readers less concerned with understanding modern Quaker spirituality could use his analysis to better understand Penington's seventeenth-century mentality. Similarly, Keiser's thematic analysis of Penington's use of metaphors, his understanding of the Bible, and his theological understanding of life and God not only clarify Penington's difficult prose, but also provide a well-conceived interpretive framework for understanding Penington's own contextualized frame of reference.

Yet, as in Part I, what distinguishes Penington's ideas from those of his contemporaries is not altogether clear. Superficial distinctions are made: apparently Pennington's style is less linear and more wandering, even chaotic at times, than that common to his equally prolific peers. Keiser suggests that this lack of structure is in itself indicative of how the Spirit 'moved' Pennington, a claim best left with theologians. A thoughtful comparison to the ideas of other early Quaker writers might have helped here. For example, Keiser does a nice job explaining what Penington meant by certain metaphors, such as 'seed' and 'light,' and how those meanings have changed over time, but most
of the early Quakers used the same metaphors as well, so it is difficult to see what was so different about Penington's use of the terms.

Overall, this book was written by Quakers, for Quakers, about a Quaker, and makes no claims to do otherwise. Almost all of the secondary sources were published by Quaker presses, and almost without exception, are generally sympathetic to the Quaker cause. In many ways, Knowing the Mystery of Life Within is a highly insulated text, untouched by the major developments in Quaker historiography made over the last two decades by scholars such as Phyllis Mack and Christine Trevett. While theologians and scholars of Quaker history may welcome the interpretation of key Penington texts, the book would most appropriately be found in Friends' meeting houses, rather than on the shelves of university libraries.


In 1942, the scholar and antiquarian Boies Penrose published Urbane Travelers: 1591-1635, a collection of brief biographies of the early modern travel writers, Fynes Moryson, John Cartwright, Thomas Coryate, William Lithgow, George Sandys, Sir Thomas Herbert, and Sir Henry Blount. For Penrose, to be an urbane traveler (coined by E.G.R. Taylor), the men had to have traveled far and often alone, visited continental Europe and the Mediterranean rim, and upon returning to Britain, published narratives of their adventures. These travelers were not unusual because they traveled--many English and Scots men did so at the time and wrote about their experiences. They were urbane travelers because they all had their travel writings printed, something comparatively unusual at the time. The books were popular as well, both in their initial printings and since. The late 19th and early 20th centuries in particular saw a renewed interest in early modern travel writing. Scholarly attention, especially in the writings of the Middle East, Asia, and North Africa, also increased after mid-century. Michael Strachan produced an elegant, well-researched biography of Thomas Coryate in 1962. George Sandys, perhaps because of his later travels to North America and reputation