find the detailed accounts in this book, of the excursions of holiday-makers and day-trippers alike, as refreshing as the purpose of their visits.

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Jonathon Scott is to be commended for his groundbreaking interpretation of seventeenth-century British history, which focuses on the foment of intellectual ideas in England during the Civil Wars and the Interregnum. Scott begins with two conceptual assertions that resonate throughout the rest of the book. First, that the genuine English Revolution was one of belief; a view which previous historical positions have failed to adequately consider. Second, that the truly revolutionary and innovative development of the period was the emergence of radical belief. In order to facilitate this shift in historiographical emphasis, Scott invites the reader to turn ‘from so-called political and constitutional history – as if the two were self-evidently equivalent – to the history of radical belief’ (p. 35). By changing both historical emphasis and historiographical approach, he argues, it is possible to understand England’s century of conflict within a European context.

There are three parts to _England’s Troubles_. The first discusses the political instability which was the hallmark of seventeenth-century society. Here Scott frames the later mid-century conflicts within the broader contexts of the British Isles and Western Europe. Emphasising the importance of contemporary belief, he judiciously cites important primary source material to support his arguments while at the same time dextrously navigating his way through considerable body of secondary texts. His explanation of the failure of Caroline state-building is centred upon the inability of the Stuarts to present a palatable religious settlement to the English people. Implicit in Scott’s reading of events is the idea of a confessional divide, a construct prominent in European historical analysis, but not as evident in English historiography of the period. He argues that the rise of Puritanism, the vociferous variant of English Protestantism, was a response to the counter-reformation that ushered in the radical reformation of the mid-seventeenth-century.
In the second part, dealing with the English radical imagination, Scott makes a series of telling conceptual and historiographical observations. This should come as no surprise to the reader. Scott, despite excelling in the genre of biography, evident in his work on Algernon Sidney, is foremost an intellectual historian. Accordingly, this section is no mere speculative contribution to the history of ideas, but supported by extensive archival research. In the process he provides an overview of Civil War, Interregnum and early Restoration radicalism by highlighting the role of a many contemporary political activists and theorists.

The two sections on the radical renaissance are both the most rewarding and challenging. Here Scott posits that the English Revolution has been misinterpreted because it has been appropriated by subsequent schools of historical thought for historiographical agendas instead of for the purposes of bringing clarity to the seventeenth-century. His response is to discuss mid-century radicalism in terms of the relationship between religion and reason. Like Dutch Calvinism, radical English Protestantism not only triumphed in religious terms but also in practical terms. That is to say, despite the best attempts to forget, England became a republic. In reminding us of the complacency of forgetting, and the need for vigilance in constructing national memory, Scott purposefully cites the usual suspects, including Algernon Sidney, Marchamont Nedham, James Harrington, John Milton, Sir Henry Vane the Younger and Henry Neville. In doing so, his own historical agenda, in attributing greater significance to the ‘Good Old Cause’ and the Interregnum, is evident.

The final part of the book traces the way in which the English attempted forge an enduring constitutional settlement that would preclude a return to the tumultuous horrors of the earlier period. If there is a major criticism, it is that this section of the book, while thoughtfully written, does not rise to the same conceptual or historical highs so prevalent in the first two sections. One gets the impression that Scott feels obliged to sign off on *England's Troubles* as both a book and a subject for study at the close of the century. In the last part of the book he explains state-building as healing process that was a process of reconstructing national memory as well as mourning. The only other cause for concern is the that the reference section, although comprehensive, provides page numbers which often do not correspond with the text; this was especially the case when referring to Algernon Sidney and Henry Vane the Younger.

It should be noted that the metaphor for the three phases of *England's Troubles* is of a ship’s voyage that begins in a state of relative bliss (the late Elizabethan age and the accession of James), descends into series terrifying storms (civil unrest, war and regicide), that reveal profound intellectual vision (English radicalism and institutional innovation), before beginning a ‘long restoration voyage toward safe haven’ (An enduring constitutional settlement and a social compact that excluded Puritan political radicalism and also the Stuarts). The book’s cover, featuring Van De Velde the
Younger’s *English Ship Driven before a Gale*, evocatively conjures up the storm-tossed nature of England’s seventeenth-century social, political and religious experience.

Scott’s conclusions are extremely pertinent not only to English society (he correctly points out that England still lives in Restoration times) (p. 496), but to any society that is modelled on the Westminster system of government. This is so because England’s Troubles saw the emergence of a radical variant of English Protestantism, namely Puritanism, which emphasised dissent, liberty and in some instances citizenship, and facilitated a process that challenged and ultimately transformed the structure of the British bicameral system of government. Such a background, accordingly, is useful in understanding issues such as republicanism and citizenship in the Australia and New Zealand, as well as the current British Government’s policy of devolution and reform of the House of Lords (ironically the chosen proposal is reminiscent of Cromwell’s Nominated Assembly). Thus, not only is Scott’s work an important meta-narrative of England during the seventeenth century, it also raises issues crucial to an understanding of the fragmentation of present day social compacts in the English-speaking world.

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Readers will recognise that the text of this volume appeared previously as *The Oxford Illustrated History of the Crusades*. The only change is that the extensive colour illustrations of the earlier work have been replaced by a selection of reduced black and white plates. This makes the work both affordable and accessible to a wider range of readers. Some might argue that this at some cost, however, for a quick glance at the ‘Further Reading’ list indicates it has not been updated since the earlier work which appeared in 1995. This is disappointing in light of several significant studies which have appeared in the interim, namely Micheal Angold’s work on the Byzantine background to the early crusades, Donald Queller’s study on the Fourth Crusade and Christopher Tyerman’s book which includes chapters on women. In addition, no reference has been made to the extensive range of materials available on reliable medieval websites.

The collection, as Riley-Smith notes in his introductory chapter, seeks to provide a survey of the history and historiography of the crusades from the late