

Ram's answer demonstrated that a Royalist could not be a Christian, since Royalists were God's enemies and had chosen to side with the Antichrist. Swadlin's parody of Ram's *Catechisme* ridicules the arguments favoring Parliamentary forces, which he calls "a Schismaticall Malignant Fraternity" (63). At times, Swadlin lapses into pedantic indignation at Ram's scriptural errors and fails to maintain the parody.

Fallon, Professor Emeritus at LaSalle University in Philadelphia, is a specialist on Shakespeare and on the military imagery of Milton. He is also a retired infantry officer and a graduate of West Point. His compilation of religious tracts published specifically to sustain and encourage soldiers provides an excellent collection of primary source materials for Britain in the seventeenth century. In addition, his clear and well-informed commentary, including pithy synopses of the century's political events, makes *The Christian Soldier* an excellent work for university libraries.

April Lee Hatfield. *Atlantic Virginia: Intercolonial Relations in the Seventeenth Century*. Philadelphia: University of Pennsylvania Press, 2004. 312 pp. \$39.95. Review by WILLIAM J. SCHEICK, UNIVERSITY OF TEXAS AT AUSTIN.

The core thesis of April Lee Hatfield's *Atlantic Virginia* is deceptively simple: that the New World English colonies, far from being isolated settlements, were in fact extensively interactive with each other, with their homeland, and even with other nationalities. There is more to this claim than meets the eye on first encounter, and therein lies the thoughtful contribution of this new study of the pathways of transatlantic, inter-colonial and international exchange in trade, people, information, and cultural practices, especially in early Virginia.

The influential context of Spanish-American models emerges as arguably the most important element in Hatfield's book. The Spanish example in the New World, Hatfield indicates, set

expectations for English promoters of colonization, including John Smith. As a result, early Virginians consciously employed Indian guides and exploited established Native American trade routes and affiliations both within and beyond the porous boundaries of the Chesapeake settlement.

As interesting as is this disclosure, still more important is Hatfield's consideration of the Spanish influence on colonial English departures from their homeland tradition of servitude. It is sadly telling that the earliest African slaves in Virginia bore Iberian names and that such terms as "Negro," "mulatto," and "pickaninny" (*pequeño niño*) were of Iberian origin. These details are clues to the fact that Caribbean slavery served as the model for Chesapeake slavery. By the end of the seventeenth century the labor practice of indentured servitude, itself a modification of English homeland servant patterns, was displaced by the Spanish precedent of New World enslavement.

Besides Barbados, New England, New Netherland (especially during the 1640s), and (after 1664) New York provided Atlantic seaboard mercantile contacts for early Virginians. Docked ships also effectively functioned as news centers for the exchange of inter-colonial and international information. So did on-the-move people—Quakers, itinerant ministers, political exiles, runaway criminals, and deported debtors—who were steadily entering and leaving Virginia during the seventeenth century. An often overlooked matter, Hatfield rightly insists, is the number of non-conformists who migrated to Virginia and then exerted a significant influence in that region.

Colonial Anglican officials would eventually raise concerns about such fluid Virginian borders—the Potomac River was a particular problem—which admitted so much religious and cultural variety. Then, too, by the 1690s Virginia's population was dominated by native sons and daughters for whom regional identity mattered as much or more than English heritage. That emergent identity, as Hatfield shows with admirable skill throughout her discussion,

would integrate diverse early inter-colonial and international cultural influences far beyond the memory or awareness of Virginia's residents at the turn of the seventeenth century.

Mordechai Feingold, ed. *Jesuit Science and the Republic of Letters*. Cambridge: The MIT Press, 2003. xi + 483 pp. \$50.00. Review by DAVID A. SALOMON, BLACK HILLS STATE UNIVERSITY.

This collection of eleven essays looks at the role of science in the Society of Jesus, focusing especially on its early years in the sixteenth century. The essays study everything from the Jesuit involvement in the Galileo affair to their involvement in the *Storia letteraria d'Italia*, an encyclopedic journal published in the latter half of the eighteenth century. The volume opens with the argument that, in the past, there has been a consensus that there is "little reason" for "historians to study Jesuit science strongly" (viii). The essays that follow prove this consensus misguided. Mordechai Feingold's "Jesuits: Savants" attempts to reconcile the image of Jesuits as theologians with their study of science and mathematics. The fifth General of the Society of Jesus, Claudius Acquaviva, demanded that no Jesuit defend, or even study, any opinion or principle that contradicted the received theology or philosophy. Feingold argues that, unable to find support with Jesuits, Galileo turned against the Society, giving rise to a still unresolved question about Galileo's trial. Still-restricted documents in the Vatican archives leave us wondering what role the Jesuits, particularly Robert Bellarmine, had in the Galileo trial. The point is further elaborated in William A. Wallace's contribution to the volume, "Galileo's Jesuit Connections and Their Influence on His Science."

Ugo Baldini's essay on the Academy of Mathematics of the Collegio Romano aims to uncover what was being studied at the Collegio before 1610. Baldini shows that scientific study at the Academy was significant but controversial as the conflict between scientific reasoning and religious faith continued to plague those Jesuits wishing to study the former while living a life of the latter.