

made about the degree to which science itself has genuinely been subordinated to the interests of capital and the colonial state” (485-6). Unfortunately, the subtle and cautious questioning of that sentence is not matched in *The Kingdom of Science*. Professor Olson explains that the first idea for this book was as a collection of essays, and perhaps that is the best way of reading it: more a series of extensive, historically and culturally-informed, polemical opened pieces than a contribution to the academic understanding of utopias and science in the origin of the modern world.

Raymond Hylton. *Ireland's Huguenots and Their Refuge, 1662-1745, An Unlikely Haven*. Brighton: Sussex Academic Press, 2005. xiii + 226 pp. + 24 illus. \$69.50. Review by HEIDI MURPHY.

Of the 200,000 Huguenots forced to flee France in the seventeenth and eighteenth centuries some 10,000 settled in Ireland. The story of how and why these fervent Protestants chose to dwell in this most Catholic of islands is at the heart of Raymond Hylton's *Ireland's Huguenots and Their Refuge, 1662-1745, An Unlikely Haven*.

While the persecutions Huguenots endured in their native France are well documented, the reasons so many sought asylum in Ireland and the fate of those who subsequently settled there has been woefully neglected. In Ireland Huguenot ancestry is prized and respected even to this day, but sadly misconceptions and embellishments, which for centuries remained unchallenged, have taken the place of historical accuracy, with the result that the true story of Ireland's Huguenots has remained untold.

In an attempt to dispel the myths and correct the wealth of misinformation that surrounds this subject, Raymond Hylton has trawled through the archives and produced an account of Ireland's Huguenots that is both exhaustive and enlightening. The background to their enforced flight from France, their initial reception in what would become their adopted country, the unique contribution they would make to Irish society, and their gradual assimilation into the Irish population are all recounted in great detail. The exploits of some of the more colourful and high profile Huguenot characters are explored.

Taking as his starting point the complexities, which by 1662 made Catho-

lic Ireland a less than unlikely haven for Protestant refugees, Hylton notes that while “individual Huguenots may have been present in Ireland as early as 1569 . . . the existence of a Huguenot community simply did not occur until well into the Restoration period” (4). Having been “rendered all the less alluring” because of her well-publicized political turbulence and confessional strife, Ireland “largely lost out on the first two major periods of Huguenot dispersion experienced by England and other continental Protestant-dominated states” (5-6). But by 1662, with the innovative James Butler, Duke of Ormond at the helm as Lord Lieutenant of Ireland, all that was about to change.

Hylton reveals Ormond’s admiration for the Huguenot qualities of “energy, integrity, competence, skills and business acumen” (20), virtues which the Duke rather patronisingly believed would “inspire the general Irish population to habits of hard work, sobriety and thrift” (20). This admiration along with his certainty that, having shown themselves staunchly opposed to Parliamentary and Protectorate policies they would prove loyal defenders of the newly restored crown, first led to his scheme for the French Protestant colonization of Ireland, as evidenced in his 1662 Irish parliamentary *Act For Encouraging Protestant Strangers and Others to Establish Themselves in Ireland*.

Colonization was one of the cornerstones of Ormond’s modernisation program, and in 1665, in an effort to ease matters for the Huguenots he petitioned the Archbishop of Dublin, “that a specific meeting place be established for conducting services in French” adding that “it could be assured that the worshippers would act in conformity with the Anglican communion, and thus not pose a potential threat” (24). The Chapel of St Mary’s, (known as the Lady Chapel) in St Patrick’s Cathedral was chosen and on 23 December 1665 was formally granted to “the newly constituted French Conformist congregation” (25) known colloquially as “The French Patrick’s.” While the records are sparse, despite official support, of these “Ormondite Refugees,” Hylton depicts “a steady unspectacular population growth from 1662-8; a sharp but short-lived influx from 1669-70 and a very drastic dwindling between the period 1671-9” (25).

The infamous 1681 Dragonnades of Poitou saw an upsurge in violence against the Huguenots; something which we are told had “an immediate, traceable effect” (35) in Dublin, where the French population increased dramatically. Later Dragonnades coupled with Louis XIV’s Revocation of the

Edict of Nantes led to the arrival of a “flood-tide of Protestant families” (36). “In 1685, new arrivals and births had bolstered the Huguenot element in Dublin itself to some 600 by year’s end and, in 1686, up to 650 odd” (37).

While the accession of the Catholic James II had at first, “no appreciable effect on the Huguenots who settled in Ireland” (44), their new monarch’s ambivalent policies and the appointment of the fervently Catholic Earl of Tyrconnel as Lord Deputy, certainly gave cause for concern. While “the events of 1688 unfolded,” we are told that resident Huguenots lay low “or in certain cases” provided “discreet intelligence to adversaries of the government” (46).

Huguenots certainly played a part in the Williamite armies, which would eventually force James II into exile, with one Frenchman in particular soon coming to the fore. The colourful Huguenot Henri Massue de Ruvigny distinguished himself at the Battle of Aughrim, subsequently rose high in King William’s favour, and was eventually granted the title Earl of Galway. He would serve two terms as Lord Justice of Ireland (1697-1701 and 1715-1717) and would lend his name to Ireland’s next wave of Huguenot refugees. And it was these refugees who Hylton believes “defined what the Huguenot presence in and impact on Ireland would be” (81).

It was during the period 1692-1722 that most of the estimated 10,000 French Protestant immigrants arrived in Ireland and “substantive plans for settling Huguenots in an Irish Haven of exile took place” (87). The 1692 Parliamentary Act “went leagues further than Ormond’s prior enactment” offering official toleration for Protestant worship outside the Anglican Communion (88). During this time the powerful Ruvigny drew up his ambitious plans for a “Huguenot bastion” (90) with colonies strategically positioned around the country in a variety of locations including Belfast, Lisburn, Youghal, Dundalk, Dublin, Kilkenny, Cork. Of these the settlement in Portarlinton would prove the most successful.

Yet as with Ormond before him, Ruvigny’s schemes and visions for the French Protestant colonization of Ireland went unrealised. “Before the turn of the nineteenth century every single Huguenot community in Ireland was well on the road to absorption; and in many instances had already arrived there and become the stuff of regional folklore” (173).

For the author “the most compelling purpose behind this book lies in making the attempt to touch the humanity of those elusive French exiles” (xi).

And whether describing the lonely death of the unknown Thomas Missal, “a newly arrived refugee who must have undergone great hardship to arrive in Ireland, only to die suddenly, possibly alone” (77) or recounting the illustrious careers of David Dignes Latouche (118-22) or Ruvigny (113-117), Hylton’s compassion and admiration for these refugees shines through on every page.

Although not without its flaws, namely a tendency towards repetition and digression, these are minor quibbles. In chronicling these events Hylton has done more than simply provide a much-needed overview of a people, time, and place. Written in an engaging and accessible style this meticulously researched volume is insightful and informative, goes some way towards restoring this oft-forgotten group to their rightful place in history, and should prove a compelling read for seventeenth-century scholars and enthusiasts alike.

Carla Gardina Pestana. *The English Atlantic in an Age of Revolution, 1640-1661*. Cambridge, MA and London: Harvard University Press, 2004. xiv + 342 pp. \$49.95. Review by JOSEPH P. WARD, UNIVERSITY OF MISSISSIPPI.

Carla Gardina Pestana offers in this book a comprehensive survey of England’s Atlantic colonies during the turbulent middle decades of the seventeenth century. By emphasizing that the Interregnum government was far more imperially ambitious than that of the early Stuarts, Pestana’s research has important implications for scholars who specialize in the history of either colonial America or early modern England. Displaying a command of sources and historiographies dealing with Trinidad in the south, Newfoundland in the north, and all of the other colonies in between, Pestana ably reveals the ways in which the breakdown of authority in England had profound consequences across the Atlantic.

The emergence of crisis in England inspired colonists who had been calling for further religious reform, although their achievements often fell short of their expectations. One example of this occurred in Bermuda, whose governor endorsed a move away from a parochial system and toward a New England-style congregationalism. The policy proved unpopular with many of the residents, who resented being excluded from the sacraments and being told that they needed additional religious instruction. The