

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

result was not the transplantation of the New England model to a new soil as much as it was the sowing of the seeds of dissension and controversy on the island. In other colonies, governors took steps to limit the ability of religious reformers to establish themselves. Virginia's governor expelled a group of ministers who had arrived from New England in response to the call from a Virginia parish dominated by puritans. While civil war raged in England, news of New England's persecution of dissent, publicized by Roger Williams among others, alienated the affection of many in England who favored toleration.

Those in England who favored the independence of congregations had hailed New England churches as models of godliness at the outset of the decade, but from around 1645 they largely ceased to pay attention to religious developments across the sea. By contrast, it was the English Presbyterians, entirely marginalized within their own polity by the end of the decade, who continued to hold the New England congregations in high regard. As a result, the English Civil War increased religious polarization throughout the Atlantic world. The three years following the execution of Charles I resolved many of the issues that arose during the Civil War. After the regicide, six colonies (Antigua, Barbados, Bermuda, Maryland, Newfoundland, and Virginia) remained loyal to the Stuart line in defiance of the ambitious imperial agenda of the Commonwealth government, but by 1652 the revolutionary government had brought all of the recalcitrant colonies under its control.

The religious policies of the English government of the 1650s sought a balance between toleration for Protestant denominations and the promotion of godliness. As was the case in England and Wales, throughout the Atlantic colonies these two goals often seemed contradictory. The rise of Quakerism was perhaps the most noteworthy development of the later Interregnum. By the early 1660s, Quakers had introduced their movement into every Atlantic colony, thereby contributing to the increase of religious diversity throughout the Atlantic world, while at the same time attracting hostility from the authorities in New England. For Pestana, "In confronting Quakers, the defenders of New England orthodoxy faced their own failure to reform England, in the flesh. In killing Quakers, they vindicated their own former hopes for a better England and ensured their own infamy" (155).

Although some of the leading figures in the English Revolution claimed that their objective was to end tyranny and restore liberty, the policies of the

Interregnum governments instead promoted unfreedom throughout the Atlantic. The Navigation Act of 1651 and the campaign launched in 1654 against the Spanish West Indies reflected the imperial ambitions of the English government, which proved itself far more willing to direct colonial affairs than had been Charles I. During that time, several colonies experienced labor shortages, which they addressed through a variety of means including the importation of growing numbers of indentured servants, prisoners of the British civil wars, and African slaves. Despite the best efforts of the Restoration government to turn the clock back to 1641, the English Atlantic world in 1660 bore the stamp of the revolutionary decades. Unlike his father, “Charles II ruled an empire of plantation economies and commercial networks, an empire of landowners conscious of their rights and ready to defend them, an empire of slaves, and an empire in which religious dissenters were better organized and more numerous than his own Church of England adherents” (226).

This book will be welcomed by research specialists and students alike. It contains an appendix discussing population estimates for colonies in 1640 and another listing pamphlets about New England published in England during the 1640s. The endnotes fill eighty-nine pages of close type; the only thing missing is a bibliography. There is a detailed map of the English Atlantic World at the outset, and throughout the book Pestana does not assume that her reader has a command of the narrative details of either the English Revolution or the early phases of English colonialism. The book would therefore lend itself to courses dealing with early modern England, colonial America, or the Atlantic world. For the latter, the seventeenth century has tended to be overshadowed by its neighbors, with the bulk of scholarly attention being paid to the first sustained contact between Europeans and the native peoples of the Americas during the sixteenth century, and the eighteenth-century era of mercantilist wars and revolution. Pestana’s book is therefore a most welcome addition to the field.