

ty and humanity, just as we would like to be appraised by future historians (pp. viii-ix).

Lessons need to be learned from the encounters in the past and Axtell re-enforces the lessons, using his years of teaching to write balanced narratives from each perspective.

Professor Axtell repudiates the stereotypes of the Europeans and the natives that they encountered. He also questions the long-standing opinion of using genocide, a word that in essence did not exist until the twentieth century, as a blanket term to discuss the deaths of hundreds of thousands of Native Americans. Axtell does not believe that the settlers and the governments set out upon a course of killing off the inhabitants of the Americas. The natives would have been far too valuable as forced labor. Many of the deaths of the indigenous peoples were caused inadvertently by diseases brought to the New World, from which they had no immunity.

Axtell's arguments are well researched and presented, as one would expect from an educator in his position. The text is very readable for both the academic and the public. It is informative, well documented and scholarly without being condescending.

KAY O'PRY-REYNOLDS

Carla Gardina Pestana. *Protestant Empire: Religion and the Making of the British Atlantic World*. Philadelphia: University of Pennsylvania Press, 2009. viii + 311 pp.

In *Protestant Empire: Religion and the Making of the British Atlantic*, author Carla Pestana brings together Atlantic and religious history, combining the two subjects and regions into one. Pestana starts with the beginning of the sixteenth century, ca. 1500 A.D. in her quest to investigate both religious and Atlantic history. The underlying theme of *Protestant Empire* is the need to expand from Western

Europe through Protestantism. Through religious beliefs splintered into various sects, British Protestantism won out in many ways over staunch Catholicism of the period. Pestana uncovers the underlying factors that caused Western European leaders to explore around the Atlantic rim and the desire to advance Protestantism versus Catholicism.

Christian religion changed in the sixteenth century as a result of clashes with various foreign religious beliefs, according to Pestana. Various aspects from foreign religions were adapted into local customs and traditions and some parts of local tradition were allowed to be blended in with Christianity (p. 1). Other religions from Europe and other parts of the world were introduced as well; Judaism and Islam made their way into the Atlantic World. Thus a wide diversity of religious beliefs existed in the New World that followed, including Catholics, Protestants, followers of Judaism and Islam, as well as various splintered sects of Protestantism and local religious beliefs. Pestana shows how attempts were made to convert the locals to Christianity and the desire to see they were brought to the right version of faith (p. 10).

Pestana claims that what puzzled the British monarchs especially was why they were unable to mesh the peoples of their various realms together in one common religious adherence in the same manner as the Spanish kings had done through Catholicism. (p. 11). Pestana argues that the British monarchs attempted to exercise control through the use of the Church just as the Spaniards had done (p. 7). Pestana covers how the differences in Protestant denominations brought about less authoritarian observances than the Catholic faith had produced. People moved across the ocean and established new lines of religious belief and communication that molded Old World with New World beliefs. For Catholics, Pestana points out that the Church hierarchy would not allow such deviation from the

accepted norm.

In the beginning of *Protestant Empire* Pestana gets right to the heart of the matter, exploring the realm of religion in the world prior to the breakout of the British expansion, and with it the advent of Anglican Protestantism. Pestana points to the innumerable amount of religions and religious beliefs that were present in Western Europe as well as Western Africa and Eastern North America ca. 1500. She points out the vast differences in the practice of religion by Europeans to local tribesmen (pp. 16-18). The causes of grief, life and death are explored through the lens of various customs and beliefs, many times clashing with organized religion brought by the Europeans.

Pestana also delves into the practice of witchcraft; used quite often in the regions of Africa and the Caribbean (p. 25). Catholicism and Protestantism instituted a religious battle that demanded total removal of other religious beliefs, especially those considered demonic in nature. Pestana covers how the transition was supposed to affect people who were being transformed or brought to salvation through the Christian faith; and how confused Christian converts were when their new disciples failed to shed all the tenets of the old religions.

The struggle for the souls of people engendered a deep-seated hatred between Protestants and Catholics that included a political battle as well. Pestana does a fine job of examining the underlying motivation of the monarchs of England, France and Spain in their quest for more land. Not only was this a battle between Catholics and Protestants, there was internal strife in the Protestant camp as well. This turmoil would spill over into campaigns for land, gold and people as explorers took with them priests and missionaries of the various religious denominations who converted the native population, many times by force.

Pestana covers the various factors related to political and mili-

tary conflicts that actually had early American religious underpinnings to them such as King Phillip's War and Bacon's Rebellion (p. 129). She also ties in how Native Americans were dragged into the religious and political wars, each side using various tribes in an effort to make their version of Christianity seen as the only right and true faith. Many times natives would convert simply to avoid problems with the Europeans. Once the foreigners left, natives would return to their natural religious beliefs.

With transplantation of religious cultures and entire groups, the New World set up a powder keg of religious strife and various conflicts broke out among the differing sects in Europe. Pestana navigates through the various aspects of religious tensions and trouble in Europe and how that translated to tensions trouble abroad in the colonies. Pestana also discusses how various differences in beliefs through the Protestant denominations were cycled in and out of use by monarchs such as James I and Charles I of England. Pestana discusses the differences among the Protestant denominations that caused such a divergence of beliefs (pp. 35-37). These men were unable to fathom why Protestants could not mutually agree to follow the Church of England's articles of faith.

*Protestant Empire* also shows that conversion by Protestants was more difficult to achieve than conversion by Catholics. According to Pestana, this was due to the wide variety of beliefs popping up within the Protestant camp while Catholics held completely to one set of beliefs and doctrines. Two major areas of difference for Protestant and Catholic converts were marriage and the conversion experience itself. Pestana explores the differences between the two major faiths, and she states Protestants had a more difficult time accepting new converts due to their propensity to cling to some versions of an old life style (p. 71).

In chapter four of *Protestant Empire*, Pestana turns to a pivotal

period in British and Protestant history: the Restoration of 1660 that ended the long Civil War and stimulated the growth of diversity in the British Empire (pp. 100-127). During the Restoration period that followed, the crown adopted a more lenient policy, thus paving the way for greater tolerance and diversity among the sects of Protestantism (p. 101).

*Protestant Empire* also highlights England's pivotal Glorious Revolution of 1688. Pestana analyzes how the removal of Catholic James II in favor of his Protestant daughter Mary and son-in-law William of Orange, provided a boost to the Protestant cause (p. 128). The revolution would also help re-establish a long rivalry with Catholic France through the Atlantic World. The arrival of Dutch William of Orange on the throne of England gave the Low Countries a much-needed ally against Catholic France at home and abroad.

Pestana points out how the influx of people strengthened the hand England and later, the British Empire, in its ongoing struggle with Catholic France, which was finding itself with less and less friends. By the early eighteenth century, Britain was a firm bastion of Protestantism, with Protestant dissidents and emigrants traveling to both Britain and her colonies to escape Catholic persecution. The British continued to come out ahead in the religious war against France. With William on the throne of England, the Dutch now joined the struggle against Catholicism and the incursions of Catholic France.

Pestana also touches on the evangelicalism of the mid-eighteenth century, and how this further splintered the *Protestant Empire* while spreading the basic tenets of Protestantism (pp. 187-188). Though later decades of the eighteenth century would find the British colonies separating from Britain, the Protestant faith was securely inculcated within the hearts and minds of the colonists.

Pestana believes this would ensure a lasting bond between Britain and her former colonial possessions (p. 218).

Pestana finalizes *Protestant Empire* with a well-rounded perspective of the influence of British Protestantism in the Atlantic World. Pestana shows how, though Protestantism had a difficult time gaining inroads into the New World, it did end up fostering a diverse population of sectarian Protestants throughout the Atlantic World from North America to the Caribbean. Fueled by the fear of a return of Catholicism into Protestant realms, religious fervor evangelizing and proselytizing removed any doubt the Atlantic World would be largely anti-Catholic.

Pestana concludes the material succinctly; British Atlantic political boundaries encompassed three continents and a multitude of faiths. However, the regions were united by the common bonds of Protestantism, and would continue to cement together people and communities. *Protestant Empire* includes maps and visuals that give the reader a better sense of the direction of the book. Scholars and students will benefit from reading *Protestant Empire* because it lays out the entire scope with clarity and purpose.

KEN OZIAH

Max Boot. *Invisible Armies: An Epic History of Guerrilla Warfare from Ancient Times to the Present*. New York: Liveright Publishing Corporation, 2012.

Since the attacks of 9/11 and the world's response to Islamic terrorism and the growth of global terrorism, we've seen an exponential growth in the publication of books on terrorism. Many of these books suffer from a number of faults. Many are simply not very good. But we have seen few historical survey books on the subject. Boot's *Invisible Armies* is a bold foray into taking a well-conceived stab at covering most of the antecedents of terrorism,