

Steele relies on colonial newspapers, printed tracts, letters, and archival collections. Most impressive is Steele's use of technology, drawing heavily from genealogical websites and using the SPSS database to chart the 2,788 captives taken during this twenty-year period. Steele turns attention to the tactics used to take captives, what it meant to be taken into captivity, and the struggles to return to a society skeptical of one's motives and sincerity. All of this is framed within the context of growing frontier violence, imperial rivalries, and the gradual decline of Quaker Pennsylvania. While a more thorough discussion of the emergence of a "white society" and the racial implications of captivity in Pennsylvania could be warranted, it does not detract from the contributions made by this book. Thanks to his engaging writing style, Steele's book can be used in a wide range of graduate courses or upper-level undergraduate classes. Ultimately, this is an essential book for scholars interested in the cultural and military history of Allegheny country.

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Gwenda Morgan and Peter Rushton. *Banishment in the Early Atlantic World: Convicts, Rebels and Slaves* (London: Bloomsburg Academic, 2013). Pp. 309. Illustrations, notes, bibliography, index. Paperback, £13.99.

During the seventeenth and eighteenth centuries, judicial transportation, military and political exile, and forced migration characterized legal cultures in Great Britain and its North American colonies. In *Banishment in the Early Atlantic World*, Gwenda Morgan and Peter Rushton explore the processes of expulsion and the outcomes for those banished—criminals, rogues, vagrants, military and political offenders, religious dissidents, rebels, the poor, and bound laborers. Adopting an Atlantic perspective, the authors use a number of case studies to explain how various forms of banishment developed and changed in the British empire. The authors show that British authorities traditionally utilized banishment as a penalty for criminals and as a mechanism to remove undesirable people from mainstream society. Colonial authorities in British North America continued this practice, but they redefined whom they deemed troublesome or rebellious. For the British mainland colonies and the Caribbean, "banishment for political, racial or religious purposes was the

norm rather than a penalty for criminal offenses" (3). Lawmakers, military leaders, and political officials used legislation as a means to legitimate banishment, but many offenders sought legal redress, indicating that legalism was understood in a cultural context. Morgan and Ruston assert that banishment became a critical but complicated feature of legal systems on both sides of the Atlantic, shaping the lives of exiles as well as their communities in the British empire.

The book is divided into two parts, with the first offering a "largely Eurocentric view" of the legal and political evolution of banishment in England, Ireland, and Scotland (4). With its legal roots in the late Elizabethan period, banishment emerged as a more formal means for authorities to manage and remove rogues, vagabonds, and gypsies, and other men and women they deemed undesirable. During the Interregnum, the systems of criminal law and punishment faced increasing criticism for its severity, particularly in regards to the death penalty, and legal and judicial authorities turned to criminal transportation as a less severe means to punish and dispose of offenders. Many aspects of this practice were poorly recorded, but Morgan and Rushton adeptly explain the mechanics of transportation, including the processes for petitioning and pardoning, the range of European and colonial destinations, and the consequences for returning prematurely. They also give attention to the Scottish system of banishment, contrasting its character and processes with those of England. They asserted that "Scottish banishment was most often *banishment from*, rather than *transportation to*" suggesting that the intention was to expel offenders from their respective communities (29).

In the latter portion of part 1, the authors explain that English and colonial authorities used banishment to purge communities of religious dissidents, ethnic groups, and political factions. On both sides of the Atlantic in the middle of the seventeenth century, authorities perceived Quakers as a threat to stable government, and in New England, specifically Massachusetts, local authorities responded with particular severity by banishing or enforcing the death penalty upon troublesome Quakers. On a much larger scale, Cromwell used transportation to remove thousands of Irish rebels as well as women, children, and the poor to the West Indies. The authors emphasize here that this removal was a form of "ethnic cleansing" (62). By the early eighteenth century, it was evident that English authorities sought a stronger legal policy in regards to banishment. The authors examine the Jacobite Rebellions and navigate through the legal difficulties England experienced

in prosecuting and punishing the rebels to show how authorities worked to legitimate banishment within a legal framework.

Part 2 of the book centers on banishment in British North America and the Caribbean. Similar to their metropolitan counterparts, colonial authorities used banishment to purge their communities of people whom they believed threatened public peace and social order, including religious dissidents, political rebels, Native Americans, and felons. However, Morgan and Rushton distinguish colonial practices from those in England, arguing that banishment in the colonies was more commonly used for political reasons instead of criminal ones. In addition, as the colonies continued the practice into the eighteenth century, banishment gradually became racialized and linked to slavery. The authors note that the exception to this pattern was the Acadians or French Neutrals, who were considered an ethnic and cultural threat and expelled from Nova Scotia during the mid-eighteenth century. While the Acadians left few personal documents, historians have more records from banished groups in the late eighteenth century, many of which vehemently expressed resistance to the removal process. Morgan and Rushton show how the Philadelphia Quakers exiled to Virginia and a group of prisoners in Charleston expelled to St. Augustine protested the legitimacy and legality of their detention. The last major and arguably most disreputable of the British expulsions in their Atlantic empire was the banishment of St. Eustatius's inhabitants. The British confiscation of islanders' property, their maltreatment of the Jewish population, and the expulsion of many of the island's merchants threaded together what Edmund Burke lamented as a "violation of the laws of nations to national dishonour" (229).

Morgan and Ruston's *Banishment in the Early Atlantic* is a well-researched study skillfully depicting the legal construction of banishment and its ramifications, primarily in the British Atlantic World. Rich in detail, their study uses banishment as a lens to better understand forced migration, cultural and ethnic diversity, and the influence of imperial power in an increasingly connected empire. The work is fluidly constructed and Morgan and Rushton impressively interweave major themes of legality and legitimacy regarding expulsion with a vivid portrayal of the physical and emotional toll experienced by the exiles and their loved ones. One issue with the book is that much of its framework and approach is explained in the conclusion rather than the introduction. For example, Morgan and Ruston note that "legal

#### BOOK REVIEWS

and political-administrative records” were invaluable as a cornerstone for the work and they also provide their justification for the Atlantic World perspective in the conclusion (231). However, this minor shortcoming hardly detracts from the larger value of the work. In sum, Morgan and Rushton’s contribution illuminates the emergence of banishment as a fundamental and integral aspect in legal cultures on both sides of the Atlantic during the seventeenth and eighteenth centuries.

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