

recent work on the Anglo-Saxon colonialism, based on the fieldwork carried out both in the well-known settlements, such as Jamestown and St Mary's City, and on the sites where the presence of settlers was only transient or temporary, as in the fishing stations of Newfoundland (the paper by William Gilbert), the islands in the North Atlantic (Natascha Mehler and Mark Gardiner discuss the English and Hasbeatic Trade in this area), and in the Caribbean (Neil Kennedy on salt raking). The research on which the articles are based concerns mostly European migrations, but there are also papers which deal with contacts with Native Americans, more specifically Inuits (the papers in section 7, by Peter Ramsden, Lisa Rankin, Greg Mitchell, Eliza Brandy, and Amelia Fay).

*Exploring Atlantic Transitions*, by concentrating on the details of the colonial existence often neglected in general historical studies of colonization, reconstructs individual and personal experience of migration and settlement by ordinary people, painting a complex picture of the processes underlying the colonial ventures and pointing to factors often neglected in historical studies, which archeology helps to bring to light. The characteristic feature of many of the articles is that they ask new questions and suggest new lines of investigation, proving that the interdisciplinary alliance of archeology, history, and cultural studies can lead to path-breaking results.

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Susan Hardman Moore. *Abandoning America: Life-Stories from Early New England*. Woodbridge: The Boydell Press, 2013. 412 pages.

In this book, Susan Hardman Moore remains faithful to her interest in early New England return migration demonstrated in *Pilgrims: New World Settlers and the Call of Home* (2007), her first major study on the topic. Essentially, *Abandoning America* is an extended documentary supplement to the first book. The author makes her goal clear from the beginning: she intends to present the "lives of around six hundred individuals" who emigrated to New England in the first half of the seventeenth century and subsequently "returned to England before the Restoration of Charles II in 1660" (1). Although her New England covers mostly the larger colonies of Massachusetts, Connecticut and New Haven, some individuals from the smaller settlements of Plymouth, Rhode Island, New Hampshire and Maine are also included. She acknowledges the burgeoning transatlantic historiography dealing with the movement of settlers out of early New England and the important contributions of David Cressy, Andrew Delbanco, Philip Gura,

Alison Games and a few others to this subfield of study. Yet she observes that none of them presents the historical subjects from the perspective of religious history and that, on the whole, they tend to rely on well-documented stories of spectacular rebels and elite members, important but not necessarily representative. Hardman Moore fills the gap by offering “a new resource” that extends “the body of knowledge far beyond the small cohort of people who have appeared in the literature so far” (16).

The book falls outside the standard parameters of historiographical analysis in form as well as in content. It is divided into two asymmetrical sections. The first, “Introduction” of merely 27 pages, is composed of nine concise sections. A good part of it draws on the conclusions of her *Pilgrims*, as indicated by numerous references to that book in the footnotes. It begins with an explanation of the main purpose of the work and sketches briefly the political and religious context for the Puritan migrations on both sides of the English Atlantic. Readers who prefer more graphic presentations of historical facts may consult a useful parallel timeline for New England and England covering the study period between 1620 and 1662 (xxi-xxviii). The longest section II offers a typology of the return migrants, the factors determining their decision, and the variety of reasons they presented to their communities in order to justify leaving America. In section V, probably in delayed response to the criticism voiced elsewhere of the lack of even approximate numerical estimates of the scale of the outflow from New England in her first book (Peterson 4), Hardman Moore makes a remarkable effort to supply such tentative calculations. The outcome is most interesting, if not astonishing: the proportion of settlers who left was one in six to one in four in general, while for the group of Harvard College graduates and students the ratio was almost one in two. In section VI the author discusses the value of the biographies she collected in the volume for a more nuanced interpretation of the role of religion in the early modern English culture on both sides of the Atlantic.

The main bulk of the volume (31–378) consists of a collection of about 600 stories of individual lives reconstructed by Hardman Moore from thousands of dispersed sources researched in the archives and libraries of New England and England. Their protagonists share one crucial experience: emigration from England to New England and a subsequent return, permanent or temporary. The bulk of the retrieved life-stories are those of settlers who decided to leave New England permanently between 1640 and 1660. They vary in length from a few lines to a few pages and differ in detail according to what the extant sources have allowed to establish. As promised, Hardman Moore includes not only the colonial elite members and religious dissidents but also ordinary servants, craftsmen, and apprentices. A small proportion are the life-stories of women—daughters, wives

and widows, who in various ways depended on the migration decisions of their men or made their own. Thus, the biographies chronicle a whole range of the migrants' experience and recover the experience of early New Englanders that has been ignored.

To the main cohort of the identified 1640–1660 Puritan migrants, Hardman Moore added two special subgroups and collected them in separate appendices. In Appendix 1, she assembled forty cases of individuals who went back to England for a variety of reasons before 1640, often very soon after setting foot in New England. The author isolated them as exceptions to the prevailing tide of migrants travelling to New England to escape Laudian anti-Calvinist policies. Some never intended to settle permanently in America; others were disillusioned by life in the New World; several were deported or escaped arrest and law suits. Appendix 2 contains documentary biographies of fifty men and women who travelled to and fro across the Atlantic several times in 1640–1660 for business, political and personal purposes. Hardman Moore rightly observes that in the times of limited and slow cross-Atlantic communication, such persons delivered written messages and told their own stories about the current situation in England, and thus their role as facilitators of return migration to the motherland must not be underestimated.

Life-stories in the main part and in the appendices are arranged alphabetically. When justified by the content and location of the available documentary data, spouses and siblings are listed and reported in one entry. Each biographical entry is fully annotated. In reconstructing settlers' lives, Hardman Moore makes maximum use of documentary evidence while keeping her own narrative insertions to the necessary minimum. She often allows her historical subjects to speak in their own voice by weaving fragments from their letters, diaries and other recorded utterances into the biographies. The fragments have evidently been selected to reflect the religious experiences, feelings, dilemmas and confusion of their authors. The abbreviations placed in parentheses after many names in the stories refer the reader to relevant standard biographical dictionaries, edited historical documents, manuscript collections and online databases, and are all explained in a separate section at the beginning of the book (x–xv). Helpful cross-references are provided in the shape of asterisks marking those individuals within a particular biography who have their own entries elsewhere in the volume. Researchers in early American history and genealogists alike will appreciate a list of sources—printed, manuscript and online—provided for each individual biography, welcome shortcuts in pursuing further historical investigations and in exploring family's ancestry.

The book's intended audience is very broad indeed. It will profit students of trans-Atlantic mobility who want to understand better individual incentives behind

the emergence of a colonial empire in America. Richly documented, the volume will serve as a valuable resource for students of Anglo-American religious and cultural history. History instructors at school and academic levels will find in it a wealth of illustrative material for teaching religious, family and economic history of seventeenth-century New England and England in the Atlantic perspective. A broader non-academic audience is likely to be attracted to it by fascinating insights into the world of values, feelings, dilemmas and the vicissitudes of very real people living unusual lives almost four hundred years ago. For all those reasons, *Abandoning America* deserves a place on reference shelves of academic, school and public libraries.

### Works Cited

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Mita Banerjee. *Color Me White: Naturalism/Naturalization in American Literature*. Heidelberg: Universitätsverlag Winter, 2013. 484 pages.

In her recent study, Mita Banerjee analyzes the intersection of canonical works of American naturalism and the contemporary naturalization debate. At the turn of the twentieth century, due to unprecedented numbers of non-Anglo-Saxon immigrants and radically increased ethnic diversity, American courts considered numerous naturalization and race prerequisite cases, and their decisions revealed the tenuous character of whiteness as a racial category. Banerjee refers to these legal narratives to enrich her readings of seminal naturalistic novels. She traces the parallel between “legal impressionism” and the impressionism of the literary naturalism (3–14), convincingly arguing for the racial character of the color code in the naturalistic tradition. Methodologically, she both appropriates and reverses the logic of the Critical Race Theory. She highlights the textual character of legal documents and reads literature as law, trying to determine if a given work naturalizes its characters or, to the contrary, revokes their citizenship.