With the recent growth in the field of diasporic studies, much has been written on Irish and Scottish emigrant communities of the seventeenth century. British and Irish Emigrants and Exiles in Europe, 1603-1688 seeks to continue this trend, but within a broader perspective, including studies of English and Welsh communities. Comprising of an introduction and fifteen chapters within four specific themes, this edited volume is an ambitious attempt to open up discussion and analysis of transnational networks and connections between British and Irish expatriate communities in continental Europe and Scandinavia from the 1603 Union of the English and Scottish Crowns to the Glorious Revolution of 1688.

Part one, “Immigrants and Exiles,” contains five chapters and begins with Steve Murdoch assessing the impact civilian Scots had in the Swedish town of Stockholm and their influence in commerce. Murdoch demonstrates that the Scots were only one of a number of emigrant communities in Stockholm, and that divisions existed between Scots Calvinists and Lutherans, but that their ultimate success was their ability to embed themselves into national structures, essentially becoming Swedish. Waldemar Kowalski’s chapter on the Krakow Scots community shows that integration and assimilation varied depending on the different Scottish families involved, yet remained a cohesive group through strong professional and family networks. This is further seen in Douglas Catterall’s study of the Scots in Rotterdam, where he identifies two Scottish groups, the exiles and
the “Dutch” Scots. Catterall argues that whilst these two communities shared cultural practices and their country of origin, they did not work together like most other ethnic enclaves in Europe. The next two chapters by Ciaran O’Scea and Éamon Ó Ciosáin explore Irish groups in Europe, with O’Scea analysing how the Irish in Castile went from social outcasts in 1600 to being apparent co-nationals by the time of the French Revolution. Ó Ciosáin focuses on Catholic migration to France, 1590-1685, demonstrating that Irish migration historiography has been guilty of overlooking pre-1690 Irish migration to Europe.

Section two, “Diplomats and Travellers,” contains three chapters by Igor Pérez Tostado, Kathrin Zickermann and Barry Robertson. Tostado’s chapter is the first to include an English dimension, which examines how English politics in the immediate aftermath of the execution of King Charles I in 1649 played an important role for exiles, with his chapter analysing royalists and parliamentarians vying for control at the Spanish court in Madrid. Zickermann’s chapter looks at Scottish involvement in the Swedish administration of Bremen and Verden, specifically that of the military and civic life. She notes that the Scots interacted not only with each other and the Swedish elite, but also the indigenous population too. Robertson’s chapter on the Gordons of Huntly is a useful inclusion in this publication as it shows how a noble family had links to continental Europe beyond traditional military links. Yet, Robertson finds that due to their conservative approach, the Gordon family failed to engage themselves in commercial adventures that have come so much to identify the Scottish community abroad in the seventeenth century.

In the third section, “Protestants and Patrons,” Siobhan Talbott, Polona Vidmar and David Trim analyse English and Scottish Protestant exiles in Europe. Talbott focuses on Scots Calvinists in France, 1605-38, in which she highlights that alternatives existed beyond the Dutch
Republic for Calvinists. Indeed, Talbott argues that France became an educative haven for Scottish students where religious views did not appear to influence one’s choice of university. Vidmar’s chapter explores how the Leslie family became a wealthy and successful central European family in the seventeenth century through their military careers in the Habsburg Empire, and how their achievements influenced the architectural development of their landholdings. Trim’s article is an ambitious attempt to offer a prosopographical analysis of the English officer corps in continental Europe from 1603 to 1640, in which he argues the need to understand not only the economic context of the period, but also how kinship, culture and religion influenced where English Protestant soldiers served in Europe.

The final section, “Catholics at Home and Abroad,” consists of four chapters by Tom McInally, Thomas O’Connor, Caroline Bowden and Peter Davidson. McInally is successful in demonstrating the close connections not only between the Scots Colleges in Europe, but also how a successful network existed over several generations amongst the college graduates. O’Connor’s article explains how Irish Franciscan networks became such a powerful interest group in the Irish Catholic Church from 1607 to 1640, whilst Bowden demonstrates English convents in Europe cultivated an English identity that remained, despite assimilating into the indigenous cultures. Davidson’s chapter attempts to show how Catholic Irish exiles responded to English Protestant attempts to rewrite religious and cultural history to justify English national supremacy over Ireland. At little over seven pages long, the final chapter could have been more detailed.

*British and Irish Emigrants and Exiles in Europe, 1603-1688,* is certainly a useful addition to the historiography of the British and Irish diaspora in the seventeenth century. The editor is to be commended for trying to include England and Wales into a field where the Irish
and Scots have dominated in recent years. However, with only two of the fifteen articles directly relating to English emigrants, the Irish and Scots still dominate. A concluding chapter bringing the findings of this collection of essays together could also have been beneficial.

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