



BOOK REVIEWS

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AFRICA AND THE MIDDLE EAST

Muslim Zion: Pakistan as a Political Idea. By Faisal Devji. (Cambridge, MA: Harvard University Press, 2013. Pp. vii, 278. \$21.95.)

In December 1981, Pakistan's ruler, Zia ul-Haq, famously stated that "Pakistan is like Israel, an ideological state." Faisal Devji tries to fill this quote with substance and explains that the Muslim nationalism driving the creation of Pakistan shared an "imaginative as much as historical link" with Zionism, the ideology promoting a Jewish state (11). There are the more obvious parallels that connect Israel and Pakistan: Both countries were founded in the aftermath of World War II, as a result of a disintegrating British Empire and UN-approved partitions, when minority populations seeking statehood had to create identities, impose languages, and contend with waves of immigration and strange boundaries. Yet Devji's approach is neither truly comparative nor historical in nature. Rather, he focuses on the founding ideas and ideologies that set Muslim nationalism and Jewish nationalism apart.

"Zion," according to the author, is a political form in which nationality is not based on blood and soil but is "defined by the rejection of an old land for a new" (3). Pakistan and Israel, he argues, "have opened up new ways of structuring political communities" by claiming religion rather than territory or ethnicity as the basis of nationhood (16). Devji's argument seems compelling, but the narrative that follows only briefly and superficially touches on similarities between Zionism and Muslim nationalism. Instead of that approach, the author exclusively focuses on the debates over Pakistan's *raison d'être* by reducing Zion to a utopian Enlightenment concept of the rational state.

Drawing on Benedict Anderson's concept of "imagined communities," Devji highlights the power of ideas and social construction that make Pakistan and Israel "ideological twins" and connect both to the settler societies in the New World. The author contends that the foundings of Pakistan and Israel were based on an idea that "represented a desire both to join and reject the world of nation-states," an inherent contradiction that marks and haunts the politics of both countries and is expressed in their rhetoric of exceptionalism (11). Devji explores this paradox in Pakistan's self-definition through the words and arguments of its founding leader and head of the Muslim League, Muhammad Ali Jinnah, and other Muslim nationalists and visionaries. Jinnah, the author explains, read Muslim nationalism in world-historical terms alone, as a product of world wars and the failure of multinational states, as a vehicle for the liberation of Muslims oppressed in places like China and Soviet Central Asia, and as an

“unfortunate necessity” (38, 39). In other words, Devji contends that the precursor to the Muslim state should not be sought in the European history of nationalism with its mystical belonging to the land but rather in the European Enlightenment and its fantasy of creating a state by purely rational means.

This sole focus on ideas explains why the author draws parallels between Jinnah and Theodor Herzl, the secular visionaries of states. Though both men are revered as the founding fathers of nations, Herzl, unlike Jinnah, did not live to see the creation of the Jewish state. Devji’s analysis challenges narratives of exceptionality about each country but puts too much emphasis on the universalist aspect of Zion, which does not do justice to its particularist discourse about land, peoplehood, history, destiny, and survival.

Concordia College

Sonja Wentling

The First President: A Life of John L. Dube, Founding President of the ANC. By Heather Hughes. (Auckland Park, South Africa: Jacana Media, 2011. Pp. xxiii, 312. \$35.95.)

Considering the current state of the African National Congress (ANC), which is riven with internal divisions, this new biography of its first President, John Langalibalele Dube, is exceptionally timely. The author takes the reader back to the party’s inception and to Dube, the man who initially led it. The work shows that the ANC struggled to define itself from the beginning, and that although Dube was representative of one facet of the party, he did not speak for all, especially as the ANC moved further away from his relatively traditionalist vision.

This dense, extremely well-researched biography aims to re-create the world in which Dube lived and his movements through it. Yet Heather Hughes wisely admits at the outset that any biography of Dube will be flawed because most of what he wrote himself likely no longer exists. She explains that after Dube’s death, a family friend emptied his home office, leaving behind no letters or other private writings. To this day, the fate of his personal library remains unknown. This leaves Hughes to reconstruct Dube’s life from other sources, including published works, speeches, and correspondences that he wrote to various individuals and are incorporated in their collections.

The portrait of Dube that emerges from this information is of a man who was both deeply conservative and bound to tradition but who also undeniably recognized the need for social change and improvement both for his own Zulu

community and black South Africa as a whole. He was very much a member of a particular generation of African intellectuals and politicians who saw the path to African betterment leading not through violent revolution but through slow transformation and in cooperation with white governance. However, as the white government placed increasing burdens on the black majority, Dube hesitantly began to push back and advocate increasingly for changes in South Africa's racially biased political, economic, social, and educational systems.

Hughes traces Dube's life from cradle to grave. In fact, she starts before his birth with a description of his forebears. She follows the history of those people and institutions that shaped Dube's life, such as the ethnic groups that made up his background (the Qadi, Zulu, and Lala), the missionaries who worked around his homestead of Inanda, and the church to which he and his family belonged. She examines his education, his travels abroad—especially to the United States, where he became attracted to Pan-Africanism and developed many of his ideas on race and antisegregationist philosophy—his personal relationships, and of course his involvement with the ANC. But her admitted lack of sources remains a problem throughout the volume. Many sentences start with phrases such as, "We can imagine John Dube . . ." or "John Dube probably thought. . . ." The wording demonstrates that we really do not, and cannot, have the access to Dube's past that we would like. In this respect, Hughes's book calls to mind another recent biography, Clifton Crais and Pamela Scully's *Sara Baartman and the Hottentot Venus: A Ghost Story and a Biography* [Princeton, 2010]. Although Hughes has more sources on Dube than Crais and Scully had on Baartman—the South African woman who was famously put on display for captivated crowds in Europe during the early nineteenth century—reconstructing Dube's life also takes guesswork about what he might or might not have thought or felt. For this reason, Hughes's book often seems like a biography of multiple individuals, rather than of one man. In the absence of information on Dube, she often gives lengthy accounts of the lives and intellectual views of his relatives, colleagues, friends, and adversaries. Given the problematic nature of the sources, this is unavoidable, but it still leaves the impression that this is less a book about John Dube than one about the shifting forces in South African politics during the late nineteenth and early twentieth centuries.

This is not to say that Hughes's work is unimportant. On the contrary, it is extremely significant and merits careful reading, especially for undergraduate and graduate students interested in the history of the ANC and South Africa writ large. Hughes provides a sage retelling of emergent black South African politics with Dube as the lodestar and central figure. She shows how politicians went from

embracing a gradualistic approach to African emancipation, rooted in the philosophy of individuals such as Booker T. Washington, to the realization that cooperation with whites was not advancing their cause, and more so hindering it. Like Crais and Scully's similarly successful biography of Baartman, Hughes's work delivers a fascinating depiction of the complex world in which John Dube lived.

California State University

Sara Pugach

Tell This in My Memory: Stories of Enslavement from Egypt, Sudan, and the Ottoman Empire. By Eve Troutt Powell. (Stanford, CA: Stanford University Press, 2012. Pp. 246. \$40.00.)

Unlike the abundant narratives reflecting the experience of Africans across the transatlantic slave trade, scholars dealing with the legacy of slavery in the Islamic world will find this book a much-needed and welcome addition to this genre. In spite of the longevity of enslaving activities that remained active until the last days of the century in the Sudan, Egypt, and the Ottoman Empire, very little is known about the experience of enslaved Africans who endured the agonies of captivity in those areas. Even slave owners, who had the luxury to record their experiences about this aberrant institution, seldom did. Some scholars have attributed this scarcity of slave narratives to the so-called silence conspiracy. Recently, however, historians of slavery in North Africa, the Islamic Mediterranean, and the Middle East have embarked on a serious effort to recover and reconstruct the enslaved Africans' lived experience. To this end, Eve Troutt Powell makes a notable contribution to redress this research lacuna by drawing together disparate historical accounts of enslaved southern Sudanese from the nineteenth century through the twentieth century to preserve the memories of slavery and to show how several generations of slaves told their stories and the impact their experiences had on their masters.

Skillfully divided into six chapters, Troutt Powell's discussion of the personal narratives in the context of slavery in Egyptian society shows how Egyptians divided slavery ethnically and racially. Under the title "Abid, a Word with a Long History," Troutt Powell grounds these narratives on a real life event that occurred at a makeshift camp at Mustafa Mahmud Square in Cairo. On the one hand, the event pitted southern Sudanese refugees and their Egyptian host against each other under the watchful eye of the United Nations High Commission for Refugees (UNHCR). On the other hand, it struck a chord not only with the historical

amnesia surrounding slavery but also the daily discrimination and harassment faced by dark-skinned southerners or Darfuris in Egyptian society. The author uses the incident as a means to detect the deep silence surrounding the legacy of slavery and historical memory in the Sudan, Egypt, and the Ottoman Empire. Three chapters of the book—chapters 2, 3, and 6—analyze the life stories of three enslaved individuals: Babikr Badri, Salim C. Wilson, and Saint Josephine Bakhita, all of whom were born and lived within a decade of each other in the nineteenth century. Each of these individuals' experiences reveals immense struggles under enslavement and freedom in multiple locations across Egypt, the Sudan, and Italy.

Chapters 5 and 6 reconstruct the life histories and stories of a select group of former Sudanese whom the author rightly describes as “talented men and women.” Although many of these men and women did not leave self-authored narratives, the author garnered fragmentary information from Catholic mission schools and institutions to reconstruct their life histories, the exceptions being those of Father Daniel Pherium Deng and Saint Josephine Bakhita, who authored their own accounts.

Troutt Powell's attempt to recover the voice of the enslaved results in a rather forceful inclusion of firsthand accounts of slave owners such as Huda Sha'rawi and Halide Edib Adivar, yet she captures how the enslaved experience shaped the outlook of women from aristocratic households in Egyptian and Turkish society.

Overall, the book masterfully unpacks unarticulated yet historical memories of previous generations of southern Sudanese and Darfuris who had been enslaved in Egypt and the Ottoman Empire across the Mediterranean.

Northern Illinois University

Ismael M. Montana

THE AMERICAS

Our Lives, Our Fortunes and Our Sacred Honor: The Forging of American Independence, 1774–1776. By Richard Beeman. (New York, NY: Basic Books, 2013. Pp. xix, 528. \$29.99.)

Like his recent book on the Federal Convention, *Plain, Honest Men: The Making of the American Constitution*, this author's latest book highlights political leadership at a key juncture in the nation's founding. Whereas renditions of what transpired in Philadelphia in 1787 appear often, the inside story of the Continental Congress, the focus here, is rarely told. Edmund Burnett's classic *The Continental Congress* [1941] is seldom read today. Although Jack Rakove's *The*

Beginnings of National Politics: An Interpretative History of the Continental Congress [1979] discusses the embryonic stages of government before, during, and after the Revolutionary War, Richard Beeman concentrates on Congress's role in achieving independence—an important story in its own right.

Beeman's narrative approach allows themes to emerge in the context of the story. Political disputes within Congress did not cheapen the heroic efforts of its members, he demonstrates. In the bitter clash over nonexportation, for example, delegates looked after the best interests of their colonies, but in the end they settled on a program. Simply by telling the story, Beeman dissolves common mythologies. American resistance before 1775 was not driven by antimonarchical sentiments. When Patrick Henry declared, "I am not a Virginian, but an American," that did not indicate unity, as is often reported; he was promoting proportional representation in Congress, of great benefit to Virginia. There was no celebratory signing of the Declaration of Independence on July 4; though scholars know this, most Americans do not, and Beeman's narrative, through clear reportage, sets one of America's favorite tales to rest.

Beeman's characters come alive, from the moderate Joseph Galloway to his adversary, Samuel Adams. Beeman notes that Adams wisely let other delegates carry the radical banner. Knowing that the revolution already in progress in Massachusetts would be squashed without support from other colonies, Adams "worked self-consciously to build a consensus among all the delegates" (135). Although Beeman's portrayal of the internal dynamics within Congress is nuanced, he drifts into traditional mythology when discussing the out-of-doors "Sam" Adams (only his enemies called him that in his lifetime). Referring to political activists in Massachusetts as "Sam" Adams's "lieutenants," "followers," or "couriers" does not do justice to the radically democratic nature of the revolution there. Adams did not "write passionate letters to his radical lieutenants in Boston urging them to ever more militant actions" (136). Instead, he played the same cautionary role outside as inside, trying to slow down the revolution back home so it would not scare off potential allies.

The book is a fine and welcome narrative of the Continental Congress, but that body alone did not forge independence, as the subtitle suggests. It did, however, play an indispensable role, which Beeman elucidates well. This engaging account of the politics and personalities within the First and Second Continental Congresses makes a consequential but complex story accessible to a general readership.

The History and Present State of Virginia. By Robert Beverley. A New Edition with an Introduction by Susan Scott Parrish. (Chapel Hill, NC: University of North Carolina Press for the Omohundro Institute of Early American History and Culture, 2013. Pp. xxxix, 342. \$45.00.)

First published in London in 1705, this book was issued in four French editions between 1707 and 1718 and an extensively revised edition in 1722 that had two London printings, the second of which was reprinted in Richmond in 1855. Long neglected because these editions were rare, Robert Beverley's *The History and Present State of Virginia* claimed its place as an American classic with Louis B. Wright's modern edition in 1947. One of the earliest titles published by the new Omohundro Institute of Early American History and Culture, Beverley's *History* joined the third series of the *William and Mary Quarterly* as an expression of the Institute's agenda for scholarship.

Seven decades later, this new edition from the Omohundro Institute aims to encourage fresh twenty-first-century readings of Beverley's *History*. The new text translated by M. Kathryn Burdette from a 1705 edition at the University of London differs in one respect from that prepared by Marion Tinling from a volume at the Huntington Library. That edition silently corrected errors that Beverley listed as errata, while the new edition presents his uncorrected text and reprints his errata with page references both to the 1705 original and this volume. The Wright edition identified eighty-five changes Beverley made in 1722; the new edition offers a more detailed twenty-six-page list of those changes. The old edition amplified Beverley's text with fifty endnotes while the new edition reflects updated scholarship in 279 endnotes. Finally, although the new index is more detailed than the old, it has a few inexplicable omissions. Under the letter B, for example, it adds ten subject entries (from beans to buffalo) and two personal names, but omits five persons named in the text and in Wright's index (25, 36, 49, 53, and 289 n11).

Susan Scott Parrish's introduction ably reflects changed scholarly interests since 1947 and mentions *some* of Beverley's adaptations of writings by John Smith, John Banister, and others. For all its merits, however, the new edition lacks the textual scholarship akin to that of Kevin Joel Berland's work on *The Dividing Line Histories of William Byrd II of Westover* (also published by the Omohundro Institute in 2013). Byrd's (and Beverley's) extensive borrowing and adaptation of earlier texts comprises what Berland calls a hybrid accretional narrative. Since this new edition does little to identify Beverley's borrowed passages (in contrast to Berland's work on Byrd), Parrish's explication of Beverley's authorship is unavoidably incomplete—especially insofar as the editors seem unaware of his

access to the files of the Board of Trade (CO 5/1359) and his reliance upon the 1697 report by Henry Hartwell, Edward Chilton, and James Blair later published as *The Present State of Virginia, and the College* (London, 1727).

This splendid edition of Beverley's *History* is indispensable for "students of transatlantic history, colonialism, natural science . . . and ethnohistory" (as the publishers anticipated), but serious scholarship about Beverley's place in early American literature will demand textual detective work on a par with Kevin Berland's edition of *The Dividing Line Histories of William Byrd II*.

Richmond, Virginia

Jon Kukla

Black Against Empire: The History and Politics of the Black Panther Party. By Joshua Bloom and Waldo E. Martin. (Berkeley, CA: University of California Press, 2013. Pp. xi, 539. \$34.95.)

This new study charts how a small group of folks armed with anger, ambition, and attitude started out barely known in their East Bay Oakland environs to become a global symbol of anti-imperialism. With some of the best synthesis of correspondence, biography, media reportage, and scholarship, Waldo Martin and Joshua Bloom reconstruct the Black Panther Party's (BPP) broad vision of anti-imperialism, which shaped Black Power politics from the start. The authors chronicle a conventional narrative arc of rise and fall. But their work is unique in its use of the historical archive to focus on the "*political* history" of the BPP, with an emphasis on the evolution and transformation of political practices. By charting the strategic and tactical decisions, negotiations, and blind spots of the BPP, we are left with a sophisticated primer on how social movements work, one not driven by presentist notions of success and failure but firmly situated behind the eyes of historical actors who did not know what the next day would bring.

The authors' trenchant focus on "political context" helps us understand why armed self-defense, student strikes, and broad coalition building appealed to such an unexpected cross section of people and why it only lasted for about five years (13). *Black Against Empire* wonderfully captures moments of political audacity and insecurity. Martin and Bloom detail how the BPP seized on the moment when the Student Nonviolent Coordinating Committee (SNCC) gave an early call for Black Power but provided no practical strategies. They reveal the visceral impact of "Lil' Bobby" Hutton's murder, right after the killing of Dr. King, which resulted in some young people dropping everything and joining the revolution.

The authors add texture to Fred Hampton's brilliant Rainbow Coalition of gangsters and activists across the color line and outline the BPP's lead in both antiwar and student strike politics on college campuses across the country.

At the same time, Martin and Bloom do not mince words about the BPP's limited vision of gender equality. They also detail various ideological splits, financial conflicts, and violent purges and mutinies. But in the end, the authors link the BPP's decline to their growing appeal, which forced the government to open up state participation through social relief, electoral representation, and university enrollments, as well as open relations with revolutionary governments abroad. This limited access helped undermine the core BPP coalition between black residents, antiwar activists, and anticolonial governments. Thus, the focus on political practices and context brings Martin and Bloom closest to offering a comprehensive account without hagiography or moral censure.

Still, the reader gets little sense of specifically how the Mulford Act's 1967 ban on carrying loaded weapons changed the BPP tactic of armed self-defense. Also, more detail on the global influence of the BPP, from London to Israel to India, could push the "political context" frame to help explain why the appeal of revolutionary black internationalism picked up steam globally just as it lost saliency in the United States. But small critiques aside, *Black Against Empire* offers the now authoritative treatment of the BPP, chronicling its wide-ranging, black, anti-imperialist politics of armed self-defense, and reconstructing its grand vision full of desires for which we still long in the present.

Trinity College

Davarian L. Baldwin

American Phoenix: John Quincy and Louisa Adams, the War of 1812, and the Exile that Saved American Independence. By Jane Hampton Cook. (Nashville, TN: Thomas Nelson Press, 2013. Pp. xii, 500. \$26.99.)

Stories of the strength, bravery, and devotion of the First Ladies to their husbands and to their country provide the backdrop to the traditional American history narrative. As the American colonies moved closer to declaring independence in 1776, Abigail Adams asked her husband John to "remember the ladies" so they too could gain political rights. In late August 1814, during the British attack on Washington, DC, First Lady Dolley Madison remained at the President's House until the very last possible moment, before finally loading her carriage with as many valuables—including the famed Gilbert Stuart portrait of George Washington—as she could carry, thereby gaining recognition for her bravery and

her dedication to the nation. Some years later, Mary Todd Lincoln experienced criticism from Unionists who believed her to be a traitor, as well as from Southern sympathizers who saw her as a traitor to her birth and class; despite the criticism, she remained loyal to her husband and his ability to navigate the perils they faced. These vignettes reveal the powerful men who charted the nation's course and the women who pushed them to greater heights. Yet in too many instances, these women are relegated to the historical shadows of their time.

Author Jane Hampton Cook delves into the voluminous collections of the Adams Family at the Massachusetts Historical Society to detail the marriage and relationship of future president John Quincy and his foreign-born wife Louisa. Forced to leave their two eldest sons in Boston in 1809 while traveling with her husband to a diplomatic posting in St. Petersburg, Russia, Louisa often compensated for John's awkward and off-putting style with her social graces. Yet even amidst the glamour of the tsar's court, she faced personal privation, family tragedy, strange customs, limited funds, poor health, and frigid winters. Unable to endure separation any longer, Louisa finally chose to travel to Paris to reunite with her husband, who had been sent to Belgium to serve as the chief negotiator of the US commission for the Treaty of Ghent, which ended the War of 1812. She made a forty-day journey across war-ravaged Europe by coach in winter, encountering roving bands of stragglers and highwaymen who terrified Louisa and her young son Charles. Louisa finally reunited with John in the gardens of Paris. Cook maintains that their personal story symbolizes the transformation of their banishment into American salvation, changing the country's destiny forever.

Cook offers readers a light, breezy jaunt through the era of the War of 1812 through the eyes of Louisa Adams. Drawing on passages of a select few sources, this account suggests far greater and deeper meaning than the research and author prove. Though the author certainly crafts a compelling and readable narrative, it is unfortunately too often built upon supposition and/or conjecture, which greatly weakens its value.

Texas Christian University

Gene Allen Smith

Katie Gale: A Coast Salish Woman's Life on Oyster Bay. By Llyn De Danaan. (Lincoln, NE: University of Nebraska Press, 2013. Pp. 304. \$29.95.)

This book narrates the life of a Native American woman who lived on Puget Sound during the later nineteenth century. Although born during a period of war,

treaties, and reservations, her life was never fully circumscribed by colonization. Rather, Katie Gale not only held on to Indian ways but also engaged the white world with considerable success. She acquired property, then grew, harvested, and sold oysters within the capitalist economy. She bore four children, two of them with a white husband. When her marriage turned sour, Gale retained many of her holdings through the divorce proceedings, in part because white friends came to her aid. In short, in the face of enormous cultural and environmental pressures, and significant personal hardship, this native woman managed to make her way until tuberculosis ended her life in 1899.

This biography illustrates aspects of the multiracial society around Puget Sound in the years after the treaties and wars of 1854–1856. The US government expected Indians to dwell on reservations but did not require it. In fact, conditions on reservations actually drove many intended inhabitants away. Native Americans survived by securing a toehold in an economic, legal, and social system dictated by white settlers. Gale's particular experience commands our attention because, among other things, we have few accounts of Native American women. In fact, she was probably illiterate. To tell her story, De Danaan has combed archives to find the few occasions when Gale's name appeared in the written record. And she has compiled information about what happened next door, a couple of inlets over, in the oyster business more generally, and in many other contemporaneous places and lives and contexts, in an effort to fill in the many gaps in the record. The result is an account that combines things that *actually* happened to Gale with things that *may* have happened, *could* have happened, or that the author *imagines* to have happened to Gale.

In other words, the book defies easy categorization. The labels with which the University of Nebraska Press markets *Katie Gale* on the back cover—"Biography/ Native Studies/Women's Studies/Western History"—offer no hint that the work diverges from methodological orthodoxy. The book jacket describes the author as "a writer and an anthropologist." A long-time student of native groups of the south Puget Sound region, De Danaan deploys her anthropological knowledge to good effect, with coverage of material culture being especially rich. The author herself describes the book as "part memoir"; several sections engagingly retrace her encounters with sources and with others interested in Gale's life (246). And in a couple of places, De Danaan explains that she has fictionalized parts of the story. She justifies this approach on the basis of the proximity of the author's and subject's residences:

The knowledge that Katie Gale lived so close by gives me a special sense of responsibility to her and her life. Somehow it seems to me that simply setting

down the bare bones of Katie's life that I can glean from old documents and archived news pages will not tell the truth about it or about the history of the place in which she lived. It will not tell about the hurts, the loneliness, or the suffering. So I will elaborate, imagine, and share my musings as well as the "facts" I've learned about her life. (30)

Many historians prefer to maintain some distance from those about whom they write. And in the face of the past, many historians respond with humility, not only because of the "facts" they know but also because of all they do not know. De Danaan, by contrast, seems emboldened rather than humbled by the process of research. Keeping her distance from her subject is not a priority. For getting at the "truth" of Gale's life, the "facts" available via research do not suffice. So De Danaan creates new facts. These new facts no doubt are influenced by her research, but they are nonetheless inventions in the context of Gale's life. None of the labels used by the press and the author to classify this book—"Biography," "Western History," "part memoir"—adequately captures the occasional fictionalizing undertaken here in the name of "truth."

University of Washington

John M. Findlay

Beyond Redemption: Race, Violence, and the American South after the Civil War.
By Carole Emberton. (Chicago, IL: University of Chicago Press, 2013. Pp. 285.
\$45.00.)

Apart from its spiritual connotations, "Redemption," in the context of American history, has traditionally been a term fondly maintained by adherents of the Lost Cause. According to their version of events, in the aftermath of defeat in war and the period of occupation, corruption, and exploitation that followed, native white Southerners threw off the yoke of bondage and reestablished home rule in the South. These "Redeemers" employed economic coercion, political intimidation, and outright violence to achieve their goal of making the postbellum South as similar to the antebellum South as possible. In this interpretation, Redemption served as a term of celebration for the accomplishments of white Southern Democrats in their triumph over Reconstruction.

Since at least the 1960s, the traditional interpretation of Redemption has come under sustained attack by scholars who saw the Redeemers not as heroes who saved the South but instead as reactionaries committed to unscrupulous goals, foremost of which was white supremacy. In this new volume, Carole Emberton seeks to advance understanding of the term Redemption to mean different things

to the widely diverse groups impacted by the failure of Reconstruction. Essential to her interpretation is the centrality of violence and how it shaped the character and vision of both the victims and the aggressors. The author argues that the South was “a distinctly violent place that was beyond redemption” in that Reconstruction-era violence “both reflected and reinforced well-established cultural patterns and ideological imperatives within the larger nation” (9). The reader is asked to look beyond Redemption, as Emberton suggests that the violent restoration of home rule is not the end of the story but instead reveals the “naturalization of Southern violence and a belief in the inevitability of black suffering emerged out of the particular historical context of Reconstruction” (9).

Few scholars, if any, will dispute the centrality of violence to Reconstruction. Some may nonetheless be concerned about the author’s seemingly nonexistent parameters on the brutality. Readers are advised that the American Civil War was “one of the most destructive wars in human history” and that, in the aftermath of the war, “the nation reeled from violence committed on a scale unimaginable by most nineteenth-century standards” (2, 4). And finally, we are told that the Grand Army of the Republic emerged as “the greatest killing machine ever assembled at that point in time” (12). Readers with only limited awareness of cataclysmic events such as the great Taiping Rebellion in China or the Sepoy risings in India, among others, may question the author’s perception of global violence.

Other readers may be concerned by the author’s manifest tendency to describe events occurring in the nineteenth century through the lens of the twentieth century and beyond. The book begins with discussion of a 2005 hearing involving a 1964 Ku Klux Klan-inspired murder and advances to include references to Malcolm X, hip-hop culture, and comparisons between Southern white violence against African Americans and the genocidal policies of Nazi Germany. The author’s interfusion of past and present may climax with her detailing the certainty of unrecorded “shock” exhibited by a Works Progress Administration (WPA) interviewer presumably stunned by the bitterness sustained by an ex-slave (99).

Such concerns aside, Emberton does offer a complex analysis of Redemption that will figure into the debate for years to come. All readers will not agree with the perspective presented, but most will acknowledge that it offers a provocative interpretation that is certainly worth a read.

X-15 Rocket Plane: Flying the First Wings into Space. By Michelle Evans. (Lincoln, NE: University of Nebraska Press, 2013. Pp. xxv, 450. \$36.95.)

An arrow-shaped research plane with stubby, trapezoidal wings and a powerful, liquid-fueled rocket engine, the X-15 flew faster (more than 4500 miles per hour) and higher (sixty-seven miles above the Earth's surface) than any aircraft before or since. North American Aviation built three X-15s, which made a total of 199 flights between 1959 and 1967. The military and civilian test pilots who flew the X-15 routinely passed the fifty-mile altitude that American authorities defined as the threshold of space, and eight earned their astronaut's wings. North American Aviation planned a second generation X-15 that, boosted by Navaho missiles, could have entered orbit, but NASA rejected the concept in favor of the cheaper, simpler "capsules" of Project Mercury.

Michelle Evans's *X-15 Rocket Plane: Flying the First Wings into Space* is a superb narrative history of the program, meticulously detailed and compulsively readable. It traces the engineering challenges of building an airframe and engine capable of doing hitherto unimaginable things, but its emphasis is squarely on the flights themselves. Beginning in the early 1990s, Evans set out to interview every surviving X-15 pilot, as well as significant figures from the engineering and flight-operations sides of the program. The voices of the pilots and engineers, woven into a lucid narrative by Evans, carry the story. They include those of legendary test pilot Scott Crossfield, Apollo 11 commander Neil Armstrong (who flew the X-15 for NASA in 1962), and Joe Engle (who commanded several early space shuttle flights), along with NASA flight director Walt Williams and North American Aviation chief engineer Harrison Storms. Evans's avoidance of traditional notes in favor of in-text references to interviews may frustrate academic readers, but given the nature of her sources it is justifiable and unobtrusive. Most of the book's chapters are centered on a specific pilot, allowing Evans to interweave character studies with narratives of flights made, records broken, and problems overcome.

The X-15 has traditionally been "read" by historians as an aircraft that happened to touch the edges of space—the last stage in a narrative arc that began when Chuck Yeager broke the "sound barrier" in 1947. Evans, in contrast, frames it as a spacecraft that happened to have wings—the first stage in a narrative arc aborted when NASA chose capsules, rather than spaceplanes, to carry the first Americans into orbit. Her reorientation of the X-15 story—evident in the subtitle, the choice of veteran shuttle pilot Engle to write the foreword, and a conclusion that links craft from the X-15 to the space shuttle to Burt Rutan's *Spaceship One*—is compelling and long overdue. It reminds readers that the path to space

taken by NASA was neither foreordained nor inevitable, but one option chosen from among many.

Published by the University of Nebraska Press as part of its "People's History of Spaceflight," *X-15 Rocket Plane* maintains the high standards of that series. It is a serious and substantial work of history, accessibly written and attractively priced, and it deserves a wide readership among space enthusiasts and professional historians alike.

Independent Scholar

A. Bowdoin Van Riper

Cusco: Urbanism and Archaeology in the Inka World. By Ian Farrington. (Gainesville, FL: University Press of Florida, 2013. Pp. xx, 409. \$79.95.)

The city of Cusco, the capital of the Inca Empire, remains one of the most understudied cities of the ancient Americas. Located at 3,400 m (11,155 ft) in the South Central Andes of Peru, Cusco formed the political and spiritual center of the Inca world. Rising in prominence around AD 1300, the city grew to become the capital of the largest empire of the Americas. As Cusco provides the gateway to the famed site of Machu Picchu, it is visited by more than two million tourists each year. These visitors leave amazed at the city's layout and its fine Inca stonework. Yet scholars have produced few publications to help inform researchers and visitors alike on the history and pre-contact organization of the city.

Ian Farrington's new book is one of only a few attempts to provide an overview of this great city. Reconstructions and interpretations of Cusco at its height in the late 1400s and early 1500s are complicated as the city has been rebuilt on several occasions, by Spaniards and later by citizens of Peru, following major earthquakes. Researchers' interpretations are also handicapped by the fact that the Institute of Culture of Cusco (now the Ministry of Culture) has conducted dozens of excavations in the city, but only published a handful of reports.

Farrington's most important contribution in this book is that he has reviewed and presented for the first time some details on the vast number of projects conducted in the city by the Ministry over the past fifty years. As Farrington has worked in the Cusco region for several decades, the book is also enhanced by his many personal contacts and his knowledge of the city. Throughout the book, Farrington provides various insightful reconstructions of different city blocks and adds a wealth of detailed information to what is currently known about the layout of Cusco during Inca times.

Unfortunately, the book suffers from a poor narrative flow and a nearly chaotic organization. Being more than 430 pages, the work stands as a disorderly mass of detailed (but important) observations. The book is saved from this nearly fatal flaw by its extensive index, which allows interested readers to find topics of interest. This being the case, the reviewer sees the book as being of value to library collections and a limited number of scholars who have deep interests in Cusco. More general readers will be frustrated, if not dazed, by the lack of organization and the writing style.

As this book represents the first volume of a new series that the University Press of Florida hopes to build around the theme of “Ancient Cities of the New World,” one would have hoped that the editors and the author would have given more attention to the organization and the presentation of the materials.

University of Illinois at Chicago

Brian S. Bauer

The Body of Faith: A Biological History of Religion in America. By Robert C. Fuller. (Chicago, IL: University of Chicago Press, 2013. Pp. xiv, 231. \$35.00.)

This is the tenth book in the Chicago History of American Religion series, which was established by Martin Marty and is now edited by John Corrigan. As such, Robert Fuller’s commission was to trace concisely the trajectory of a theme or tradition—in this case, the role of the biological body in American religious life—from colonization to the present. Far from a survey, the book samples episodes from each historical period—selected because they are familiar features of other historical narratives, yet might be reexplained by bringing the biological body into focus. The “main thesis of this book” is explicitly that “religion emerges as an integral part of our body’s endlessly creative, yet imperfect, ways of inhabiting the world” (10).

The book is organized chronologically. Fuller begins with a history of the human body as framed by evolutionary biology, then works his way through American religious history, focusing on occurrences such as revivals and apocalypticism. He interprets selected events in terms of such factors as the emotions of fear, guilt, shame, and wonder; pain; sexual passion; and genetic variations in personality traits. An afterword suggests implications for historiography.

The Body of Faith grows out of dissatisfaction with postmodern interpretations of the human body as a cultural and linguistic construct. Fuller focuses instead on genetically evolved “distinct biological systems known to influence

thought, feeling, or behavior" (vii). Fuller is not trained as a natural scientist, though he has studied psychology of religion and collaborated with psychologists (189). The book relies heavily on secondary scholarship in evolutionary and comparative biology, psychology, and cognitive science, including popularizations that explain religion as a byproduct of evolution.

The title, *The Body of Faith*, refers to the idea that "our bodies are designed to survive, to express themselves creatively, and to transmit life into the future. They are, therefore, agents of life-enhancing faith. The body's faith is a hopeful presumption that the universe is amenable to the impulse of life," indeed "love of life" (1, 87). This is an idiosyncratic definition that seemingly attributes to the biological body religious ideals, such as faith, hope, and love, while reducing religion to bodily impulses.

Fuller includes frequent disclaimers that "not all features of art or religion can be traced back to the mind's biologically adaptive functions," and "biological influences on human thought or behavior do not possess causal sovereignty" (8, 180). Fuller nevertheless argues that his approach "is poised to explain" how "the biological body has shaped religion" (19).

Fuller's most productive insight is that bodily sensations and emotions can influence religious dispositions and behavior. Pushing this insight too far risks a species of reductionism that explains away, rather than explaining, what is distinctive about religion and history. Although rejecting postmodernism, the book arguably reflects postmodern privileging of bodily experience over cognition or agency and scientific-sounding language over empirical research.

Indiana University

Candy Gunther Brown

The Election of 1860 Reconsidered. Edited by A. James Fuller. (Kent, OH: Kent State University Press, 2013. Pp. xii, 271. \$49.95.)

The election of 1860 is usually presented as Abraham Lincoln's last obstacle in the path to the presidency, with Lincoln as hero and Stephen Douglas as his usual foil who this time receives his comeuppance. A. James Fuller wishes to revise our views of this pivotal election with this volume of essays but succeeds only occasionally.

Most valuable in this work are the four essays about the candidates contesting the 1860 election. Oft-ignored John Bell and John C. Breckinridge get deserved attention. Fuller argues that Bell's campaign was not the joke most historians assume it to have been but a serious effort to bring compromise to the outstanding

sectional issues. Bell's platform was vague precisely because his party did not wish to commit to any particular solution to the sectional crisis other than Unionism and the Constitution. Building on earlier studies of Bell's supporters, Fuller shows that these were not old fogies past their prime but included a surprising number of younger voters without a solid party affiliation. In another essay, Fuller ties Vice President Breckinridge's candidacy to notions of Southern honor, arguing that he reluctantly accepted the split of the Democratic Party because honor required that he defend Southern rights. This stubborn insistence on honor prevented fusion with Douglas Democrats or a mutual withdrawal in favor of a third man.

James L. Huston rescued Stephen Douglas from being a mere antagonist to Abraham Lincoln. Huston examines Douglas's tours of the South during the late stages of the campaign, paying close attention to his speeches there. The content of his message was obscured by most newspapers in 1860 and neglected by subsequent historians. Huston shows that Douglas repeatedly denounced secession when addressing Southerners, warning of its consequences and insisting that he remained the only truly national candidate in the field.

Also valuable is Michael S. Green's examination of Lincoln as a politician. Green concludes that Lincoln triumphed at the Republican convention because his political skills exceeded those of his adversaries. Lincoln did not leave politicking to his managers, but carefully managed efforts behind the scenes. His rivals, Green shows, failed to do so. Salmon P. Chase and Edward Bates lacked the aptitude, William Seward left such matters to Thurlow Weed, and Simon Cameron was too corrupt and too public with his machinations. Lincoln's superior skill as a political organizer made him president.

Unfortunately, the rest of the volume is less valuable than the four essays on the candidates; the editor seems to sense this as well, since the final five essays are shorter than the first four. John R. McKivigan's take on Frederick Douglass's response to the election is interesting, yet cannot convince the reader that Douglass mattered to the outcome. Fuller's case study of Indiana in 1860 would benefit from less effort to connect the Hoosier state to political science theories. However, Fuller is correct in stating that historians need to pay more attention to all four candidates in 1860. Would that this volume had done so beyond its first half.

The Trials of Laura Fair: Sex, Murder, and Insanity in the Victorian West. By Carole Haber. (Chapel Hill, NC: University of North Carolina Press, 2013. Pp. 310. \$39.95.)

Laura Fair, a widow with one child, was a beautiful woman who ran a boarding house at which A. P. Crittenden, a prominent—and, it turns out, married—businessman took meals. Mr. Crittenden took more than meals, and when Mr. Crittenden's wife and family decided to move to San Francisco to join him, things changed. Mr. Crittenden had promised to divorce his wife, of course, yet he did not. On November 3, 1870, when Mrs. Crittenden and family happily joined Mr. Crittenden on a San Francisco ferry, Laura lurked on board and observed the happy family. Mr. Crittenden seemed far from divorce. It was a momentary snapshot. Laura appeared, with a pistol, and shot Mr. Crittenden in the heart. He died. Laura did not even try to escape.

Why did Laura shoot Mr. Crittenden? Was she temporarily out of her mind? Was she a wronged woman? Was it because of the special and peculiar nature of women as they get older—something uniquely female? Or was it murder? There were two trials. The first found her guilty, and the judge handed down a death sentence. All of this attracted national attention. There were technical errors, so there was a second trial. The second jury acquitted her. Fair's fame lingered until her death in the twentieth century. Of course, the story involved sex, and Laura Fair was a beautiful woman with—depending on whom you asked—something of a checkered history when it came to men.

Carole Haber's Western adventure story is based on trial documents, newspaper accounts, and every manner of primary source. She places the story within the context of Victorian views on sex in the late nineteenth and early twentieth centuries. Laura is the center of the story, but the relations between the sexes provide the underlying context. The modern reader will be struck by how deferentially (usually) newspapers treated women. The special challenges, tantalizing as they might be, special as they might be, applied to Laura Fair and were part of the testimony in both trials, less so in the first trial where she was found guilty. It was more so in the second. There cannot be any doubt that the skirts of the Victorian age stretched from London to San Francisco, the Wild West.

It is surprising, given the detailed, word-for-word documentation of trial testimony and newspaper accounts, that this comes off as such an adventure story. Or maybe that is why it does. This study demonstrates the power of a professional historian to absorb primary sources and then relay events in a way

that carries us back to the very city in which the tragedy, such as it was, occurred.

University of North Carolina

Donald L. Shaw

Leak: Why Mark Felt Became Deep Throat. By Max Holland. (Lawrence, KS: University Press of Kansas, 2012. Pp. xiii, 285. \$29.95.)

The author, an independent journalist, tells several stories in this volume. For Watergate buffs, he offers a minutely detailed account of the Federal Bureau of Investigation's (FBI) investigation of the scandal as it unfolded through newspaper reports. He provides a convincing explanation of why Mark Felt—famously described as “Deep Throat” by the *Washington Post*'s investigative team of Bob Woodward and Carl Bernstein—leaked information about the FBI investigation.

According to Max Holland, Felt was not a citizen concerned about evidence of wrongdoing at the highest levels of government. Rather, he was a high-ranking official in the FBI who wanted to be named director of the bureau, a position that had become vacant because of J. Edgar Hoover's death only weeks before the Watergate break-in occurred. Felt believed that he was well positioned to become FBI director because of his decades of service in the Bureau, but had to discredit L. Patrick Gray, who President Nixon named interim director, as well as several other rivals from within the FBI. Holland infers from a careful examination of what Felt leaked, and when he did so, that Felt believed that the leaks would clear the path for his nomination. His strategy failed because Nixon and his advisers rather quickly learned that Felt was Deep Throat.

Holland's second story is about Bob Woodward and Carl Bernstein. He gives a strongly deflationary account of their role. In Holland's telling, Woodward and Bernstein basically followed the tracks of FBI investigators, rarely publishing information that the FBI had not already developed (though they did sometimes confirm the FBI's information from new sources). An internal FBI inquiry into its actions during the investigation, cited by Holland, reached the same conclusion. Holland also emphasizes, perhaps a bit too strongly, how their Watergate stories turned the journeymen reporters Woodward and Bernstein into media stars and rich men.

Holland gives readers less concerned with Watergate minutiae two general lessons. First, Felt's ambitions are the heart of a story of bureaucratic politics, an important phenomenon in the development of public policy. Felt was a bureaucratic insider with sharp elbows, and his tactics exemplify one way to engage in

bureaucratic politics. Second, Holland shows that information needs to be interrogated not only to confirm its content but also to understand why it was generated. The stories Woodward and Bernstein wrote might have been different, at least in tone, had they asked themselves why Felt was giving them specific items of information.

This work generated an interesting response among journalists. That journalists had broken the Watergate story became an important feature in journalists' self-definition. Holland gives journalists a smaller role than that. In response, leading journalists circled their wagons. *Leak* was not widely reviewed in major publications, and many reviewers disparaged Holland for underplaying journalists' role in exposing the scandal or at least in keeping the story alive until its political effects could take hold.

Leak is an engaging read, but may end up as a long footnote to the Watergate story as a whole.

Harvard Law School

Mark Tushnet

River of Dark Dreams: Slavery and Empire in the Cotton Kingdom. By Walter Johnson. (Cambridge, MA: Belknap Press of Harvard University Press, 2013. Pp. 420. \$35.00.)

The United States did not evolve quite as envisioned by its Founding Fathers. Perhaps nowhere is this more true than the Mississippi Valley region, which, contrary to Thomas Jefferson's vision, did not develop as a place for self-sufficient, independent, white landholders with small holdings. Rather, Jefferson's empire for liberty became an empire for slavery. Such is the backdrop of Walter Johnson's book. This is a history of slavery, capitalism, and imperialism within the context of the Mississippi Valley slave empire.

The study opens with the 1811 Louisiana slave revolt, which was put down with the assistance of the US Army, thus placing slavery in the Mississippi Valley within the context of the expansionist character of the country, the violent nature of slavery, and the involvement of the government to maintain the institution. From there, Johnson meticulously details steamboating and the river trade, arguing that the river and steamboats were indeed the foundation, not just the lifeblood, of the Mississippi Valley. With just as much attention to detail, Johnson provides a thorough overview of the labor in the cotton industry and the material workings of the marketing of that commodity, quite literally following the course of a bale of cotton from the field to its ultimate destination. Throughout *River of*

Dark Dreams, Johnson portrays an image of slavery in which slaves were dehumanized as labor, commodified as capital, yet capable of resistance through their own agency.

Johnson tackles the central question of what the role of slavery was in America's economic development. Challenging the traditional argument that slavery and capitalism were at odds with one another, he effectively contends that slavery and the capitalist market were intricately entwined and interdependent. The study establishes the global reach of the cotton economy by confirming the centrality of cotton to the commercial growth and industrial production of the Southern, American, and world economies. The author does not see the slave South as a backward, struggling economy. Instead, he portrays slaveowners as astute and commercially minded men who saw slavery as a direct link to the global economy and who participated intimately within the international market.

Although *River of Dark Dreams* is fundamentally a regional study, Johnson situates the Mississippi Valley beyond a sectional and national scope into a broader context. In particular, he shows how, within the context of Manifest Destiny and imperialism, the slave South was indeed a slave empire. Through lengthy discussions of various proslavery expansionist movements such as Narciso Lopez's raids on Cuba and William Walker's expeditions into Nicaragua and elsewhere, Johnson contends that slaveowners' aspirations to become a slave empire were but a part of the nation's imperialistic expansion.

Despite the breadth and depth of study in *River of Dark Dreams*, Johnson successfully humanizes the Mississippi Valley slave empire through an engaging narrative replete with interesting but appropriate anecdotes and stories. Through exhaustive research into slave narratives, legal records and other public documents, and planters' records, both their personal papers and correspondence as well as their public musings in contemporary publications, Johnson has produced what is truly a seminal work on the Mississippi Valley region prior to the Civil War.

Radford University

Sharon A. Roger Hepburn

Mexico's Once and Future Revolution: Social Upheaval and the Challenge of Rule since the Late Nineteenth Century. By Gilbert M. Joseph and Jürgen Buchenau. (Durham, NC: Duke University Press, 2013. Pp. 252. \$23.95.)

Coauthored by two renowned historians of modern Mexico, this book is a well-written analysis of how the Mexican Revolution began and why it should be

maintained. Although somewhat short for such a large topic, this book would be an excellent choice for graduate courses.

It begins with nineteenth-century background. Here the reader encounters an up-to-date critique of liberal policies, but also the traditional assault on the Second Empire. Maximilian is referred to as a “German-speaking” Hapsburg when in fact he spoke Spanish consistently and issued decrees in the Mayan language (145). The Porfiriato receives an overly critical summary with minimal discussion of its accomplishments.

Analysis of the origins of the Mexican Revolution begins in chapters 3 and 4. The interim presidency of Francisco León de la Barra is characterized as a continuation of the Porfirian rule, which ignores de la Barra’s reforms. Although Francisco Madero triumphed in 1911, his ultimate failure is explained as “the absence of any unifying ideology” among the insurgents (46). It would be more accurate to emphasize that Madero’s weak leadership doomed him. What really enabled the rebels to succeed, as the authors point out, was their desire for “leave-us-alone” autonomy and an end to dictatorships in Mexico City. Madero’s distance from the revolutionary Zapatistas, as well as Pancho Villa, emerges from the excellent descriptions of those regional movements. On the other hand, the discussion of Venustiano Carranza is shallow. Although the authors credit Carranza for his triumphant nationalism, he is characterized as haughty and arrogant.

The 1920 to 1940 period of consolidation follows somewhat unevenly. Chapter 5 is by far the best part of this book. Here the events that took place under the Sonora dynasty are presented with refreshingly excellent insights as well as accurate conclusions. Nevertheless, chapter 6 asserts that Cardenista rule “displayed an uncanny ability to relate to Mexicans from all walks of life” (126). This reviewer disagrees. The regime’s anticlericalism provoked strong opposition from Catholics and females. Agrarian reform is hailed as a major accomplishment even though the Laguna expropriation was muddled and the seizure of Yucatécán plantations is unmentioned. Finally, the declaration that Manuel Ávila Camacho “handily won” the 1940 election flies in the face of reality (138).

The post-1940 era of moderation is addressed in chapter 7, which provides a solid overview of Ávila Camacho’s policies. But what follows dwells too much on relations with Castro’s Cuba. Immigration trends should have received much more analysis given the continuity of this issue. Chapter 8 has a surprisingly positive description of the Luis Echevarría presidency. The assessment of the rise and fall of Carlos Salinas de Gortari is candid, although his repudiation of agrarian reform began well before the 1980s. Notably absent is mention of

the president's brother, Raúl, and his connection to the narcotics racket. The rise of the Zapatista (EZLN) rebels in Chiapas is given a detailed but uncritical examination.

Mexico's Once and Future Revolution concludes with an excellent bibliography, although the arguments of its cited studies are often ignored. This is a very stimulating history of modern Mexico that is authoritative in most respects.

University of Texas at Arlington

Douglas W. Richmond

First Son: The Biography of Richard M. Daley. By Keith Koeneman. (Chicago, IL: University of Chicago Press, 2013. Pp. xx, 367. \$30.00.)

The author of this study has written the first biography of the longest-tenured and arguably most influential mayor in Chicago's last century. This accessible narrative of the life and political development of Richard M. Daley will provoke readers who have an interest in Chicago's recent political battles—from the sale of the Chicago Skyway, to the Hired Truck scandal, to the *foie gras* debate—but it will also inform those who may not be as familiar with the Windy City's mayoral leadership of Daley's father, Richard J. Daley, and his successors who led Chicago before Richard M. Daley took the helm in 1989.

Parts 1 and 2 provide a context for the city's politics that Richard M. Daley experienced as the son of one of the nation's most powerful mayors. The overview of Bridgeport—the Irish American, South Side neighborhood—provides an important background. And though plenty of biographies have covered the powerful and checkered career of Richard J. Daley as mayor of Chicago (most famously, *Boss*, by journalist Mike Royko in 1971), Keith Koeneman provides a necessary outline of Daley's control of the Democratic Machine from 1955 until his death in 1976 so the reader will understand that the son largely did not live up to the father's legacy in his early career as an attorney, state senator, and by 1980, the Cook County state's attorney.

The 1980s were a tumultuous decade for Richard M. Daley. He presided over a state attorney's office that failed to prosecute voting fraud but encouraged "tough-on-crime" sentencing and prosecuting juveniles as adults. But most problematic, his office ignored evidence that John Burge and other police officers had tortured poor African Americans into confessions (though this evidence would not come to the public's attention until ensuing decades).

In 1983, Daley sought the Democratic nomination against the mayoral incumbent, Jane Byrne, and an African American challenger, Harold Washington.

Yet this remarkable campaign and its aftermath are given only a cursory treatment here. In Koeneman's account Byrne "seemed to lack the right temperament to govern a city the size of Chicago" and had a "feverish paranoia" about Daley (69). Similarly, the author dismisses Harold Washington's significance, calling his 1983 campaign "a fever, an almost religious thrall," which spurred him to victory and left Daley a third-place showing. Once in office, Washington was "a weak administrator" and "did not understand—or perhaps, did not care—how power worked in white Chicago" (89, 97). Here, the reader should question both of these "feverish" assessments because, similar to many other parts of the biography, the author's quick judgments take the place of evidence-backed arguments. The dismissal of Harold Washington seems especially egregious because he not only beat Daley with a calculated political strategy in 1983 but also, once in office, made transformative policy changes (despite City Council opposition), and as journalist Ben Joravsky has pointed out, these changes helped pave the way for Daley's success in reviving the city of Chicago in the decade that followed.

The last four parts of the book (4–7) provide a detailed, chronological narrative of Daley's years as mayor from 1989 to 2011. These chapters, largely based on newspaper accounts, include privatization strategies, airport expansion and contraction, the public housing Plan for Transformation, and the takeover of the public school system (whose failure, Koeneman asserts with scant evidence, was largely due to Daley's father's embrace of the teacher's union). Overall, the author argues that Daley made Chicago more attractive to tourists as a global city (i.e., Millennium Park and the failed bid to host the Olympics) while simultaneously doing little to ameliorate poverty, create living wage jobs, or address other neighborhood problems. Moreover, Daley's administration also suffered from a series of corruption scandals (i.e., the Hired Truck Scandal and the Hispanic Democratic Organization's fraud tactics), showing that the son did not depart too much from his father, though he attempted to control graft and the political machine through less conspicuous means. Finally, in his last years in office, Daley's popularity and power decreased, especially after his 2006 veto of the living wage ordinance (Chicago grassroots groups and unions elected six independent aldermen), and he continued to privatize city services to fix temporarily huge budget deficits, "kicking the problem down the road for future generations to address" (292).

First Son will intrigue both those who know little about Chicago and those who know much about a city that has been so often studied as the case study for urban America. Koeneman's biography is an ambitious first attempt to

understand how Richard M. Daley sought to remake Chicago into both the famous and infamous city it has become in the twenty-first century.

Roosevelt University

Erik S. Gellman

De Bow's Review: The Antebellum Vision of a New South. By John F. Kvach. (Lexington, KY: University Press of Kentucky, 2013. Pp. 270. \$50.00.)

Scholars studying the antebellum South invariably examine *De Bow's Review* for insights into economic development and secessionist sentiments in the late 1850s. The author of this study explores the significance of J. D. B. De Bow's successful journal in a strikingly unique way. John F. Kvach argues that De Bow has been unfairly stereotyped as an antebellum journalist whose ideas were either impractical or ignored by his Southern audience. The author contends instead that De Bow offered a constructive message to develop the South's economy. So attractive were his ideas that De Bow should be seen as a true forerunner of the New South rhetoric that emerged after Reconstruction.

To substantiate his case, Kvach first offers a straightforward biography to explain the formation of De Bow's concern about the stagnation of the Southern economy, with its overdependence on cotton. Kvach supplements this with a meticulous analysis of De Bow's program of economic innovation and diversification. "Feelings of regional unity became part of an editorial style that would make [De Bow] popular among southern readers" (41). Before the mid-1850s the *Review* sought "to improve the South but within the confines of the Union"; but, upset with the rise of the Republican Party after 1854, De Bow increasingly urged Southern unity and self-protection (46). After the Civil War, De Bow returned, somewhat chastened, to his theme of regional improvement. His premature demise in 1867, Kvach argues, has led historians to ignore his more lasting contributions.

Kvach's third strategy is the real contribution to the literature. He has identified almost 1500 subscribers to *De Bow's Review* and mined the 1850 and 1860 censuses to get a better sense of the readership and their priorities. The twenty-seven-page appendix of this data is quite remarkable. Rather than rely on De Bow's words, Kvach can make judgments about the interest Southerners had in his message. His readers were "a small but growing cohort of middle- and upper-class Southern merchants, professionals, entrepreneurs, and planters" (99). In general, these subscribers and De Bow sought to create the transportation and financial infrastructure to deliver Southern cotton to an international market. Even within

Southern states, Kvach connects patterns of readers and economic development. De Bow was both a messenger and a reflection of his readers' interests. In the postwar years, Kvach identifies subscribers in Richmond and Alabama who were taking the steps that De Bow recommended—and had always recommended—to restore the South as an equal partner in the United States' progress. By bridging both message and readership, Kvach can conclude that De Bow had a step up on the New South boosters who came to prominence in the 1880s.

De Bow was the antithesis to the depiction of the precapitalist Southerner. His readers also defied that stereotype. For all of his flaws, and Kvach notes them, De Bow can be seen as a bridge from Old South to New South. De Bow employed quantitative data to underscore his message and to evaluate Southern progress. It seems appropriate that through Kvach's census research and statistical analysis, we can better appreciate J. D. B. De Bow's place in Southern history.

Cornell College

M. Philip Lucas

Speaking of Flowers: Student Movements and the Making and Remembering of 1968 in Military Brazil. By Victoria Langland. (Durham, NC: Duke University Press, 2013. Pp. xviii, 326. \$24.95.)

This book is a rare accomplishment: a must-read in a well-established field. As the author herself acknowledges, she analyzes a series of events that have generated intense memories and mythologies: Brazil's late 1960s dictatorship and student activism. Indeed, certain of those memories belong to former students who have since become historians of their personal pasts. The author painstakingly analyzes the wall of memories constructed around 1968 and the students who lived (and died) in it. The book in one sense provides an explication of what Victoria Langland rightly identifies as an ongoing "celebration of . . . the idea of young people bravely organizing against a repressive dictatorship," a celebration that is itself arguably the foremost part of Brazilian society's collective memory of this period (247).

The book's four chapters will each be of interest to specialists and nonspecialists alike. In chapter 1, Langland provides a two-century social and cultural history of Brazilian students, tracing how and when they gained the gender, class, and racial profile that they did by the 1960s—and what this meant for their positionality, real and imagined, in a time of political polarization and violence. Chapter 2 follows this positionality through the volatile 1950s and 1960s. Farther and farther from the elite, male-dominated boys club of the early 1950s, the

student population after 1956 grew more female, less upper class, and more influenced by leftist ideas. These developments, in the Cold War context, would soon prove explosive, even if, as Langland points out, the realities of student participation in the radical Left fell far short of speculation (then and now). In chapter 3, Langland engages the “dialectics of repression” that shaped state violence and its active memorialization, leading—on all sides of the contemporary debates about democracy, authoritarianism, and student activism—to the ways in which 1968’s charged events were constructed both at the time and thereafter. In chapter 4, the author differentiates between 1968 itself and “the ‘1968’ in quotation marks” that has “become a powerful and contested memory of massive antiregime protest”—a memory that, as this chapter makes clear, emerged in successive waves of remembrance by actors from across the political spectrum (171).

The book begins with the song for which the book itself is named, Geraldo Vandré’s very popular “Pra não dizer que não falei das flores” (“Caminhando”). Langland problematizes this icon (its meaning to contemporary students, as well as its association with the clandestine Left) with a sensitivity that characterizes the book as a whole. She treats slippages in remembering this and other emblems or events not as deliberate “rewritings” of the story but as windows into how acts of violence are remembered in a field of associations—with the 1964 coup, the violence that followed thereafter, and the oft-memorialized heroism of those who opposed the dictatorship.

Speaking of Flowers illustrates the ways in which the memories that have emerged of such heroism are the product of the very dialectic of violence and repression that developed in 1968 and was—and here is the rub—memorialized in critical ways even as it came into being. To map this, Langland tracks neglected key factors in the history of this period and its actors: the combination of chance and clever positioning that shaped students’ ongoing, mutable memories of particular moments (especially violent deaths) in 1968 and thereafter; the impact of 1968 on *police*, not only in the moment but as a critically motivating memory in the years of countersubversive fervor that followed; and the ways in which race, class, and especially gender fundamentally shaped the performances of events in 1968 and of student identity. This is to say, Langland bravely confronts the challenge of considering “how the idea of a ‘student activist’ was constructed, challenged, and redefined over time”—and she does so from several critical and otherwise neglected perspectives. *Speaking of Flowers* stakes out new territory in terms of *who* is/was remembering or constructing and *when* (6). The perspectives in question are myriad but include various police forces, state planners and

ideologues, middle-class adults, major and minor press outfits, and, most centrally, students of remarkably different stripes—radical, moderate, apolitical, upper class, middle class, female, and male—of the 1940s through the 1970s. She presents key moments before, during, and after 1968, tracing how memories could change over time.

Langland links these stories to broader, hemispheric ones. What is important, she makes clear, are not the unresolvable debates about whether students in 1968 were “independent” or derivative of their counterparts in Nanterre or Berkeley; instead, it is how the “universal rebellion,” or the perception of it, affected the place of students in Brazil—not just as students but as protesters, armed radicals, spectators, and concurrent constructors of the collective memory of this period. Indeed, if there is a weakness here, it is perhaps that Langland tells a broader, transcontinental story with such finesse that the links may need to be more strongly drawn. She expertly brings gender into her accounts of US relations with Brazil and of the Peace Corps-like Projeto Rondon; she might extend her analysis to demonstrate the ways in which such Cold War genderings are part of a story that extended throughout the hemisphere.

These, however, are discussions that lie beyond the scope of Langland’s excellent work. *Speaking of Flowers* is a brilliant book, one that unprecedentedly triangulates the realities of student militancy (the “what happened,” insofar as we can know) with the documented paranoia of the police, public accounts, and the memories (on all sides) of 1968. The author does this with sensitivity, theoretical sophistication, and poignancy, shedding much-needed light on the decades-long process of reconstructing death, destruction, and atrocity into memory knots emphasizing heroism and triumph.

George Mason University

Benjamin A. Cowan

In the Godfather Garden: The Long Life and Times of Richie “the Boot” Boiardo. By Richard Linnett. (New Brunswick, NJ: Rutgers University Press, 2013. Pp. xii, 244. \$24.95.)

Richie “the Boot” Boiardo’s criminal career was spawned during the Prohibition era and lasted for over fifty years. The reader is informed that the nickname has been attributed to various origins: his occupation as a bootlegger, his motherland, and his penchant for stomping on his foes. However, “the Boot himself once told the FBI that he got the name because he was frequently summoned to telephone booths in order to conduct business and to take calls from female

admirers”; as such, “Richie the Booth” seems to have morphed into “Richie da boot” (1). Richard Linnett has written a fascinating and often riveting book about the Boot and his exploits with an amazing cast of characters from the annals of organized crime in New Jersey in general and Newark in particular.

Linnett consistently reminds one of how life and art can often mirror or imitate each other. Readers learn that the Boot appreciated the similarities between himself and Vito Corleone even though he did not see *The Godfather* film and that he hung a sign in his garden that read “The Godfather Garden.” The Boot also claimed Italian Renaissance poet Matteo Maria Boiardo as an ancestor. The great poet was the author of *Orlando Innamorato*, an epic poem about the adventures of the knight Orlando. Like this epic character, the Boot considered himself “a warrior and ‘man of honor’” (11). Linnett very skillfully offers segments from *Orlando Innamorato* as a prelude to the characters and action depicted in various chapters. Also, and not the least bit surprisingly, we learn that the Boot was the New Jersey gangster who inspired the creation of HBO’s *The Sopranos*.

The narrative arc in the book comprises fourteen chapters that basically tell the story of the rise and fall of the Boot, who died at the age of ninety-three in 1984. The narrative, given the time span covered and the landscapes occupied by the characters (some of the action unfolds outside of New Jersey), covers an enormous amount of material. The reader learns much and the pace is quick. A “timeline” and “cast of characters” included after the last chapter are exceedingly helpful. The book benefits significantly from meticulous research, including copious newspaper accounts, FBI reports and memorandums that add significant contextual substance to the events covered in specific chapters, and, quite importantly, interviews with Boiardo family members, especially Rose Hanos (one of the Boot’s daughters) and Roger Hanos (Rose’s son and the Boot’s grandson).

The characters constitute a virtual “Who’s Who” in the world of organized crime, including, but certainly not limited to, Dutch Schultz, Abner “Longy” Zwillman, Jerry Catena, Tony Provenzano, and John and Anthony Russo. Significant attention is given to the corruption trials in Newark that snared Mayor Hugh Addonizio and the Boot’s son, “Tony Boy.” The book contains several examples of how wiretaps recorded damaging information from the “loose lips” of those who could no longer uphold *omerta*. Readers also learn about how the changing dynamics of race relations altered the nature of organized crime in Newark. The author offers some riveting and tantalizing information about an alleged crematorium at the Boot’s estate in Livingston that may have been used for

dealing with those who had fallen out of favor with the Boot and his organization. This is an excellent book, and highly recommended for anyone with an interest in organized crime, its characters, and its transformations over a long period, mainly in New Jersey but elsewhere as well.

Indiana University Kokomo

Richard E. Aniskiewicz

The Four Deaths of Acorn Whistler: Telling Stories in Colonial America. By Joshua Piker. (Cambridge, MA: Harvard University Press, 2013. Pp. i, 310. \$29.95.)

The author of this book skillfully uses a 1752 attack by a party of Creeks on a group of Cherokee diplomats on the outskirts of Charleston and the subsequent execution of a Creek man named Acorn Whistler from the village of Little Okfuskee as a window into the contentious, changing, and layered relations of power in the colonial Southeast. Joshua Piker does not simply explain what happened and why. Rather, he methodically untangles the stories told about the events, their meanings to the various tellers, and how those narratives changed over time in response to one another.

In the prologue, Piker sets the scene of the murders and the complicated relations among Cherokees, Creeks, and British settlers in South Carolina. He divides the rest of the book into four sections in which he analyzes the Acorn Whistler crisis from a different perspective. The first story is told from the vantage point of Governor James Glen, struggling to maintain his authority during a period of transition to more centralized imperial control and in spite of a resistant colonial assembly. In order to silence critics in both London and Charleston, Glen sought to broker a peace agreement among his colony's Indian neighbors and use the crisis to demonstrate his skill at moving French-leaning Creeks towards an alliance with the British and peace with Cherokees. In the second story, Piker recounts the stories told by Malatchi of Coweta, a Lower Creek leader who used the Acorn Whistler crisis to position himself, at least in the eyes of Glen, as a national leader over other Creeks. Piker tells the third story from the perspective of the leaders of the Upper Creek town of Okfuskee and elaborates on their "creative traditionalism" (141). Their customary role was a diplomatic one, and they sought to use Acorn Whistler's death to maintain localized authority. For the fourth and last story, Piker explains how Thomas and Mary Bosomworth framed Acorn Whistler because it was a conclusion that they could orchestrate and that they hoped would satisfy those whose support they needed to further their personal economic interests.

Juxtaposing British, French, and colonial documentary sources of evidence, Piker has written a microhistory at its best. His focus is at once intimate and far flung, and he provides a fresh perspective on the Atlantic world during this pivotal time. Piker's book joins an increasing number of studies on the Indian South emphasizing the multifaceted and layered relationships that connected native and settler communities. In these stories about Acorn Whistler, we learn not about the winners and losers in colonial America but about how losers made themselves out to be winners, at least until someone told a better story. Inherently debatable because of the competing narratives, this book would be a particularly useful addition to graduate seminars on the colonial era, the South, and the Atlantic world.

University of North Carolina at Pembroke

Rose Stremlau

The Rise of the Public Authority: Statebuilding and Economic Development in Twentieth-Century America. By Gail Radford. (Chicago, IL: University of Chicago Press, 2013. Pp. 213. \$27.50.)

How large is the public sector in the United States? Many economists measure its size by looking at tax revenues as a percentage of GDP. But as the author points out in this new study, a great many public functions—particularly those involving the building or financing of infrastructure—are carried out by quasi-governmental organizations that generate income streams and are able to float their own revenue bonds independently of elected authorities. These include well-known behemoths like the Tennessee Valley Authority and Fannie Mae at a federal level and organizations like the Port Authority of New York and New Jersey at a state and local level. The total number of such authorities is huge, and at a state and local level their cumulative debt in 2002 exceeded regular general obligation borrowing by some two-thirds. It is impossible to even say precisely how many there are; New York State once estimated that it had 643 but on further digging discovered another 90.

Gail Radford traces the rise of the public authority through a series of historical case studies, beginning with the Federal Fleet Corporation, a state-owned enterprise engineered by Woodrow Wilson's Treasury Secretary William McAdoo that was used to modernize the US Merchant Marine fleet. The story continues through the Federal Land Banks created in the same era to improve the flow of finance to small farmers and a variety of municipal enterprises providing everything from ice to schools. At a federal level, the biggest explosion of government

corporations occurred during the New Deal, when FDR, under the National Recovery Act, promoted a confusing proliferation of semi-autonomous public enterprises. Most were shut down in the decades following World War II. But the New Deal standardized a form of public authority finance that exploded during the 1970s and 1980s at a state and local level under ambitious governors like Nelson Rockefeller of New York.

Radford argues that there were two primary reasons why the public authority became America's preferred form of state-building. The former permitted, in the first place, evasion of existing debt limits, often set by state constitutions, and opened the way to more creative forms of financing. Second, autonomous authorities could be more efficiently managed than government bureaucracies since they were not subject to the same cumbersome personnel and procurement rules as public agencies. The US public authority is not too different in concept from the public-private partnerships that are widely promoted in the developing world by international agencies like the World Bank.

Radford argues that the public authority is problematic for American democracy because it muddles accountability by insulating managements from direct democratic scrutiny. The taxpayer-funded bailouts of Fannie Mae and Freddie Mac during the recent financial crisis are examples of hidden government liabilities. She suggests that a more straightforward expansion of the public sector under more flexible rules would be a preferable route to the provision of state services. Yet the key word is "flexible": Until the broader civil service system is reformed and made more meritocratic, there will be a constant temptation to avoid its inefficiencies through outsources and alternative organizational forms. *The Rise of the Public Authority* nonetheless raises critical issues regarding the very nature of what we understand to be the American state.

Stanford University

Francis Fukuyama

Trade, Land, and Power: The Struggle for Eastern North America. By Daniel K. Richter. (Philadelphia, PA: University of Pennsylvania Press, 2013. Pp. viii, 315. \$45.00.)

Thirty years ago, the author of this study published his first major essay, "War and Culture: The Iroquois Experience," announcing what became *The Ordeal of the Longhouse* [1992]. After *Facing East from Indian Country* [2001] and two important edited volumes, he finally turned from native people to colonizers with

Before the Revolution: America's Ancient Pasts [2011]. *Trade, Land, and Power* collects some, but not all, of his essays prior to that turn.

Two ought to be familiar to any student of the colonial American era. "War and Culture" is one. The other is "Tsenacomoco and the Atlantic World," from Peter C. Mancall's monumental collection *The Atlantic World and Virginia, 1550–1624* [2007]. Some of the rest appeared first in places that a busy scholar might miss. Now there is no excuse to miss them. As a result, this volume is composed of disparate pieces written over several decades and deals primarily with the Iroquois in relation to Nieuw Nederlands (New York) and to Pennsylvania. The collection offers insights and raises questions that need to be posed in just about any situation in which European and native peoples met, clashed, tried to work out their differences, or traversed the long slope of the indigenous world to that of a fully colonized American hemisphere. The specific answers will differ, of course, but that is the point of good questions.

Daniel Richter analyzes the three large themes that his title announces: trade, land, and power. It is commonplace to say that commerce of American furs for increasingly necessary European goods; British colonists and American Revolutionaries grabbing all the land they could get; and native people dealing with the power of the colonists, their European imperial backers, and, eventually, the United States were basic early problems in North America. Yet Richter renders all three of these themes unfamiliar and surprising. Partly this is through his insistence on looking at the issues "from Indian country." But it also springs from his insistence on looking afresh at topics that used to seem peripheral. The most surprising instance can be found in his two essays about Dutch Nieuw-Nederlandt in relation to native people. Richter published one in *de Halve Maen*; the other, which argues the absolute centrality of the English takeover for the late seventeenth century's cascade of native/settler war, appears here for the first time. If Richter is right, the Dutch backwater on the Hudson deserves just as much attention as Puritan New England and plantation Virginia for understanding the early colonial mosaic.

This is a collection of essays, not a single comprehensive account. Most notably, Richter pays no attention to the Indian slave trade, as studied by Alan Gallay, Brett Rushforth, and James C. Brooks. Different answers to his questions are bound to appear on other borderlands or even elsewhere in the Northeast. But the book is well worth reading, in terms of understanding "early America," and well worth pondering by anybody who intends to take the early American story further.

Slavery's Borderland: Freedom and Bondage Along the Ohio River. By Matthew Salafia. (Philadelphia, PA: University of Pennsylvania Press, 2013. Pp. 336. \$55.00.)

The author of this study adds to a growing body of scholarship extending Southern and Midwestern history to examine the borderland existing along the Ohio River in the decades leading to the American Civil War. Emphasizing the role that both race and slavery played in creating, shaping, and maintaining the borderland, Matthew Salafia argues that the river was much more than a dividing line between slavery and freedom. Significantly, the volume contradicts recent scholarship, most notably Stanley Harrold's *Border War* in which the author argued that continued conflict along the border between pro- and anti-slavery factions was constant and disruptive. Instead, Salafia claims that conflict along the river forced residents into a position of accommodation in order to maintain their social system and to engage in commerce.

Salafia defines the Ohio River Valley and focuses his study on the states of Ohio, Indiana, and Kentucky, but unfortunately he omits extending his argument to Illinois and its border region, which might have strengthened (or weakened) his findings. The theme of accommodation is stretched beyond economics to race relations in the region. We are certainly familiar with the commercial activity that flowed across the river in the antebellum period and how attitudes toward slavery were tempered by the need to do business, but Salafia argues that bound labor and slavery existed on a continuum in the borderland. The residents north of the river "defined the Ohio River as the northern limit of the chattel principle, but they retained a system of bound labor" (4). To illustrate this important point, the book's first three chapters trace the formation and negotiation of a river border with the Northwest Territory and its ambiguous history as free territory that included bonded labor.

Throughout the antebellum era, the river borderlands population continued to renegotiate its accommodation. Following the Missouri crisis, politicians legislated race to quiet conflict in the region. The political, legal, and social barriers enacted forced African Americans, especially the enslaved, to also understand the region as a borderland. Salafia provocatively suggests that this understanding inhibited self-emancipation among the slave community. He contends that "enslaved blacks saw both racial barriers to freedom and the similarities between free and slave labor along the river as reasons not to risk an escape" (13). When sectional crisis and civil war threatened, this identity as a borderland actually helped hold the region together for the support of the Union. When the war came, border whites remained committed to their notion of a borderland identity and

economy and tended to support the Union because they believed the river border could best protect their freedom.

Although the Civil War made matters much more complicated, Salafia shows that even at the height of war unionism and accommodation held sway among the population of the Ohio River Valley. It was in later memory, he argues, that Kentucky became strongly Confederate and the cult of the Underground Railroad divided the borderland into North and South. Salafia has offered a new perspective on the Ohio River Valley that will spark a reinterpretation of many of our conceived notions about antebellum regional history.

Youngstown State University

L. Diane Barnes

The Romance of Race: Incest, Miscegenation, and Multiculturalism in the United States, 1880–1930. By Jolie A. Sheffer. (New Brunswick, NJ: Rutgers University Press, 2013. Pp. 240. \$24.95.)

Many mainstream Americans grudgingly concede that racial and ethnic minorities are entitled to equal rights in politics, education, employment, and residency but still draw the line where marriage, family, and sexual relations are concerned. Driving this deep-seated prejudice is the incredibly bizarre belief that the United States was founded entirely by “racially pure” white people, who regarded everyone else as “The Other.” Therefore, it follows, *quod erat demonstratum*, that such paragons would never have sexual relations with anyone who was not also “pure white.” In her fascinating, path-breaking study, Jolie A. Sheffer convincingly argues that one of the earliest and boldest challenges to that insulated worldview came from female writers and reformers of color. They contributed to this paradigm shift by forthrightly depicting mixed-race women as an integral part of American life and identity and as members of an interracial nuclear family. They intentionally shocked genteel readers by portraying interracial sexual encounters, including incest, as pervasive, usually clandestine, liaisons between white men and nonwhite women that ultimately produced today’s mixed-race nation.

To explicate her thesis, Sheffer explores the work of four female writers of color, each of whom focused on a different interracial category: Pauline Hopkins, whom the author regards as perhaps the most influential African American female writer of that era; Winnifred Eaton, who wrote “Orientalist” romances under the Japanese pen name Onoto Watana; Mexican American María Cristina Mena, who analyzed the complications of “Mestizo” women involved in love affairs with

“Anglo” men; and Christine Quintasket, a Native American woman of mixed Okanogan and Colville ancestry, who called herself Mourning Dove and made readers aware of the frequent sexual intercourse between “half-breeds” and “homesteaders.” They redefined African Americans, Asian Americans, Mexican Americans, Native Americans, and European immigrants as “brothers and sisters, sons and daughters, fathers and mothers, husbands and wives through the common language of racial romance.” Their publications impacted nationwide audiences in popular novels, magazines, and newspapers, and played an important role in “nudging public opinion through their emotional stories of romantic unions and familial reunions” (171).

By way of contrast, the author also critiques Jane Addams and her Hull House Labor Museum’s “reification of the color line,” in which many ethnic minorities effectively “become white” while other people of darker hues “were explicitly deemed Other and inassimilable.” Despite their best intentions, Addams and other settlement residents unwittingly exacerbated the awesome power of “whiteness.” Nonetheless, the author makes a powerful case that, “by utilizing the familiar and irrefutable language of shared blood,” they nudged their readers toward a more inclusive understanding of both nation and family. By confronting the clandestine sexualities that enmeshed various racial communities in a common lineage, Sheffer insists, they “revealed the instability at the heart of the concept of Otherness” (172).

University of Wisconsin-Parkside

John D. Buenker

Wampum and the Origins of American Money. By Marc Shell. (Urbana, IL: University of Illinois Press, 2013. Pp. xvi, 138. \$35.00.)

With just ninety-nine pages of text, interspersed with one hundred one images and forty-eight color plates, this little book “lays out a relatively new subject rather than trying to exhaust an old subject” (3). Marc Shell provides wide-ranging and interesting observations on money as a medium of communication, translation, and commercial transaction. He also considers how wampum influenced the circulation of money in colonial America and the development of currency in the United States.

Made from marine shells drilled into tubular beads and strung, wampum—from the Algonquian word *wampumpeag*—had many purposes and deep significance in Native American societies. Woven into belts whose graphic designs encoded information and messages, it figured prominently in diplomacy and

treaty making. But the author's interest in these shells focuses on how colonists in the cash-poor economies of early America adopted and adapted wampum. Drawing on his expertise in literature and coinage—the book is published in association with the American Numismatic Society—and building on his valuable work on money and language, Shell shows that, like coins or paper money, wampum had agreed-upon meanings and values that facilitated exchange between individuals and societies; he considers how Americans utilized wampum, and he illustrates that Native Americans left an enduring impression on American banking and currency in the form of multiple Native American images on American coins and banknotes.

The many images of wampum belts are welcome, but the multiple economic, political, diplomatic, and spiritual dimensions of wampum receive rather cursory attention; less than one page of examples constitutes the “special consideration” given to Indian diplomacy (3, 81–82). Shell does not discuss the role of wampum in condolence rituals, appears to conflate the Hiawatha of Iroquois legend and history with Longfellow's Hiawatha, and draws evidence as readily from nineteenth-century poetry and fictional characters as from primary historical sources. He gives the erroneous impression that Sir William Johnson wrote a book or tract entitled *North American Indians* when in fact he is (mis-)citing a single letter about Indian customs, and some other references to historical sources are imprecise and inaccurate (52). He gets the date of the Battle of the Little Bighorn wrong (2). Brief forays into Indian mascotry, the parodying of Indian languages, and anti-Semitic banknotes add little to the discussion. Ojibwa people will surely contest the assertion that they translated Longfellow's poem, “having half-forgotten their own traditions” (56).

The dust jacket and title page are emblazoned with WAMPUM in bold letters, and the publisher's blurb promises that the author “interweaves wampum's multiform functions and manifestations” and does so with “irrepressible wit and erudition.” Readers expecting a full study of wampum will find themselves short-changed, and historians will wish that wit and erudition had been accompanied by deeper, and more careful, historical research; but, more an extended essay than a monograph, the book is intended to be suggestive and provocative rather than comprehensive or conclusive.

The Vegetarian Crusade: The Rise and Fall of an American Reform Movement, 1817–1921. By Adam B. Shprintzen. (Chapel Hill, NC: University of North Carolina Press, 2013. Pp. xxiii, 268. \$39.95.)

The field of United States food history, an area of inquiry once dominated by hobbyists, is beginning to reach scholarly maturity due to the recent proliferation of commendable new titles on the subject, such as this one. This carefully crafted study will have broad appeal, reaching not only readers interested in American food culture but also those invested in understanding the nature of US social reform movements, ranging from abolitionism to Progressivism. Adam Shprintzen doggedly reiterates his argument that, between 1821 and 1921, “vegetarianism shifted its aims from conquering social ills and injustice to building personal strength and success in a newly individualistic, consumption-driven economy” (2). The clarity of both his interpretation and his prose combine to make this book particularly well suited for classroom use.

Shprintzen’s analysis of the vegetarian movement sheds light on a largely forgotten history that provides important historical context for contemporary food reformers who grapple with similar questions about health and food ethics. *The Vegetarian Crusade* situates familiar food activists like Sylvester Graham and John Harvey Kellogg into a rich tableau populated by a cast of radical abolitionists, Chicago and Boston socialites, and early twentieth-century physical cultural enthusiasts who shared similar views about proper eating habits. Shprintzen convincingly demonstrates that although vegetarians during this period were unified in their belief that consuming animal products was harmful, they differed in their analysis about the kind of damage improper eating habits could inflict. Some abolitionists and, to a lesser extent, some advocates for women’s suffrage saw linkages between the violence inherent in meat production and other forms of human domination. These politically minded eaters eschewed meat as part of a wide-ranging social reform agenda. Others saw vegetarianism as a way to improve individual health and stamina, and still others increasingly saw the vegetarian lifestyle as a way to make money through the promotion of meat substitutes and other meatless industrial foods.

Embedded in *The Vegetarian Crusade* is a pointed critique of mainstream American values. Nineteenth-century utopian eaters who “equated violence against animals with a cruel and aggressive society” and saw food habits as an important avenue of social activism were ridiculed as joyless, self-righteous, weak, and even unpatriotic. However, the early twentieth-century vegetarians who were concerned more about their own health than about societal uplift and who cheerfully participated in the booming consumer economy by, for example, eating

at newly emerging meatless restaurants were no longer stigmatized but were instead seen as having chosen a “plausible lifestyle choice touted for its ability to create healthy, prosperous, and successful individuals” (140). Thus, this study of food habits usefully explores tensions between the competing ideals of social reform and individualism, demonstrating that the significance of human consumption choices always transcends that of sustenance.

University of North Texas

Jennifer Jensen Wallach

Shaky Foundations: The Politics-Patronage-Social Science Nexus in Cold War America. By Mark Solovey. (New Brunswick, NJ: Rutgers University Press, 2013. Pp. x, 253. \$39.95.)

The social sciences grew dramatically during the Cold War. That growth owed much to a new set of research patrons that arose between the 1940s and 1960s. Though intellectual historians have often noted the role patrons played in development of social research, *Shaky Foundations* offers a definitive and compelling account of how a new informal patronage system helped shape the intellectual and political commitments of the disciplines. Research triumphs during World War II convinced policymakers and the public that the physical sciences were vital for American security and prosperity, but social science hardly enjoyed the same reputation. Instead, it faced a plethora of critics. Some, including many “hard” scientists, equated social science to philosophical dithering; others, particularly conservative politicians, disparaged it as a normative exercise in leftist—perhaps even socialist—political reform. As Mark Solovey relates, these intellectual and political concerns sank the social sciences’ bid for inclusion in the new National Science Foundation (NSF) in 1950.

Such concerns also decisively shaped the strategies social scientists and their patrons used to develop research funding programs. Responding to their critics, patrons “embraced a strategy that rested on two key commitments, to scientism and to social engineering” (4). They argued that social research was methodologically unified with the natural sciences. As a result, they favored research programs that stressed objectivity, value-neutrality, and quantification over ostensibly softer, more qualitative approaches. Yet they also espoused programs that lent themselves to real-world applications. Balancing their commitment to scientism and action, patrons supported research that offered technocratic solutions to social, political, and geopolitical problems. At the core of *Shaky Foundations* are three chapters that articulate the development and ramifications of this twinned

approach for research programs sponsored by the Defense Department, the Ford Foundation, and the NSF, which only gradually reversed its earlier opprobrium.

The scientific, engineering approach was intended to place social science on firm intellectual, financial, and political footing. But as Solovey reveals, social scientists and their patrons never managed to silence their critics. In fact, their approach engendered new critics; scholars who dissented from the scientific and social engineering approach attacked their colleagues as servants of the status quo who sold their intellectual independence for research funds. Repeated political and epistemological attacks on the social sciences and their patrons ensured that the postwar social science enterprise would rest on shaky foundations.

Shaky Foundations is a crucial resource for the growing community of historians interested in the history of the social sciences, as well as for historians of education and intellectual historians of the Cold War. And though its content will appeal to specialists, Solovey's crisp and unassuming style makes his text accessible to a broad audience of nonspecialists. One need look no further than recent Congressional efforts to defund NSF support of political science to see that Solovey's story remains relevant today.

University of Michigan

Joy Rohde

Justice Brennan: Liberal Champion. By Seth Stern and Stephen Wermiel. (Lawrence, KS: University Press of Kansas, 2013. Pp. xiv, 674. \$24.95.)

William J. Brennan was appointed to the Supreme Court by President Eisenhower in 1956 and served for thirty-four years. By most accounts, he is the most important justice of the last fifty years. His biography is the result of sixty hours of personal interviews, total access to his Court papers, and interviews with family as well as 100 of his 108 law clerks. Given Brennan's public disgust for Bob Woodward and Scott Armstrong's *The Brethren*, such access is astounding.

To Brennan's dismay, Stephen Wermiel, to whom the access was granted, could not complete the book while Brennan was alive. Indeed, Wermiel set the project aside for years, and only by adding Seth Stern as lead author was the book—which is largely a fair but long internal slog through how important cases were decided—completed.

During the Warren Court, Brennan was a centrist liberal, but with the additions of only Republican justices (from 1969 on), he appeared to move left, becoming a "Liberal Champion." The book makes clear that Brennan was not

an ideologue like William O. Douglas or Antonin Scalia. Instead, he was the master of putting together a winning coalition of at least five votes, agreeing to change anything (except the result) in an opinion if it would add another vote. Hence, his most memorable line is one he spoke often: "Around here you can do anything with five votes." As a result, his opinions are typically overwritten and dull.

As with all departed justices, Brennan's imprint on the law has receded over time, but legislative apportionment, freedom of the press from libel litigation by public officials, ending gender discrimination, and perhaps in the future an end to capital punishment all stem from seminal Brennan opinions. We know Brennan wrote to achieve liberal results, but beyond saying that he was a liberal, we do not know why, and that is the biggest disappointment of this lengthy book. It may not be the authors' fault.

Brennan was an exceptionally private and seemingly nonintrospective man. The authors could not tie his nonjudicial activities (or reflections) to his judicial decisions. But in one area—the hiring of law clerks—they did. He hired a super-qualified Berkeley graduate and then fired him because of adverse publicity about the clerk's radical activism (which Brennan had known about). Well into the 1970s, Brennan refused to hire a female law clerk. Brennan also did not have an African American clerk until he was in retirement. Each of these examples poses a sharp contrast with his votes in the relevant areas of constitutional law.

Judicial biographies can be interesting when the subject has led an interesting life and has ideas that influence the law—like Roger Newman's *Hugo Black* and Melvin Urofsky's *Louis D. Brandeis*. Otherwise, a book chapter is sufficient for a justice. Brennan, like most justices, especially those of the past forty years, neither led an interesting life nor had anything but conventional ideas. It is a small wonder that despite the access, his biographers tell informed readers too little and general readers too much.

University of Texas

L. A. Powe Jr.

The Internal Enemy: Slavery and War in Virginia, 1772–1832. By Alan Taylor. (New York, NY: W. W. Norton, 2013. Pp. x, 611. \$35.00.)

The author of this book turns his attention from the northern regions of the United States in the early republic to Virginia and slavery, with a focus on the War of 1812 and especially the years 1813 and 1814 when the Royal Navy preyed

unopposed along the Virginia and Maryland tributaries of the Chesapeake Bay. The British quickly realized that the enslaved people who fled to their ships offered labor, power, and local knowledge, and by 1814 they had made liberation of the enslaved a tactic in their war on the Virginians.

Alan Taylor sets this history into a large chronology. He begins with the American Revolution, broadly, and specifically in 1772 with the *Somerset* decision, which proclaimed that slavery could not exist in Britain. The decision, which was a sensation in Virginia, established the British, potentially and then actually, as liberators. By contrast, Taylor argues that the patriot victory brought greater insecurity for enslaved black Virginians. Abolition of primogeniture and entail led to dissolution of estates, with sales of slave property breaking up families; a wider diffusion of slave ownership among whites led to a stronger proslavery commitment. For the enslaved, the memory of the British as liberators was their best hope.

To embody this story, Taylor weaves into this portrayal of war and liberty the smaller but central story of Corotoman plantation, an estate in Lancaster County near the Chesapeake Bay. St. George Tucker, patriot and jurist, whose complicated family relations included a stepson, Richard Randolph, who became Virginia's greatest emancipator, and a second wife with a life estate in Corotoman, penned a proposal in 1796 for gradual emancipation. Then came the slave Gabriel's conspiracy in 1800, and Virginia as well as Judge Tucker retreated to defense of slavery with the hope that selling slaves (a disaster for enslaved families) to the new territories would reduce the threat of the internal enemy.

Judge Tucker reluctantly managed Corotoman before turning it over to his son-in-law, the ambitious Joseph Cabell, who was intent on extracting profits. Another stepson of Tucker, Charles Carter, returned with thoughts of emancipation (to be dashed by his now proslavery stepfather) and gentler plantation management, setting the men in the family at odds. In April 1814, sixty-nine slaves from Corotoman went to the British, the largest single flight from one plantation during the war.

Taylor tells of enslaved people throughout the Chesapeake and what happened to them, and of the fight that the black Colonial Marines made. He then recounts the more familiar story of white Virginia's embrace of slavery and the slave trade, the origins of which he finds in the years before and during the War of 1812. Staggered by the mass flight from Corotoman, Cabell carried on in debt (with Carter and Tucker dying in the mid-1820s). Just then, in 1828, Cabell received \$18,000 in compensation for the sixty-nine fugitives. Taylor closes the book with one of the multitude of "ironies and inversions" generated by Virginia's slave

system: The escapees had brought a windfall that prevented “an auction that would have divided and scattered families” at Corotoman (455–456). This book deserves its honors.

Virginia Commonwealth University

John T. Kneebone

Greater than Equal: African American Struggles for Schools and Citizenship in North Carolina, 1919–1965. By Sarah Caroline Thuesen. (Chapel Hill, NC: University of North Carolina Press, 2013. Pp. xv, 366. \$45.00.)

The author of this study examines over four decades of black educational activism and policymaking in North Carolina. Among the book’s strengths is the breadth of educational topics. Sarah Caroline Thuesen explores curriculum and vocational education, higher education, teacher salaries, and school facilities under the rubric of “school equalization,” including community “self-help” agendas in school construction in the 1920s and 1930s (Thuesen notes that North Carolina had more Rosenwald schools than any other Southern state). Analyzing this long history of school activism enables the author to offer a nuanced appraisal of the “wide spectrum of black opinion” that accompanied school desegregation in the 1960s and the subsequent closure of many historically black public schools (3). Drawing on an array of archival sources and oral histories, the book is deeply researched and well organized, and Thuesen’s writing style is engaging. *Greater than Equal* builds on the work of scholars of African American educational history, such as James Anderson, Adam Fairclough, and Vanessa Siddle Walker, as well as historians of schools, politics, and race in North Carolina, like William Chase, Davison Douglas, and Matthew Lassiter.

One of the stories that stands out in this study is a school strike organized by black youth in Lumberton, North Carolina, in the fall of 1946. Carrying signs reading “‘How can I learn when I’m cold?,’ ‘It Rains on Me,’ ‘Down with our School,’ ‘I Stay Cold All Day,’ [and] ‘We Want a School,’” the students protested inadequate school buildings, equipment, and supplies in Lumberton’s black public school (168). Thuesen shows how the student march, an unprecedented protest tactic for a small Southern town in this era, came at a time when the national office of the NAACP was shifting its focus from school equalization to school integration. In addition to highlighting these tensions between local protests and national NAACP priorities, Thuesen deftly outlines how the social history, geography, and demographics of Lumberton (and surrounding Robeson County) shaped the school situation and responses to the protests. Robeson County,

Thuesen notes, was home to North Carolina's largest Native American population and "practiced triracial segregation," though black reaction to the school strike was mapped out along neighborhood lines.

Throughout the book, Thuesen does a nice job of connecting this North Carolina case study to broader regional and national trends in educational history. Though Thuesen identifies and challenges North Carolina's claim to "regional progressivism" regarding racial issues, this reviewer would have liked to hear more about intrastate differences among the fourteen cities highlighted on the state map at the start of the book (159). A footnote in the last chapter, for example, notes, "Many of Raleigh's middle-class blacks, unlike their Durham counterparts, were state employees and thus directly beholden to the white power structure" (309). Foregrounding these intrastate differences would have been beneficial for readers who lack Thuesen's deep knowledge of North Carolina. In sum, this is a very good book that should be of interest to scholars of African American history, educational history, and US history.

Scripps College

Matt Delmont

The Rainborowes: One Family's Quest to Build a New England. By Adrian Tinniswood. (New York, NY: Basic Books, 2013. Pp. xii, 366. \$28.99.)

The author of this study draws together the history of seventeenth-century England and America in his compelling account of the Rainborowe clan. Merchants, shipwrights, and pirate hunters, the Rainborowes (also spelled Rainsborowe or Rainsborough) were part of an extensive Puritan network that included John Winthrop, the first governor of the Massachusetts Bay Colony, and Hugh Peter, a chaplain in the New Model Army. The author uses his considerable talents as a writer to describe the world in which the Rainborowes lived, from London's docklands to the muddy streets of Boston. In so doing, he illuminates the lives of men and women who sought the Promised Land in the old country and the new.

This is not the first work to explore transatlantic connections during the seventeenth century, but it may be one of the more accessible to educated readers. Adrian Tinniswood relies on both historical scholarship and contemporary sources to track the activities of three generations of the Rainborowe family, starting with Thomas Rainborowe [d. 1622], an Elizabethan merchant-mariner whose ships brought back precious cargos of Persian silks and Turkish mohairs from the Ottoman Empire, and his son William Rainborowe [d. 1642], a

prosperous Levant merchant and naval officer who pursued Mediterranean pirates on behalf of the English Crown. The third generation of Rainborowes crossed, and re-crossed, the Atlantic Ocean during the turbulent years of the 1630s and 1640s. The senior William Rainborowe's sons Thomas and William fought on the side of Parliament during the English Civil War, while their sister Martha settled in Boston and ultimately became John Winthrop's fourth wife. Regrettably, family members left behind few letters or diaries; though some parts of their story can be documented, individual personalities cannot be discerned.

A substantial portion of the book is dedicated to Colonel Thomas Rainborowe, a battle-hardened parliamentarian army officer and martyr to the Leveller cause. In 1647, he insisted that Oliver Cromwell and other army leaders at Putney consider the Leveller's *Agreement of the People*, stating, "I think it's clear, that every man that is to live under a government ought first by his own consent to put himself under that government; and I do think that the poorest man in England is not at all bound in a strict sense to that government that he hath not had a voice to put himself under" (218).

Tinniswood would like to imagine that such advanced political views can be traced back to the Puritan community in New England; in his words, "Was the English Revolution of the 1640s nourished by radicalized Americans?" (xi). In fact, the opposite is true. The Protestant Reformation produced startling new theories about the relationship between subjects and their rulers, ideas that spread from Europe to the colonies along shipping routes. This is a minor flaw in what otherwise is a fascinating story of ordinary people who pursued both principles and profit in the expanding Atlantic world.

University of San Diego

Molly McClain

The Man He Became: How FDR Defied Polio to Win the Presidency. By James Tobin. (New York, NY: Simon & Schuster, 2013. Pp. x, 352. \$30.00.)

This book is a riveting account of President Franklin D. Roosevelt's battle to overcome the ravages of polio. The author, a master of the art of narrative nonfiction, tells a tale that is familiar in broad outline with a depth and sensitivity that provide the best view yet of the struggles FDR went through to position himself to win the presidency in 1932. With empathy, James Tobin describes the disease itself and the physical and emotional struggles FDR waged to move closer to the goal he had envisioned for most of his life. And in the process, he adds immeasurably to the vast literature about one of the dominant figures of our time.

Most other accounts view Roosevelt's bout with polio, which began in 1921, as a complication in his quest for the presidency and suggest that the effort to deal with the damage to his body, which kept him from walking normally again, gave him a sense of compassion for the less fortunate that he had not previously had. "The conventional wisdom is that FDR became president *in spite* of polio," Tobin writes. "I think the evidence suggests an alternative truth—that he became president *because* of polio" (307). He learned to use his ailment to his advantage and with his ebullient personality conveyed the impression that he was strong and vital in all ways. He was clearly aware of what he was doing. As Tobin notes, he once reportedly said to actor Orson Welles, "you and I are the two best actors in America" (305).

Tobin's account of the trajectory of the disease is compelling, as is his account of the early misdiagnosis and the therapies that may well have caused further damage. His powerful writing relates Eleanor Roosevelt's efforts to take care of her husband despite the still painful hurt caused by his affair with Lucy Mercer.

Tobin puts to rest the popular notion that most Americans did not know about Roosevelt's ailment. He shows how FDR, with aide Louis Howe's help, worked tirelessly to convey the impression that though polio had robbed him of the ability to walk normally, he was still a vital and vigorous man. Tobin quotes author Milton MacKaye in *The New Yorker* saying, "There is no disguising the fact . . . that he is a crippled man . . . and one of the admirable things about Roosevelt is that he never attempts to disguise it" (286).

In the interest of fair disclosure, the reader should note that Tobin and the reviewer are colleagues at the same university, though we are in different departments and our paths cross only occasionally. Over the past few years, we have talked a few times about Roosevelt, since the reviewer has also written about FDR, but until opening this book, the reviewer had not read anything written by Tobin. Having done so, one can only say that this is a wonderful book that the reviewer wishes he had written himself.

Miami University

Allan M. Winkler

Empire of the Air: Aviation and the American Ascendancy. By Jenifer Van Vleck. (Cambridge, MA: Harvard University Press, 2013. Pp. i, 370. \$45.00.)

A number of scholars have approached the history of aviation from the perspectives of social and cultural history, political history, technological history, and, of

course, military history. Jenifer Van Vleck adds new insights by examining it through the lens of foreign policy history. Focusing in particular on the role of Pan American World Airways, Van Vleck details how the federal government and the airline industry partnered to expand the global reach and influence of the United States. Though much of the narrative may be familiar to those well versed in the history of aviation, the detailed emphasis on the use of commercial airlines to serve foreign policy goals makes this a unique and original contribution to the literature.

Van Vleck details how Americans not only embraced the airplane as a distinctly American invention but viewed it as a means to project American power, culture, and influence abroad. This became especially true during the 1920s with such events as the Army Air Service's round-the-world flight, the seemingly global embrace of Charles Lindbergh following his solo flight from New York to Paris, and the expansion of Pan Am's route structure throughout Latin America. She argues that the US government (and most certainly the US public) had little interest in engaging in traditional forms of colonial expansion—the creation of a land-based or sea-based empire. Instead, government officials embraced the idea of expanding US markets and exercising US influence through the creation of an air-based empire—one with global access to markets and worldwide reach of American influence without the acquisition of territory. In addition, Juan Trippe, president of what became Pan American World Airways, shared this vision of the role of aviation and saw his particular airline as the best vehicle through which to realize American foreign policy goals. The partnership developed between the US government and Pan Am resulted in that airline serving as America's "chosen instrument" throughout much of the middle of the twentieth century. This shared vision was also actively promoted to the American public, as ordinary Americans were encouraged to help spread American values, ideas, and products abroad through global tourism.

The United States and what became Pan American World Airways in many ways were important partners in the emergence of the United States as a global power between the late 1920s and the 1950s. Van Vleck further argues that the trajectory of both—toward world power and toward being a global airline—paralleled one another in important ways. Both emerged as global players in the 1930s and especially during World War II. Both were challenged by the Cold War and increasing global competition. Today, many are concerned about the future of the role of the United States in the world, seeing at least relative decline in recent decades. Van Vleck suggests that the demise of Pan Am during those same decades indicates the importance of understanding the historical

contingencies surrounding the rise and fall of any world power and the empire it controls.

University of Dayton

Janet R. Bednarek

The American South and the Atlantic World. Edited by Brian Ward, Martyn Bone, and William A. Link. (Gainesville, FL: University Press of Florida, 2013. Pp. vii, 275. \$74.95.)

The editors of this volume draw upon recent research and scholarship to remedy the relative neglect of the American South in the historiography of the Atlantic world. A comparative approach, which situates the South in this larger context, offers an important counterpoint to several dominant strains of recent Southern history. As a whole, the authors in the volume take such a comparative approach, with Southern links to West and South Africa, the Caribbean, and South America all featured.

First and foremost, the Atlantic approach emphasizes globalism over exceptionalism. This argument is best manifested by Jon Sensbach, who conclusively argues that religion in the South was polyglot and competitive rather than overwhelmingly Evangelical Protestant. Such a discussion does much to underscore other areas in which Southern exceptionalism was not so pronounced. This includes slavery, of course, and also the violent nature of abolition throughout the Atlantic world, not just through the American Civil War. But the variety of cosmopolitan experiences—including travel, identity, and independence, in addition to religion—all demonstrate the strength and importance of Atlantic connections to understanding the American South. Not surprisingly, cultural connections are emphasized at the expense of political and economic ones throughout this volume. Although the persistence of these cultural transmissions is seen as defining the South, a more inclusive approach, which examines these other strains of history, is necessary to sustain more adequately these attacks on Southern exceptionalism.

The editors are quite aware that Atlantic history has tended to focus on the period from 1450 to 1850, and they are careful to include essays that examine the later nineteenth and twentieth centuries as well as the earlier era. Trevor Burnard and Jeffrey R. Kerr Ritchie offer important considerations of this later period, and both emphasize the need for and value of maintaining an Atlantic orientation beyond the current periodization of most work in Atlantic studies.

The life stories explored by several contributors also make a case for Southern influence throughout the Atlantic world. These accounts provide an important

reminder that cultural influence could and did run in both directions across the Atlantic. Leigh Anne Duck's essay on the challenges African Methodist Episcopal (AME) Bishop Levi Jenkins Coppin faced in Cape Town, South Africa, and Natasha Keisha Duncan's exploration of the United Negro Improvement Association (UNIA) and the "reverse Atlantic experience" offers important examples of ways in which the South, and African Americans in particular, impacted the Atlantic world.

The editors are surely correct that there is much that can be learned about the American South and the Atlantic world by studying the two in conjunction. Although fruitful avenues and approaches remain to be explored, this volume represents an important contribution to that effort.

Kean University

Jonathan Mercantini

Lincoln's Citadel: The Civil War in Washington, DC. By Kenneth J. Winkle. (New York, NY: W. W. Norton, 2013. Pp. xviii, 486. \$29.95.)

Portraying the capital city as a "main character" in his story and as Abraham Lincoln's "window on the war," the author of this book has written an engaging, thought-provoking, and thoroughly researched study of wartime Washington, DC (xvi). His main premise is that Washington displayed the "full spectrum of wartime humanity," including stories of suffering, sacrifice, enslavement, emancipation, defeat, and, ultimately, victory (xi). Although Washington was historically a thoroughly Southern city in its social and cultural character, the capital experienced a profound transformation and "Northernization" during the war as a result of the tripling of the city's population, the emancipation of its slaves, and the modernization of its infrastructure.

The author divides the book into three chronological parts. Part 1 covers the antebellum period, particularly Lincoln's brief congressional career and his interaction with the burgeoning abolitionist movement in Washington, which was based at the boarding house where Lincoln resided. Part 2 examines the start of Lincoln's presidency and the outbreak of the Civil War, beginning with the security concerns along Lincoln's journey from Springfield, Illinois, to Washington, life in the White House for the Lincoln family, and the steadily declining institution of slavery in the capital city. Author Kenneth Winkle goes on to discuss the flooding of Washington with wounded and demoralized Union soldiers after the First Battle of Bull Run, the city's new roles as a major supply depot and medical center for the Army of the Potomac, the mobilization of women in the

service of the Union war effort, and the conflict between the Union army and the Washington Metropolitan Police over security responsibilities within the city. Part 3 focuses on emancipation within Washington and the challenges of providing basic social services for the newly freed slaves.

Lincoln's Citadel has many strengths. First, the author's research in both primary and secondary sources is wide and deep. Second, Winkle presents a significant amount of information that is not widely known. Most notable is his discussion of the secret alliance during the transition period between Edwin M. Stanton, who was serving as attorney general in the outgoing administration of James Buchanan; William H. Seward, who was Lincoln's incoming secretary of state; and General Winfield Scott, the US Army's general-in-chief. The three men worked together to ensure Lincoln's personal safety as he arrived to take office while also helping to transform Washington into a Republican stronghold. Third, Winkle does an outstanding job of putting a human face on the tragedy of the Civil War. His ability to provide excellent biographical sketches of both great and ordinary Americans as well as his skill at creating sensory impressions enable the reader to feel immersed in wartime Washington.

One weakness of the book is its total lack of discussion of Lincoln's assassination at Ford's Theatre on April 14, 1865. Although the historical literature on the assassination is vast, such an omission is glaring given that the city was the site of the first presidential assassination in American history and since the author devotes a great deal of attention to the numerous threats to Lincoln's safety throughout his presidency. Despite this relatively minor criticism, *Lincoln's Citadel* is an excellent study of wartime Washington that will appeal to Civil War scholars and enthusiasts. Winkle effectively demonstrates Washington's significance to the Civil War while also explaining how the war transformed the city.

Salve Regina University

William P. Leeman

An Historical Account of the Black Empire of Hayti. By Marcus Rainsford. Edited by Paul Youngquist and Grégory Pierrot. (Durham, NC: Duke University Press, 2013. Pp. lviii, 344. \$27.95.)

This study is an excellent analysis of the life and works of the British soldier Marcus Rainsford, whose history of the time he spent in Saint-Domingue during the British military's occupation of the island is probably the first full-length account in English of the events that would come to be called the Haitian Revolution. In this critical edition of Rainsford's 1805 book, Paul Youngquist and

Grégory Pierrot pull together an erudite historical and biographical introduction to the text, which, bearing the fruit of their archival research, reveals little-known information about not only Rainsford's relationship to the events that he recounted but also the genealogy of the text itself.

The edited volume is composed of an informative, though long, introduction to the text (over fifty pages), the integral version of Rainsford's *An Historical Account*, along with the author's original accompanying appendices, which include many French documents that Pierrot has translated into English. The editors supplement the copious notes provided by Rainsford throughout his history with their own editorial notes, and Youngquist and Pierrot often provide notes that further contextualize Rainsford's notes as well. Although the amount of historical information presented here is likely to be overwhelming for the non-specialist, there is much to learn in this volume for students and scholars of both Haitian and British history.

Youngquist and Pierrot begin their introduction to the text with the finding that Rainsford, whom they reveal to have actually been born in Ireland, fancied himself a poet before he would try his hand at history, having anonymously published in England in the 1790s "the first canto of an epic, *The Revolution; Or, Britain Delivered*" (xxiv). "Written in heroic couplets," they write, "the poem when finished (as its table of contents promised), would comprise twelve cantos on the potent historical subject of the Glorious Revolution" (xxv). Rainsford's next publication would also take up the topic of revolution, but this time his revolutionary tale would concern the series of slave rebellions and military strikes in Saint-Domingue that would eventually result in the independence of Haiti in 1804. Probably having been on the island since 1796 in his capacity as a member of the British military, Youngquist and Pierrot say that "[e]xactly how long Rainsford stayed on the island remains a mystery" (xxviii, xxix). He was eventually captured and condemned as a spy by none other than Henry Christophe, the future king of Haiti.

One thing is for certain: Some time after returning to England, Rainsford published a pamphlet entitled *A Memoir of Transactions that Took Place in St. Domingo in the Spring of 1799* (xxx). The aim of this pamphlet was, "as its opening pages claim, both to deny that Toussaint [Louverture] was untrustworthy and to prove that an independent black state in St. Domingo posed no threat to British West Indian possessions" (xxx). Since the British reading public had apparently been amenable to Rainsford's first memoir, his publisher subsequently reprinted a slightly longer edition of the same work under the title of *St. Domingo; Or, an Historical, Political and Military Sketch of the Black Republic*, which

“included a new section devoted to the island’s geographical and historical background, as well as a freshly engraved map” (xxx–xxxi). Still yet a third edition of this early memoir was published later that same year. Finally, in 1805, two years after the death of Louverture, a much longer version of what was once simply a historical “sketch” appeared as “[a] lavish, comprehensive, and expensive book.” Now called *An Historical Account of the Black Empire of Hayti*, Rainsford’s history made quite a “splash” both in nineteenth-century England, where it was widely reviewed, and in continental Europe, where it was translated twice before the year’s end. On the strength of the immediate popularity of Rainsford’s various accounts of his exploits in Saint-Domingue, the editors can claim “Rainsford, who had failed as a poet, flourished as a historian” (xxxii).

In the account of Rainsford’s life presented here, the British poet turned soldier, turned memoirist, turned historian comes off as a capricious, flighty, and slightly untrustworthy narrator who romanticized and anglicized, as it were, the Haitian Revolution in his historical account—particularly where the life of Louverture was concerned—and who would later boast, perhaps untruthfully, of his position as a “Lieutenant-General [. . .] of the Haytean Army” under the rule of Henry Christophe (quoted, xxxiii). The reader will be surprised to learn not only that Rainsford claimed to have been employed by the government of Christophe in post-independence Haiti but that one of the most famous images of Louverture—showing him in profile and painted by Nicholas Maurin in 1832—is strikingly similar to a little-known miniature painting by Rainsford. Youngquist and Pierrot have convincingly linked the miniature portrait of Louverture housed at the Gibbes Museum of Art in South Carolina, which is attributed to Rainsford, to the famous painting of Louverture in the same profile by Maurin, which had been originally published in François Séraphin Delpech’s *Iconographie des contemporains depuis 1789 jusqu’à 1829* [1832] (xlvii–xlvix). The famous Maurin painting, which would go on to be republished in a larger format in 1838, has ordinarily been considered to be the earliest extant portrait of Louverture in this profile, supposedly having been a copy of one presented to the agent Roume by Louverture himself in 1801 (and subsequently lost). As Youngquist and Pierrot write, nevertheless, “[t]he unheralded existence of a miniature portrait of Toussaint Louverture [by Rainsford] troubles this story” (xlvii). Such new information concerning the possible origins of this painting will be of particular interest to scholars because Maurin’s *Africanization* of Louverture has often been viewed as an emblem of French racism, but when interpreted as having been “[p]ainted by the hand of a known admirer,” in the words of the editors, “this small portrait becomes an act of homage” (xlix).

One of the ironies of the editors' commendable and thorough analysis of Rainsford's contribution to the early historiography and visual culture of the Haitian Revolution, as well as their positioning of Rainsford's writing within the context of nineteenth-century British romanticism, is that Youngquist and Pierrot have established the British memoirist/historian himself as a perhaps more interesting subject of study than his *An Historical Account*. In a tradition of historical scholarship on the Haitian Revolution that often focuses on the production of narrative rather than the producers of narrative, in this study Rainsford emerges as a perhaps necessary object of inquiry in his own right.

Claremont Graduate University

Marlene L. Daut

ASIA AND THE PACIFIC

Sword of Zen: Master Takuan and His Writings on Immovable Wisdom and the Sword Taie. By Peter Haskel. (Honolulu, HI: University of Hawai'i Press, 2013. Pp. 180. \$23.00.)

This book provides a rich and valuable resource for interpreting the historical background of two translated texts by Takuan Sōhō [1573–1645], one of the leading figures who stressed the underlying connection of the art of swordfighting with Zen Buddhist mental training at the dawn of the Tokugawa era. Takuan was a Zen priest and abbot of the prestigious Daitoku-ji Temple of Kyoto just as Japan in the early seventeenth century was making a dramatic transition from a prolonged period of civil wars to the autocracy of the shoguns. This era was marked by the end of conflict, during which actual fighting was forbidden as a threat to the government, so that the elite class of warriors turned their attention instead to cultivating a theoretical framework for understanding the psychological basis for battle.

Unlike the *Book of Five Rings* by his contemporary and lay Zen practitioner Miyamoto Musashi [1584–1645], which was a manual of practical instruction, Takuan emphasized the philosophical notion of abandoning attachments as the key to success in both martial arts and spiritual development, although some passages in Musashi's work are similar in this regard. Takuan also greatly influenced the *Life-Giving Sword* by another swordsman whom he mentored, Yagyū Munenori [1571–1646], who similarly followed the view of "avoidance of bloodshed and injury, and . . . the sort of mind training that made confrontation between 'realized' opponents wholly unnecessary" (25).

All three thinkers—Takuan, Musashi, and Munenori—believed that the key to competition was to keep the mind free of concern with the polarities of winning and losing or living and dying by championing the continuous fluidity of thought. As Takuan writes, “The instant you see your opponent’s blade raised, without attaching to it for even a moment, move right in and capture his blade, seizing the sword that was about to kill you so that it becomes instead the sword that kills your opponent” (3). Peter Haskel gives an excellent account of how this rhetoric for transforming a challenge into an advantage is rooted in *kōan* commentaries stemming from eleventh- and twelfth-century Zen Buddhist literature of Song-dynasty China. This period was similarly marked, although for very different historical reasons, by the abandonment of the real sword for the sake of the metaphorical view of the weapon as a form of expression that cuts through ignorance and illusion.

The *Sword of Zen* is divided into three main sections. The first section is an introductory essay that situates the writings of Takuan in terms of textual and sociopolitical history, and the second is an eminently reliable and readable rendering of two relatively short but endlessly intriguing works. The final division of the book, “Happenings in a Dream,” is a useful biography of Takuan with a special focus on how he was exiled to a remote northern province by the shogunate for a few years. Later, he became a confidant and advisor to Tokugawa Iemitsu, who built Tokaiji Temple for Takuan in the Shinagawa district of Tokyo, which still stands today and houses his grave.

Florida International University

Steven Heine

Populist Collaborators: The Ilchinhoe and the Japanese Colonization of Korea, 1896–1910. By Yumi Moon. (Ithaca, NY: Cornell University Press, 2013. Pp. xiii, 312. \$45.00.)

This book considers the Ilchinhoe (Advance in Unity Society) leaders, known to Koreans as “pro-Japanese traitors” for their roles in Japan’s colonization of Korea in 1910. These “populist collaborators” who “envisioned ‘a people’s century’ for the Korean nation” with their “own version of a ‘reformed Korea,’” for which they “voluntarily” sought Japan’s sponsorship, had a “positive” role in reforming Korea and were even “willing to sacrifice the sovereignty of the Korean state.” With their “social roots . . . linked to the practice of people’s assemblies” of the Tonghak (Eastern Learning) Rebellion, they “represent[ed] the people” against the old elites and the state and also “absorbed

much of the ideology of the reformist elites" since 1894, Yumi Moon explains.

In much of the book, Moon analyzes the tax resistance movements against the state and the various legal disputes over land against local elites, mobilized and led by the Ilchinhoe, which claimed to defend "the interests of the people" against the state-led and elitist reforms. She posits that its "local submission" to the support of "a given [Japanese] colonial rule" indicates the influence of pan-Asianism that recognized Japan's leadership in eastern Asia for "regional survival or alliance." She rejects the patriot-traitor binary understanding and suggests that collaboration be understood not as a moral issue but as a complicated political action and idea with a different version of nationalism that emphasizes the institutionalization of "the 'political engagements' of local actors" and their "roles in government administration."

Many questions arise, such as: Why did the Ilchinhoe prefer a foreign state over its own native state when its motives and platforms were driven by its nationalist aspiration for a reformed Korea? Unclear in this regard is whether the group protested against Korea or the waning dynasty. What is also missing is a detailed examination of the political, social, and educational backgrounds of the Ilchinhoe leaders and members, which may explain their submission to the Japanese protectorate and colonization. Moon approaches the group's pro-Japaneseness as a transnational phenomenon but deemphasizes the role played by transnationalism in promoting nationalism in eastern Asia at the turn of the twentieth century, as Rebecca E. Karl notes. Finally, one wonders if there were any influences upon the Ilchinhoe's populist policies from the Freedom and People's Rights Movement of 1880s Japan, given the group's pro-Japanese stance and backgrounds.

Challenging the dominant line of modern Korean history, Moon demonstrates the existence of local and social divisions within Korea during the last years of the Chosŏn dynasty in dealing with the nation's crisis, although she employs the typical explanation that the Ilchinhoe leaders were ultimately "manipulated" by the Japanese, whose goals contradicted theirs. Regardless of many questions unanswered and the politically sensitive timing of its publication, this revisionist book deserves scholarly attention for an expanded debate over the meaning and complexity of collaboration in eastern Asia.

EUROPE

An Ordinary Marriage: The World of a Gentry Family in Provincial Russia. By Katherine Pickering Antonova. (Oxford, England: Oxford University Press, 2013. Pp. xv, 304. \$74.00.)

This study of a gentry family from Vladimir Province during the middle decades of the nineteenth century draws from a rich archival collection of family papers that had languished unnoticed by scholars until the 1990s. The author's findings present intriguing contrasts both with gender roles prevalent in the West and with such iconic Russian historiographical motifs as the uncaring absentee landlord and the powerless, dependent wife.

Katherine Antonova convincingly shows that separate-sphere ideology was more rhetorical than real in the Russian provinces (1). Although Western ideas of domesticity were widely disseminated, the realities of estate management for the Russian gentry meant that women often took charge of the day-to-day running of the business, including managing the labor of hundreds of serfs. In this regard, Antonova's microhistory reinforces Michelle Marrese's wider findings about noblewomen's property ownership in *A Woman's Kingdom*. Both works argue that the Russian context allowed for a broader definition of the domestic sphere to include the varied duties of estate management.

Perhaps even more surprising than Natalia Chikhacheva's activities beyond the home was her husband Andrei's intense involvement with the upbringing of their children, particularly their son, Aleksei. Seeing the moral education of a son as a public role, Andrei spent more time with the child than did Natalia. Unlike in the West, claims Antonova, motherhood was not seen as a woman's central function.

Andrei publicly abhorred absentee landlords; his commitment to sustaining the symbiosis between serfs and lords was motivated by a "deeply felt paternalism" that justified, in his mind, "his ownership of human beings" (48). Antonova describes Andrei's stance as a "progressive conservatism" (215). Neither Westernizer nor Slavophile, he viewed the village as "the source of moral purity"—without romanticizing the commune—while also promoting literacy and founding the first public library for serfs in his province (218). Antonova's nuanced portrayal of Andrei's intellectual influences and pursuits is just one of many threads in her stated goal to understand the lesser-known landowners who consumed rather than produced the "cultural imagery of the day" (xiii). She makes clear that they were far from passive in this consumption, making their own use of social and cultural ideas. This study thus helps to undermine generalizations about mid-nineteenth-century Russian gentry lives and attitudes.

Antonova depicts the “everydayness” of Russian provincial life with thematic chapters on subjects such as “Illness, Grief and Death,” “Sociability, Charity and Leisure,” and “Domesticity and Motherhood.” Choice passages that bring provincial existence to life for a modern reader include a vivid description of the time needed to travel even short distances, a portrayal of the importance of reading as the central family entertainment, and a gendered discussion of family illnesses and their treatments. Such nuggets open an intriguing window into the Russian experience, albeit of a single family whose prolific letters and diaries constitute “the most elaborate and extensive archive of gentry family papers preserved in provincial Russia” (xi). This book will be of interest to Russian historians and gender scholars and is accessible for undergraduate students, including those without an extensive knowledge of Russian history.

Truman State University

Sally West

Irish London: Middle-Class Migration in the Global Eighteenth Century. By Craig Bailey. (Liverpool, England: Liverpool University Press, 2013. Pp. viii, 250. \$99.95.)

Historians of eighteenth-century London have only relatively recently started paying attention to her many significant immigrant communities: the Huguenots; the Jews, both Spanish and German; the Scots; and now the Irish. Craig Bailey’s investigation of a particularly interesting and quite overlooked segment of that last group, the Irish, concentrates on what he calls “middle-class migration,” though he acknowledges that this description could cover a broad range of types. So he sensibly selects two subgroups of such men, specifically lawyers and merchant bankers, and considers their origins, religious affiliations, interactions—both fiscal and personal—with each other, and the chains of connections they formed both in London and in the wider world of British enterprise abroad.

Bailey has many interesting things to say about the nature of Irish male bonding, both personal and professional, during this period. Thus, when remarking on the “functional, polite and formal” nature of British society in India, Bailey notes that subgroups like the Irish were effectively communities of families and friends who provided mutual assistance, patronage, and protection in a volatile colonial world (145). In his analyses of Irishmen both in London and abroad, he provides detailed geographies and chronologies of such links without neglecting instances of linkages with non-Irish fellow Britons. He also includes a few

instances in which class affiliations seemed to trump those of Irish identity. Thus, this is an important, impressive, and useful foray into the world of a particular Irish community, both in the British and global worlds.

However, given that his stated desire is to explore the nature of Irish communities of family and friends, there are two omissions that need to be explained. The first, the virtual absence of women in the book, is mentioned, it is true, as a hope for future research in the book's final pages, but a community cannot exist without women. Men marry and have female and male friends (Craig gives one instance of a letter between an Irish banker and such a friend), as well as female children, all of whom are integral members of any community. Who do these Irishmen marry? Bailey provides information for a few individuals, but there is no systematic account of whether such men married "in or out" and what part of their fortunes they provided as dowries for their female offspring. Eighteenth-century wills also frequently mention the bequest of "mourning rings" to particular friends, both male and female, and such information might well have proved useful to round out our picture of this community.

Finally, there is nothing said directly about the clubs or societies that Irishmen frequented, such as the Benevolent Society of St. Patrick or the Cisalpine Club. Who ran these social groups and for what purposes? What role did Irishmen play in them and why did they join? Were any notable middling Irishmen members of any of the many London philanthropic societies? Did they donate to these causes? Bailey's book may be the beginning of such enlarged investigations.

University of Guelph

Donna T. Andrew

The Praetorian Guard: A History of Rome's Elite Special Forces. By Sandra Bingham. (Waco, TX: Baylor University Press, 2013. Pp. xi, 240. \$29.95.)

This is an important and eminently useful book to be welcomed by classicists, military and ancient historians, and aficionados of imperial Rome among a more general readership. This monograph provides the most accessible (and indeed essentially the only) Anglophone volume available on the de facto personal army of the leaders of the Roman principate and dominate, the emperors of a transformed Roman Republic. This illustrated survey of the three-hundred-year history of the Praetorian Guard offers a fairly meticulously annotated examination of the evidence (literary, epigraphical, and archaeological) for this private military force alongside a valuable reappraisal of several aspects of Roman military life and the

nature of the imperial bodyguard. In some ways, the present work is a history of imperial Rome told through the prism of the somewhat shadowy figures on whom the very existence of the principate and its governmental successors can be considered to have rested.

Sandra Bingham's task is difficult; the extant evidence is, in some aspects, quite scanty and sometimes even contradictory, and the material extends from the late republican precursors of the developed, more familiar Guard of the Julio-Claudian years to the institution's survival through the crisis of the third century and eventual reincarnation in the more stable Severan period. In short, the author's subject demands conversance with the literary record and archaeological remains of a vast sweep of Roman military history, a familiarity that Bingham ably and amply brings to her task. Bingham's focused examination of the Guard allows for a welcome reconsideration of certain aspects and details of famous events in Roman history in which the soldiers of the Guard played key parts, especially the assassination of Caligula, the elimination of Messalina, the complicated events of the Long Year of the Four Emperors, Trajan's military adventures in Dacia (and the commemoration thereof on the eponymous column), and the death of Commodus and commencement of the difficult period of the Barracks emperors.

Bingham's references provide a helpful guide, too, to the vast bibliography on imperial figures and the nature of the Roman army under the principate and beyond. Readers interested in the maintenance of public order in Rome, the existence of a state quasi-police force and the famous *vigiles*, fire brigades, and other social and urban servants, and the management of the notorious spectacle entertainments of the imperial period will find much to glean from Bingham's pages. Palace life in the principate and dominate is considered from the viewpoint of the defense of the emperor, his family, and key staff; daily routines and activities of the Guard are studied, in particular with helpful and informative comparison to the lives of legionary soldiers. What we know of the most famous individual praetorians (Sejanus under Tiberius, Tigellinus under Nero) is juxtaposed with the rhythm of routine of the members of the individual cohorts of the Guard. In short, Bingham's book is important if not essential reading for students of Roman imperial history; future work on the Praetorian Guard will depend in large part on the impressive efforts on display here.

A Body Politic to Govern: The Political Humanism of Elizabeth I. By Ted Booth. (Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2013. Pp. xii, 208. \$75.99.)

It is a truism in Renaissance scholarship that literary figures and major politicians were much concerned with cultivating and polishing their self-images in order to impress contemporaries and, no doubt, themselves. Elizabeth I of England, not only a major politician but also a noteworthy literary figure, certainly fits the mold. Ted Booth therefore had a good idea when he decided to look at Elizabeth's "self-promotion as a classical humanist," and at "how Elizabeth, as a female monarch in the sixteenth century, used her humanist education to project the image of a competent, learned, and devout prince" and "constructed a political persona or 'body politic' that reflected the influence of the political humanism of her male contemporaries" (1). To do so, Booth divides Elizabeth's life and writings into four periods—before her accession and her early, middle, and late years as queen—and examines for each a wide spectrum of Elizabeth's writings, including both the consciously literary and the relatively mundane. Throughout her reign, he argues, "Elizabeth spoke in the language of the male Members of Parliament using classical styles to project, weave, and secure both her political image and her legacy" (184).

This is an intriguing subject of investigation, though hardly as original as Booth claims. Moreover, it is, unfortunately, not well developed in this work in part because so little attention is paid to "the language of the male Members of Parliament" or any other men that Booth can hardly prove that Elizabeth consciously conformed her language and argument to the predominant, male humanist styles of the day. Nor does his use of "body politic" cast much light on how Elizabeth may have portrayed her personal, female self as governmentally and symbolically male. Early in the book there is a cogent discussion of the image, derived from Carole Levin's book, *The Heart and Stomach of a King: Elizabeth I and the Politics of Sex and Power*, on the subject; but thereafter this famous term is usually thrown into sentences as a term of cant with little explanation and, sometimes, little warrant. Moreover, the chronological organization of the discussion militates against the development of what might have been arguments about the different genres of writing in which Elizabeth engaged. If the organization had worked to prove that "Elizabeth's own ideas about her image as a classical political humanist were changing and developing," it would have made sense, but there is hardly enough discussion of change over time to warrant that assertion (138). In short, this work, which started out as a dissertation completed in 2011, should have had a much more thorough revision before it was published as a book.

The book also needs thorough copy editing and proofreading. It is distractingly poorly written. Many sentences clunk. Typographical errors abound (see the Latin quotation on p. 30 for a particularly egregious example). Some of Booth's translations from the Latin are dubious. The index is an embarrassment; it is highly incomplete and bizarrely organized.

Michigan State University

Emily Zack Tabuteau

Year Zero: A History of 1945. By Ian Buruma. (New York, NY: Penguin Press, 2013. Pp. 368. \$29.95.)

The year 1945 marked the end of World War II and was a pivotal point in world history, and this book describes societies on the edge between despair and hope. The title is an adaptation of the German expression *Stunde Null*, which has long been used to describe the German situation in 1945 when the guns fell silent and a beaten and somber people faced a future with virtually no visible resources or hope. Complicating the problem of survival for the Germans was the fact that they needed to come to grips with the heinous crimes of the Nazi state and strive to win back a place in the eyes of the world worthy of their earlier contributions to world culture. "How to begin anew" was the challenge that faced not just Germany but also Japan and numerous pockets of life where totalitarianism had darkened every doorstep.

The role of General MacArthur in Japan gets considerable coverage. The reader learns how MacArthur related to and used the Japanese Emperor to reorient the nation along new, democratic lines. Ian Buruma addresses the functioning of MacArthur's staff and the differences between those few who were knowledgeable about Japanese history and those who were not. This treatment of the reeducation of Japan is compared to the situation in postwar Germany where historical roots were closer to the Anglo-American frame of reference and thus more understandable to those two occupying powers when it came to their goals of demilitarization, denazification, and democratization.

Year Zero is a brief but useful treatment of the problems that hung over the defeated and liberated alike. Buruma has a fine touch for the personal side that comes from contributions by people who had their own experiences with the issues at hand. For example, Buruma's own father had been forced into Nazi labor camps as a youth, and the author draws on those earlier experiences. On the other hand, he offers an interesting and insightful look at how wartime collaborators were treated on all sides.

Buruma offers a comparison of Europe and Asia that shows how the seeds of today's world were planted in the war-torn soil of 1945. It includes many gems such as an excellent summary of the creation of the United Nations (314–321). A subtheme is how victors oftentimes reach for raw revenge while on rarer occasions they rise above that basic human impulse and strive for justice with a transparent even handedness that speaks to nobler and more enduring ends. The case of the Nürnberg War Crimes Trial is cited as an example of this grander purpose and of how the complicated nature of the crimes was prosecuted in light of laws not previously in existence but deemed timeless and essential to basic morality.

Although the occupation and reorientation of postwar Germany (by the United States, Great Britain, France, and the Soviet Union) and Japan (by the US) get the most attention, the author does a commendable job of addressing other areas as well, particularly China, Korea, Indonesia, Holland, and the Middle East. The year 1945 is the named topic of discussion, but the author gives us a meaningful look at how the Cold War unfolded on a global scale and dominated the international scene until the collapse of the Berlin Wall in 1989.

Austin Peay State University

Dewey Browder

"Papists" and Prejudice: Popular Anti-Catholicism and Anglo-Irish Conflict in the North East of England, 1845–70. By Jonathan Bush. (Newcastle upon Tyne, England: Cambridge Scholars Publishing, 2013. Pp. vii, 274. \$67.99.)

The author's approach to his subject is topical rather than chronological. Thus in chapter 1, he summarizes the prevailing ideology of anti-Catholicism. In England by 1829, Roman Catholics were granted most of their political and religious rights, but most Britons remained suspicious of popes, priests, and convents. As the *Bulwark*, that fervent Protestant journal, reminded its readers in 1859, "Britain has been chosen as a repository of God's word. She is almost the only light in the midst of surrounding darkness" (19).

In chapter 2, Jonathan Bush focuses on the response in England in 1850 to Pope Pius IX and the restoration of the Roman Catholic hierarchy; thus a rival organization of archbishops and bishops as well as diocesan boundaries were established to challenge the three-century-old Church of England. In chapter 3, the author deals with the reactions to the parliamentary Maynooth Grant [1845] to train most Roman Catholic priests in Ireland and also with Prime Minister

William Ewart Gladstone's disestablishment of the (Protestant) Church of Ireland [1869]. In chapter 4, he turns to supporters of the Protestant Alliance (and comparable groups) that contrasted "Protestant Liberty" with "Popish Tyranny." Most political British Liberals (and some Conservatives) also welcomed the creation of a United Kingdom of Italy by leaders such as Giuseppe Garibaldi. While maintaining himself as a spiritual leader, the pope during the 1860s ceased to administer as a political ruler among Italian states. In chapters 5 and 6, Bush focuses on the social and cultural implications of the rapid growth of Irish immigration to England from the 1840s to 1870.

The virtues of the book are numerous. It is meticulously documented, it possesses an excellent index, and it includes an admirable twenty-three-page bibliography of all the relevant secondary books and articles of the past half-century that help clarify our understanding of Protestant/Catholic and English/Irish rivalry in the mid-Victorian world. Bush's primary sources include a detailed study of provincial newspapers in Northumberland and Durham and the archives of the Roman Catholic Hexham and Newcastle Diocese. His original purpose may have been to demonstrate that northeastern England differed from the rest of the country. In contrast to R. J. Cooter's *When Paddy Met Geordie* [2005], he contends that Protestant attitudes toward Roman Catholics in England's north-eastern counties did not differ significantly from the rest of Great Britain. He also concludes that there "was no single, unifying anti-Catholicism"; it "was composed of a number of disparate strands that could, on occasion, conflict with each other" (234).

Yet the book would have proved more helpful if the author had not skipped back and forth across the decades. By placing the demographic, political, and socioeconomic context of England in the entire United Kingdom (England, Ireland, Scotland, and Wales), he would have added greater clarity. The author scarcely explains the implications of the restoration of the Roman Catholic hierarchy in 1850, and he ignores altogether the appointment of Archbishop Manning in 1865, the Vatican Council [1869–1870] judgments, and in Rome the proclamation of papal infallibility. In 1864, the papal "Syllabus Containing the Principal Errors of Our Age" had condemned as heretical the belief that Roman Catholic lands might tolerate other religions and that any form of Protestantism constituted a legitimate form of Christianity. Although troubled by such Roman Catholic assertions, during that decade most Englishmen continued to tolerate and even to strengthen the Roman Catholic minority in England. During the mid-Victorian years in England, numerous religious wars of words led to fiery rival condemnations, bloodied noses, and broken bones, but remarkably few

fatalities. By the end of that century, even those boisterous Reformation echoes had subsided.

University of Illinois at Urbana-Champaign

Walter L. Arnstein

Benjamin Disraeli Letters, Volume IX: 1865–1867. Edited by Michel W. Pharand, Ellen L. Hawman, Mary S. Millar, Sandra den Otter, and M. G. Wiebe. (Toronto, Canada: University of Toronto Press, 2013. Pp. lxxiii, 533. \$195.00.)

This book is volume nine of a projected eighteen in the monumental series *Benjamin Disraeli Letters*, which began publication in 1982. It may be the most important volume so far, covering Disraeli's achievements as chancellor of the exchequer in the third and longest-lived Tory government since 1852 and ending a few weeks before he ascended that famous "greasy pole" as prime minister, replacing the ailing Earl of Derby. For political historians, it details the struggle, in and out of cabinet, over the 1867 Reform Act.

With volume nine, Michel Pharand takes over as principal editor of the series and director of the Disraeli Project, succeeding the eminent Mel Wiebe, former project director and general editor of the preceding eight volumes. Pharand fully succeeds in maintaining the exceptionally high standard of scholarly editing in the series. Annotations are accurate, precise, readable, and reflect a profound command of the primary and secondary sources. Also included are substantial excerpts from Disraeli's correspondents, yielding a much fuller and consecutive narration of events than do many other editions of letters. The introduction concisely focuses on the numerous issues and problems that emerge from the correspondence, some of which are quite new: 837 letters, almost all published for the first time and meticulously transcribed. As publication of Disraeli's letters proceeds (seven thousand remain!), our knowledge of his career is becoming and will be greatly enhanced.

The great value of this book is found in the correspondence between the Earl of Derby and Disraeli, forcing a revision of Disraeli-centric historiography. Disraeli long resisted taking up reform of parliament, wishing, for example, to take on the Admiralty on the issue of ironclad ships to "divert opinion from Parliamentary Reform" (128). In the letters, Derby is the driving force behind reform; it was his initiative that overcame the "stabbing in the back" and "treachery" of three pivotal cabinet members, dispensed with the famous "Ten Minutes Bill" and resumed the original bill, carried the measure in the Lords, and kept the party sufficiently united to prevent another 1846 smash-up. However, the long-

standing view that Disraeli's debating genius is what carried the bill in the Commons is confirmed here. In addition, there are new revelations of his important activities behind the scenes while Derby was disabled with gout. In fact, Disraeli succeeded in monopolizing credit for passing the 1867 Reform Act, a claim that endured until redressed by Angus Hawkins's superb biography, *The Forgotten Prime Minister* (2 vols., 2007–2008).

Other important topics emerge from this new volume of letters: Disraeli's old preoccupation with conspiracy and his new one with Fenianism, his ongoing devotion to things Jewish (he responds positively to a researcher's work that would "correct" his father's denigration of the Talmud), and his increasingly close relationship with Queen Victoria. Although at first she thought him "strange," one can see how—through his complete devotion to her—Disraeli would soon become her favorite prime minister.

There is much else of compelling interest in this splendid, indispensable book, and readers eagerly await the next volume, which will cover exclusively Disraeli's *annus mirabilis*, 1868.

Manhattan College

Frederick M. Schweitzer

Queenship in Medieval Europe. By Theresa Earenfight. (New York, NY: Palgrave Macmillan, 2013. Pp. 356. \$85.00.)

The author of this book, whose previous scholarly works on queenship have been primarily concerned with the role of such notable queens as Maria of Castile, has researched and written one of the most comprehensive and erudite books on queenship. Through meticulous exploration and analysis, she has chosen to present within the context of empires and kingdoms a sweeping geographic narrative of the evolving role of queenship in the Middle Ages from its emergence in the fourth century to its more predetermined position by the late fifteenth century. Thus, arguing in opposition to earlier scholars who tended to "put kings at center of the history of medieval Europe and ignored most queens, dismissing them as unimportant, forgetting their actions and obscuring their lives," she emphatically underscores the important roles that early queens had as wives and mothers who protected the monarchy and dynasty, as well as their more augmented roles as consorts, regents, intercessors, benefactors, peacemakers, and models of piety and sanctity (2).

From her introduction, written with clarity and intriguing purpose, Theresa Earenfight's endeavor reflects the true essence of feminist and gender studies as

she propels the reader, whether a generalist or historical scholar, into the enlightenment of the overall arch of her central thesis: "Monarchy was never simply rule by one, a man, who stood alone. . . . Queens were inextricably linked to kings by legal and political theory as well as by shared familial and dynastic concerns" (9). What Earenfight demonstrates through an extensive use of primary sources, such as contemporary records and archaeological and cultural artifacts, are the vital and influential ways in which queens of various empires and kingdoms were able to expand and enhance their initial ambiguous and uncertain positions as wives and mothers and promoters of the Christianization of Europe to, in many cases, associative partnerships or even rulership in their own right.

As Earenfight asserts, "for most of the Middle Ages there was no rule, simply an ancient preference for rule by men. But, in practice, laws pertaining to a queen's right to inherit and succeed varied widely and changed over time" (3). Indeed, the author provides a plethora of illustrative examples of queenship, many of which are not familiar to modern readers, as well as a number of captivating stories. The saintly Empress Helena, the mother of Constantine, who legalized Christianity, was inspired by the Virgin Mary, and her Christian piety became the model for future empresses and queens. Yet to perpetuate the dynasty, queens such as Irmengard, wife of Louis the Pious, also had to be recognized as legitimate wives who bore children, preferably sons. Irmengard's three sons not only quarreled amongst themselves but also with their subsequent fourth stepbrother, eventually affecting the creation of the Kingdom of France. Thus, within the context of this kingdom, queens—like Eleanor of Aquitaine and her later granddaughters Blanche of Castile, Queen of France, and Berenguela, Queen of Castile and León—reinforced their power and authority through familial kinship with their husbands or sons.

University of New Haven

Paulette L. Pepin

Revolutionary Emancipation: Slavery and Abolitionism in the British West Indies. By Claudius Fergus. (Baton Rouge, LA: Louisiana State University Press, 2013. Pp. xiii, 271. \$45.00.)

The author of this study has projected a unique perspective onto the history of British abolitionism. His contribution to this old debate consists in his emphasis that enslaved warfare seriously eroded colonial security, dictating the need for a reconstructed labor regime.

Claudius Fergus recognizes that though servile warfare was commonplace, "Tacky's War was the pivotal point that informed the pragmatic rationale for abolitionism" (36). Unmitigated servile warfare throughout the Caribbean, Fergus concludes, impressed on both British abolitionists and parliamentarians the need for an end to the trafficking, creolization, Christianization, and military conscription of the enslaved, as well as, ultimately, their emancipation.

The author also underscores that the enslaved did not merely acquiesce in reforms colonizers shaped in response to servile warfare. He asserts that they renegotiated the terms of amelioration (164). Through his reexamination of amelioration, Fergus has succeeded in significantly revising its historiography. Rejecting the one-sided explanation that planter contumacy doomed amelioration, Fergus provides the logical alternative that the enslaved sabotaged the system, rendering it useless (170–171).

The work's solid conceptual framework is evident through its maintenance to the end of the dual connection between revolution and emancipation. Fergus explains that in the final stages of British antislavery, Sir Fowell Buxton insisted that the Emancipation Act itself must be devoid of seeds fruitful of rebellion (183). Additionally, Fergus recognizes in the enslaved revolt against apprenticeship, which was prematurely abolished, the element of civil disobedience (187). Not surprisingly, Fergus profiles African freedom fighters of both genders including Equiano, Cugoana, Prince, Tacky, Jones, Howe, Greaves, the Sons of Africa, L'Ouverture, Pelage, Delgres, Fedon, Farcelle, Chatoyer, Duvalle, and Rosario, as well as Eshu and Anansi, legendary African folk heroes (163).

Fergus's reading of British abolitionism clashes with imperialist historians, especially Drescher, Anstey, and Davis, who stubbornly propagate the myth of enslavement's civilizing mission and view enslaved revolts as negative, not positive, energy for abolition (xi, 73). Fergus counterpoises that the plantocracy's psychopathic fear of Africans was fundamental to reforms culminating in abolition (xii).

Geographically, the book spans the West Indies but highlights the relatively noninsurrectionary British Trinidad. Fergus justifies what might seem an odd choice by explaining that the compelling obsession to shape a model colony to implement the reforms that enslaved revolts necessitated located Trinidad at center stage (98–100).

The sources of this scholarship are varied and relevant. Respected slavery and abolitionist scholars are consulted, and primary evidence generated by enslaved Africans, abolitionists, planters, colonial officials, and newspapers are scrutinized (19, 54, 57, and 61).

One minor flaw in this otherwise brilliant monograph is Fergus's claim that British abolitionist activities did not drive Caribbean-enslaved revolts (170). Yet his contention that the "plan [amelioration] incited the worse revolts in the British colonies" contradicts this position (177). Fergus's *Revolutionary Emancipation* has reinvigorated British abolitionist historiography. Its strength lies in Fergus's irrefutable argument that enslaved rebellion threatened colonial security, insisting on the need to reposition the origin, organization, treatment, and eventually the status of the British colonial labor force.

The University of the West Indies

Gelien Matthews

The Dark Side of the Enlightenment: Wizards, Alchemists, and Spiritual Seekers in the Age of Reason. By John V. Fleming. (New York, NY: W. W. Norton, 2013. Pp. xv, 414. \$27.95.)

Nothing fully disappears in human history; it just recurs in different forms. That could be the thesis behind this book, which explores mystical and magical ways of thinking in Europe from the late 1600s to the early 1800s. Historians usually associate the period with the rise of modern science, religious tolerance, skepticism, and rationalism—in short, with the doctrines of the Enlightenment. The author, however, focuses on what he calls the "dark side" of the so-called Age of Reason. In a series of highly entertaining sketches, he presents examples of the continuity of belief in healing by touch, mystical visions, ritual magic, Kabbalah, alchemy, and other practices that scandalized some enlightened observers as unfounded, irrational, or superstitious.

John V. Fleming takes evident delight in describing how the European obsession with Freemasonry, a secret society whose tolerant and egalitarian principles have often been viewed as central to enlightened culture, could sometimes go hand-in-hand with a taste for summoning spirits or making gold from lead. The protection of Masonic lodges allowed ambitious practitioners of magic, like Count Cagliostro, to forge international reputations for themselves. Fleming concludes with the remarkable story of Julie von Krüdener, a Livonian mystic whose dramatic life and visionary writings presaged the Romantic age.

Fleming's approach to the subject is broad, episodic, and unsystematic. He frequently pauses in the middle of a story in order to trace the etymological origins of particular words or expressions, demonstrating their roots in the medieval past. This method of explanation raises as many questions as it answers. Fleming does not carry his argument much further than suggestion, and he seems to avoid

deliberately a more developed critical discussion of how the persistence of mystical and magical phenomena in the eighteenth century should affect our interpretation of the Enlightenment. If spirit raising and alchemy represent its “dark side,” as the title states, does that mean they were examples of ignorance, or did they have a “darker,” more complicated relationship to the Age of Reason? The author’s refusal to delve very deeply into the significance of his material will stimulate some readers and disappoint others.

Fleming’s relaxed, chatty writing style is at times charming; at other times, however, he can breeze right past the point. A reader who can discern from the rambling account in this book exactly what Cagliostro’s role was supposed to have been in the famous Diamond Necklace Affair must have occult powers beyond those of the current reviewer. A great deal more space is devoted to Julie von Krüdener’s love affairs than to her influence on mystical thought, which may leave us wondering why she was such a significant figure in early Romantic literature. Fleming also has a penchant for older secondary sources, which can be highly valuable but do not always engage with questions of interest to readers today. Admittedly, this may be an unfair criticism of a book whose point seems to be that nothing of interest to the modern age has fundamentally altered the age-old desire to work wonders.

Middlebury College

Paul Monod

William Beckford: First Prime Minister of the London Empire. By Perry Gauci. (New Haven, CT: Yale University Press, 2013. Pp. 304. \$38.00.)

William Beckford was born into West Indian wealth, yet he did not let this become an obstacle in his quest for English-based power. His rise from Jamaica plantation inheritor to Lord Mayor of London and more provides Perry Gauci with the opportunity to explore how the larger economic, social, and political connections of the Anglo-Atlantic world allowed one opportunist the chance to rise to a position of prominence in England. Of importance within this was Beckford’s outsider status as a wealthy Jamaican absentee planter, which both supported and challenged his ambition in England.

Gauci utilizes chronologically defined chapters and the narrative of Beckford’s life as a way to understand the developing importance of empire within Britain; Beckford’s rise corresponded to the growing importance of empire in the eighteenth century. This insightful work, although partly biographical, effectively employs Beckford to investigate both how empire worked and how it was understood within

England. Of importance is the focus on how he employed connections, especially those of family, business, and later politics, to expand his economic and political importance. In Jamaica, this involved increasing the amount of land he owned and being aggressive towards those to whom he loaned money; their inability to pay often resulted in his acquisition of their land.

The work also provides insight into how an absentee planter functioned, as Beckford ran his estate from England. This created problems early on as the struggles between siblings—and their mother—over the inheritance from their father challenged his attempt to establish himself as the dominant family member. Beyond this, Gauci explores how Beckford could mortgage this absentee status within England. Beckford is also important in that he provides an illustration of the tensions that existed between the developing imperial identities of this period. He arrived in England with financial capital, which through shrewd purchases and ostentatious displays of wealth allowed him to gain political power. Once in power, the traditional political elite utilized him in both positive and negative ways, especially within the context of his political relationship with William Pitt. The work ends by exploring the role that Beckford played within the rise of Anglo-Atlantic radicalism in the 1760s as he became a vocal supporter of both John Wilkes and the North Americans. Here, Gauci utilizes Beckford's position as a "friend of liberty" to explore the larger dichotomy that existed within a slave-owning supporter of individual liberty.

This is an engaging work that is Atlantic in nature and, through the use of an elite figure, such as Beckford, provides insight into the opportunities created by wealth and standing. It also expands our understanding of the development of imperial identity as Beckford had to deal effectively, within his quest to acquire power within England, with the stereotypes that existed of Jamaican planters. As Gauci shows, Beckford's life mirrored the growing importance of empire within England while demonstrating the opportunities that wealth and connections, be they old or new, provided in this period.

University of North Dakota

Ty M. Reese

Policing the Factory: Theft, Private Policing and the Law in Modern England. By Barry Godfrey and David J. Cox. (London, England: Bloomsbury, 2013. Pp. xii, 206. \$120.00.)

The issues of workplace appropriation, private policing, and the use of the law as an instrument of social control have received a considerable amount of attention

in the last few decades, and in this volume Barry Godfrey and David J. Cox provide a useful summary of several ongoing debates and make useful contributions to the growing body of literature on these subjects. The authors have undertaken a detailed study of workplace appropriation (employees removing material for their own use) in the worsted industry from the latter part of the eighteenth century through the mid-twentieth century, with particular emphasis on the nineteenth century. The authors' intent is to determine the extent to which workplace appropriation—endemic in textile manufacturing during the eighteenth century—survived in the more fully developed factory system, and how factory owners attempted to eradicate this tradition. They conclude that “the factory, with its internal hierarchy of supervision, its rule books and work disciplines did manage to curtail many forms of appropriation, and caused a decline in the incidence of workplace ‘theft’” (177).

Godfrey and Cox emphasize that manufacturers depended heavily on the Worsted Acts of 1777 and the private policing agency they created to catch and prosecute employees who had appropriated materials from the workplace. The authors devote considerable attention to operations of the Worsted Committee and its inspectors. These inspectors coordinated well with local professional police forces and served both as investigators and prosecutors, occasionally to the discomfort of presiding magistrates. During the nineteenth century, the effectiveness of these men, the authors argue, impeded the development of local, professional police forces because the Worsted Committee's inspectors “acted as a constant reminder that privatized police agencies were efficient, cheaper and easier to control than official police agencies” (142). The considerable amount of time the authors devote to the Worsted Committee and its inspectors is very useful, since most discussion of private policing has focused on the period leading up to the formation of the “new” police forces in the early nineteenth century.

Godfrey and Cox make effective use of the relevant secondary literature and have been exhaustive in their examination of court records (especially petty court proceedings), factory records, the accounts and minute books of the Worsted Committee, and other primary documents. They use these sources to develop a statistical picture of who was appropriating what and how accused miscreants fared when brought before the magistrates. Although they note that it is not always possible to draw firm conclusions from the surviving evidence, they do document and discuss some fascinating patterns—for example, that conviction rates were at their *lowest* when both presiding magistrates were members of the Worsted Committee.

Exposing the Third Reich: Colonel Truman Smith in Hitler's Germany. By Henry G. Gole. (Lexington, KY: University Press of Kentucky, 2013. Pp. xiv, 415. \$40.00.)

This study is a thoughtful biography of Colonel Truman Smith, who built his career and retirement around assessing German military capabilities from the early Weimar era through the 1950s. Yet the author fails to deliver on the title; he narrowly depends on Truman and Kay Smith's recollections, leaving readers in doubt as to how his superiors comprehended the Nazi military threat.

The essential chapters revolve around Truman Smith's career as military attaché to Germany between summer 1935 and spring 1939. Besides depending heavily on Smith's postwar memories, the secondary sources that inform these chapters are outdated and prompt anachronistic observations about the Third Reich and naïve acceptance that Truman Smith was apolitical. Author Henry Gole evaluates the dictatorship "as superheated nationalism born of resentment, political drift, and economic deprivation causing otherwise rational Germans to follow the Pied Piper" (149). More recent studies of the Third Reich by Claudia Koonz, Robert Gellately, and Peter Fritzsche indicate that conformity was achieved through a considerable amount of consensus. In short, most Germans appear as victims of the Hitler regime, and the Smiths' German friendships prove *noblesse oblige* and corroborate the colonel's contention that he was an apolitical soldier. It is quaint to believe that one can separate his value system from his work. Clearly, Smith was not pro-Nazi, an accusation made against him in 1940, yet it is difficult to believe that his conservative political views and "patrician" value system did not blind him to the criminality of the Nazi regime, especially if he continued to entertain the belief expressed in a 1919 letter to his wife, Kay, that "Jews in Germany as well as in Russia seem to be at the head of anarchy," an observation based on a belief that Jews were behind communism (47).

Gole is especially fascinated by the Smiths' friendship with Charles Lindbergh and his wife, Anne, because of the controversy revolving around his America First Committee activities. Gole argues that Lindbergh was Truman Smith's "Trojan Horse"; Lindbergh's fame gave him significant access to German military aircraft intelligence, and it was Smith who arranged multiple visits. Lindbergh gave the intelligence to the colonel, whose reports warned of German air superiority in 1938–1939 (186). Yet the Smith-Lindbergh friendship became an albatross when Lindbergh was accused of being pro-Nazi by association. In describing Smith's relations with Lindbergh, Gole provides readers the opportunity to contemplate debates between isolationists and interventionists before the entry of the United States into the war, suggesting that it was "a matter of *Realpolitik*, not necessarily

pro-Nazism" (239). Yet Gole, perhaps blinded by Smith's claim to be an apolitical soldier, was reluctant to acknowledge that Lindbergh's belief in eugenics and anti-Semitism informed critics at the time, which in turn reflected poorly on his associates, including Truman and Kay Smith.

Overall, the biography is informative but one-dimensional because of its heavy reliance on memoirs written by Colonel Truman Smith and his wife, Kay.

Bloomsburg University of Pennsylvania

L. M. Stallbaumer-Beishline

Creating the British Atlantic: Essays on Transportation, Adaptation, and Continuity.

By Jack P. Greene. (Charlottesville, VA: University of Virginia Press, 2013. Pp. xiv, 465. \$70.00.)

It is both a privilege and an education to review this collection of recent essays by one of the most influential recent historians of the early modern British colonial world. The nineteen essays reviewed here were all written after 1996 when the University of Virginia Press published what was then its fourth collection of the author's essays. Eighteen of them have appeared in print before now, though one was previously published only in Portuguese, and two will appear in forthcoming volumes. The essays are organized into four general sections ("Perspectives," "Governance," "Identities," and "Social Construction") and are carefully edited to avoid repetition, and the multiple venues in which earlier versions were presented are identified. It is testimony to Jack P. Greene's stature that the essays were all written in response to speaking invitations and equally impressive that by his own account only six of them examine subjects on which he had previously done considerable research.

Nevertheless, these essays revisit several leitmotifs of Greene's distinguished scholarship. Among these principal themes are his strenuous concern that a US national framework continues to distort our understanding of the colonial period; an emphasis on the limited coercive resources of the early modern state and the consequent power of settlers to share developments in their emerging societies; and the importance of localistic common law, above all, as well as representative government, as keys to English and (post-1707) British values of liberty and self-understanding that were fully embraced by provincial settlers. The essay appearing here in English for the first time, "Reformulating Englishness" (chapter 2), argues that "national or ethnic identifications" are "absolutely essential to any effort to understand the transformation of the Americas during the early modern era" (21). The entirely new essay, "An Empire of Freemen?" (chapter 10), exam-

ines the debate over the status of overseas representative assemblies from 1763 to 1783 to demonstrate that these were *British* concerns with important Irish, Indian, and nineteenth-century imperial implications rather than just American ones. As these two examples suggest, much of the volume draws upon two bodies of scholarship that are rarely connected with one another: studies of postcolonial theory and early modern state formation. References to secondary literature are restrained throughout these essays, and the overwhelming majority of primary sources are printed pamphlets and books.

As those familiar with Greene would expect, considerable attention is paid to the British West Indies as well as to the colonies in what would become the US southeast, along with comments on British developments in Acadia and Quebec. As always, Greene draws together vast amounts of information and proposes clear, general models, often with “testable propositions” that invite further inquiry (31). A familiarity with Jack Greene’s work is a *sine qua non* for scholars of the early modern British colonial world.

University of Maine

Liam Riordan

Calvinism: A History. By D. G. Hart. (New Haven, CT: Yale University Press, 2013. Pp. xii, 322. \$35.00.)

One of the greatest difficulties in writing a history of Calvinism is the balance between brevity and coverage. How does one write something that truly encompasses the topic, without writing an encyclopedia? Philip Benedict’s *Christ’s Churches Purely Reformed* [Yale University Press, 2002] clearly aimed for a comprehensive approach, arriving at 670 pages. Although Benedict is a wonderful resource, his book can be daunting to the casual reader or the beginning student. D. G. Hart has taken the opposite approach, writing a “relatively small volume” of 322 pages that both explains what happened in the history of Calvinism and makes an effort to explain why it occurred. Hart must be congratulated for the accomplishment. This is a book that can be recommended to a variety of readers and that will repay both an occasional glance and a deep consideration.

Hart produces a threefold history of Calvinism. In the first phase, Calvinism grew in conjunction with efforts at political autonomy, and thus Calvinism was frequently dependent on the state. This phase saw Calvinism take root in Switzerland, in the Palatinate, in Scotland, and in the Netherlands. In the second phase, Calvinists explored new models for extending their religion. Some of this was due to the colonial enterprise; for others it was an effort at intentional

transformation of this model of piety and church structures. In the final phase, linked to the rise of secular currents from the eighteenth century onward, Calvinism disentangled itself from the patronage of the state and the stultifying effect that had on its ability to witness in its particular manner to the Christian gospel. Thus, Hart's story moves from the necessity of the state's support for the planting and growth of Calvinism to the maturing of the Calvinist churches in which the former support became a shackle to the final phase of freedom. Hart tells this story convincingly and well, with a keen sense of the way that Calvinism has had to deal with secular powers.

But in the effort to tell the story, certain elements have been left out. Though eschewing a deep consideration of John Calvin's relationship with other reformers seems wise, other decisions, such as the choice not to define what would "count" as Calvinism, beg the question: Is Calvinism a theological system, a polity, or some mixture of both? This is hardly an academic question—"Has Calvinism reached its sixth century wholly through a series of political decisions?" Does the theology and religious fervor of Calvinism not feature more prominently in the survival, and even thriving, of this religious complex? It may be that such a question could not be answered in the relative brevity of this eminently readable volume. But its persistence suggests the necessity of answering it, even if only incompletely.

Saint Anselm College

R. Ward Holder

The Death Camps of Croatia: Visions and Revisions, 1941–1945. By Raphael Israeli. (New Brunswick, NJ: Transaction Publishers, 2013. Pp. xxiv, 225. \$44.95.)

Much has been written about violence in the territory of the former Federation of Yugoslavia from the inception of this country in 1918 (under the name "Kingdom of Serbs, Croats and Slovenes") right up to its disintegration in the early 1990s. The darkest episodes of the recurrent violence—including those that happened under the cloud of World War II—are quite well documented. But not all is known. The dominant part of the literature concerns mostly the animosity between the Serbs and the Croats. Yet little has been said about the treatment of one of the most flourishing communities of Yugoslavia, namely the Jews. Raphael Israeli brings to light for English readers a little-known case: namely, Jewish suffering in the death camps of Croatia under the Nazi occupation between 1941 and 1945.

His analysis integrates well the converging factors that directly or indirectly impacted the treatment of the Jewish community in Croatia during World War II.

These factors include, first and foremost, the German influence and expansion in the region during the course of the war (chapter 1). Ultimately, subjugation of the Jewish people in Croatia and Serbia was made possible by Germany's occupation of the region. Croatian and Serbian authorities served the Nazis' war aims, one of which was extermination of the Jews. Second, the narrative provides a consistent analysis of the historical and political context of the creation of the Independent State of Croatia (NDH) sponsored by the Nazis and supported by the Fascists (chapter 2), whose leadership—the Ustashes—zealously purged and killed targeted communities (that is, the Serbs, Jews, and Gypsies), in addition to some Croat dissidents. The author points out the crucial role played in the national policy by the Roman Catholic Church just as was the case with the Orthodox clergy in Serbia (13, 49, 56). Third, Israeli offers a rare examination of the interregional connections, especially those with the Middle East (chapter 4), through which he reveals how alliance politics, interests, and key individuals influenced the fate of the Jews in the NDH and Serbia.

The cruel and inhumane treatment of the Jews and other targeted communities in the two infamous camps of Jadovno and Jasenovac is examined in chapters 3 and 6, respectively. Israeli suggests that “the Ustasha had launched their ethnic cleansing operations as early as summer 1941”; thus, before Auschwitz became operational in early 1942 (73). Unlike Auschwitz and other Nazi camps in Germany, however, in the Croatian extermination camps, the Ustasha came in direct contact with the victims, killing with bullets, knives, clubs, ropes, or daggers (44, 129). Between 1941 and 1945, sixty-seven thousand, or 82 percent, of the Jewish population of Yugoslavia was exterminated (139). Israeli suggests that that killing in Jadovno and Jasenovac ought to be recognized as part of the Holocaust, although this requires more research and analysis to justify such connection in terms of policy—and especially *intent*—of the perpetrators (147). In addition, the author pays attention to the political suppression of wartime memories during the Communist era and their subsequent reemergence in the past two or so decades (chapter 6). The author rightly expresses concerns about official efforts to rewrite history in order to glorify “the ‘Golden Era’ of national freedom, while crimes perpetrated by the collaborating regimes with their Communist oppressors are being suppressed from memory” (152).

Despite many strengths, there are some flaws in the text. A more rigorous definition of genocide would have benefitted the analysis. Although the author insists in the opening of the book that “this volume is not about judging one side against the other,” he does not manage to refrain from judgmental statements,

such as “Serbs . . . in WWII did not commit genocide” and “anti-Semitism has been built into Islam from its inception” (107). Some very long sentences render the text unnecessarily dense. These are not flaws, however, that undo the distinct contribution of this book. Its compelling analysis ought to be compulsory reading for anyone interested in the causes and course of interethnic violence in Croatia and Serbia during World War II.

University of Exeter

Klejda Mulaj

Men of Bronze: Hoplite Warfare in Classical Greece. Edited by Donald Kagan and Gregory F. Viggiano. (Princeton, NJ: Princeton University Press, 2013. Pp. xxvi, 286. \$35.00.)

This volume collects papers from a 2008 conference at Yale, which, as the editors admit, failed to resolve heated disputes about the hoplites’ political role in the constitutional development and character of Archaic and Classical Greek warfare—a naïve aim (xvi). Since the 1980s, attacks on the traditional “hoplite orthodoxy” have questioned the character of the phalanx, which, according to Peter Krentz, was an open, not closed, formation and is proposed to have been a continuation of “Homeric warfare” well into the sixth century BCE, moreover with the hoplites as wealthy, not “middling” or small farmers (Hans van Wees). In contrast, Victor Hanson mixed “hoplite orthodoxy” with his own version of John Keegan’s “face of battle” approach to military history and theorized that small farmers underlay hoplite warfare and polis ideology. Thus, the conference featured Hanson versus two of his chief critics and included other veterans of the fray, such as Anthony Snodgrass, originator of the “gradualist” approach (hoplite armor preceded the phalanx’s creation), and some rookies (Gregory Viggiano, Adam Schwartz, John Hale).

A dialogue of the deaf resulted. Both sides score points, but the papers collected here largely reassert earlier views, sometimes slightly updated with new speculations and unproven hypotheses. Contributors freely ignore published criticisms, especially of “other voices,” who were not conference participants. Non-Anglophone scholarship is essentially absent. Precise definitions of “gradualist” and “revisionist” are murky. A “gradualist” approach need not mean acceptance of the “open order” views of Krentz and van Wees. The issue of when the phalanx acquired depth, absent in the phalanx of Tyrtaeus (seventh century) and the *sine qua non* of a true phalanx, is not addressed. Likewise, conventions of Greek warfare do not depend on Hanson’s view of their agrarian origins. Elites could

also desire behavioral rules. Nor does skepticism about the “face of battle” approach indicate abandonment of the traditional hoplite narrative. Readers might want to check the original publications cited against the interpretations offered.

Initiates to these controversies may profit from chapters 1–2, the editors’ historiographical survey of the issues from George Grote (from 1846) on and their presentation of the iconographical evidence (Viggiano/van Wees), including (yet again) van Wees’s unconvincing equation of Homeric battle with that of pre-state New Guinea tribesmen. If survey archaeology (Lin Foxhall) disproves Hanson’s eighth-century expansion into marginal land, this type of archaeology cannot distinguish small farmers from tenants of the wealthy. Yet Attica largely provided Hanson’s data, whereas Foxhall argues from other regions. The most original paper, Hale’s on the possible influence of Greek mercenaries in the Near East on hoplite development, counters Kurt Raaflaub’s denial of Near Eastern influence. Hanson, given the final word, musters a disappointing defense, appealing to the long tradition of the “hoplite orthodoxy.” Such appeals to authority are invalid in scholarly discussions.

A different view of these controversies with ample criticism of both the “face of battle” approach and the revisionists has appeared in the reviewer’s own published work. Contrary to the dust cover’s blurb, this is hardly “the new hoplite book everyone has been waiting for.”

Duke University

Everett L. Wheeler

The Elizabethan New Year’s Gift Exchanges, 1559–1603. Edited by Jane A. Lawson. (Oxford, England: Published for The British Academy by Oxford University Press, 2013. Pp. xii, 739. \$275.00.)

During the holiday festivities from Christmas through Twelfth Night, English rulers exchanged gifts with some of their subjects. In the early modern era, this custom grew more elaborate and thus required greater organization and space, receiving its own designated room in the sovereign’s palace. Because too many courtiers and friends participated for them to give and receive their presents in person, officers of the royal household received the gifts and created an itemized account of the exchange of gifts. Written on about five membranes of vellum stitched end to end that reached fifteen feet in length, each list or roll was double-sided, with the names of the donors and their gifts on one side and the sovereign’s gifts to them on the other.

In *The Elizabethan New Year's Gift Exchanges, 1559–1603*, Jane Lawson has transcribed the twenty-four surviving Elizabethan rolls from 1559 to 1603 (and reconstructed one from 1582), an enormous task that makes most of them accessible for the first time, and has created an elegant, precise system for using them. Each entry on the roll has a number that enables detailed cross-referencing in the book's five appendices of databases. For example, in 1571 "Wodde" gave the queen a "Dogge Collor for a hounde of purple vellat enbrauderid with venice golde and siluer with a liame of purple silke"; numbered 71.169 (the year and order of entry on the roll), it went into the custody of "Rauf Hoope" (161). Looking up "Wodde" in appendix 5, "Biographical Sketches," reveals he was George Wood, Sergeant of the Buckhounds, who answered to the Master of the Buckhounds under the supervision of the Master of the Horse in the Queen's Household (appendix 3, "Offices and Occupations"). The glossary in appendix 2 helpfully defines "liam" as "a leash or lead for hounds" and refers to another such leash in entry 59.109. According to appendix 1, "Gift Descriptions and Motifs," a "collar" appears in thirty-seven entries throughout the rolls. The servant who took possession of this gift on behalf of the queen was Ralph Hope, Yeoman of the Robes (appendix 4, "Custodians of Gifts"). And in return what did Elizabeth give to George Wood? The other entry in appendix 5 under Wood's name (71.347) indicates that Elizabeth made a present of twenty shillings "To Wodde in Rewarde" (168). Every search leads to a trove of information, and such serendipitous delving is addictive.

In her introduction, Lawson describes the creation of the rolls, the ceremony of exchange, the operation of the Jewel House, the auditing process, and her editorial methodology. She also finds that Elizabeth's gifts varied according to the status of the recipient, that the queen "regifted," and that some courtiers collaborated by giving pieces of clothing that together made a royal outfit. Also, the detailed list by office of the organization of the queen's household is invaluable.

The culmination of thirty years of research, this book itself is a gift to scholars, who in exchange should mine the riches here for what they can yield about social networks, material culture, court life and ritual, the royal household, and gender relations in Elizabethan England. It belongs in all research libraries.

Mary Baldwin College

Mary Hill Cole

Years of Plenty, Years of Want: France and the Legacy of the Great War. By Benjamin Franklin Martin. (DeKalb, IL: Northern Illinois University Press, 2013. Pp. x, 239. \$25.00.)

This concise narrative history connects the catastrophic events of World War I in France to a national malaise in the postwar era. An authoritative historian of France during the interwar period, Benjamin Franklin Martin seeks to explain why France successfully countered German invasion in the first war but failed to do so in the second. His account builds to an interpretation made explicit in the book's final sentence: "French leaders in August 1939 lacked courage and failed the nation they led" (208). Certainly a lack of moral resolve and poor political leadership may be among the factors that contributed to the fall of France to Nazi Germany, but the constellation of historical issues are knottier and more difficult to untwine than what Martin offers.

The war on the Western Front, staggering in terms of human casualties, material destruction, and economic losses, created a deleterious legacy from which, Martin asserts, France never fully recovered. The book begins in July 1914 with French politics more preoccupied by media coverage of the personal scandals of finance minister Joseph Caillaux than with the political crises of Central Europe. Once France was plunged into war, patriotic fervor was squelched by massive slaughters on the front line. In Martin's telling, Georges Clemenceau emerges as the dynamic statesman who led a besieged nation to military victory and a successful negotiation of an armistice. Moving into the postwar years, the narrative ground shifts as Martin probes social conflicts, moral ambiguities, and political cynicism through works of fiction, extensively in Roger Martin du Gard's multinovel series *The Thibaults*, and selectively in writings by Henri Barbusse, Colette, Louis-Ferdinand Céline, Julien Green, Irène Némirovsky, François Mauriac, Georges Bernanos, and Antoine de Saint-Exupéry. Returning to politics, Martin characterizes Édouard "The Hesitant" Daladier as an astute French statesman who correctly understood the threat of Nazi Germany, but remained a step behind in terms of domestic war preparations, hampered as a coalition politician and an ineffective diplomat. By August 1939, the inevitability of an unwanted war with Germany was evident. But unlike 1914, Martin concludes that this time the beleaguered French nation lacked the heroic resolve or political leadership to counter the German onslaught.

Among the stories that can be told about France between the wars, Martin's version is an accessible one. Yet as a stand-alone historical account, it is curiously lacking. There is little acknowledgement of the fervent political aspirations and antinomies of the "Generation of 1914" writers and intellectuals, outside

Martin's selected novelists. The Popular Front against fascism receives scant treatment. And for a history culminating in the "phony war" against Nazi Germany, it is remarkable to find no mention of the magisterial historian Marc Bloch, whose testimonial "A Frenchman Examines his Conscience" [1940] provides penetrating insight into the French nation at this critical moment. Those who want better to understand the convictions, as well as the failings, of the French at this historical juncture will benefit by reading Bloch's *Strange Defeat* as a postscript to this.

University of Alaska Southeast

Robin Walz

The Roman Inquisition: A Papal Bureaucracy and Its Laws in the Age of Galileo.

By Thomas F. Mayer. (Philadelphia, PA: University of Pennsylvania Press, 2013. Pp. vii, 385. \$79.95.)

Specialists in the field of early modern European papal governance and canon law will eagerly welcome this author's new book, but it will not appeal much to casual readers interested in the darker side of the Inquisition or, for that matter, the actual trial of Galileo Galilei itself. The book is probably best appreciated when read as a companion to the author's *The Trial of Galileo, 1612–1633* [2012], which includes a selection of translated documents and introductory descriptions of Galileo's life and career, the nature of the Renaissance papacy, the proceedings of the Council of Trent, and the complete story of Galileo's trial.

The present volume provides little in the way of contextual background, barely mentions Galileo at all, and—organized at times more like an encyclopedia of inquisitorial officials than a narrative history—will likely serve researchers best when regularly consulted as a reference work. The author's thesis suggests that the Roman "Congregation of the Holy Office," or Inquisition, became a flexible, legalistic, and bureaucratized instrument of papal policy against all sorts of ecclesiastical and even political offenses (not just heresy) through the first half of the seventeenth century (206). This argument is amply supported by the exhaustive archival research Thomas Mayer conducted at the Vatican and across Europe and by his impressive use of published sources in Latin and Italian, which perhaps represent the volume's best features overall.

The book is roughly divided (over five chapters) into three subject sections dealing with the structure and operation of the Inquisition, the personnel who staffed it, and the procedures it followed when trying cases. The opening chapter outlines the duties of the various officials (commissaries, assessors, consultors,

notaries, etc.) who ran the meetings, weighed the evidence, and kept the records of the Inquisition, as well as describing the pope's role in managing its proceedings through his appointment of loyal favorites to these posts and his regular attendance at *coram* or plenary sessions. The author here also explains that missing entries, sloppy or confused summations, illegible jottings, and other deficiencies plague the decree registers that comprise our chief primary sources for inquisitorial activity.

In the next three chapters, Mayer offers brief biographical vignettes of the principal popes (Paul V and Urban VIII), the Inquisition's most influential cardinals (such as Robert Bellarmine and Francisco Peña), and even important professional staffers, examining their attendance records, career paths, and personalities in order to assess the influence each exercised on the character of the Inquisition itself. The final chapter on procedures treats the Inquisition's use of operating manuals, and explores policies governing the presentation of evidence, interrogations, witness testimonials, defense methods, convictions, abjurations, sentencing, and punishments. The book concludes with four examples of trials that exhibited unusual inquisitorial procedures.

Because no other offering breaks down the structure, operational procedures, and personnel of the Inquisition quite as exhaustively as does this volume, *The Roman Inquisition in the Age of Galileo* will endure as a unique and essential work in the field—if not as a compelling narrative read—for some time to come.

Virginia Wesleyan College

Clayton J. Drees

The Pulpit and the Press in Reformation Italy. By Emily Michelson. (Cambridge, MA: Harvard University Press, 2013. Pp. 262. \$39.95.)

The author of this study has produced a fine book that will broadly serve those interested in the religious, intellectual, and cultural history of early modern Europe. She argues that contemporary preachers and the church they served creatively adjusted to changed religious and geopolitical realities. In the process, Emily Michelson provides another contribution to the now vast array of works demonstrating the indefensibility of generalizations long applied to the religious history of sixteenth-century Italy.

The author examines the careers of prominent Italian preachers in the era, plus the volumes of literature they produced. The greatest strength of this book is found in chapters 1 through 5, describing those careers and that literature. Part of the story is strikingly familiar: mendicant personnel issuing tough criticism and

moral encouragement to large, enthusiastic audiences. Other parts remain familiar, but perhaps mainly to specialists: an increasing number of bishops and their vicars delivering messages tied to decrees from the Council of Trent, and validating use of scripture for instruction of the laity, while simultaneously expressing decided discomfort with the intellectual capacity of their audiences. Still other portions will be eye-openers: Tridentine legislation producing nothing remotely resembling uniform preaching practice in contemporary Italy. Theoretical works on preaching generated in midcentury by Gian Matteo Giberti, Gasparo Contarini, and Marcello Cervini articulated no clear consensus on how to improve diocesan pulpits, and individual preachers seemed content finding their own way. Some, like Cornelio Musso, believed scripture to be completely inaccessible to the laity, while others, like Franceschino Visdomini, apparently disagreed vehemently, insisting that scripture speaks to everyone and should be used for the benefit of all. Some in the latter group, like Giovanni Del Bene, gave exegetical sermons amounting to extended biblical commentaries. Still others, like Girolamo Seripando—one of the most vigorous proponents of the pulpit possibilities of scripture at Trent—apparently abandoned such in practice at Salerno and opted instead to explain catechism. Many of the preachers Michelson studies also produced printed works, publishing everything from pamphlets to massive volumes of collected sermons. Those publications varied enormously, as some authors branched out from simple sermons into treatises Michelson characterizes as broad programs for pastoral reform.

Readers will likely find Michelson's introduction and epilogue less satisfying. There is no doubt that the story she tells is one that contributes to the demolition of common images and oversimplifications associated with religious practice, especially in Italy. Those views, whether in their old (Counter-Reformation/Catholic Reform) or new (confessionalization/social disciplining) iterations, have rightly been under attack for several decades. But Michelson expressly adopts the notion of confessionalization while providing evidence to contradict it. Rather than describing a situation where individuals are shaped into groups, or confessions, by forceful institutional action, she shows that individuals chose institutional conformity—or not—in a messy, inconsistent process. She is correct on the latter point, of course, for finding messy, inconsistent behavior is the only way to fit early modern Italian religious history into the extraordinarily multiform nature of Christianity across its long history.

Solomon's Secret Arts: The Occult in the Age of Enlightenment. By Paul Kléber Monod. (New Haven, CT: Yale University Press, 2013. Pp. x, 430. \$45.00.)

In the past two decades, the academic study of magic, alchemy, and the occult has evolved from the obscure pursuits of a few brave scholars into a vibrant subfield, drawing in scholars of literature, historians of science, church historians, and art historians, among others. Already a well-established historian of early modern England, Paul Monod enters this discourse with the particularly impressive *Solomon's Secret Arts*. Although the history of the occult in the sixteenth and seventeenth centuries has been well covered, the period from 1700 onwards has been notoriously neglected, Monod explains, due to a profound misunderstanding of the development of experimental science. Occult thinking did, in fact, change in the eighteenth century but not in the ways people have traditionally argued: "The assumption of many historians, that occult thinking was debunked by experimental science in the late seventeenth century, is essentially wrong" (341). The occult never regained the intellectual impact or coherence it had in the mid-seventeenth century, but it transformed and survived in ways that have been typically ignored by histories that emphasize the progressive rationalism of the Enlightenment.

Because terms like "magic," "alchemy," and "(the) occult" are especially slippery, Monod begins by carefully explaining how he uses them as well as how they were used by the subjects of his study. His study "is based on the occult writings favoured by the literate rather than on the magical behavior of ordinary, and mostly illiterate, people" (8). Monod begins with a description of the heyday of alchemy in the mid-seventeenth century. He then charts astrology's slow decline from respectability and discusses how the popularity of occult thinking began to cool, in part because of the ongoing opposition of religious orthodoxy, but also because of the increasing popularity of Hobbesian materialism. Even though scientists still investigated occult topics, they wrote about them less often.

Monod then addresses the decline of occult thinking and the rise of the Enlightenment. Like "occult," the term "Enlightenment" is slippery. While this period certainly championed the cause of reason, "Enlightenment" (à la Kant) also meant thinking for oneself and not blindly accepting received wisdom. Thus, the premise of an "occult enlightenment" is not as oxymoronic as it might first appear, Monod argues; sometimes one might even think of it as a "super-Enlightenment," extending the ideas of human perfectibility "beyond the limits of rationale understanding" (263). Admittedly, those who did attempt to maintain a coherent occult practice tended to be fairly fringe individuals. As a result, they had less trust in "reason," which did much to transform what "occult" meant in the

eighteenth century. Simultaneously, occult thinking became linked with radicalism, and even if it was not true in every case, there were enough examples to raise substantial anxiety, especially in the wake of revolutionary thought later in the century.

This study is a pleasure to read; it is well written and even clever at times. Though written with the specialist in mind, this work would be accessible to anyone with a background in early modern English history or the history of the occult.

University of Idaho

Garth D. Reese Jr.

Matthew Boulton: Enterprising Industrialist of the Enlightenment. Edited by Kenneth Quickenden, Sally Baggott, and Malcolm Dick. (Farnham, England: Ashgate, 2013. Pp. xviii, 294. \$129.95.)

This volume contains sixteen papers from a conference held in Birmingham, England, in 2009 to commemorate the bicentennial of the death of Matthew Boulton [1724–1809], the notable English industrialist most commonly known for his association with James Watt and the introduction of the separate condenser steam engine into British manufacturing beginning in the 1770s. Several notable Birmingham cultural institutions sponsored this conference, and the results incorporated into this volume shed new and revealing light not only on the multifaceted Boulton but also on the “Midlands Enlightenment” of the late eighteenth and early nineteenth centuries. Boulton was primarily a businessman, but these papers collectively underscore how much Boulton himself was a man of science and culture as well as a progressive and innovative entrepreneur. Boulton was a founder of the famous Lunar Society of Birmingham, whose members came to include Erasmus Darwin, Josiah Wedgwood, and Joseph Priestley. He designed, built, and ran his Soho Manufactory—a site on the cutting edge of industrial practices as the Industrial Revolution got off the ground—and later the Soho Foundry, the first purpose-built establishment to produce steam engines.

No modern full-length biography of Boulton exists, and, especially as his reputation became eclipsed in the nineteenth century by Watt’s, this volume fulfills an important mission in providing a well-rounded portrait of this key personality and his times. We learn of Boulton starting out in the Birmingham “toy” business making small metal items. Marrying well, he turned to producing luxury silver, ormolu, and japanned goods for a more exclusive clientele. With his partnership with Watt, Boulton himself became an engineer of no mean competence in making

scientific tests of steam engines and machinery for the mechanical reproduction of fine-art pictures, and he went on to found the Soho Mint, the first steam-powered coining operation in the world that produced millions of copper coins for the Royal Mint. He rose in society, met the king, and served on several Birmingham cultural boards.

The availability of voluminous and heretofore untapped archival sources held in the Birmingham Central Library, well used by most of the contributors, makes this a most up-to-date volume that captures the current state of research. Chapters focus on Boulton's cultural background and setting, on his management practices and marketing innovations, and on technical analyses involving engineering, metallurgy, and printing technologies. Tensions between provincial Birmingham and centers of power in London run throughout these presentations and illuminate the larger cultural history of the period. Some contributions are very narrow; others, such as David Miller's provocative exploration of Boulton qua scientist or Sally Baggott's more theory-oriented examination of the creation of the Birmingham Assay Office, will attract a larger audience.

Produced with high production values by Ashgate Publishing as part of the series "Science, Technology and Culture, 1700–1945" and edited by David M. Knight and Trevor Levere, this volume comes nicely illustrated with real footnotes, a useful bibliography (including websites), and an index that ties the separate articles into a unified whole. One's only regret is the price.

Stevens Institute of Technology

James E. McClellan III

Johnson and Boswell: A Biography of a Friendship. By John B. Radner. (New Haven, CT: Yale University Press, 2013. Pp. xii, 415. \$45.00.)

The names Samuel Johnson and James Boswell go together like UFOs and Roswell in conspiracy speech. These two men had a close connection for twenty years, though it might seem more of a paternal/filial relationship than one between siblings or equals. Somehow this odd couple managed to achieve a genuine friendship, which transcended the conventional roles of mentor and disciple. Ever since the appearance of the great *Life of Samuel Johnson*, seven years after Johnson's death, the subject and his biographer have often been treated as a single scholarly item. But often the linkage takes the form "Boswell's Johnson," or, more rarely and daringly, "Johnson's Boswell." The amazing thing is that, in all the hundreds of books devoted to this pair, singly or together, we have never had a proper study that took exclusive aim at their friendship. As a result, the story of

their complicated attachment—worthy almost of a buddy film—has somehow remained a subplot to broader narratives.

John Radner's pioneering study is observant, painstaking, and levelheaded. He is good on the congenial and cooperative side of the relationship forged by the elderly and famous Englishman with the brash, young (and initially obscure) Scotsman. He treats works such as Boswell's *Tour to the Hebrides*, whose underlying manuscript Johnson had seen, as joint productions or collaborations. Some of the chapters, such as the last, entitled "Winning Johnson's Blessing," speak to this closeness. But others indicate a more troubled, if not downright hostile, aspect of their dealings: "Negotiating and Competing for Narrative Control" or "Strangers to Each Other." The author offers some reasons for these strained communications, including the puzzling refusal of Boswell to write to the older man in the last months of his life. An expression often used here of Johnson's words or behavior is "aggressive," and the most common epithet applied to Boswell is "needy." Such an emphasis accords with the intellectual fashions of the day, but it should not be allowed to efface the genuine tenderness that grew between the two men.

Radner conducts a minute day-to-day scrutiny of every casual exchange that went on from their first meeting in 1763 to the publication of *Life of Samuel Johnson*. He has not come up with any fresh biographic material, an impossible task in view of the thoroughness with which the monumental Yale edition of Boswell's papers has sifted through the evidence, but he has gone deeper into the intricacies of the relationship than anyone before now, assessing the impact of every joyous moment, however brief, and every stray tiff, however minor. It helps greatly that the book is written in a clear and direct style, free from jargon, and resistant to the easy tropes of psychoanalysis. Recent biographers, such as Lawrence Lipking and Robert DeMaria—not to mention the tercentenary clutch in 2009—have shown us the central facts from Johnson's point of view, and Boswell's life has certainly not been neglected. However, anyone who wishes a sane and balanced exploration of the whole story should start with Radner.

University of South Florida

Pat Rogers

The Scottish Enlightenment: Race, Gender, and the Limits of Progress. By Silvia Sebastiani. Translated by Jeremy Carden. (New York, NY: Palgrave Macmillan, 2013. Pp. xiv, 255. \$90.00.)

Surprisingly, the subject of racial and gender diversity in Scottish Enlightenment thought had never received a sustained treatment until the publication in 2008 of

I limiti del progresso: Razza e genere nell'illuminismo scozzese. This welcome translation enables readers of English to engage with this author's path-breaking work.

As an Italian scholar who teaches in Paris and works mainly with English-language sources, Silvia Sebastiani displays an exceptionally wide-ranging command of contemporary texts and archival materials as well as modern secondary sources. One major benefit of her erudition is to situate the Scottish debate on race and gender in a truly European intellectual context that includes not only the avowed favorite of the Scottish literati, Montesquieu, and other French thinkers who are commonly cited by Scottish Enlightenment scholars because of their prominence or their relevance for Scottish stadial theory, such as Rousseau, Voltaire, and Turgot, but also less well-known French-language writers, including Goguet, Lamy, and de Pauw, and French and European scientific and anthropological authors, such as Linnaeus, Buffon, Zimmermann, and Blumenbach. Add to this that the author displays a firm grasp of the works of Adam Smith, Lord Kames, William Robertson, Adam Ferguson, John Gregory, and other celebrated Scottish Enlightenment thinkers who wrote on her theme, and utilizes unpublished manuscripts by others, and the result is an analysis that is unprecedented in its comprehensiveness. Thus, when the author discusses the problem of "Ignoble Savages," as chapter 3 is titled, she is able to show how Kames's argument was part of a larger European tradition that included Voltaire, Hume, and others who tried to explain the apparent permanence of the savage state in America by reference to polygenetic theories of separately created races, while Robertson's depiction of American Indians as indolent and defective due largely to their environment meshed with the views of Buffon and especially de Pauw. By referencing Buffon and others who wrote on natural history, this book integrates natural science and social theory more successfully than perhaps any other previous monograph on Scottish Enlightenment thought.

Another breakthrough occurs in the fourth chapter, which deals with the Aberdonian response to David Hume. In most literature on the Scottish Enlightenment, Hume appears as a cosmopolitan "citizen of the world," while the Aberdonians who challenged him on the authority of common sense philosophy are viewed as narrow, traditional and, in James Beattie's case at least, unenlightened by virtue of an unacceptably intolerant attitude toward "le bon David." Sebastiani turns this approach on its head. Hume appears mainly as the author of a notorious footnote on the natural inferiority of Negroes, while Beattie and the Aberdonians are touted as the upholders of universalist and

relativist views that reject Eurocentrist assumptions of superiority and ground their opposition to slavery in the human condition rather than (as in Hume's case) mere utility. In this analysis, Beattie emerges as the truly enlightened "citizen of the world," and his fellow Aberdonian, James Dunbar, author of *Essays on the History of Mankind in Rude and Cultivated Ages* [1780], is raised from a minor follower of Smith and Ferguson's stadial theory into the hero of Scottish Enlightenment thought on races and nations. What a clever twist in this important and original book.

New Jersey Institute of Technology

Richard B. Sher

Young Titan: The Making of Winston Churchill. By Michael Shelden. (New York, NY: Simon & Schuster, 2013. Pp. 383. \$30.00.)

Books on Winston Churchill are legion, which reflects the remarkable nature of his career and personality. But while there is still scope for new studies on aspects of his life and politics, the market for general accounts of his activities is already saturated. That has not deterred Michael Shelden from writing a general narrative of Churchill's early life from 1901 to 1915. He has consulted a wide range of sources, but his use of both Churchill's own archives—the Chartwell Papers—and his innumerable speeches is limited. Shelden provides pen portraits of Churchill's associates and recreates numerous incidents in a novel-like way that will probably appeal to general readers. He pays particular attention to Churchill's personal life and especially to his courting of various girlfriends before his marriage to Clementine Hozier in 1908. In that respect, he provides a little new information and portrays Churchill as a rather more romantic character than has previously been depicted. In the main, however, Shelden repeats familiar anecdotes, some of which are of rather doubtful provenance. His portrait of Winston as an ambitious and energetic young man, in a hurry to make his name in public life, simply confirms the standard perception of him at that time.

More worryingly, Shelden provides no new insights into Churchill's principal activity: his parliamentary career. He is not an expert on the politics of the era and provides no analysis of Churchill's stance on the issues of the day or his reasons for defecting from the Conservative Party to the Liberals. Those reasons were not restricted to his opposition to tariff reform, and his change of party reflected a current of liberalism in his political outlook that was evident before he became an MP. But because Shelden's narrative only begins in 1901, we learn nothing directly about Churchill's early political views and outlook, which profoundly

influenced his stance in the Edwardian years. Winston's retrospective focus was reinforced by his major literary work in that period: his biography of his father, Lord Randolph Churchill. As Shelden points out, Randolph left his son the example of his own life and a story worth telling for financial and political reasons (114). But Shelden does not substantiate his claim that Winston reshaped the story of his father's career to suit his own views and aims.

The skimpy epilogue claims that Churchill was never the same again after the damage inflicted on his career by the Gallipoli disaster. But his later career, just like his early one, demonstrated his remarkable resilience in the face of adversity, both personal and political. Shelden's portrait of the young Churchill captures his brio in those years but not the complexity and range of his outlook, which set him apart from other political adventurers.

University of London

Roland Quinault

Niccolò Machiavelli: An Intellectual Biography. By Corrado Vivanti. Translated by Simon MacMichael. (Princeton, NJ: Princeton University Press, 2013. Pp. xvii, 261. \$27.95.)

In the year that recognized the five-hundredth anniversary of the existence of Niccolò Machiavelli's *The Prince*, the Florentine has been the subject of even more than the usual flurry of books. The now-deceased editor of the three-volume Italian edition of Machiavelli's works offers this contribution to an English-speaking audience. In addition, its appendix offers Corrado Vivanti's "Notes on the Use of the Word *Stato* in Machiavelli." Having been published previously in Italian, this fine exposition of Machiavelli's life and works also serves the important function of providing a digest of the Italian secondary literature. This makes the book a particularly useful roadmap for those with the language skills and inclination to explore these sources for themselves. For those who will not or cannot take the plunge, Vivanti serves as a judicious, if terse, guide to the various controversies by summarizing their history and current disposition, weighing in on such controversies as whether or not Machiavelli knew Greek and when and in what order he composed *The Prince* and *Discourses*.

This biography of Machiavelli consists of twenty-three short chapters, some only three or four pages in length. By far the longest chapter is devoted to an investigation of Machiavelli's intention in *The History of Florence*. Here Vivanti examines the manner in which Machiavelli differs from his predecessors, Poggio

Bracciolini and Leonardo Bruni, in offering a history of this key Renaissance city, finding, for example, that Machiavelli was highly critical of the Medici family, even when one of its members provided Machiavelli with the commission to write this very work. He also examines extensively for this volume the scholarly evaluation of the manner in which Machiavelli uses the speeches to communicate his own evaluation of the events he relates.

An important theme in Vivanti's intellectual biography is the "risks to which [Machiavelli's] writings exposed him" (viii). He notes that Machiavelli courted retribution with his acerbic criticisms of Italy's princes and of the decision of his own city in *The First Decennale*, a poem that presents events in Italy from 1494 to 1504, while he was a "government employee" (42). After Machiavelli's release from prison as a suspect in a conspiracy against the Medici, Vivanti notes that "he promises to be more 'careful' in the future" in a letter to a friend (104). Of the lost comedy *Le Maschere*, said to have been based on Aristophanes's *Clouds*, Vivanti reports that "Machiavelli had set about ripping into and abusing various still-living citizens in 1504" (104, 130). The only political work that he published during his lifetime is *The Art of War*; Vivanti ascribes its unique status to the fact that "he had developed a topic more covertly political and therefore more palatable to the Medici and to those who governed Florence at that time, partly due to the competence ascribed to the author on the subject" (123). Of course, after his death, both *The Prince* and *Discourses* would find themselves on the papacy's Index of Prohibited Books.

Tufts University

Vickie B. Sullivan

GENERAL, COMPARATIVE, HISTORIOGRAPHICAL

From Lenin to Castro, 1917–1939: Early Encounters between Moscow and Havana.

By Mervyn J. Bain. (Lanham, MD: Lexington Books, 2013. Pp. vii, 158. \$60.00.)

In contrast to the rich and methodologically diverse historiography about relations (and mutual influences) between the United States and Cuba, surprisingly little work has been done on the Soviet Union and Cuba. Mervyn Bain's work is a rare and welcome exception—this book is the third of three books this political scientist has written on Soviet/Russian-Cuban relations. The first two considered the politics of relations in the late- and post-Soviet eras. Bain has now turned his hand to a history of encounters between Moscow and Havana before the Cuban Revolution. He is eager to demonstrate that Soviet interest in Cuba predated the

1959 Revolution and, more generally, that in contrast to “traditional perception[s],” the Kremlin did not “suffer from ‘geographical fatalism’ with regards to Latin America as a whole, or Cuba specifically” (22).

Bain begins with an overview of Soviet foreign policy and a discussion of possible political models and theories for understanding this policy as well as a discussion of historiography. Chapter 2 explores the Comintern’s interest in the Cuban Communist Party (PCC). In the third chapter, Bain considers the diplomatic, trade, and cultural links between the USSR and Cuba with particular attention to World War II. The book concludes with a summary chapter that includes an interesting discussion of the ways in which Soviet historiography of the 1960s, 1970s, and 1980s revised the history of Soviet-Cuban relations, and the Batista era, to satisfy the needs of the post-1959 relationship.

There is much to admire about this effort; scholars in this field need more histories of Soviet relations with Cuba, Latin America, and the third world in general. Much of the interesting detail Bain has uncovered through his exploration of new materials in archives in Russia and in Cuba will be of interest to specialists. Unfortunately, however, though this reviewer has a high regard for the author’s other works, *From Lenin to Castro* is, from this historian’s perspective, too eager to marshal facts in support of an overstated argument. The very existence of contact (sometimes propagandistic) between the USSR and Cuba—the sending of “warm greetings” or the addressing of a report about Cuba to a long list of party elites—is too often presented as evidence for Moscow’s “considerable interest” in Havana. If these and other kinds of contact are considered in their larger historical context, however, and compared to similar missives sent elsewhere, Cuba may be less exceptional than Bain argues. The material is rich, but this reviewer would have welcomed a deeper analysis of the multiple and complex layers of meaning to be found in Soviet diplomatic and propagandistic efforts. Bain is on firmest ground in his interesting description of Soviet-Cuban contact during and after World War II. It is also here that he pays closest attention to the place of US-Soviet relations amongst the reasons for Soviet interest in Cuba.

Bain asks a number of important questions about the history of relations between the Soviet Union and Cuba. Unfortunately, although the information presented in this book will be useful to specialists, a nuanced history of the pre-1959 relationship still awaits its historian.

Tesla: Inventor of the Electrical Age. By W. Bernard Carlson. (Princeton, NJ: Princeton University Press, 2013. Pp. 500. \$29.95.)

This new biography on Nikola Tesla is a mixed bag. On the one hand, the author is to be lauded for unearthing quite a number of previously unpublished sources, including descriptions of Tesla's relationship with Edward Adams, an early backer most responsible for financing the power distribution plant at Niagara Falls. W. Bernard Carlson makes a compelling case that Tesla may have been sexually attracted to the dashing Spanish-American War hero Richmond P. Hobson, giving the soon-to-be-married Hobson a kiss on both cheeks at one meeting. Carlson also does a fine job explaining how Guglielmo Marconi succeeded in sending the first transatlantic wireless message in 1901, and he is to be commended for peppering his biography with many excellent photos and patent drawings of Tesla and his inventions and discussing the nature of Tesla's creativity in the first half of his epilogue.

The book, however, falls down in a number of other areas. The author does not impart the impression that he is writing about a virtuoso. Carlson's Tesla "possessed neither the inclination nor the expertise to become involved in the mathematical discussions of the Maxwellians" (126). The author simply ignores that Tesla was an A+ electrical engineering student who studied theoretical and experimental physics and higher mathematics at colleges in Gratz and Prague.

Tesla's success, for Carlson, was rooted in "resort[ing] to illusions to convince [the public] of his creations" (10–11). Stripping the majesty away from each of Tesla's pioneering inventions, Carlson writes that Tesla's revolutionary induction motor and alternating current (AC) electrical power distribution system "succeeded because [Tesla] created the right sort of illusion about it"; concerning his unique oscillators, those of Parsons in England and Laval in Sweden "were probably more efficient" (116, 183).

Concerning the inventor's personality, Carlson leaves out virtually all of Tesla's wit, sense of humor, risqué friendship with Katharine Johnson—wife of his best friend Robert, editor of *Century Magazine*—and the mark of the handsome Serb as a *bon vivant* hobnobbing with the literati at the height of the Gilded Age. Instead, Carlson's Tesla is a repressed homosexual, jealous when one of his workers wants to get married and never elected to the presidency of the electrical society because of a perverse nature.

Carlson also misunderstands Tesla's relationship with the Big Three historical giants with whom he comes in contact: Tom Edison, George Westinghouse, and J. Pierpont Morgan. "I find it doubtful," Carlson writes, "that Tesla . . .

understood in 1882 [at the time of Tesla's revelation] how several alternating currents could create a rotating magnetic field" (56)! This is evinced by Carlson's convoluted explanation of what a commutator is. (It was a ubiquitous but highly inefficient mechanism for converting AC to DC.) Having worked on how to do away with the commutator *daily* for five years, once he finally figured it out, Tesla not only knew he had invented a revolutionary motor and electrical distribution system; he had also created the mathematics to explain the mechanics of single-phase and polyphase motors and systems. In a nutshell, this quantum leap in invention propelled humanity into the Modern Era.

Carlson makes the case that Tesla immigrated to the United States to try and talk Edison into using his arc lighting system, when, in fact, the driving reason was to try to interest the Menlo Park wizard in his alternating current invention. This is not even considered in the book.

When Tesla finally sold the system, which comprised several dozen patents, to Westinghouse, Carlson writes, "Though Tesla did not design the system used at Niagara, he nonetheless played a profound, but subtle, role in harnessing the falls" (174). The simple fact of the matter is that, to rousing applause, Tesla spoke at the inauguration of the power plant at Niagara Falls in 1897 as the inventor.

When it comes to Morgan's funding of Tesla's grand wireless scheme at Wardencliff, Carlson suggests that the venture was "largely 'philanthropic'" and that the amount of \$150,000 that the Wall Street tycoon invested "was probably not significant to Morgan. . . . In all likelihood, Morgan saw Tesla as an interesting artist or scholar and wireless telegraphy as a promising research venture and as such, Morgan was not especially worried about whether Tesla's project succeeded commercially" (317–318). This intellectualization is naïve to the extreme. And when the deal unfortunately collapsed, Carlson writes, "We should not be surprised Morgan would not want to touch Tesla's venture with a '20-foot pole'" (351). We should not? A significant percentage of Morgan's great wealth was derived from his stake in General Electric, a company whose entire existence was based on an *entente cordiale* with Westinghouse to obtain Tesla's electrical power distribution system. After more than thirty-five years of writing and thinking about this event, this reviewer remains incredibly surprised. Using Carlson's logic, if the amount of money Morgan invested "was probably not significant," then why did he not give Tesla the balance, in Tesla's words, to "advance the world a century"?

This theme of "illusion and showmanship" is more apropos with regards to the gerrymandering that occurs in the endnotes, which bend over backwards to nullify the true sources of a number of insights uncovered by previous authors, as

evinced by the trail of source codes left in their endnotes. Carlson suggests that Tesla suffered an emotional collapse circa 1905–1906 just as his funding with Morgan evaporated. Avoiding the source of this theory, Carlson instead uses the same supporting letters from two associates showing great concern about Tesla's health. Needing his own evidence, Carlson edits a passage from Tesla's autobiography wherein Tesla admits to suffering a "*complete collapse*" [emphasis added] to make his case (365). The problem with this argument is that when one looks at the original quote (*My Inventions*, 1919/2006, pp. 106–107), one finds that the passage occurs in Tesla's chapter entitled "Telautomatics" referring to the years 1896–1898, not to 1905–1906.

For Carlson, Tesla's great wireless enterprise known as Wardenclyffe was more the work of "a magician [who] worries about creating the right illusion in the mind of the audience" (412). Completely eschewing the possibility that Tesla's apparatus might actually have worked if the final funding had come through, Carlson instead writes, "As long as he lived like a millionaire at the Waldorf, had the support of J. P. Morgan, received ample press coverage, and worked on an impressive station at Wardenclyffe, all would be right" (412). Considering that Tesla's technology lies as the backbone of our wireless electronic age, this sad concluding remark rings hollow.

In his epilogue, Carson writes, "Individuals hunger for . . . a cultural hero [such as Tesla, because he] . . . represents blending of the spiritual and material. . . . Like an artist or a poet," Tesla is attractive to people of today "who do not want to see the world in exclusively rational terms" (400). Carlson has obviously spent many years researching and studying Tesla's life and accomplishments, but he never seems to quite "get" Tesla. For those readers who view Tesla as the illusionist Carlson makes him out to be, this book will validate their perspective.

Roger Williams University

Marc J. Seifer

Dynamics of Innovation: The Expansion of Technology in Modern Times. By François Caron. Translated and abridged by Allan Mitchell. (New York, NY: Berghahn Books, 2013. Pp. xviii, 254. \$75.00.)

To write a comprehensive history of innovation is indeed an ambitious task, one that the author of this book accomplishes with considerable—albeit not total—success. *Dynamics of Innovation* is a welcome and well-executed translation of a much longer work, François Caron's 2010 *La dynamique de l'innovation*. Caron observes that innovation progresses across time and geographic space through

three broad phases. The independent craftsmen who constitute technology's earliest practitioners rely on "tacit knowledge," developed through trial-and-error methods, with innovation occurring in a halting and unsystematic fashion. Master craftsmen, academics, and amateur and professional scientists eventually develop "formalized knowledge," based on their study of informal practices. "Codified knowledge" takes root when those technological practitioners disseminate principles through publications, trade associations, and universities, thus developing a professional network.

Caron is at his strongest when tracing this threefold pattern of "technological learning" through industrial development in Western Europe from the Enlightenment through the early twentieth century. The chapters detailing the evolution of steam engines, the chemical and dye industries, and iron and steel production are particularly strong. Caron discusses only briefly post-1945 innovative practices, with a scant few pages on personal computers and the internet, and with nothing whatsoever on subjects such as biotechnology. Unsurprisingly, France forms the core of his analytical framework, with reasonable coverage of Great Britain and Germany, relatively little on the United States, and no mention of the potential for innovation in Japan or indeed any non-Western society. The book's bibliography reflects that bias, with most sources in French. His otherwise commendable discussion of the social construction of technological systems in the electrical power industry, for example, makes reference to the work of Dutch scholar Wiebe E. Bijker, but slights the contributions of Thomas Parke Hughes, with such seminal works as *Networks of Power* and *American Genesis* absent from the bibliography. The ideas of business historian Alfred D. Chandler Jr. do appear, although without much corresponding influence over the content of the book. Tellingly, Chandler's best-known work is listed in the bibliography as "*The Invisible [sic] Hand*," an unfortunate error that suggests a misunderstanding of that author's fundamental thesis regarding the role of managers in the economy.

To some degree, *Dynamics of Innovation* has a similar feel to Chandler's most ambitious work *Scale and Scope: The Dynamics of Industrial Capitalism*. Both works transcend international boundaries in an effort to elucidate common elements in the development of industrial capitalism. Like Chandler, Caron cites business executives and research scientists on the stage of the business firm, omitting workers from the scene, while slighting (although not completely eliminating) the role of the state. Caron's discussion of the development of professional networks and of the influence of consumers on innovation in some respects is more sophisticated than what Chandler has provided. What is missing from this

English-language version, however, is the comprehensive—even exhaustive—treatment that Chandler provides. *Dynamics of Innovation* offers a series of fascinating vignettes tied together by a satisfactory thesis about the commonalities associated with the evolving nature of technological innovation.

Southern Polytechnic State University

Albert J. Churella

From Oikonomia to Political Economy: Constructing Economic Knowledge from the Renaissance to the Scientific Revolution. By Germano Maifreda. (Farnham, England: Ashgate, 2012. Pp. 304. \$134.95.)

The innovative methodological perspective of this study presents the reader with a book that traces economics' genealogy from the fifteenth century to the Enlightenment following Michel Foucault's *Archaeology of Knowledge*. It is not a reconstruction of a continuous intellectual discourse adding forgotten or ignored authors to canonical works. Instead, Germano Maifreda chooses to maintain the discontinuities and fragmentary theoretical nature of the origins of what we know as economics. The point of chronological departure—with a nod to previous Franciscan thought—is Florence, the city into which Giovanni Pico della Mirandola and Marsilio Ficino imported Plato's philosophy with its numbers and geometry placed at the pinnacle. It was in this mercantile milieu that a perception of the economic sphere as mechanical, model-forming, and generalized began to take shape. The Scientific Revolution's cognitive method added the impetus of scientific discoveries and diverse epistemological projects to the humanist fermentation. Humanism's reverence for classic antiquity entered into a conceptual tension with the experiences and publications of international merchants who encountered a vast world that required a novel representation.

The arrival of precious metals from the New World played a fundamental role in encouraging Western authors to examine the market as a place to adjudicate greater or lesser value and its correlative price. These mercantile people built their professional affirmation on the notion of quantitative rationality. Part of the emergence of the economic episteme was the development of metaphors surrounding the term *oikonomia* among theologians, medical practitioners, and to some degree protobiologists. This metaphor stood for a systematic interrelation of epistemological, governmental, and vital phenomena providing a potent framework of thought, while the study of labor by English thinkers implied the acquisition of artisanal knowledge, or "mechanics," as a decisive factor in culture, policy, and laws for the governance of society. Reflection about the economy was free of

the tensions of other fields of knowledge, such as the travails of Galileo Galilei, which allowed for the study of economic life with the instruments of analytical observation.

In addition to its methodological novelty, Maifreda's study relies amply on Italian figures; in fact, the last chapter ends in Charles of Bourbon's Naples with the activities of Archbishop Celestino Galiani—who elevated Antonio Genovesi [1713–1769] to the first chair in political economy in Europe—and Giammaria Ortes [1713–1790], known for his work on demography. Unfamiliar names are introduced along with reflections of figures known for their achievements in fields distant from economics, such as Galileo Galilei for his theory of price, Leon Battista Alberti's writing about profit, or the poet Torquato Tasso's discussion of value. David Hume is remembered for his *Populousness of Ancient Nations* [1752] along with Joaquin Faiguet de Villeneuve and Etienne-Noël Damilaville, author of the entry "Population" in the *Encyclopédie*. Maifreda's study is an outstanding text for the fruitfulness of its ideas and for the richness of its content. A fertile intellectual landscape born out of collating practices, empirical knowledge, and intellectual regimes, it is an excellent contribution to the history of ideas, cultural studies, and history in general.

University of the Pacific

Arturo Giraldez

Divine Fury: A History of Genius. By Darrin M. McMahon. (New York, NY: Basic Books, 2013. Pp. xxii, 300. \$29.99.)

One of the greatest mysteries of the creative process is how to account for those extraordinary and exceptional works of art, literature, or science that set one individual apart from the others. Even Sigmund Freud, when confronted with Leonardo da Vinci's "unanalyzable artistic gift," admitted to the failure of his own newly forged analytical science in explaining artistic creation.

In this comprehensive and meticulously researched "history of genius," the author traces the idea of genius from the antiquities to the present day and at the same time argues for the idea of genius as a potent force not to be dismissed as an outdated idea. In fact, Darrin McMahon begins and ends this book with a quotation from Ralph Waldo Emerson's *Uses of Great Men* that states, "The genius of humanity is the right point of view of history." It becomes the guiding principle for McMahon's history of the idea of genius, from Socrates's divine voice or *daimon*, to Marsilio Ficino's *furor divinus*, the Neoplatonic divine fury

from which the author has borrowed the title of his study, to the denial of genius by Voltaire (“I have never seen a genius”) and its full-fledged revival in romanticism: Hegel’s world-historical individual (Napoleon) and Shelley’s hierophant “prophet.”

McMahon tackles the problem of genius mainly by exploring the religious foundation of its concept: its “intimate connection to the divine,” which the author discusses in great depth in chapter 6, “The Religion of Genius.” Based in large part on the Viennese historian Edgar Zilsel’s seminal work, *Die Geniereligion* [1918], McMahon follows a thread that runs from the emerging worship of great men and their relics, from Stratford-upon-Avon to Bayreuth—lamented by Zilsel—to the anti-Semitic genius cult of German National Socialism, to today’s cult of celebrity, our excessive fascination with movie stars and entertainers, the shift from paying attention to “heroes of the mind” to the heroes of style, sex, and wealth.

In his concluding chapter, McMahon deplores today’s vulgarization or trickling down of genius to everyone from fashion designers, basketball stars, actors, and CEOs. He names Apple computer co-founder Steve Jobs as an example of a brilliant visionary widely regarded as a genius who, “judged in historical terms,” would not qualify as such since he was less of an original creator than someone who adapted and tinkered with the ideas of others. McMahon thus sides unapologetically with a historical perspective that limits genius to the creation of new ideas and discards the notion of bricolage long acknowledged by anthropologists and evolutionary biologists, such as Levin Strauss, François Jacob, and Stephen Jay Gould, who contend that true innovation arises less from a blank slate than from a tinkering and recycling of existing ideas.

The Phillips Collection

Klaus Ottmann

Capital of the World: The Race to Host the United Nations. By Charlene Mires. (New York, NY: New York University Press, 2013. Pp. 320. \$29.95.)

As World War II was drawing to a close, thought turned to the structure and location of a new organization for peace and security. Though a number of countries were vying for the privilege, in this well-researched tome Charlene Mires focuses on the frenzied activity in the United States.

The fact that the official position of the United States was neutral did nothing to stem the wild enthusiasm of myriad local contenders to host. In fact, it left space for a great deal of individual and community initiative. By the summer of 1946, nearly 250 American cities and towns had stepped forward, many with glossy

promotional brochures and campaigns that were more suited to the needs of conventioners and tourists than of seasoned and careful diplomats. Needless to say, the diplomats who were trying to define the contours of an organization that would succeed the League of Nations were often perplexed, if not confounded, by the plethora of boosters, characterized by the author as “impatient dreamers who worked in the realm of snappy slogans and Main Street parades” (82).

Indeed, it may come as a surprise to readers to learn of the ambitious plans for a first “Capital of the World,” which at one stage was envisioned to encompass between forty and fifty square miles. The book is replete with renderings of such imagined locations, stressing their easy travel distance in relation to all corners of the world.

The arc of the story takes the student of the United Nations through some familiar territory: the Dumbarton Oaks Conference in October 1944, which provided proposals for a postwar security organization; the Yalta meeting in February 1945, at which agreement was reached on the voting procedure for the Security Council; and the San Francisco Conference of United Nations in April 1945, which prepared the UN Charter. At the San Francisco Conference, which brought together some six thousand people, including 850 delegates from fifty countries, the competition among potential hosts increased significantly, and the numbers remained high during the UN Preparatory Commission session in the fall, as well as during the first General Assembly session, which was held in January 1946 in London. Nor was the matter settled when the General Assembly came to New York later that year. In the end, as the book details, practical matters, including securing financing for the land and upkeep for an ambitious capital, set the eventual course towards a smaller headquarters site. By mid-December, the \$8.5 million gift of John D. Rockefeller was accepted for the purchase of the site of United Nations’ headquarters in New York City on a small, eighteen-acre sliver of land.

Against the backdrop of the familiar, some poignant stories emerge. Mires opens her book with the story of Paul Bellamy of Rapid City, South Dakota, whose twenty-two-year-old son was killed in a midair collision over England in 1944. The generation of men in their fifties and sixties who had themselves served in war and many of whose sons died in a new conflict were driven to make sense of their terrible personal losses. The United States, which had not joined the League of Nations, now had an opportunity to play a true leadership role in creating a new postwar organization that would secure peace for generations to come. This reasoning was behind the actions of many men, and a few women, in communities around the country.

Indeed, the desire for their hometowns to be tied forever to such an organization became a personal *cri de coeur* for mayors and civic leaders around the country. It is instructive to remember this hope of earlier generations and the trust they have placed by virtue of their dreams in the men and women who serve the UN today.

The author also details the influence of the relatively new field of public relations as a factor driving the form and shape of the campaigns. By interesting coincidence, President Roosevelt's secretary of state, Edward Reilly Stettinius Jr., who attended the Yalta Conference, was a former public relations man for General Motors and chairman of U.S. Steel. It was he who put forward the idea of San Francisco as host city for the conference to draft the UN charter, and he fought hard, if unsuccessfully, for it to become the permanent Capital of the World.

Long Island University

Phyllis Lee

Between Mind and Nature: A History of Psychology. By Roger Smith. (London, England: Reaktion Books, 2013. Pp. 303. \$40.00.)

The author of this book is a historian of science whose work on the history of psychology is widely known to experts in that field. His *Fontana History of the Human Sciences* [1997] covers the social and behavioral sciences in an authoritative way. Other books by Roger Smith have focused on terms such as "inhibition," "human nature," and "free will." The term at stake in this book is "psychology" itself, and Smith offers a very broad interpretation, an extended essay on what psychology has come to mean in modern society, as science and as practice. Actually, the subject of this book is not so much psychology as modern society (in Europe, Russia, and North America) and how it became more psychological.

As with many other aspects of human society, the growth and articulation of "psychological society" was much messier than proponents of psychological science could ever have envisioned or would now prefer. Psychologists traditionally emphasize their discipline's origin in the application of mathematical physical sciences to human behavior. Although Smith certainly does not ignore that strand (the insistence that psychology must be scientific and one unified science), he situates psychological thought within the biological revolution, where diversity generally trumps unity. The book's title, indicating the link "Between Mind and Nature," comes from Smith's discussion of those tantalizing passages in Darwin's

Origin of Species, for example, “‘Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation’” (55, quoting Darwin). Historically, even conceptually, there is no single psychology; there are different psychologies.

In eight broad, thematic, and roughly chronological chapters, Smith examines the contexts of the various psychologies: Two very effective discussions are chapter 4, “Psychological Society,” and chapter 7, “Individuals and Society.” Psychoanalysis and social psychology receive lingering and deep consideration, whereas experimental psychology (especially North American behaviorism) gets shorter shrift: “[M]uch twentieth-century psychology became preoccupied with methods at the expense of knowledge” (39). If there is a weakness in this excellent historical exploration, it is the cursory treatment of the dominant strands of university psychology, a common focus for many other histories of psychology. A major strength of Smith’s study, on the other hand, is that he seriously considers the more popular psychological trends—from eighteenth-century “animal magnetism” to pop psychology in post-Soviet Russia—to show that academic psychology itself was more than an epiphenomenon within the ivory tower. He explains how and to some extent why psychology took hold in a modernizing society that was seeking a secular answer to the question, “‘How should we live?’” (278, quoting Tolstoy). With his modest approach, Smith grants that his broader interpretations will not please everyone, whether psychologist or historian. His firmly supported, nicely articulated historical approach, nevertheless, deserves careful consideration by everyone with interest in this important topic.

Truman State University

David K. Robinson

Crossings: Africa, the Americas and the Atlantic Slave Trade. By James Walvin. (London, England: Reaktion Books, 2013. Pp. 272. \$35.00.)

The solution to the conundrum of which came first, slavery or racism, could explain the experience of Africans in the Americas, an issue that has troubled several historians, particularly those studying the rise and fall of slavery in the southern United States. From Winthrop Jordan to Edmund Morgan and James Oakes, a lot of ink has been spilled but no agreement or consensus reached. The problem is clearly not one of skills or resources but rather one of perspective. Historians of slavery in the US South sometimes focus so much on their area of study that they often overlook details of the history of slavery elsewhere that could provide new insights. James Walvin, however, bridges this gap, providing as he

does an overview of the history of slavery and the transatlantic slave trade from a comparative perspective.

He argues that the colonial population of the Americas came to define slavery by color because of the sheer number of African slaves transported to that region and the increasing presence of their locally born descendants. Slavery, by implication, came before racism. Walvin traces the rise of slavery in the Americas to its revival in the Old World following the arrival of the sugar industry in the Mediterranean Sea. Slavery at that time had different forms, but it was common throughout the world, involving people of varying skin colors and origins. However, this situation changed as the sugar plantation complex crossed the Atlantic. The huge demand for labor on this side of the ocean led to the creation of a unique system of labor supply—the transatlantic slave trade—which covered global distances and transported people in numbers previously unknown.

Walvin examines the development of the trade in detail, focusing on the methods of enslavement, the organization of the traffic, the volume and distribution of slaves, and African attempts to resist captivity and transportation. He also addresses British efforts to suppress the trade, the persistence of slavery thereafter, and how the experience of Africans in the Americas compares to other forms of coerced labor present in the modern world. As he points out, “slavery is a topic of extraordinary historical importance, which continues to exercise a troubling influence right down to the present day” (14). The key question persists. If slavery emerged in the Americas before racism, the latter was probably a product of the former. But why did racism in the Americas linger for so long after the abolition of slavery and the transatlantic trade? A single book cannot provide all the answers. Historians of the US South may not get everything they want, but Walvin’s book will doubtless provide them, as well as the general public, with a broader and more inclusive view of the history of slavery and the transatlantic slave trade.

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