



BOOK REVIEWS

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AFRICA AND THE MIDDLE EAST

Gülen: The Ambiguous Politics of Market Islam in Turkey and the World. By Joshua D. Hendrick. (New York, NY: New York University Press, 2013. Pp. xv, 275. \$65.00.)

This new book is a thoughtful and thorough examination of the formation and expansion of the Gülen movement. In presenting an original account of how this religious social movement was established, the author offers an insightful discussion of Gülen's origins and workings by focusing on its engagement with capitalism, science, technology, education, and secularism.

The book comprises eight chapters along with an introduction and a conclusion. In the first half, Joshua Hendrick crafts a cautiously critical portrait of the formation and expansion of the Gülen movement, which morphed from Sufism and the Nurcu pietistic movement of Said Nursi. However, the Gülen movement cannot be considered a traditional mystical movement but rather a modern sociopolitical movement with roots in traditional Islamic morality, as Hendrick's detailed arguments convincingly suggest. Indeed, the neoliberal economic policies of Turkey, which were initiated in 1980, offered opportunistic spaces for different religious groups to become "public" and "political." The Gülen movement supported the center-right parties of Turgut Özal and the religious Right (i.e., the governing Justice and Development Party) against the secular establishment and leftist groups. The governing party, in turn, allowed Gülen followers to control national education, the police force, and the judiciary, as well as other key governmental institutions.

In the second half of the book, Hendrick examines the social, ethical, and economic effects of the movement along with criticisms of it. By laying out systematic fieldwork in Turkey and by examining relevant transnational connections and networks in the United States, Hendrick argues that the Gülen movement represents a relatively successful transnational Islamic movement but that it also is ambiguous in terms of its commitment to individualism, critical thinking, and human rights. For the movement's core purposes, Islam is essential for the existence of a moral and successful Muslim society, but the movement's adherents hardly agree on the possibility of a moral society without religion.

Hendrick works through a series of ethical and modern puzzles raised by a lack of transparency and critical thinking in several useful chapters on community, education, financial sources, and the rejection of internal and external criticism of the movement. He weaves together a sophisticated fabric about how the movement brings together Islam, sociopolitical activism, education, the media, and the economy to realize both its conspicuous and inconspicuous

goals. Indeed, the movement's networks constitute a most effective, yet recently criticized, socioeconomic force to expand Gülen's influence both inside and outside Turkey. Through these networks the movement offers an effective channel for disseminating various ideas, mores and patterns of conduct, financial means, and political influences.

The book covers many issues, and different sections of it will appeal to diverse audiences. Especially recommended is the chapter on the political economy of Muslim politics in Turkey, which explores the dynamic and conflicted relations between the Islamic movements and the secular state. The chapter titled "An Ambiguous Leader" offers one of the best penetrating analyses of Fethullah Gülen, the founder of the movement, who has lived in the United States since 1997. Gülen is certainly an "ambiguous leader"; he is an individual who can say one thing but do another. The movement, in fact, is neither liberal nor authoritarian; neither open nor closed. It is always pragmatic and sensitive to the needs and responses of power centers.

Hendrick's work is an important contribution to understanding the ongoing interactions between the contradictory dimensions of globalization and the presence and rise of Islamic movements. It is an important entry point for comprehending the most significant political warfare in Turkey currently going on between the governing party and the Gülen movement.

University of Utah

M. Hakan Yavuz

The Founders: The Origins of the ANC and the Struggle for Democracy in South Africa. By André Odendaal. (Lexington, KY: University Press of Kentucky, 2013. Pp. xv, 569. \$40.00.)

More than twenty years after the African National Congress (ANC) took power in all democratic elections, historians continue to grapple with the nature and origins of this almost legendary political party. In his lavishly detailed work, André Odendaal provides an in-depth account of and tribute to the men and women who laid the foundations for African democratic political participation in South Africa. This is an important addition to a steadily growing body of works about the ANC, and yet it tends to follow a familiar tone in affirming if not celebrating the party's achievements in a somewhat uncritical fashion. The title itself is intriguing, and one cannot help but wonder if it was intended as riposte to Robert Rotberg's similarly titled biography of Cecil Rhodes (*The Founder*, Oxford 1988). In this vein, Odendaal may be offering something of a

corrective to earlier imperial histories that emphasized European rather than African political developments.

Odendaal brings considerable insight to this study. He first paved the way for this analysis in his earlier seminal works on African politics, and he has played a leading role in academic and sporting opposition to apartheid for most of his life. *The Founders* is as comprehensive as it is passionate. Odendaal's writing enriches the understanding of the ideals and efforts of a wide range of pioneering Africans who sought to make for themselves a level playing field for democracy despite the vicissitudes of whites.

The book spans fifty comparatively brief chapters—most are ten to twelve pages—beginning in the mid-nineteenth century and ending in 1912 with the formation of the ANC. Odendaal opens part 1 by setting the context in which Africans first came to terms with the colonial order. A key element of this process was, of course, the Christian “civilizing mission” and its attendant features of literacy and democracy. He then shows how deftly African leaders transformed this process into political activism, especially in the Eastern Cape. In part 2, Odendaal shows how the “Congress” movement spread and won over supporters, including women, across the country. In part 3, he considers the rapid growth of African political engagement following the South African War of 1899–1902. Finally, in part 4, Odendaal shows how African leaders forged a national democratic political platform in the South African Native National Congress.

If Odendaal leaves a small lacuna in his broad inclusivity of African political initiatives, it is perhaps in terms of an apparent neglect of some of the important developments in rural Natal and Zululand. There is, for example, only a brief treatment of the relations among the Natal African Christian leaders and the Zulu royal family that led to the emergence of Inkatha. Throughout, Odendaal's consistent and cogently argued main point is that the influence of Western-educated elites, or “school people,” was the strongest line of continuity for the ANC.

Georgia College

Aran S. MacKinnon

Heirs to Forgotten Kingdoms: Journeys Into the Disappearing Religions of the Middle East. By Gerard Russell. (New York, NY: Basic Books, 2014. Pp. xxx, 300. \$28.99.)

The author of this book, who served as a diplomat for the British Foreign Office, has provided a deeply engaging travelogue of his experiences with a

number of religious minorities from Egypt to the borders of Afghanistan. Through a collection of “informal and personal investigations,” Gerard Russell provides readers with stories of individuals and communities that have lived and professed their faith for, in some cases, thousands of years (xxix). Though this is not an academic sociological study or critical review of the origins of these religious communities, it is an extremely valuable and timely record of the complex social fabric of Middle Eastern society. From a small village in the valley along the Pakistan-Afghanistan border to the suburbs of Detroit, Russell brings alive the identities of real people struggling to keep alive their own heritages.

The book is organized in seven chapters, covering stories of the Mandaeans, Ezidis, Zoroastrians, Druze, Samaritans, Copts, and the Kalasha. Russell also does a masterful job of weaving together references and information on a wide variety of other religious communities, both prominent and obscure: the Manichaens, Alawites, Baha’i, Pythagoreans, Osirites, and the interesting, if not opportunistic, International Order of Gnostic Templars. Interviews and meetings with individual adherents of these indigenous minorities provide the opportunity for Russell to reflect on the story of these religions. These reflections underscore the fact that religious identity is less about belief and more about communal belonging, as most of the “lay” adherents profess their ignorance or doubt in their faith but do not question their own social origins.

Throughout his career as a British diplomat in the Middle East, Russell encountered these minority communities, and he later returned as an independent researcher to undertake the fieldwork for this book. His interest was in “giving voice” to the communities that are now under extreme pressures due to political instability, government oppression, and Islamic extremism that see several of these religions as being from the devil (xx). A common theme throughout the interviews is a story of lament and forced migration. Historically, these religious minority communities have survived and, in some cases, thrived in regions under Islamic rule, yet they are now facing extinction in their locations of origin because of the expansive nature of modern governments into remote areas by means of modern infrastructure, and the rise of extremist interpretations of predominantly Sunni Islam. From his Western and democratic perspective, he intimates that although foreign powers might be interested in protecting social and religious minorities, they might be doing more harm than good.

Several curious questions this reviewer has with the author’s intentions, however, include the uncertain definition of the region itself. Is Afghanistan really in the Middle East? In addition, can the debated Arabness or Pharaonism

of the Coptic Church with their millions of members be set next to the 750-member Samaritan community? Nevertheless, read along with other rigorous or academic studies, this work can provide a vital human element to the socio-political context of the region.

Lutheran Theological Seminary at Philadelphia

David D. Grafton

THE AMERICAS

Secrecy in the Sunshine Era: The Promise and Failures of U.S. Open Government Laws. By Jason Ross Arnold. (Lawrence, KS: University Press of Kansas, 2014. Pp. xiv, 542. \$39.95.)

A century ago, in pursuing his battle against concentrated private wealth, Louis Brandeis, not yet a justice of the US Supreme Court but already the “people’s attorney,” emphasized the importance of “the disclosure of facts” in defending and advancing the public interest. “Sunshine,” he declared, “is said to be the best of disinfectants.” Six decades later, in the midst and aftermath of the nightmare of the Nixon Presidency, Congress enacted a series of laws designed to bring sunlight into the theretofore dark corridors of the executive branch. Jason Ross Arnold’s encyclopedic book on how presidents from Reagan to Obama responded to their obligations under these statutes makes for illuminating, if depressing, reading.

Focusing on the Freedom of Information Act (originally passed in 1966 but significantly strengthened in 1974 and 1976) and the Federal Advisory Committee Act [1972], Arnold demonstrates the manner in which successive administrations have evaded and sometimes violated the clear intent of Congress to bring greater “transparency” (which in recent years has largely displaced “sunshine” as the descriptive term) to the operations of the executive branch. Arnold does not dwell on the absence of transparency in the legislative branch, but he does make a compelling case that our nation’s chief executives, no matter their party or professions of commitment to open government, much prefer to carry out their duties with a minimum of public scrutiny.

A political scientist, Arnold adopts a topical approach to his subject, not a chronological one. He wishes to compare and evaluate how each administration handled different aspects of the laws’ specific provisions. This design makes it easier to see similarities and differences among the presidents on particular issues, but it also denies the reader the opportunity to view each of the presidents in overall perspective. Arnold’s labeling of each administration with two names (e.g., Reagan-Bush, Clinton-Gore), although obviously intended to

differentiate between the two George Bushes and to recognize the unusual role played by Dick Cheney in the George W. Bush White House, is distracting. Cheney, in the aftermath of 9/11, undoubtedly had every opportunity to implement his notions of a unitary and unrestrained presidency, but to drag in the other vice presidents serves no useful purpose. One other obfuscation could not be avoided: the use of acronyms. The book is rife with them, but then again so is the government.

Arnold details the efforts, largely successful, by five administrations over the past thirty years to keep embarrassing and possibly damaging information from reaching the public. From what the author calls “secret law” (the confidential opinions generated by the Justice Department’s Office of Legal Counsel) to the instances of “secret science” (refusals to release data that would harm business interests or expose government incompetence or even malfeasance) to keeping presidential papers deposited in presidential libraries off-limits to historians and other researchers, the record of nondisclosure is disheartening to any modern-day Brandeis. Arnold offers prescriptions for change, but ultimately he places his hopes on the Daniel Ellsbergs and Edward Snowdens of the future.

Boston College

Mark I. Gelfand

The Half Has Never Been Told: Slavery and the Making of American Capitalism.

By Edward E. Baptist. (New York, NY: Basic Books, 2014. Pp. xxiii, 488. \$35.00.)

Dusting off a thesis first proposed by Eric Williams some seventy years ago, the author of this monumental new book convincingly argues that slavery was the decisive factor in modern capitalism’s development and thus “of the modern United States and . . . the entire modern world” (xxiii). This is a big thesis for a big book, one that adds to a growing body of historical literature that sees slaveholders as innovative and ruthless capitalists concerned only with the “bottom line.” These are historians who squarely reject the notion most famously trumpeted by Eugene Genovese, who claimed that slaveholders were driven by almost anything but capitalism. Instead, the author views slaveholders as the ultimate capitalists. According to Edward E. Baptist, plantation owners utilized the human bodies of their slaves to maximum efficiency through coercion and reaped enormous profits as a result. Slaves were turned into human cotton-gathering machines by their masters’ detached cruelty—a process that “used torture as its central technology” to gain a remarkably efficient and profitable means to extract raw cotton fiber from its stem and husk (141).

In this sweeping narrative, Baptist navigates the relationship that evolved between capitalism and slavery from the end of the American Revolution to the Civil War. He begins by explaining how the southwestern frontier territory was sliced and diced by powerful slaveholders and speculators—some from the North, who occupied or sold the land for slaveholders and slavery. Baptist vividly recounts the endless single-file lines of the slave coffles—chained slave caravans marching the hundreds of miles from the upper South to be sold in the lower South to populate and serve as the new frontier's labor force.

The author moves on to describe how Thomas Jefferson's acquisition of the Louisiana Territory only solidified slavery and the South's plantation-based economy, which had been given a heavy dose of steroids by the advent of the cotton gin and the resulting economic boom. Fortunes were made, and power was consolidated as slaveholding capitalists fed Britain's insatiable appetite for cotton. Indeed, cotton served as the raw material of the Industrial Revolution, and the slaves were thus the linchpin to modernity. To meet growing market demand, planter-capitalists came up with innovative bioengineering techniques that produced richer cotton yields—yields that slaves were expected to match in picking productivity. This, according to Baptist, is when systemized torture became the most effective means of production. Picking productivity of the slave labor force increased between 1811 and 1860 by 361 percent (126). Under such dehumanization and repression, African American slaves survived through a solidarity of common suffering, and, as they suffered, the cotton capitalists became the richest men in the country. Such phenomenal success led to governmental policies that ensured the further expansion of the cotton kingdom but raised Northern suspicion of Southern expansionistic intentions—suspicions that ended in war and slavery's destruction.

Baptist has written an important book that is also indicative of a current trend in historiography that takes a highly critical view of the development of modern capitalism. It is refreshing.

Keene State College

Matthew H. Crocker

A Colony Sprung From Hell: Pittsburgh and the Struggle for Authority on the Western Pennsylvania Frontier, 1744–1794. By Daniel P. Barr. (Kent, OH: Kent State University Press, 2014. Pp. 334. \$65.00.)

The author of this study argues that the intense localism of political culture in western Pennsylvania grew from fear of Native Americans, jurisdictional issues,

and a long-term lack of clear authority in the region. For forty years, various combinations of Native Americans, English, French, Virginians, Pennsylvanians, and local colonists vied for control, leaving the region chaotic and violent. Daniel P. Barr uses a detailed study of trans-Appalachian Pennsylvania to explore the nature of authority itself.

In the first part of the book, called "Competition," Barr explores the initial attempts of white control. Although French leaders tightened their relationship with local Native Americans and built a series of forts to protect their interests in the region, both Virginia and Pennsylvania claimed the trans-Appalachian West, but neither province was able to govern it. At the same time, British white traders developed strong relationships with some local Indians. It is no surprise that an international war was ignited in 1754, growing from a collision of claims in the region. During the war, despite claims, no entity protected the settlers, and attacks by Native Americans left them fearful and enraged. With no recognized source of power, settlers provided their own defense as best they could and developed a political culture that rested on frontier localism.

When the war ended, the frontier region opened for settlement and set the scene for Barr's second part, "Regulation." The British believed that they needed a stronger presence in the region and developed the Proclamation of 1763. In what was to become the norm in the region, settlers defied it. New arrivals took land wherever they chose. Relations with Ohio River Indians deteriorated. "A racially charged frontier mentality in which fear and hatred of Indians superseded almost all other considerations" became the prime motivator for settlers (120). With no help from distant provincial governments and with only interference and oppression from the British, local settlers grew to distrust any distant political authority. "Power was more important than jurisdiction," writes Barr, and this power was often expressed through violence (133).

The third part of Barr's book is titled "Revolution." Without resources, the nascent United States let local people assume direction of the war effort on the frontier. The British negotiated to get Native Americans to fight regional settlers. Locals attacked Indians. US efforts remained focused on the East. Even after the border issues were finally settled in 1780 in favor of Pennsylvania, violence continued. Settlers felt defenseless. When the war ended, the new US government "realized that supporting the land lust and anti-Indians agenda of its citizens was the only means of successfully incorporating them" (255). Prosecution of the Whiskey Rebellion completed the process. The Congress created an orderly process for expansion with the removal of Indian tribes at its center.

Distrust, much competition, violence, insecurity, and fear combined to create intense and often violent localism. Despite some editing issues and few comparisons to other frontier regions, Barr's work presents in rich detail the origins of American individualism, violent treatment of Native Americans, and western policy.

Plymouth State University

Marcia Schmidt Blaine

A Store Almost In Sight: The Economic Transformation of Missouri from the Louisiana Purchase to the Civil War. By Jeff Bremer. (Iowa City, IA: University of Iowa Press, 2014. Pp. 239. \$39.95.)

Recent literature detailing developments occurring in the trans-Mississippi during the nineteenth century has shed new light on how scholars think about the relationship between the West, the Old South, and the North. This is a brief yet well-crafted book that seeks to expand upon this concept by highlighting the marketplace changes taking place on the frontier.

Jeff Bremer contends that Missouri, from its earliest territorial period under the United States, was similar to states east of the Mississippi River in that the people who migrated to the region were "commercially minded" and sought to take advantage of an emerging open market to buy and sell goods and products. This was especially important because the frontier remoteness of Missouri itself compelled those thousands of settlers to rely upon their neighbors as consumers (3).

The author divides the text into eight chapters with a brief conclusion that not only explores the economic shifts that took place primarily in the Missouri and Mississippi River Valleys but also peers into the lives of the people who populated the area. Bremer weaves together a narrative that examines the frontier efforts of German immigrants, the land-seeking farm families from northern and southern states, and the travelers who set off from Missouri to places farther west, as it was this diverse cohort that shaped the commercial direction of the region.

The bulk of Bremer's argumentative support comes in the final three chapters. It is here that the author's use of family papers, personal letters, memoirs, newspapers, and diaries illustrates how those who migrated to the area became more fully engaged in Missouri's growing marketplace. Examples include how some farm women, such as Pauline Stratton, "took part in the expanding

market economy” by selling butter produced in the household in order to supplement the family’s financial needs (114).

The author also provides insight into how transportation influenced the growing markets. Bremer argues that the introduction of the steamship and fluctuating local markets allowed Missouri’s farmers not only to be more fully connected to larger markets, such as New Orleans, Louisville, and Cincinnati, but also led Missourians in the 1820s to seek new markets for their goods, such as Santa Fe, New Mexico. This, in turn, led to the substantial growth of towns such as Liberty and Independence, which became significant commercial centers on Missouri’s western edge.

Curiously, Bremer omits one arguably important aspect of Missouri’s markets. Slavery seems only to fit minimally into the narrative. Although the author does point out that, by statehood, settlers had brought ten thousand slaves with them to Missouri, the fact that this number would grow to more than 114,000 by the Civil War seems to have been lost. It makes sense that the primary purpose of a vast majority of these individuals was to generate profit for their owners. However, not only were the materials slaves produced being bought and sold in Missouri’s markets but the people themselves were arguably the most valuable commodity, as Walter Johnson masterfully pointed out in his description of antebellum slave markets. Furthermore, there does not seem to be much emphasis on how the conflict on the border influenced the markets in Missouri.¹

In spite of these omissions, *A Store Almost in Sight* is well organized, well written, and provides a telling look into Missouri’s economic changes during its early statehood until the cusp of the Civil War. In Bremer’s work, readers find that Missourians, who varied widely in their backgrounds, carried a commercially adventurous characteristic with them. Although some circumstances compelled these individuals to rely upon their neighbors as consumers, which forged a sense of community, they simultaneously sought to participate in the emerging markets within the state.

Missouri State University

Marlin C. Barber

1. *Population of the United States in 1860; compiled from the original returns of the Eighth Census* (census.gov, <http://www.census.gov/prod/www/decennial.html>) (Last visited 10/9/2014), 1860a-09; Walter Johnson, *Soul By Soul: Life Inside the Antebellum Slave Market* (Cambridge, MA: Harvard University Press, 1999), 3.

Pathfinder: John Charles Frémont and the Course of American Empire. By Tom Chaffin. (Norman, OK: University of Oklahoma Press, 2014. Pp. xxv, 499. \$24.95.)

John Frémont was one of the most interesting figures in nineteenth-century American history. He was an explorer, an invader, a Free Soiler, a soldier of no great distinction, a poor entrepreneur, and a marvelous example of a self-promotional man in an era of new media. Tom Chaffin has written a detailed account of the man based on the senatorial reports of his adventures written by Frémont himself and his talented wife, Jessie Benton Frémont.

Frémont was born out of wedlock in Savannah, Georgia, in 1813, and his French father died when he was only four. He grew up in Charleston, South Carolina, and entered the College of Charleston in 1829 but later dropped out of school for a life of outdoor adventure. Joel Poinsett, South Carolinian secretary of war under President Martin Van Buren, became the first of a number of patrons of Frémont by enlisting him in a survey of the upper Mississippi under the Frenchman Joseph Nicollet in 1839. Soon after this, Frémont moved to Washington, DC, and gained both patronage and a wife from Missouri with connections to senator Thomas Hart Benton, a western expansionist. Frémont married Jessie Benton in 1841 when she was only sixteen years of age.

Benton supported Frémont's leadership of a second expedition in 1843 to scout the South Pass through the Rockies in Wyoming as a route to Oregon. Frémont went as far as Fort Vancouver (now Vancouver, Washington) on the lower Columbia in 1845 before returning to the East. He coined the term "Great Basin" for the intermontane region and proved that it was not a desert. In 1846 he invaded Mexican California on a third expedition and supported, but did not lead, the Bear Flag Revolution, which created a "California Republic" that was independent for three days before being annexed by the United States. Frémont was appointed commandant, then governor of California in 1847. When Frémont's naval commander left California and the new military leader, US General Stephen Kearny, ordered Frémont to step down, Frémont refused. Soon he was arrested, court-martialed, convicted, and then exonerated by President James Polk after Frémont left the military. In his report of the expedition, Frémont emphasized that the way to Asia lay in California and not Oregon.

Frémont revived his public life in the 1850s and 1860s by running for president twice and becoming the Union general in charge of Missouri during the

Civil War, but all of these efforts proved to be failures. In 1856, as the first Republican candidate for president, he lost to Democrat James Buchanan. In 1861, as a Union general, he was relieved of duty by President Abraham Lincoln for disobeying orders and liberating the slaves of Missouri. In 1864 he ran against Lincoln for president as a Republican, but he dropped out of the race because of pressure from fellow Republicans.

As an entrepreneur, Frémont also did poorly. He squandered the wealth from his Californian gold mine, and in 1871 he was convicted of fraud by the French courts and sentenced in absentia to five years in prison.

In sum, Chaffin has crafted an impressive overview of Frémont. He captures the checkered career of a perplexing personality who was instrumental in creating America's western empire. The prose does seem ponderous in places where Frémont's every move during the four expeditions is relived. Also, a number of the maps are poorly drawn and difficult to follow, as are the descriptions in the text. Despite these problems, the author has revealed that the enthusiasm generated for Frémont in the 1840s and 1850s was considerably misplaced by Frémont's inability to accept authority at critical times in his life.

Butler University

Bruce Bigelow

Childhood Obesity in America: Biography of an Epidemic. By Laura Dawes. (Cambridge, MA: Harvard University Press, 2014. Pp. vii, 305. \$45.00.)

What does a biography of an epidemic look like? Although some might imagine such a project examining primarily medical processes and texts, a rich history of any epidemic necessarily involves unpacking the cultural meanings of the epidemic, which circulate far outside the institution of medicine. An epidemic such as childhood obesity, which is arguably a complex problem that likely has physiological, environmental, and cultural dimensions, demands attention to both medicine and culture from any scholar who aims to provide a deep understanding of how the disease at the heart of the epidemic has come to be defined and treated. *Childhood Obesity in America* does just that by treating ideas about childhood obesity and its cures as driven by medical discoveries and cultural dynamics.

Laura Dawes's ambitious examination of childhood obesity spans the late 1800s to the present day, but the bulk of her time is appropriately spent carefully examining moments in the United States when conversations about

childhood obesity shifted due to new discoveries about the physiology of body weight and/or increased social and familial concerns about children's weights. For example, Dawes opens the book with three chapters that thoughtfully chart the trouble early medical practitioners had with even deciding what constituted an overweight child because there was no standard process for measuring the fatness of a child. In these early chapters, Dawes proves herself a gifted scholar and writer by using primary sources to illustrate for readers how earlier means of measuring childhood obesity eventually gave way to modern standards for measurement, such as the Body Mass Index (BMI).

Arguably, later chapters of the book will be of most interest to readers hoping to understand the modern-day epidemic of childhood obesity. The latter half of the book charts the shift from the idea of fatness as mostly a flaw of biology to a problem with culture, as energy imbalance became the way to explain the increase in childhood obesity and television advertising and fast food came to be seen as causes of the epidemic. Here, Dawes presents and analyzes regulations about television advertisements for sugary foods that are aimed at children and the juridical boundaries of fast food's responsibility for childhood obesity.

In sum, Dawes's research and writing are excellent, and she has produced a book that will interest history scholars but is also appropriate for teaching at the advanced undergraduate and graduate level. One significant criticism of the book, which "Fat Studies" scholars and those interested in the Health at Every Size movement will immediately recognize, is that Dawes assumes the childhood obesity epidemic is real and that fat children need to be cured. She, in fact, ends the book on this very note. Although she complicates many of the issues surrounding childhood obesity, Dawes leaves the idea of the childhood obesity epidemic itself and whether or not fatness needs to be "cured" largely unquestioned. In doing so, she seems to ignore or too readily dismiss the primary debates among those discussing childhood obesity.

Wimona State University

April Michelle Herndon

Star-Spangled Banner: The Unlikely Story of America's National Anthem. By Marc Ferris. (Baltimore, MD: Johns Hopkins University Press, 2014. Pp. x, 328. \$24.95.)

Although "The Star-Spangled Banner" is a key component of America's national identity, it has received comparatively little scholarly attention. Marc Ferris's

new chronological history of the song attempts to fill this gap. For the most part, he situates the anthem within several contexts: its place in the general international “anthem movement”; its eventual victory over its American competitors (“Hail Columbia,” “My Country ’Tis of Thee,” “America the Beautiful,” etc.); its continuing failure to achieve unanimous American support; and its various political and social associations. Ultimately, the result is an ironic story of a song climbing to the peak of the American patriotic canon despite itself. Ferris credits this unlikely rise to a combination of the song’s dramatic origin (an eyewitness reaction to the 1814 Battle of Baltimore) and its subsequent association with the flag. The latter point is especially cogent. As the flag became America’s primary patriotic symbol, the song most associated with it became America’s anthem.

Unfortunately, the study gets off to a troubling start. Several historical errors in the early chapters weaken the narrative. For instance, Thomas Jefferson, not James Madison, passed the Embargo Act, and Abraham Lincoln did not “square off with” John C. Breckinridge in 1860 but in fact ran against three viable candidates (14, 47). Furthermore, Ferris occasionally overgeneralizes historical trends in these earlier chapters, which places the rest of the book on a shaky foundation. This is demonstrated most markedly in his division of Americans into “militant patriots” and “liberal patriots”—categories defined so broadly and by such dubious historical continuity that they weaken any analysis they are mobilized to support (60–61). Almost every time these categories appear, the specific historical context of the event in question is more relevant than the ongoing struggle between the two invented groups, which were never as homogenous or continuous as Ferris implies.

However, Ferris succeeds admirably when covering the specific details of how “The Star-Spangled Banner” rose to prominence and especially the final push to have it designated the national anthem in 1931. The sixth chapter is almost completely devoted to the passage of the National Anthem Act. Ferris presents a fascinating story, effectively dispelling the longstanding myth that the song’s adoption was a cynical move to foster patriotism during the worst of the Great Depression. Instead, the author shows how various forces working in tandem (at times amazingly unaware of each other’s actions) created the perfect circumstance for Congress finally to elevate Francis Scott Key’s contrafactum over its competitors. This book stands as the best published resource on the national anthem’s long and complicated history, but there is still ample room for scholars to explore its relationship to

America's cultural, political, and social history during the past two hundred years.

The Papers of Abraham Lincoln

Christian McWhirter

Slavery & Antislavery in Spain's Atlantic Empire. Edited by Josep M. Fradera and Christopher Schmidt-Nowara. (New York, NY: Berghahn Books, 2013. Pp. xi, 328. \$120.00.)

Spain was the first European power to introduce slavery into the Americas. However, its colonies did not become significant plantation economies, and Spain itself did not directly participate in the slave trade on a large scale until the turn of the nineteenth century. The timing appears somewhat peculiar; slavery and the slave trade were on the ascent in the Spanish Empire right at the time when they were on the wane in other parts of the Atlantic world (e.g., Anglophone Caribbean, St- Domingue). Through contributions from reputed scholars from Cuba, Germany, Spain, and the United States, this volume addresses this chronological idiosyncrasy from a variety of angles and methodological approaches: economic, demographic, political, social, and intellectual history and microhistory.

The volume's greatest strength lies in its complex treatment of the relationship between slavery and antislavery. As Ada Ferrer points out, slavery and antislavery in the nineteenth-century Atlantic were fundamentally interrelated processes. To understand the idiosyncratic chronology of plantation slavery within the Spanish Empire, one has to take distance from teleological histories of freedom. The nineteenth century was not a progressive march toward an ever more expansive freedom for all; freedom for some in certain spaces could and did result in less for others elsewhere. For instance, revolutionary turmoil for freedom in St- Domingue provided economic opportunities for sugar producers in Cuba, who jumped to fill in the economic niche previously controlled by St- Domingue planters. Besides parsing out this particular conceptual conundrum, this volume captures the great variety of sources of antislavery thought, ranging from religious ideologies to intellectual and legal traditions amongst actors as varied as Jesuit priests in Bahia; slaves living in Cuban cities, undergoing the Middle Passage, or involved in the Wars of Independence; and intellectuals in European metropolises.

Christopher Schmidt-Nowara and Josep Fradera focus on metropolitan currents of antislavery thought. Schmidt-Nowara examines how Joseph Blanco

White's translations of William Wilberforce's antislavery texts as well as his own antislavery treatise contained underhanded references to Spain's "enslavement" by the French during the Napoleonic occupation of Spain in 1808. The editor concludes that the experience of the Napoleonic occupation might have provided some actors from the Iberian Peninsula with greater empathy toward victims of the slave trade. Fradera argues that shifts in imperial domination impacted antislavery politics in the metropole: if, at the end of the nineteenth century, Spain was still an empire based primarily on indigenous labor, by the 1830s and following the independence movement, the Caribbean sugar islands were key to Spain's economic success, as Martín Rodrigo y Alharilla carefully documents. It is unsurprising, then, argues Fradera, that Cuban planters silenced Spanish liberal antislavery voices in the Cortes by 1836. Occasionally, antislavery ideas surfaced in reformist circles in Barcelona, according to Albert García Balañà, but they remained relatively weak.

Alejandro de la Fuente, Ferrer, Michael Zeuske, Orlando García Martínez, and Juan Carlos Garavaglia look at manifestations of antislavery as well as sociopolitical processes that made a dent in the institution of slavery within the colonies. De la Fuente identifies a peculiar process: Despite the stunning rise of the sugar economy and the growing oppressiveness of the Cuban plantation complex, slaves managed to formalize customary legal rights that had existed prior to the rise of plantation economy. Through a microhistory of the famous case of the *Amistad*, Zeuske and García Martínez show how international efforts to control the contraband slave trade offered opportunities for slaves undergoing the Middle Passage to claim their freedom. They also provide evidence for the all-pervasive character of contraband slave trading to Cuba after 1820 and for the tacit participation of colonial authorities in this practice. Finally, Garavaglia explores the character of slavery in a nonslave society in the Rio Plate region, with particular attention to the role of the War of Independence in the unraveling of slavery. The volume also contains a chapter on sixteenth-century Jesuit pro- and antislavery thought in the Portuguese Empire (by Luiz Felipe de Alencastro), and Seymour Drescher's concluding chapter offers an analytical-comparative framework through which to understand abolition in the different European empires present in the Americas.

Conceptually and methodologically, the volume covers vast ground, but it has an especially strong regional focus on nineteenth-century Cuba. This is perhaps unsurprising given that by the 1830s and following the independence of the Spanish mainland colonies, Cuba reached the status of the largest single sugar producer for the world markets and, as such, was Spain's colonial jewel.

Although undertaking comprehensive coverage of the topic of slavery and anti-slavery in the Spanish Empire would be a gargantuan task, the volume might nevertheless have benefited from a wider regional focus. However, this comment should in no way detract from a great resource from which scholars of the Atlantic as well as graduate and advanced undergraduate courses could benefit.

University of Michigan

Adriana Chira

Redefining Rape: Sexual Violence in the Era of Suffrage and Segregation. By Estelle B. Freedman. (Cambridge, MA: Harvard University Press, 2013. Pp. 416. \$35.00.)

Last year, a White House task force found that one in five female college students is sexually assaulted, usually by someone she knows. Rape remains vastly underreported, partly because of the way it is defined. Investigators currently try to determine whether the complainant resisted or said “no,” placing the burden of proof upon the victim and effectively deterring many from coming forward at all. One proposed solution, California Senate Bill 967, attempts to redistribute that burden by defining “affirmative consent.” If passed by the state assembly, public universities investigating rape allegations would have to determine whether each party consciously, voluntarily, and consistently agreed to participate in an entire sexual encounter. Critics complain that SB 967 would “very, very radically change the definition of rape,” inviting state intrusion into students’ dorm rooms and generating frivolous lawsuits.¹

This new study should prompt us to ask *which* students benefit from the current construction of rape. Arguing from an enormous cache of municipal, state, and federal court records, as well as an impressive span of print media, Estelle B. Freedman shows how a “narrow meaning of rape” has sustained white supremacy and male dominance. The American colonies inherited from British common law a definition of rape as the carnal knowledge of a woman by a man other than her husband, by force and without her consent. Most early American courts interpreted “carnal knowledge” as penetration, and some also required proof of ejaculation. The force criterion required a woman to prove evidence of her resistance.

1. John Banzhaf III, George Washington University Law Professor, quoted in Associated Press article of 11 August 2014.

Beginning in the early nineteenth century, reformers strove to expand the definition of rape because they saw it as a central pillar of white male supremacy. Activists approached sexual violence in what Freedman calls an “instrumental” fashion: Their goals varied from moral reform and women’s suffrage to African American civil rights; not until the 1970s would a dedicated antirape movement emerge. Freedman surveys the whole arc of this history, at times synthesizing excellent recent works on this subject. At other times, she offers new interpretations of well-covered ground. For example, female moral reformers’ campaigns to criminalize seduction and raise the age of consent appear as practical strategies to prosecute assailants unlikely to be convicted of first degree rape. (An inverse interpretation might also apply here: Courts could use seduction and statutory rape laws to continue obscuring powerful white men’s coercive acts as something other than rape.)

Freedman’s primary research concentrates on the years between 1880 and 1940, from the end of Reconstruction through the Scottsboro trials. She dates three major developments to this period. First, rape was racialized to an unprecedented degree and became a critical site of antiracist organizing. Second, a gender reversal in cultural narratives of seduction made it possible for the first time to imagine boys as victims of rape but harder to use reformed statutory rape laws to protect girls. Third, suffragists briefly expanded the definition of sexual assault to include “mashing,” or street harassment.

Freedman cautiously intervenes in a long-standing historiographical debate over how to periodize the racialization of rape as a crime of African American men against white women. Freedman acknowledges that race affected perceptions of rape since the colonial period but reserves the phrase “the racialization of rape” for the postbellum lynching crisis. Her most fresh and nuanced analysis of this issue occurs in her chapter on the Scottsboro case, which would make an ideal reading assignment for an undergraduate class on the history of sexuality. Importantly, she attends to the fraught politics of intraracial rape within African American communities before and after Scottsboro. For Freedman, the trials “exemplified a central dilemma within the modern politics of rape: how to extend the legal protections enjoyed by white male citizens to African American men without undermining women’s rights to legal protection” (254).

The author also contributes to the existing scholarship on social purity movements by considering the unintended consequences of the age-of-consent campaign on the construction of heteronormativity. Since the colonial period, rape had been defined as a heterosexual act. Sodomy had been illegal regardless

of consent. These twin legal concepts changed amidst child-saving crusades, the destabilization of gender norms, and a growing awareness of the newly labeled category of homosexuality. By the 1920s, every state had raised its age of consent from as young as twelve to as old as eighteen. Statutory rape laws originally aimed to protect young white women, presumed to be sexually innocent, from coercion by older men. But over the subsequent decade, young women became associated with sexual experimentation and delinquency—more likely to seduce than to be seduced. Boys, however, seemed newly imperiled by “sexual psychopaths,” particularly after a wave of highly publicized child murders during the 1930s. The resulting backlash devastated gay men, who were driven from public life and sometimes sterilized. Sodomy statutes also began to incorporate a wider range of sexual behaviors, in order to accommodate the nonpenetrative acts that age-of-consent laws overlooked. These laws provided a tool for prosecuting assailants; they also stigmatized nonprocreative sexual contact.

In the book’s most original and intriguing chapter, “Smashing the Masher,” Freedman explores a capacious redefinition of sexual assault. For New Women, mashing could include ogling, flirting, accosting, or physical intimidation. White men mashed women of all races and classes, but any black man who seemed to approach a white woman with sexual intent would be presumed a rapist. By thriving on women’s fear of rape and black men’s vulnerability to rape accusations, mashing maintained white male dominance of public space—and by extension civil society. But the same cultural change that undercut statutory rape prosecutions also trivialized mashing as “harmless flirtation.” Sexual liberalism and a postsuffrage reaction against women’s authority made critiques of male sexual privilege seem outdated and prudish. Feminists, divided by the Equal Rights Amendment, stopped rallying around sexual politics until the 1970s.

Those late twentieth-century feminists, Freedman concludes, achieved the most dramatic redefinition in American understandings of rape. Yet their efforts have met ongoing opposition. On one hand, antirape activists secured new rape shield laws, which made evidence of a woman’s sexual history inadmissible. Many states criminalized marital rape, reversing the centuries-old marital exemption. Young women countered the stereotype of stranger rape with their own experiences of “date rape.” And in 1994, the federal Violence Against Women Act (VAWA) allowed a plaintiff to sue in federal court for gender violence. On the other hand, juries continue to assume that promiscuous women invite rape, and women of color continue to bear the brunt of such

assumptions. The Supreme Court struck down the civil rights provision of VAWA in 2000, and in 2011 conservatives once again invoked the narrow, colonial definition of “forcible rape.” Because rape has historically constituted and enforced social hierarchies, Freedman argues, there can be no resolution of these issues while inequality persists. Seen this way, the passage of even well-intended laws like California’s SB 967 will only continue to redefine rape without ending it.

University of Oregon

April Haynes

Disease, Resistance, and Lies: The Demise of the Transatlantic Slave Trade to Brazil and Cuba. By Dale T. Graden. (Baton Rouge, LA: Louisiana State University Press, 2014. Pp. x, 291. \$35.00.)

The author of this book examines the end of the transatlantic slave trade with regard to the two most important slave societies of Latin America and the Caribbean: Brazil and Cuba. He focuses on the North Atlantic and the South Atlantic trades by emphasizing the existence of two triangles. The first connects the United States to Africa and Cuba; the second links Cuba, Brazil, and Africa. As the author emphasizes, the southern triangle has received less attention from scholars than the northern triangle.

Dale Graden argues that the end of the slave trade to Cuba and to Brazil was based on three major elements. The first was the impact of the British suppression of the transatlantic slave trade, supported by a strong abolitionist movement that gathered members of the working class and Parliament as well as church leaders and activists. He insists that these activities were influenced by the expansion of capitalism, leading to British pressures to end slavery in these two regions. The second element that contributed to the end of the transatlantic slave trade to Cuba and Brazil was infectious disease. Finally, the third element was the resistance of enslaved Africans. This argument is then developed in seven different chapters.

Graden examines a number of important factors. In chapter 1, he examines the important role of the United States in the transatlantic slave trade to Cuba and Brazil. By focusing mainly on the period of the illegal slave trade, he also highlights the connections between the slave traders operating in Brazilian and Cuban slave ports. Chapters 2 and 3 are based on a rich array of data collected in the Foreign Office Records of Great Britain Number 84 from the period of the illegal slave trade. These chapters discuss the public discourses and

governments' reactions of fear regarding the epidemics associated with the arrival of ill, enslaved Africans on Cuban and Brazilian shores. In chapters 4 and 5, Graden explores how resistance, with a particular focus on various slave rebellions of the first half of the nineteenth century, contributed to the end of the transatlantic slave trade in Cuba and Brazil. In chapter 6, he examines the role of interpreters and translators in the dynamic that would lead to the end of the Atlantic slave trade. In chapter 7, he surveys the final period of the Atlantic slave trade to Cuba and Brazil between 1850 and 1867. The author underscores the complex set of elements that went beyond British and US pressures.

In sum, Graden's book is one of the very few monographs providing a comparative overview of the Atlantic slave trade to Brazil and Cuba by also exploring the involvement of the United States. Its focus on how the fear of disease contributed to the demise of the transatlantic slave trade both in the North and the South Atlantic worlds is innovative, enhancing our understanding of the old roots of public anxiety regarding epidemics traditionally associated with enslaved Africans. This book will be a welcome addition to supplemental reading lists in syllabi of graduate and undergraduate courses on Atlantic history and the history of Brazil and Cuba.

Howard University

Ana Lucia Araujo

The Counter-Revolution of 1776: Slave Resistance and the Origins of the United States of America. By Gerald Horne. (New York, NY: New York University Press, 2014. Pp. xiv, 349. \$39.00.)

Few historians dare range over the entire expanse of a nation's past, but in this book Gerald Horne aims to do just that. His published works span a wide variety of topics and time periods. This study is a powerful statement on the American Revolution. The quickening pace of his publishing is astonishing, and his style is always lean and vigorous.

Black Americans participated in the military forces on both sides of the Revolution. The five thousand or so who fought in the Continental Army and Navy were mostly free blacks or slaves who freed themselves by fighting. Those who favored the British were more often slaves who benefited from the confusion once the war's focus shifted to the South in 1779. Horne argues that the decisive majority of blacks were rebellious against the system before the Boston Tea Party. They rationally saw the British as the more likely emancipators, for

their courts had declared James Somerset free in 1772, and their Parliament would suppress the African slave trade beginning in 1807 and free the slaves of British masters in the 1830s. Thus, slaves' potential to rise in support of the British invasion led to a counterrevolution by white rebels in 1776 to rescue, preserve, and expand the empire of slavery across the face of North America.

What is most original about this book is the wealth of evidence about the many black Americans in arms in the colonial military. Imperial rivals for the land were willing to arm slaves when it suited them. All readers will benefit from these chapters, rebalancing their understanding of the distribution of power on the ground and seriously weighing Horne's argument that white rebels had reason to worry about black rebels in 1776.

Some historians will think Horne overemphasizes the asylum that an American runaway slave could gain in Spanish Florida or New France. For others, his assertion that Madrid "had an advantage over London because of its differing attitude toward the Negro" will hearken back to Frank Tannenbaum's tired old notions (203). Horne's polemics, normally restrained and unobtrusive, occasionally get the better of him, as when he has the white rebels of 1776 "natter on about 'liberty'" (241). Even so, no reader can dismiss his voluminous evidence that the republic of 1776 suffered a tragic "design flaw" from which its citizens—especially its black citizens—still suffer (249).

Ohio State University

Thomas N. Ingersoll

Eisenhower: A Life. By Paul Johnson. (New York, NY: Viking, 2014. Pp. 136. \$25.95.)

The esteemed author Paul Johnson continues his series of biographies with this slim volume on the life of American General and President Dwight D. Eisenhower. This book is an engaging narrative in seven chapters, but hints of hagiography as Johnson offers no substantive critical analysis of Eisenhower over his well-documented public life. He avoids the nuances of historical interpretation because they would lengthen the volume and perhaps mar the pristine image of Eisenhower he aims to present. Eisenhower revisionists have long recognized that what was perceived by many as Ike's stupidity or disinterest was instead skillful politics by a masterful leader. Johnson delves deeper to describe the personality traits and beliefs that made Ike the man he was, and he seems unapologetically in awe of Ike's honorable character, dedication to core beliefs, and commitment to virtue.

However, Eisenhower's adages about duty, teamwork, and fairness too often steer the story. For example, Johnson allows Eisenhower to stipulate that "time and prosperity" would deliver civil rights to African Americans, a sentiment which is debatable at best and detestable at worst. Johnson sees it as practical and acceptable. Eisenhower's apparent lack of personal defects, according to Johnson, meant a near flawless public life. Eisenhower's well-written report on the route of the Bonus Marchers in 1932, for example, mirrors the "most delicately conducted" operation that it was (13). Further, Johnson asserts with scant evidence that Eisenhower did more "to further University ideals in the comparatively short time he held office at Columbia, more than most college presidents achieve in a decade or even a lifetime" (69). He applauds Ike's action against the "dangerous regime" of Jacobo Arbenz in Guatemala and celebrates Ike's "decisive" dismissal of all recommendations to use nuclear weapons during his presidency (99). For these and other arguable points, Johnson acknowledges no scholarly dissent and instead praises Eisenhower for a job exceptionally well done.

The exception is Eisenhower's failure to defend General George Marshall against Senator Joseph McCarthy's attacks in a speech Ike gave in Wisconsin, what Johnson calls the "one moment of ignominy—the only one in his entire career" (85). To suggest only one instance of error over such a career and to describe Ike in the glowing terms that Johnson does stretches too far and undermines an otherwise charming story about a true American hero. Such a conclusion is necessary to argue, as Johnson does, that Eisenhower's success, built as it was on his popularity, conviction, and all-around righteousness, ushered in "the best decade in American history" (109).

Johnson's volume is not intended to contribute to the historical debate on Eisenhower but rather to serve as a substitute for larger Eisenhower tomes like those by Jean Edward Smith and Jim Newton. Academic audiences will find the book lacking. It is deficient in scholarly structure and has no introduction, no conclusion, no footnotes, and only a brief selection of recommended readings. But, as narrative nonfiction, Johnson's *Eisenhower* is accessible, inspiring, and comfortably reminiscent of a time when American presidents were admired, trusted, and respected.

Taming Passion for the Public Good: Policing Sex in the Early Republic. By Mark E. Kann. (New York, NY: New York University Press, 2013. Pp. 248. \$49.00.)

In this largely synthetic study, the author finds that the American Revolution did not destroy patriarchy. Even as liberalism introduced the consenting individual as the basis of legitimate government, he argues that it also authorized “the new nation’s political father figures” to police sexual behavior (1). Challenging the Whiggish association of “patriarchal authority with the receding past and liberal values with the progressive future,” Mark E. Kann maintains that liberalism and patriarchy were compatible, interdependent, and coconstitutive. Early Americans did reject Robert Filmer’s *Patriarcha*, the Renaissance text that had justified monarchy as the political expression of the God-given moral power of fathers, but they replaced his “moral patriarchalism” with Lockean social contract theory, which “emphasized individual rights, private property, a free-market economy, limited constitutional government and the rule of law” (2–3). As historians of women and gender have long observed, the contract model of politics failed to dislodge male dominance or elevate individual women to citizenship. Kann himself has contributed to this scholarship, and readers of his earlier work will find some well-traveled ground here.

The distinctive aspect of this volume is its focus on sexuality as the linchpin of patriarchal liberalism. Early nation-states could only concentrate power in the hands of a few elite men—defined as patriarchs in the early sense that they controlled numerous dependents, including not just wives and small children but also adult sons and daughters, apprentices, servants, and slaves—because, according to Kann, most Americans *consented* to patriarchal governance of their sex lives. They did so, he suggests, because they considered lust to be a passion so dangerous and so difficult to control that it required external supervision.

Liberal patriarchs invoked sex as their righteous domain for ideological reasons: If the younger generation of citizens failed to restrain their own bodily impulses—if they lapsed from liberty to licentiousness—they would doom the whole project of self-rule. As sexual self-control became a cardinal republican virtue, leading men built institutions to instill it in errant youth of their own race and class. During the 1780s, for example, penal reformers hoped to make prisons into (to use Michael Meranze’s phrase) “laboratories of virtue.” Kann’s own research on early national prisons demonstrates that the new reformatories insistently disciplined sex. But leading men also allowed prisons to become mere “warehouses” for unruly women and men of color who could not become

citizen-patriarchs. By policing sexual behavior, elite patriarchs represented themselves as “caring paternalists” who intervened to protect the general public from miscreants that had proved themselves incapable of self-restraint. Since many of these subjects were incarcerated for sexual crimes, one wishes Kann had analyzed how sexual regulation *made* such large portions of the populace “marginal” (a status he assigns a priori). How did their consent—or nonconsent—to patriarchal governance fit into the rise of liberalism?

In addition to prisons, statesmen also mapped the power of fathers onto the legal structure of the new nation. Within the household, a patriarch’s discretionary power remained largely free of public oversight or interference. At the community level, civic leaders claimed the right and responsibility to suppress prostitution for the common good. However, they rarely exercised it because they were loath to take any action that would limit the sexual prerogatives of men like themselves. According to Kann, both forms of discretion masked state power and enabled voters—propertied white men—to feel like autonomous individuals.

Kann argues that most people accepted that powerful men should exercise their own discretion when it came to sex because society needed them to hold the “line against women’s disorderly tendencies” (12). At other times, however, he portrays ideologies of female lack of passion and domesticity as widely accepted—also in service to liberal patriarchy. Kann vacillates between these two positions, occasionally in contradictory ways. His argument might have been strengthened by accounting for change over time in dominant representations of female sexuality. He could also have more carefully tracked the ways in which patriarchs regulated sex in ways that classified women along racial and class lines.

The author begins *Taming Passion* with an intriguing premise, but its core contention remains unproven. The legal, institutional, and philosophical sources that frame this book show that elite men *strove* to manufacture political consent by manipulating sexual ideologies and fears. Those sources do not prove that they actually obtained the consent of “the mass” to govern intimacy. Had Kann documented widespread acceptance of such policing, he could have shown how, beyond material interests, sexuality also helped to constitute political hegemony. In addition to challenging Whiggish historiography, such an intervention might also have enriched neoprogressive narratives of the early republic.

The Working Man's Reward: Chicago's Early Suburbs and the Roots of American Sprawl. By Elaine Lewinnek. (New York, NY: Oxford University Press, 2014. Pp. vii, 239. \$47.95.)

In 1872 and 1919, Chicago experienced two major housing-related riots. Racially, ethnically, and socioeconomically diverse Chicagoans demanded various versions of the American Dream rooted in home ownership. These common desires for perceived upward mobility through home ownership and domestic respectability revealed the complexity of nineteenth-century suburban Chicago housing developments.

Elaine Lewinnek offers an important addition to the study of urban America in a combined examination of the diversity of urban growth and the inequality supported by growth (10). Spatial definitions of nineteenth-century Chicago suburbs were difficult to determine due to Chicago's rapid expansion through annexation. Riots in the wake of the Great Chicago Fire and racial tensions at a boiling point in the summer of 1919 are linked by debates over the placement and boundaries of working-class white and black neighborhoods. The housing crisis after the fire created an opportunity to rid the city of centrally located poor neighborhoods and replace them with commercial districts, though the race riots of 1919 served to maintain residential apartheid and firmly delineated borders of the extremely overpopulated "Black Belt."

In the span of a few generations, the near-south suburban community of the Town of Lake went from being "the working man's reward" to the notorious Chicago slum Back of the Yards. The relocation of the stockyards to the Back of the Yards neighborhood turned the once-respectable suburban working man's enclave of the Town of Lake into an industrial slum, and residents fiercely defended their largely European-immigrant community from the spatial encroachment of the Black Belt. By researching the racial element of spatial geography, Lewinnek identifies attempts in post-World War I Chicago to link property ownership with whiteness in what she calls "the mortgages of whiteness" (177). At the national level, discriminatory housing practices became institutionalized with private banking policies of the 1920s, federal lending policies in the 1930s, and public housing initiatives in the 1940s, which all indicated a structural system that favored white over nonwhite home ownership (179).

Lewinnek presents Riverside, the carefully designed garden suburban creation of Frederick Law Olmsted and Calvert Vaux, as a contrast to Chicago's nineteenth-century industrial, working-class suburbs. Within the city limits,

Lewinnek uses Daniel Burnham's 1909 *Plan of Chicago* to illustrate the usefulness of maps and aerial renderings to tap into people's deepest desires, hopes, and aspirations for a beautiful public park and boulevard surrounding Chicago in the future.

She also provides an essential addition to the new suburban history with a meticulous examination of nineteenth-century real estate advertisements, maps, organizational records, and novels such as Upton Sinclair's *The Jungle*. The central focus on the transformation of the suburban Town of Lake to Chicago's Back of the Yards neighborhood reveals the intricately complex relationship between space, race, and class in Chicago's early working-class suburbs and illuminates new insights into the origins of urban sprawl.

North Park University

Sarah E. Doherty

Selma to Saigon: The Civil Rights Movement and the Vietnam War. By Daniel S. Lucks. (Lexington, KY: University Press of Kentucky, 2014. Pp. 366. \$35.00.)

Many scholars have characterized the anti-Vietnam War and civil rights movements as two of the greatest social protest campaigns in the history of the United States. The escalation of US involvement in the Vietnam War in 1965 pushed the civil rights movement and the accompanying legislation to the sidelines very quickly. This process was no small task, considering that the civil rights movement had dominated many months of the presidencies of Harry S. Truman, Dwight D. Eisenhower, John F. Kennedy, and Lyndon B. Johnson. These two movements became interconnected when, on 6 January 1966, the Student Nonviolent Coordinating Committee (SNCC) became the first civil rights organization to articulate a coherent anti-Vietnam War stance when its leadership vocally opposed conscription of thousands of African Americans to fight for the freedom of the South Vietnamese people. (This occurred when racial segregation, outward discrimination, and harsh violence were still daily occurrences for most black Americans.) Until recently, these topics have received only scant attention from most scholars. The author seeks to help fill this gap.

In *Selma to Saigon*, veteran scholar Daniel S. Lucks examines the impact of the Vietnam War on the evolving civil rights movement and subsequently argues that "the Vietnam War had a corrosive impact on the civil rights movement and adversely affected African American citizens and soldiers" because "African Americans had to choose sides" (2). Next, the author claims that the

various responses of African Americans to the Vietnam War cannot “be divorced from . . . [the] Cold War context” (4). Finally, Lucks contends that Martin Luther King Jr.’s relationship “with the Johnson administration [was shattered] over the Vietnam War” (7).

The study is divided both chronologically and thematically as it examines numerous intriguing topics in great detail, such as how the Vietnam War helped to destroy the biracial alliance that the New Left, SNCC, and the Congress of Racial Equality (CORE) had formed during the early stages of the civil rights movement. The author also shows how President Johnson’s escalation of the war exacerbated some of the preexisting generational and ideological tensions that had been hidden within the constructions of various interracial civil rights groups for decades.

In the end, Lucks’s *Selma to Saigon* is a powerful study that illustrates how the Vietnam War affected the lives and decisions of both famous and little-known civil rights leaders, such as Martin Luther King Jr., Stokely Carmichael, Roy Wilkins, and Whitney Young, as they decided to challenge the reasons for US expansion of its involvement in the Vietnam War. More importantly, however, this well-researched and skillfully written book makes a very important and potent contribution to the growing literature on the history of the civil rights movement from a more global perspective.

Northern Kentucky University

Eric R. Jackson

Embattled Rebel: Jefferson Davis as Commander in Chief. By James M. McPherson. (New York, NY: Penguin Press, 2014. Pp. 301. \$32.95.)

When perhaps the greatest living Civil War historian—arguably the greatest who ever lived—suggests that Confederate President Jefferson Davis’s reputation as commander in chief has too long been undervalued, attention must be paid. James M. McPherson, after all, has not only given our generation a definitive history of the war in *Battle Cry of Freedom* but also a more recent and highly influential volume, *Tried by War*. The latter book convincingly argued that Davis’s Union counterpart deserves his status as a brilliant manager of both wartime policy and imperfect field generals, notwithstanding his lack of military education or preparation (save for a brief stint as a captain of volunteers in a bloodless Indian war).

Lincoln’s wartime emergence as a great commander in chief was in its time something of a shock; so, in a way, is McPherson’s new appraisal of Davis. The Confederacy’s first and only president has long been dismissed as a

querulous, icy, self-centered meddler who micromanaged the military, feuded with generals, and squandered the advantages he held over Lincoln in both schooling and experience. Davis was a West Pointer and Mexican War veteran who later served as US secretary of war. Yet Davis emerges from McPherson's illuminating study as an inexhaustible (unless illness real or imagined overtook him), surprisingly inspiring, and imaginative molder of military policy. Yes, Davis did occasionally interfere or squabble with his personnel, but he also perceived the need for a defensive strategy along many fronts, championed the rise of Robert E. Lee, and never failed to rouse his soldiers when he appeared on battlefields. That he was ultimately defeated by superior Union manpower and matériel, McPherson argues, should come as no surprise; so, after all, was the far more beloved Lost Cause icon, Lee.

McPherson never allows his rigorous commitment to his theme subsume his belief, as he periodically reminds the reader that Davis fought for a terrible cause that, had it succeeded, would have doomed African Americans to further bitter years of slavery and likely weakened America itself. Still, as the author points out, "no other chief executive in American history exercised such hands-on influence in the shaping of military strategy," and therefore the Davis record is overdue for revision (11).

Demonstrating his usual lean style and seemingly effortless authority, McPherson credits Davis with building a military infrastructure, successfully delegating authority to inspired choices to supply the army, and improvising when necessary to sustain his underdog effort. Three times during the war, McPherson reminds us, the Confederacy came miraculously close to influencing a demoralized North to sue for peace and acknowledge Confederate independence. It is true, as the author acknowledges, that no one knows whether a different president might have led the slavocracy's rebellion more successfully. But "the fact that the Confederacy lost the war," McPherson points out, "does not prove that it could have been won with a different commander in chief" (247). No student of the Civil War can ever again casually dismiss Jefferson Davis as an outright failure in military leadership.

Roosevelt House Public Policy Institute, Hunter College

Harold Holzer

The Royalist Revolution: Monarchy and the American Founding. By Eric Nelson.
(Cambridge, MA: Harvard University Press, 2014. Pp. i, 390. \$29.95.)

In the standard narrative, American revolutionaries were radical Whigs who fought for independence under the banner of republicanism. After all, the

revolution was a rebellion against British royal rule. The author of this study tells us a different story. Consulting a litany of mostly published sources, Eric Nelson determines that a constitutional theory he calls “Royalism” led some colonists to reject Parliament, *not* the monarchy. These patriots believed they were connected to Britain through “the person and prerogative of the king” and denied Parliamentary supremacy over America (35). Instead, they wanted to rebalance the imperial constitution in the crown’s favor. Nelson belongs to a cadre of revisionist scholars indebted to Charles McIlwain [1871–1968], who first argued that *anti*-Whig principles shaped revolutionary ideology. Nelson continues where others leave off: Royalism became central to American constitutionalism in the new nation, resulting in the unequivocally Royalist frame of government we still have today.

Focusing on the period from 1768 to 1787, Nelson provides a sweeping lesson in Anglo-American constitutional history. Colonial leaders underwent a profound ideological shift in the wake of the hated Townshend Acts [1767]. Recalling the seventeenth-century struggle between the Stuart kings and Parliament, they abandoned their Whig principles and sided with the monarchy. Invoking King Charles I, they claimed that colonies were crown dominions outside Parliament’s jurisdiction. Since the Navigation Act of 1651, Parliament had gradually usurped those rights, corrupting the English constitution and finally leading to the imperial crisis. The only way to stop parliamentary depredations, “patriot Royalists” avowed, was to restore the ancient royal prerogative.

Nelson’s thesis hinges on an illuminating reinterpretation of the “republican turn” of 1776. Royalists broke with King George III for ultimately failing to wield his prerogatives in their defense. Thomas Paine’s *Common Sense* played an essential role in cementing this rupture but not for reasons one might expect. The pamphlet popularized a particular brand of republicanism based on seventeenth-century Hebraic exegesis, which indicted kingship as idolatry. Crucially, Paine’s emphasis on the idolatry of the kingly office, over the actual substance of royal powers, would later make it “possible for Americans to reconcile republicanism with prerogative” (144).

The republican turn caused a widespread revival of Whig principles. But Royalism soon resurged, first in the state conventions of the early 1780s and then in the Federal Convention of 1787, where Royalist delegates, including James Wilson and Alexander Hamilton, affirmed what they had fought for all along: “A strong, independent chief magistrate who would represent the people as a whole” (186). By discarding the kingly title, the framers could reserve prerogative powers in the presidency while still claiming to have created a

republican government. This was no conservative backlash but “the great victory of the Royalist Revolution” (228).

Nelson’s study is clear and engaging, though his liberal use of long quotations may bog down nonspecialists. Altogether, *The Royalist Revolution* is a noteworthy contribution to the growing body of literature now forcing us to rethink the origins, nature, and fate of the American Revolution.

Boston University

Katie A. Moore

The French and Indian War and the Conquest of New France. By William R. Nester. (Norman, OK: University of Oklahoma Press, 2014. Pp. xix, 492. \$34.95.)

This book’s title is an understatement. The study is a wide-ranging work that chronicles a “world war” encompassing India, Europe, and the Americas. It could have been titled “The Downfall of France in the Seven Years’ War.” This is a well-researched study that draws on a myriad of primary and secondary sources. The author has a gift for well-crafted summations and apt metaphors. For example, he writes that Louis XV “presided over and worsened two severely dysfunctional families, his own and France,” and later “for England, the army was the sword in the navy’s hand” (21, 65).

To explain a defeat, it is natural to emphasize the loser’s failings and the victor’s merits. William R. Nester identifies the many shortcomings of the French: institutional confusion, financial corruption, lack of coordination, personal rivalries, dwindling material resources, and ineffectual leadership. He highlights the human factor as a historical determinant, writing that

France’s loss of its North American empire had many causes[:] . . . Versailles’ failure to send over enough troops and supplies to blunt British campaigns, Montcalm’s failure to follow up his victories, [the Duc de] Richelieu’s failure to force a capitulation rather than a convention upon [the cornered Duke of] Cumberland, the failure of the allies [of France] to find better generals and coordinate their offensives against their enemies, and the failure of [Spain’s King] Ferdinand to die sooner or [Russian Empress] Elizabeth, later. (409)

The British government’s own fragmented colonial administration is not mentioned. The inept generalship of Edward Braddock and James Abercrombie, however, is acknowledged. The overall impression is that France’s empire was a tottering, rotten edifice and no match for aggressive, determined Britons, Brunswickers, and Prussians.

The writer is most comfortable when dealing with diplomacy, the nature of leaders, politics, and each state's strategic and economic interests. Nester navigates skillfully through the maze of European diplomatic negotiations. As for the reputedly damaging influence of the Marquise de Pompadour, Louis XV's mistress, the author is ambivalent. She recommended men for appointments who were sometimes capable and sometimes incompetent. Military campaigns and battles are secondary to personalities. The 1758 capture of Louisbourg is accorded only one page (293). The role of technology and industrial production in the war's outcome is neglected. Nester acknowledges, "my book has tapped greatly into the published memoirs and collections of letters from participants" (415). Quotations from these sources and Voltaire's *Candide* give color to the narrative; each chapter is prefaced by two to four epigrams by such writers. The appraisals and impressions of contemporaries can be superficial and subjective, and these authors should always be identified *in the text* so that the reader can decide what weight they carry. A footnote number is insufficient identification.

The background history of European colonization and conflicts in the Americas since the 1400s is superfluous, and one could also condense the accounts of European affairs (115–125). It is anachronistic to call pre-1763 British North America's diverse colonists "Americans" (361, *passim*). "The Neutral Islands," mentioned on pages 264, 378, and 379, are not identified, and the illustration of Fort Niagara is imaginary. The St. Pierre and Miquelon Islands' role as "an *abri*" should be explained in English (377, 381). One could quibble with assertions, such as the claim that New France lacked industries or puzzling statements, such as "rewarded the Ohio Valley," "papal bull . . . stomping out on strike," or "wrack up more conquests," yet this book is a masterful account of the Seven Years' War (153, 209, 356).

University of British Columbia

Peter Moogk

Renegade Revolutionary: The Life of General Charles Lee. By Phillip Papas. (New York, NY: New York University Press, 2014. Pp. xii, 403. \$40.00.)

This skillfully crafted biography of Charles Lee restores to vivid life the career of a very different founding father. Lee was among the handful of serving British army officers who committed to fighting for the cause of American independence. Appointed to high command in George Washington's Continental Army, he proved an energetic and much-admired leader in the early months of

the Revolutionary War. Yet his career and reputation gradually fell apart during a yearlong imprisonment by the British following his capture in December 1776 and then irreparably after his return to the Continental Army, when his irresolute leadership at the June 1778 battle of Monmouth brought confrontation with an irate Washington, a court-martial, and his subsequent dismissal from the army. Still more damaging was the discovery a century later of a document he had drawn up while in captivity proposing a strategy whereby the British Army could bring a speedy end to the rebellion, suggesting an ambivalent loyalty expressed in the title of the best previous scholarly study of Lee, John Richard Alden's *General Charles Lee: Traitor or Patriot?* [Baton Rouge, 1951].

Phillip Papas is less attentive to the broad range of manuscript sources used by Alden, but he draws effectively on Lee's own correspondence and on recent scholarly studies of how the Revolutionary War was waged, especially those of John Shy and Don Higginbotham. He acknowledges the flaws in Lee's mercurial and abrasive personality: slovenly in appearance, manic-depressive in personality, and happier in the company of dogs than people, Lee's worst enemy was often himself. But in a lengthy introduction, an essay in itself, Papas argues forcefully that Lee made a significant contribution to an ultimate patriot victory. His experience of irregular warfare in North America and eastern Europe and his considerable strategic intelligence (together, perhaps, with a lingering belief that British armies could not be defeated on the battlefield) led him to advocate a more harassing, guerilla style of warfare, relying more on small forces and the citizen soldiery of the militia than the more confrontational tactics employed by Washington in sustaining and deploying the Continental Army.

Lee's early exit from the war left his strategy in the hands of others, and Papas, in his later pages, is perhaps too ready to pass over the evidence that, by 1778, Lee had become disillusioned by the ways in which his cherished republicanism was being implemented in America and so came to hope for some form of reconciliation with the mother country. Even now, Lee remains depicted as both dupe and traitor in the recent television series *Turn*. Papas's study corrects such misrepresentations and rightfully highlights both Lee's early and inspirational rallying to the patriot cause and the appeal and potency of his vision for the waging of revolutionary warfare.

The Lost Art of Dress: The Women Who Once Made America Stylish. By Linda Przybyszewski. (New York, NY: Basic Books, 2014. Pp. xv, 347. \$28.99.)

Early twentieth-century discourse concerning American fashion revealed insecurity about taste. While the nation's practical, ready-to-wear clothing was widely celebrated, American women turned to advice columns by European (usually French) designers for information on *style*. The emergence of a cadre of home-grown advisors skilled in art and design, textile science, clothing construction and care, and fashion merchandising was an important step forward in America's cultural coming of age. The women that Linda Przybyszewski calls the "Dress Doctors" held faculty positions in college and university home economics departments but wielded influence beyond their institutions through writing, lecturing, and government consulting.

The book's six chapters chart the trajectory of home economics dress professionals from their beginnings in the 1910s to the unfortunate demise of the profession in the 1970s. Przybyszewski has contextualized their work with an excellent summary of fashion history, constructed via her perspicacious use of primary sources, including the Dress Doctors' many texts and pamphlets, home sewing pattern books, government publications, and oral histories. Her research underlines the value of sources *outside* the fashion press for a realistic, vernacular view of dress history. This book chronicles not just elite, high-style tendencies but presents fashion that was meaningful for average citizens. Well-chosen images, often from sewing guides and mainstream magazines, enhance the narrative.

One of the most valuable aspects of this book is Przybyszewski's acknowledgement of the racism in many of the writings she consulted. Her analysis of the few guides and textbooks targeted at African American women is exemplary of her thorough, inclusive research. Recounting advice about dressing appropriately for one's complexion, Przybyszewski introduces categories formulated by writers in the 1940s, such as "Brunegra" for women with "skin a shade of medium brown" and "Blonegra" for Asian Americans, labels that seem especially bizarre and archaic in our era in which many of the most prominent beauty and fashion idols are multiracial (58).

In certain parts, the book feels like an uneasy mix of deeply researched history and how-to manual, as in the section on color when Przybyszewski becomes a wardrobe advisor speaking directly to her readers. Similarly, numerous "asides" seem dropped in. The description of a 1936 textbook ends with an unnecessary "Go, girl!" and the author adds (albeit parenthetically) "Peter Paul Rubens is known for his paintings of large, mostly naked women" to a

college instructor's 1960 comment comparing Barnard students in shorts to "third-rate Rubens" (16, 200).

Despite these small distractions, Przybyszewski's book provides overdue recognition of home economists' contributions to American culture. Although *individuality* and *creativity* were running themes in their work, home economists fell out of favor, in part due to feminist critique that accused them of perpetuating fossilized gender roles. The Dress Doctors might not have self-identified as feminists, but they spent their careers empowering women. As the author admits, given today's wide selection of low-cost, ready-made clothing, the economic argument for home sewing is not strong. But the ongoing conversation about life-work balance and the fetishization of the "homemade" suggest that a reevaluation of home economics in education is in order.

New York University

Nancy Deihl

To Make Men Free: A History of the Republican Party. By Heather Cox Richardson. (New York, NY: Basic Books, 2014. Pp. x, 393. \$29.99.)

The Republican Party has evolved over the 160-odd years of its history. In the late nineteenth century, the party advocated a protective tariff, black civil and political rights, and a strong central state. One hundred years later, the party supports free trade, is indifferent to minority rights, and opposes most extensions of federal authority. Heather Cox Richardson recognizes this evolution but also contends that the party has oscillated between two ideological poles. Both poles date back to the founding of the nation in that, Richardson contends, the Declaration of Independence enshrined equality and upward social mobility in the pantheon of American rights while the adoption of the Constitution sanctified private property. She contends that these two founding documents thus involve mutually contradictory policy commitments.

The history of the Republican Party, Richardson argues, can best be described as an oscillation between these poles. Commitment to equality and upward social mobility dominated Republican politics from 1854 until 1876, from 1901 until 1920, and from 1933 until 1960. Property was dominant from 1876 until 1901, from 1920 until 1933, and from 1960 until the present. Much more important to her argument than these dates (which are only approximate) are the three great Republican presidents that epitomized equality in their thought and policy commitments: Abraham Lincoln, Theodore Roosevelt, and Dwight Eisenhower. Each presided over a period in which economic

inequality was reduced and upward social mobility increased. In the other periods, these things trended in the opposite direction as the nation's economic elite concentrated wealth in their own hands. The Republican Party, Richardson concludes, now stands at a crossroads at which Barack Obama has preempted what would have been the party's return to the principles of the Declaration of Independence (341).

Richardson paints the history of the Republican Party in very broad strokes and even brighter colors. For one thing, her antipathy to Republican conservatives, regardless of period, is evident throughout the book. Lincoln, Roosevelt, and Eisenhower, on the other hand, become heroic advocates of principle. This has some curious results. For example, James Henry Hammond, a somewhat obscure antebellum Democratic senator from South Carolina, is repeatedly presented as the unsavory model for those Republicans who wish to protect private property (e.g., 248, 257–258, 307). In another instance, Roosevelt's passionate support for imperialism and American entry into World War I become entwined with his virtuous opposition to the unfettered concentration of wealth. Other passages are perhaps overdrawn: "Western Republicans ignored Eisenhower and eastern Republicans who objected to the growing power of the defense industry. They saw those easterners as procommunist" (265). Elsewhere Richardson asserts, "The US economy, after years of Republican control [in 2004], looked much like that of the American South before the Civil War. The wealthy enjoyed enormous political clout, and there seemed little chance that would change" (337). Explication might turn these into defensible statements, but Richardson usually moves on to other topics. And although there is no doubt that she has read widely in preparing this book, the citations are rather selective. Almost a third of the footnotes to chapters 2 through 5, for example, cite her own work.

Cornell University

Richard Bensel

The Wright Company: From Invention to Industry. By Edward J. Roach. (Athens, OH: Ohio University Press, 2014. Pp. xv, 218. \$22.95.)

This well-documented history of the Wright brothers' aviation business surveys how a promising pioneer operation ended up floundering. In so doing, the author contributes both to the historiography of the Wright brothers and to a better understanding of socioeconomic factors affecting early aeronautics as a whole.

A defining theme of the book's eight chapters involves the conservatism of the Wrights, which became exacerbated following Wilbur's death from typhoid

fever in 1912. Like many aviation pioneers, neither brother had graduated high school, and both were self-taught in their approach to business (they managed a bicycle and a print shop). Though the experience served them well in the early stages of their experimentation process, it did not do so when dealing at the national and international levels or in convincing the public of the airplane's value. In hindsight, the company clearly misjudged the importance of marketing its aircraft, disbanding after 1911 its exhibition department that sent pilots to air meets. Instead, advertisements in newspapers offered machines for sale, and Edward J. Roach's chapter on the subject shows clearly the haphazard nature of selling a means of locomotion that was new, untrusted, and subject to the vagaries of new market entrants.

That the Wright business survived longer than expected happened thanks to the patents the company had fought to protect. As Roach explains, the paradox of this legal success caused an innovation failure at the Wright Company while encouraging alternative experimentation among its competitors, notably Glenn Curtiss. Comforted by the courts' decisions, Orville's despotic approach led to a rejection of technological improvements, keeping the pusher engine formula when other designers had already switched to the puller engine. Such Wrightian autocracy also increased tensions with college-trained businessmen who had joined the company board. Orville was clearly unsuited to deal with day-to-day business operations—he had relied on his brother to take care of these matters—and his micromanagement slowed operations to such a degree that by late 1915 the company had been sold.

Roach's study digs deeper than technological and business history. By casting his narrative in an urban historical context and painting the sociocultural elements that affected the business, the author contributes to a clearer understanding of how seemingly unrelated elements affected the development of the Wright aircraft business. Details that may have been familiar to aviation enthusiasts through like publications are given their due relevance but so are such factors as the limited gender distribution within the factory. This reflection of the conservative regional strands contrasted markedly with attitudes in other parts of the state. Finally, rather than criticize unilaterally the difficult relationship between the Wrights and other American aviation pioneers, Roach offers a more nuanced evaluation that shows how, when facing the unknown though exciting realm of human flight, all actors tended to exhibit peculiar behaviors. A similar pattern appears in many other inventions, and Roach's book is a valuable reminder of this.

Busy in the Cause: Iowa, the Free-State Struggle in the West, and the Prelude to the Civil War. By Lowell J. Soike. (Lincoln, NE: University of Nebraska Press, 2014. Pp. 306. \$30.00.)

The author of this book explores Iowa's role in the antebellum struggle over the slavery issue in Kansas. He begins with an overview of the political situation in Iowa after the Compromise of 1850. Iowans loyal to the Democratic Party largely ignored the minority in their state who objected to the requirements of the new Fugitive Slave Act. However, as the opposition mobilized in response to the subsequent Kansas-Nebraska Act of 1854, Democrats lost the governorship and their majority in the state legislature to Republicans who saw the outcome of the Kansas controversy as directly tied to their state's future.

In 1854, Iowa was the free state nearest to Kansas, and it became significant in the rush to populate the new territory mostly because proslavery forces blocked river access to Kansas. As Midwesterners tried to find a way to enter Kansas, they were forced northward into Iowa. Iowa residents were increasingly sympathetic with the Free-State movement and found ways to support, both secretly and openly, the training, supplying, and transporting of those headed to Kansas. Thus, Iowa was essentially a resting place, deployment location, and organizational base for incursions into Kansas.

Lowell J. Soike argues that Iowa played a significant role in the crisis over the territories for five reasons: (1) some Iowans moved to Kansas to support the Free-State contingent, bringing weapons from the state arsenal with them; (2) residents of Iowa helped migrants from other parts of the North enter Kansas; (3) some Iowa towns aided and protected Free-State supporters who engaged in violence in Kansas; (4) Iowa towns and citizens harbored John Brown and enabled him to organize and train for his Harpers Ferry raid; and (5) Iowa provided safe passageways for runaway slaves from Kansas and Missouri. The author effectively proves Iowa's role in each of these activities.

At points, however, Soike loses Iowa in the narrative. He focuses on the escapades of several people in Kansas who merely used Iowa as a pass-through, thus causing the state to become the setting for history in this book but not intricately involved or causal. Iowans appear as the audience to the comings and goings of people interested in the Free-State movement, and Soike misses opportunities to consider the situation more from their perspective. He also spends too much time analyzing the raid on Harpers Ferry. It is not the purpose of this book to answer the questions that Soike poses, such as "How

did John Brown become a legend? How did this bungler of Harpers Ferry become a martyr?" (171). The book would have benefited from less narrative in places away from Iowa itself and more analysis and reactions from within the state. A map of the land routes through Iowa provided to Free-Staters would also have greatly enhanced the clarity of the narrative.

Overall, the author achieves his goals in expanding the context of the Kansas crisis. Soike makes some key points about the involvement of Iowa that can help historians think about the relationship between free states, slave states, and the territories in new ways.

Sacred Heart University

Julie A. Mujic

Nature's God: The Heretical Origins of the American Republic. By Matthew Stewart. (New York, NY: W. W. Norton, 2014. Pp. xii, 532. \$28.95.)

According to the author of this book, "the founders of the American Republic" were much more radical in their religious and philosophical beliefs than anyone at the time or any scholar since has imagined. Matthew Stewart contends that "the principal architect of the radical political philosophy that achieves its ultimate expression in the American Republic" is Dutch philosopher Baruch Spinoza and that "Locke is its acceptable face. So-called Lockean liberalism is really just Spinozistic radicalism adapted to the limitations of the common understanding of things" (147–148). Stewart claims that most and nearly all of the founders were deists who were closet pantheists and, functionally, atheists.

From the beginning, the author posits without substantiation an extraordinarily broad definition of "deism," as opposed to the scholarly definition that he dismissively calls "classical deism" (175). His version of deism stunningly includes atheism and, operating under a false dichotomy, he assumes that anyone who was not incontrovertibly an orthodox Christian was by default an atheist deist.

Stewart is a good writer and an engaging storyteller, but his scholarship is severely flawed. "This is partisan scholarship" says a supposedly friendly testimonial on the back cover of the book; that analysis is all too true. The author uses meaning-changing ellipses, partial quotes, and quotes out of context to make his case. This is particularly true of his abuse of John Locke in order to be able to use consistently "Locke-Spinoza" as an adjective. Stewart contrives to connect the two by partially quoting Locke out of context (e.g. 148, 149, 160, 164, 223, 245–246, 348) and by quoting Spinoza and others in support of a claim that Locke said something. Locke scholars will not recognize him here.

Thomas Jefferson is similarly made to mirror Spinoza against his will. A key to Stewart's understanding of the first sentence of the Declaration of Independence, which to him is the key to the whole American enterprise, is the notion that God and Nature are synonymous and that Jefferson equates God with Nature. But in quotes supplied by Stewart himself, it is clear that Jefferson sees God as a supreme Being and specifically separates himself from the contrary idea (189, 190, 194).

In order to accept Stewart's argument, one must also accept his contention that the most important founders of America were Ethan Allen, Thomas Young, a twenty-something Ben Franklin, and a partially and conveniently quoted Jefferson. As for philosophical influences, we must ignore the men who Stewart admits were "in the revolutionary period regularly cited" and focus on a disfigured Locke and on Spinoza, of whom Stewart himself says: "There was—and is—no meaningful evidence of any direct influence at all in revolutionary America" (516, note 76, 3).

One valuable contribution of *Nature's God* is the author's highlighting of the role of reason among many of America's founders. Its complicated philosophical discussions are not reader friendly for the general public. Historians of the period will vacillate between incredulity, frustration, and outrage, but *Nature's God* will appeal to admirers of Spinoza and to particularly pugnacious atheists.

The Master's College

Gregg L. Frazer

The American Warfare State: The Domestic Politics of Military Spending. By Rebecca U. Thorpe. (Chicago, IL: University of Chicago Press, 2014. Pp. x, 245. \$25.00.)

This book makes for fascinating, and at times frustrating, reading. The author sets out to prove how and why her "new evidence suggests that the economic importance of the military industry for core geographic constituencies encourages members of Congress to press for ongoing defense spending regardless of their national security goals" (4). She adds nuance to this otherwise mundane thesis by cross-referencing congressional voting patterns with the number of contracts and amounts of money that stream into members' states and districts. This quantitative evidence, however, often lacks the historical context necessary to drive home the human element that explains the trends in the legislative process.

Rebecca Thorpe further argues that rural areas with smaller populations and greater reliance on defense expenditures have elected officials more dedicated to maintaining and expanding the coffers of the Department of Defense. This phenomenon can be seen in the district in Missouri where Fort Leonard Wood is located. For several decades, Democratic Representative Ike Skelton saw to it that this army post survived the ebb and flow of appropriations battles. In fact, he succeeded in expanding Fort Leonard Wood during the Base Realignment and Closure (BRAC) process. Why? Because Skelton served as a high-ranking member of the House Armed Services Committee and could channel dollars and resources to his district. In this way, Thorpe's evidence verifies accepted facts that are based on less systematic analyses.

One of Thorpe's most significant points comes as an outgrowth from her data. She asserts that the economic reliance of some districts and states on defense money has made the military-industrial complex an unbreakable characteristic in American politics, hence the pithy title of the book. Echoing fears from President Dwight D. Eisenhower's 1961 "Farewell Address," Thorpe further cautions that an ever-expanding American military establishment, with ever-deepening coffers, has provided American presidents with very tempting tools to achieve their foreign policy goals. At the same time, Congress grows weaker in comparison to the executive branch because its members will not risk their constituents' reactions to the cycle of funding support for their constituents. Thus, the cliché fits: The tail wags the dog.

The equations, variables, controls, and methods employed by Thorpe allow her to draw some conclusions about the flow of contracting and subcontracting dollars. Other conclusions, however, are more speculative and not concretely supported by her research. To disentangle the causal interconnections between statistics and voting patterns in Thorpe's book, historical context needs to be addressed. Unfortunately, she falls short in this task because she only scratches the surface of historical sources covering the decades since World War II. Analysis in this literature would have enriched Thorpe's argument regardless of whether she agreed or disagreed with these historians.

Another deficiency in Thorpe's book is her failure to consider the gender, race, ethnicity, ancestry, and military service (or lack thereof) of the representatives and senators in her surveys. Admittedly, she did not try to include these specific factors and thus should not be too harshly criticized for ignoring them. Even so, they affected voting patterns and attitudes of legislators regarding the US military. For example, to what degree did these specific factors influence Representatives Ron Dellums of California, Carl Vinson of Georgia, Melvin

Maas of Minnesota, or Senator Margaret Chase Smith of Maine? Whereas these legislators may be outliers in terms of statistical analysis, each wielded great influence in Congress and thus should be taken into account as individuals.

Rebecca Thorpe's *The American Warfare State* should be read because of its rich data on the American military-industrial complex and voting patterns. Her interpretation of that data, however, needs to be leavened with more historical and historiographical perspectives.

Rogers State University

David J. Ulbrich

America's Pastor: Billy Graham and the Shaping of a Nation. By Grant Wacker. (Cambridge, MA: Belknap Press of Harvard University Press, 2014. Pp. 448. \$27.95.)

Writing about Billy Graham is not unlike writing about a president. There is enough there to require multiple treatments, even if the output leads to complaints of overexposure. The scholarship on Graham, who easily was the most prominent American religious actor of the twentieth century, is now mature. In addition to several "Billy Graham and—" studies, we have a definitive narrative biography (William Martin's *A Prophet with Honor*) and, with Grant Wacker's new book, a definitive interpretative biography.

Wacker offers a sympathetic interpretation, but it is one with which Graham skeptics will need to grapple. With elegant prose that comes from years of crafting, *America's Pastor* is by far the richest contextualization of Graham to date. Wacker ably describes the kind of American Protestant that Graham both embodied and made enduring, writing of a "mainstream evangelicalism," which "intimates both a measure of socially rooted comfort and a measure of theologically rooted discomfort" (170). For a four-decade period, beginning in the late 1950s, it had a simpler definition: Billy Graham. Creating a center is no small thing, because it makes one the center of the story. Graham's status as "Mr. Evangelical" also helped to define what it meant to be a fundamentalist or mainline Protestant.

The author adopts a topical approach to analyzing Graham as a person and a phenomenon. This strategy allows for specificity and brilliant historical asides. Graham is dissected as everything from a media icon to an evangelical entrepreneur. He was not just a preacher but also a pastor to American "Heartlanders" (2). Through it all, Wacker pithily argues, "Graham displayed an uncanny ability to adopt trends in the wider culture and then use them for

his evangelistic and moral reform purposes” (28). This amounted to a special kind of genius.

The book’s lack of a narrative canopy means that readers may come away without a full appreciation of the temporal patterns of Graham’s career. Time and time again, the 1970s appear as a great pivot. During this period, Graham tried (not always successfully) to distance himself from politics as he moved (more convincingly) away from hardline anticommunism. Meanwhile, Jerry Falwell and other Christian Rightists began to supplant him as the paradigmatic evangelicals in American public life.

The cover of the book features an elderly Graham, suggesting that Wacker is more interested in Graham the end product than Graham the peak product. The author is characteristically generous toward other students of Graham, quoting even those with whom he does not agree. Tellingly, he places Graham’s political activism in a chapter titled “Pilgrim,” which also traces the evangelist’s evolution on matters of “global justice” (246). Wacker is countering the many Richard Nixon-centered accounts of Graham; he desires a more holistic approach. Still, leaving aside the question of whether Graham’s alliance with Nixon said something essential about the evangelist, the extent of Graham’s political involvement meant that he was more broker than pilgrim.

In the end, though, Wacker convincingly demonstrates that Graham largely was who he said he was. Graham’s interpreters might have divided minds, but the same cannot be said of Graham himself.

St. Louis, Missouri

Steven P. Miller

Trying Home: The Rise and Fall of an Anarchist Utopia on Puget Sound. By Justin Wadland. (Corvallis, OR: Oregon State University Press, 2014. Pp. xi, 180. \$19.95.)

The Pacific Northwest has long been a haven for people looking to challenge the status quo. In the last two decades of the nineteenth century, nearly a dozen utopian communities took root in and around Puget Sound. Perhaps the most famous of these communities was named “Home” and was located near present-day Carr Inlet on South Puget Sound. Founded in 1896 by members of an earlier failed communitarian effort, Home lasted until 1921. Intended to reflect anarchist ideology, the community attracted close to five hundred residents at its height and was a favorite stop for lecturers, social philosophers, and political activists from around the country.

Justin Wadland, librarian for the University of Washington, has written an engaging and often personal account of the history of Home. He provides an intimate picture of life at Home by focusing on colorful personalities, internal conflicts, and opposition from surrounding communities. He intersperses his narratives with brief segments on the type of work, education, and social life that occurred there.

Founders of this experiment wanted to establish a community based upon “harmonious cooperation among equals, with no government to enable the consolidation of wealth and power to a select few” (14). Absent of churches and saloons, the community built a lecture hall and formed a “Mutual Home Association” to assist members in buying and building homes. Mostly, however, the intent was to provide a place where people could exercise freedom of thought, speech, and lifestyle. Radical labor leaders Bill Haywood, Elizabeth Gurley Flynn, and, most notably, Emma Goldman came to give lectures as well as social philosopher Elbert Hubbard and Industrial Workers of the World (IWW) leader-turned-communist William Z. Foster.

Over the course of the book, readers learn about the near-destruction of the community by angry Tacoma residents in the wake of President McKinley’s assassination. The author recounts the trial of feminist Lois Waisbrooker for her writings on free love, the arrest of newspaper editor Jay Fox for columns defending nude bathing, and the saga of Donald Vose, who grew up in Home but turned informant on members of the community after the bombing of the *Los Angeles Times* office in 1910.

Wadland is both fascinated by and enamored of this experiment. The tone of his writing evokes a sense of poignancy as he shares his personal effort to unpack why a community based on the free expression of thought and ideas failed to survive. In the end, Wadland concludes that the idealism of the first generation simply could not sustain itself. Most residents were averse to rules and as such “unable to adopt shared practices that sustained their community values in the face of inertia, complacency, and self-interest” (153). This book owes much to the previous work of Charles LeWarne but makes its own welcome contribution to the literature of utopian communities in the Northwest. Wadland’s unabashed passion gives a particularly intimate portrait of this community on the remote shores of Puget Sound in the early twentieth century. And for this, readers will be grateful.

The Túpac Amaru Rebellion. By Charles F. Walker. (Cambridge, MA: Belknap Press of Harvard University Press, 2014. Pp. 347. \$29.95.)

The author's interest in presenting the little-known Túpac Amaru Rebellion to a nonacademic audience is commendable. Having spent considerable time in Seville studying original documents from the rebellion, which had never been previously published, Charles F. Walker promises "several novel arguments regarding the uprising [that should] contribute to broader debates about violence and geography" (7).

Under colonial rule, Andean peoples faced tremendous burdens (i.e., harsh treatment, abusive taxes, *repartos*, and forced labor). In the great majority of Andean revolts and even rebellions (and there were many before the Túpac Amaru Rebellion), rebels usually targeted specific abusive individuals—like Corregidor Arriaga—who desperately wanted to increase their wealth. The abusive behavior of specific individuals that did not allow for the social and physical reproduction of indigenous life was seen as an attack on the Andean moral-economic order based on reciprocal ties. For a discussion of this concept in an Andean context, see Ward Stavig's *The World of Túpac Amaru* [1999]. In the great majority of cases, indigenous rebels clearly stated that they were not revolting against the crown or the church but against specific individual abusers. Túpac Amaru was no exception.

Shortly after the merciless killings of the Túpac Amaru rebels in Cuzco in 1781, Diego Cristobal, Andres Túpac Amaru, and Mariano Mendigure—the cousin, son, and nephew of Túpac Amaru respectively—built a "coalition" that worked with "independent groups fighting in the Lake Titicaca area," including the indigenous Kataris (181). In 1987, historian Leon Campbell indicated that there were

profound differences between neo-Inca nationalism as it was expounded by the elitist Túpac Amarus of Cuzco, whose purpose was to unite everyone who was not Spaniard, and the radical, populist, and separatist views held by the more common, indigenous Kataris of Upper Peru, whose ideas were shaped by the strong presence of native community leadership.¹

In an effort to analogize their violence, Walker ignores that the Túpac Amaru Rebellion and the Kataristas fundamentally diverged. Some of those independent groups, Walker continues, "were more prone to violence" (181).

1. Ward Stavig, *The World of Túpac Amaru: Conflict, Community, and Identity in Colonial Peru* (Lincoln, NE: University of Nebraska Press, 1999), 348.

Unfortunately, Walker does not elaborate that violence in the late colonial world was usually the result of long-term abuses.

Likewise, geography, the other main element of his narrative, is not given enough elaboration to help the reader understand the cultural and historical context of the rebellion (7). “Geography” (as a descriptor of the terrain) is brought up as “rebels using the hills”; “altitudes [soaring] well beyond two miles”; “[trecks] soaring at the crest of the highest peaks”; “harsh terrain ... bitter cold and snow ... above what is usually considered the tree line,” etc. Besides a couple of short instances, how this harsh terrain benefited the “guerrilla warfare” waged by indigenous rebels is left to the readers’ imagination.

Despite these limitations, Walker should be congratulated for keeping the Andean plight alive. Andean people continue to struggle against poverty and discrimination to this day, and it is important to learn the long history behind their plight. Walker’s book is a step in the right direction.

University of South Florida

Ella Schmidt

ASIA AND THE PACIFIC

Founding an Empire on India’s North-Eastern Frontiers, 1790–1840: Climate, Commerce, Polity. By Gunnel Cederlöf. (New Delhi, India: Oxford University Press, 2014. Pp. xvi, 272. \$39.95.)

Scholarly study of the creation and expansion of Britain’s empire in India has generated an extensive and diverse literature, which has examined most aspects of how and why the East India Company was able rapidly to establish control over Bengal and its neighboring territories in the decades after 1760. In recent years, the creation of a bureaucratic “company state” has attracted considerable attention from historians who have reconstructed the formal and informal processes that facilitated the extraction of wealth and revenue, as well as the development of trade and commerce, as control passed from the Mughals to the British. In particular, there has been a close examination of how information and knowledge were used by the British to assess, organize, and exploit the resources of the region.

This work has made an important contribution to our understanding of how small numbers of Britons attempted to comprehend and manage the territories that came under their control, but it has also tended to harden the edges of the colonial state and make its administrative machinery appear much more

efficient than was actually the case. Now, in this finely detailed and nuanced study, Gunnel Cederlöf adds much to our understanding of the reach of the early colonial state in India by examining how on the ground the East India Company sought to govern new territories and peoples in areas that lay beyond the eastern frontiers of Bengal.

By placing emphasis on the realities of geography, ecology, and climate, the author demonstrates how limited this reach could be and challenges some of the most basic assumptions that have informed studies of British expansion and the building of the colonial state. First, she invites the reader to reconsider what is meant by “north-east” India as she examines those areas that have often been regarded as marginal or “frontier” zones. Thus, much of the book is devoted to British activity within wider terms of geographical reference than is usually the case, and this brings into focus important yet neglected areas beyond Bengal itself, such as Sylhet, Cachar, the Khasi Hills, and Manipur, which lay at the intersection of trade routes connecting India, Burma, and China. Second, she points to the difficulties of mapping these areas where different forms of economic and political boundaries were always shifting and the landscape was ever-changing as a result of climate, aquatic environments, or natural disasters. These problems imposed very considerable constraints upon Company officials and led to patterns of governance and subject relations that were very different from those established within Bengal itself, so much so that if we do indeed accept the existence of a Company state then we must acknowledge that it was a state whose forms were multiple and variegated.

What is most valuable about this study, therefore, is the emphasis that Cederlöf places upon factors that could not be controlled by the British, and it provides students of imperial history with a very important reminder of just how fragile Company rule often was during the formative years of the colonial state in India.

Swansea University

H. V. Bowen

Gender and Nation in Meiji Japan: Modernity, Loss, and the Doing of History. By Jason G. Karlin. (Honolulu, HI: University of Hawaii Press, 2014. Pp. xi, 316. \$45.00.)

This book is an insightful and meticulously researched study of how Japan's experience of rapid social change and exposure to Western modernity in the

decades after the 1860s evoked intense discourses of nostalgia to glorify the “timeless” qualities of the Japanese nation, characterized by the myth of eternal return. The past was invoked in the service of opposition to the “Westernizing” state, and in the process women became symbols of a nation “expected to embody timeless values of tradition and the past” (5). In making this argument, the author draws on a range of aspects of popular culture and makes use of both texts and visual sources. Even readers who may be less comfortable with the psychoanalytic theories that frame the author’s interpretations or his reliance on discourse analysis will find themselves drawn into this account by the wealth of empirical evidence illuminating the diverse lives and views of Japan’s citizens during this critical and transformative period. All careful readers of this book will encounter many things of which they were hitherto unaware.

Readers learn about topics as diverse as the discourse of heroes articulated through adventure novels with virile male figures bent on rescuing women, the reinvention of Edo traditions of everyday life, the critics who equated higher education for women with a loss of morality and unleashed female sexuality, the changing use and interpretation of the term *haikara* (high collar), and the psychological effect of the *ryōsai kenbo* (good wife, wise mother) upbringing on children.

The book is, however, far more than just a series of studies on the subject of popular culture. First, it questions the dominant narrative of Westernization and modernization promoted by the Meiji elite and shows how the discourse of nation was increasingly set up in opposition to the state, rather than being conjoined with it. Invoking past “pure” Japanese values and establishing empire and nation as a masculine space of action served to justify political opposition and calls for “revolution.” It also helped to lay the foundations for later “nationalist” insurgents who claimed legitimacy for politically motivated assassinations and condemned the elite’s betrayal of Japan and its people through a slavish concern with imitating the West. Second, *Gender and Nation in Meiji Japan* shows clearly how the dichotomy between town and country, so conspicuous in early twentieth-century discourses, emerged in the context of the rapid urbanization of the late nineteenth century. Although the town-country differentiation had its origins in the economic and social transformation that was most marked in the cities, particularly Tokyo, improved information infrastructure and mass migration into the cities helped to diffuse urban practices and knowledge to rural areas, albeit with some delay. Urban disparaging of “backwards” or “uncivilized” country folk in turn provoked heightened claims that the countryside and rural people were the repository of the true spiritual

Japan who should be seen in strong contrast to the corruption and immorality of the cities and the Westernized political elite that resided in them.

London School of Economics and Political Science

Janet Hunter

Wrongful Deaths: Selected Inquest Records from Nineteenth-Century Korea. Edited and translated by Sun Joo Kim and Jungwon Kim. (Seattle, WA: University of Washington Press, 2014. Pp. xv, 253. \$30.00.)

Looking at the available literature on the history of the Chosŏn dynasty [1392–1910], one is left with the impression that this was a fully Confucianized society, in which everything that happened was judged according to Confucian norms and ideals. Recent studies have started to challenge that notion, but this book is certainly one of the most effective in correcting it; it looks at society from the bottom up, and sees that in times of dire need, Confucianism is often no more than an afterthought. The editors have selected eight inquest records from the Chosŏn period for translation and analysis. Most cases involve homicide, often triggered by adulterous affairs, and feature suspects and witnesses from all walks of life, from elderly *yangban* to peddlers, from young slave wives to widowed scholars.

The editors argue that these cases give a unique insight into the lives of people who otherwise would remain utterly voiceless. Although the magistrates conducting the inquests do not hide their disdain for the “brutish” tanners (Case 7), they record faithfully what the tanners answer in the interrogations, allowing us to reconstruct their economic lives and the relations among various groups of people in rural society, for example.

Most of the cases presented here necessarily date from the last hundred years of the dynasty, because there are virtually no records remaining from before the late eighteenth century. The authors attribute this to the fact that a standardized format for inquest records was only developed during the reign of King Chŏngjo [1776–1800], but given the general dearth of primary sources predating the eighteenth century, it seems more likely that this was due to the strong bias in favor of normative historiography (e.g., the court annals), which meant that there was little interest in preserving alternative sources (7).

What strikes one the most is the scrupulous thoroughness in which the investigations were conducted—evidence was weighed very carefully, as in the case of the infant allegedly strangled by his wet nurse (Case 5), and each inconsistency in testimony is ironed out in subsequent interrogations. Confucian

norms are of course mentioned—the adulterous wife in Case 1 has violated one of the sacrosanct three bonds (female chastity), yet the interrogating magistrate and the higher authorities who reviewed the inquest are much more interested in finding out who murdered her suspected lover than in apportioning blame for her failure to uphold proper norms.

The translations are impeccable; they are to be commended, especially for rendering specialized terms into the corresponding legal jargon from the Western tradition rather than choosing literal translations—surely not an easy thing to accomplish, considering that this is virtually the first serious attempt at rendering technical legal terms from Chosŏn sources into English. There is also a brief but very insightful introduction that outlines how the late Chosŏn legal system operated.

Seoul National University

Sem Vermeersch

Engineering War and Peace in Modern Japan, 1868–1964. By Takashi Nishiyama. (Baltimore, MD: Johns Hopkins University Press, 2014. Pp. xii, 264. \$55.00.)

This book traces connections between prewar military engineering and postwar civilian technology in transwar Japan. Focusing, in particular, on wartime aeronautical engineers and their contributions to the development of the much-celebrated Japanese bullet train after the Second World War, the author contends that if war is said to drive widespread technological transformation, then so too might defeat.

The book is based on archival and printed sources from both sides of the Pacific and on interviews the author conducted with former military engineers. The resultant study is rich in detail, giving readers a window into the world of ordinary engineers, the research they carried out, and the institutions that housed them. It complements several recent works that have examined the ideas and actions of Japanese technocratic elites in the same period.

Japan's 1945 surrender marks the dividing line in the book's structure. Takashi Nishiyama begins with an overview of Japanese engineering education in the prewar decades, highlighting ways that its phases of expansion appeared to correspond with wars that Japan fought. In the remainder of the first half, he furnishes fascinating accounts of how the navy built up its air program, outmaneuvering the army in securing engineering talent (chapter 2), and of how naval aeronautical engineers, navigating seemingly competing goals of military efficacy and pilot survivability, brought into being the infamous MXY7 Ohka kamikaze airplane (chapter 3).

The second half of the book starts by looking at how several factors, namely sociocultural expectations, economic and legal barriers, and the geopolitics of the Cold War, worked to keep Japanese military engineers at home after the war. Japan did not experience the postwar “brain drain” that dogged its German ally. Instead, Japanese expertise was redirected into the commercial and manufacturing sectors, where military “swords” were beaten into civilian “plowshares” (chapter 4). The scope of the story then narrows, centering on former army and navy aeronautical engineers who were integrated into the research arm of the Japanese National Railways (chapter 5) and who, from within that organization, agitated for a reimagining of railcar design, especially in terms of aerodynamic considerations (chapter 6). The narrative ends on a high note with the birth of the Shinkansen, the Japanese bullet train whose example would spur high-speed rail development in Europe and beyond (chapter 7).

Given its topic, it is curious that this book says so little about empire. The emergence of modern engineering had, after all, coincided with and contributed to Japan’s imperial project, as scholars such as Aaron Stephen Moore have shown. There is but one reference here to Japanese engineers left behind in China after the fall of the empire. Perhaps the colonial link did not exist in the case of the aeronautical engineers that Nishiyama studied, but if he is ultimately making a larger argument about the prewar foundations of postwar technological successes, then the silence in regard to empire is deafening.

Still, this is a useful study and should be read by those interested in engineering cultures, postwar demilitarization, and the politics of technological innovation.

Cornell University

Victor Seow

Lost and Found: Recovering Regional Identity in Imperial Japan. By Hiraku Shimoda. (Cambridge, MA: Harvard University Asia Center, 2014. Pp. 170. \$39.95.)

In modern Japanese history, Aizu is famous for leading those who supported the Tokugawa shogunate during the Meiji Restoration [1868]. The shogunate, Japan’s last samurai regime, lost, and so too did the Aizu samurai. After the fighting had subsided and Aizu was abolished along with all other premodern domains, the Aizu samurai, having fought against Emperor Meiji’s forces, were

labeled “rebels” in official historiography. Today Aizu is associated with words like “tradition,” “loyalty,” and “stubbornness,” values that, as Hiraku Shimoda illustrates in his book, informed post-Restoration Aizu regional identity and rehabilitated its legacy during imperial Japan [1868–1945].

Shimoda uses Aizu and Aizu identity formation as a lens for analyzing the relationship between the region and the nation-state. Regional study has a long presence in Japanese historiography, and he sympathizes with those studies in the last decade that see regions as “culturally negotiated space[s]” (5). But as Shimoda points out, though historians are quick to historicize the nation-state, they have “tended to give localities a pass” (6). Since Aizu identity is often assumed to be an example of strong regionalism, Shimoda seeks to historicize it. In so doing, he wants to illustrate the role regionalism played in modern state formation and vice versa. As with many deconstructive projects (the reviewer’s words, not his), the book’s organization is straightforward; it describes premodern Aizu, demonstrates the relatively weak nature of premodern Aizu identity, narrates Aizu’s role in the Meiji Restoration and its aftermath, and illustrates the process of creating Aizu’s modern regional identity.

The last two chapters address historical memory as it informs Aizu’s identity construction. Aizu became a paragon of all that was good in Japan’s unique, premodern past—something missing in imperial Japan. But the most interesting twist in Aizu identity, and, as Shimoda describes it, the most ironic, is Aizu’s final rehabilitation, when people began conveniently to forget or ignore the label of “imperial rebel” and highlight Aizu’s imperial loyalty vis-à-vis the former Aizu lord’s role as “protector of Kyoto” under the reign of Meiji’s father, Emperor Kōmei.

This is a well-written book that reads smoothly and quickly. There are wonderful details about an important domain that has been understudied in English. Shimoda’s claims are nontrivial, if a bit straightforward. For example, it would not surprise anyone familiar with nineteenth-century Japan that commoners viewed the Aizu domain differently than samurai. More broadly, it should be no surprise that claims to “tradition” in identity formation turn out to be modern constructs. With notions such as memory, identity, regionalism, and nationhood, the text would benefit from some theoretical considerations or at least an engagement with studies outside of the field of Japanese history that combine all of these (Alon Confino’s work comes to mind). The introduction has the obligatory nods towards Anderson and Hobsbawm, but at 137 pages of content, there was room to do a more nuanced study of these broader

notions that cut across the history discipline. Nonetheless, this will be a classic Aizu book for years to come.

Marquette University

Michael Wert

Island Queens and Mission Wives: How Gender and Empire Remade Hawaii's Pacific World. By Jennifer Thigpen. (Chapel Hill, NC: University of North Carolina Press, 2014. Pp. xii, 165. \$37.50.)

In this new book, the author writes with skill and sensitivity about a fascinating (and to many people, tragic) subject: the radical transformation of the Hawaiian Islands through internal upheavals and outside intervention in the late 1700s and early 1800s. During this momentous period, Westerners made their first appearance on the islands. Kamehameha I used Western weapons and traditional methods of warfare to become the islands' first king. Two of his widows worked successfully to abolish Hawaii's ancient *kapu* (taboo) system. Western traders worked in concert with Hawaiian nobles to reshape the islands' economy. Western diseases greatly afflicted the Hawaiian people. Last, but not least, missionaries from the American Board of Commissioners for Foreign Missions (ABCFM), America's first overseas missionary organization, sailed to the islands, where they effectively promulgated Calvinist Christianity and the New England way of life.

All of these developments have been well chronicled by scholars (not to mention novelists), but Jennifer Thigpen carefully reexamines the familiar story of Hawaii's transformation and gets her readers to look at it in a new way. Her primary focus is on the interaction between Hawaiian noblewomen and female missionaries (especially the earliest ones), and she does much more than other scholars have done to bring this interaction to light. She also stresses the importance of these relationships, arguing persuasively that ABCFM missionaries (Hawaii's first missionaries) made evangelical headway there in large part because the wives among them proved to be useful to the country's powerful female rulers. Eager to obtain Western goods, the rulers politely pushed the missionary wives to supply them with those items, and they kept the wives busily engaged in the production of such things as American-style dresses.

By portraying Hawaiian noblewomen as formidable protagonists rather than as passive recipients of the Gospel, Thigpen distinguishes her book from a lot of old-fashioned missionary scholarship. She does not go so far, however, as to assert that the noblewomen drove the missionary wives into lives of servitude. The wives were obviously expected, in accordance with nineteenth-century US gender norms, to be of service, but they did not become servants to the

noblewomen. Nor did they abide by the ABCFM dictum that they be serviceable mainly at home, quietly doing domestic jobs such as sewing while their husbands went on preaching tours. A few missionary wives no doubt upheld (or endeavored to uphold) this domestic ideal, but the wives that Thigpen profiles often operated outside of their homes, teaching female islanders, providing medical treatment, and extracting valuable favors from Hawaiian noblewomen.

To document the activities of missionary wives and to explicate their interaction with Hawaiian noblewomen, Thigpen spent years doing research and collecting enlightening data from a wide array of primary and secondary historical sources. She also filled her book with plenty of “deep background,” including information about Hawaiian customs, politics, and premissionary events. All of this information helps readers to understand the island world into which ABCFM missionaries entered and helps strengthen the book, which is a significant addition to the annals of Hawaiian history.

Bentley University

Clifford Putney

EUROPE

Enlightened Zeal: The Hudson's Bay Company and Scientific Networks, 1670–1870. By Ted Binnema. (Toronto, Canada: University of Toronto Press, 2014. Pp. xvi, 458. \$37.95.)

Though the activities of chartered trading companies such as the massively financed and powerful East India Company have garnered significant interest among scholars, until recently those of others that operated on a much smaller scale and in less populated regions, including the Hudson's Bay Company (HBC), have received far less attention. Long characterized as conservative, secretive, and unenterprising in its management of a trade monopoly over a vast area encompassing 1.5 million square miles and including much of present-day western and northern Canada, the HBC is fast becoming a standard case study for the adaptability in long-distance overseas trade during the early modern period. One of the most intriguing storylines of the HBC is how this creature of seventeenth-century mercantilist policy survived beyond all others, especially through a period of intense rivalry followed by decades of antimonopolist sentiment and nineteenth-century liberalism. One of the key reasons behind this endurance, according to Ted Binnema, lay in the company's ability to secure a positive corporate image through its public patronage of the scientific community.

The author divides his examination into two main parts. The first stretches from the company's establishment as a chartered trading entity over “Rupert's

Land” in 1670 through periods featuring French aggression, mounting scrutiny in Britain over its monopoly powers, and competition from the North West Company until the merger of the two companies in 1821. This era is marked by the HBC’s attempts to gain and safeguard knowledge of its territory’s peoples, resources, and transportation routes in an effort to stabilize and strengthen its trading business. The HBC increasingly responded to threats by assisting powerful allies such as the Royal Society, the Royal Navy, and Parliament through the sponsorship of scientific endeavor.

The second major part of the study covers the fifty years between 1821 and 1870, when the company became a private joint-stock company and transferred Rupert’s Land to the newly formed Dominion of Canada. Binnema is most compelling in these chapters as he skillfully delineates the complex relationships among the elite and metropolitan scientists and hinterland practitioners. He reveals the considerable benefits to science accrued through this association and that, though public tributes posed the primary advantage to the company, being a patron of the sciences had additional rewards, principally in the form of recruitment and retention of skilled and intelligent personnel.

The expansive nature of this book, in terms of geography, the *longue durée* perspective, and its exploration of complex scientific networks, is remarkably managed by Binnema. The author of several works examining the history of science, aboriginals, and the environment, he is at home here. His ample explanatory endnotes and thorough bibliography containing both primary and secondary sources will direct future researchers. Splendidly illustrated with over thirty judiciously selected images, ranging from excellent maps and several high-quality color plates depicting specimens of natural history and cartography to field paintings by Paul Kane, this book will help change the ways specialists understand both the remarkable history of the HBC and the sustained practice of corporate-sponsored scholarship.

Western University, Ontario, Canada

Michael F. Dove

Writing the Early Crusades: Text, Transmission and Memory. Edited by Marcus Bull and Damien Kempf. (Woodbridge, England: Boydell & Brewer, 2014. Pp. x, 174. \$90.00.)

The reviewer remembers as an undergraduate being firmly told that the anonymous *Gesta Francorum* was the only important Latin source for the First Crusade as all the others were, to a greater or lesser extent, derived from it. Since

then, many of the works of other narrators—such as Albert of Aachen and Guibert of Nogent—have been republished in new editions, and their individuality can now be appreciated. This collection of essays seeks to do just that as well as to consider the impact of these narratives in the centuries after their composition and to relate them to the wider picture of medieval historiography.

Steven Biddlecombe, for example, discusses the *Historia Ierosolimitana* of Baldric, abbot of Bourgueil. The work is clearly dependent on the *Gesta Francorum* for most of its details, although it tells the tale in a much more sophisticated and elegant Latin. There is, however, a pronounced difference in that Baldric is much more sympathetic to the Christians of the East, and he makes his belief in a universal church central to his account.

Two of the essays in this collection focus on the relatively neglected figure of Robert the Monk. Like Baldric, Robert was not a purveyor of original information, using the *Gesta Francorum* as his source. Nevertheless, his work enjoyed wide circulation, and as James Naus shows, Robert had his own agenda in the promotion of his native Reims as the rightful place for the crowning of French kings. Marcus Bull considers Robert's sources, arguing against the idea that there were now-lost texts other than the *Gesta* upon which he drew. An intriguing article by Carol Sweetenham looks at those passages in crusade narratives that are usually ignored by historians: the homely anecdotes that briefly recount the probably apocryphal adventures of one individual before returning to the main story. Luigi Rosso identifies a particular strain of crusade narratives emanating from the monastery of Monte Cassino.

The odd one out in this volume is that of Peter Frankopan, who does a similar job of contextualization on the Greek rather than Latin sources for the First Crusade. He briefly discusses Zonaras and Skoutariotes but of necessity focuses on the longest and most detailed, Anna Komnene's *Alexiad*. He places Komnene's account of the crusade's passage through Byzantine territory alongside her treatment of the reign of her father, Alexios I Komnenos, as a whole. A good case is made against the common assumption that the work is an uncritical eulogy, and he argues that Komnene is open about Alexios's mistakes and failures. Readers should bear in mind, however, that this article presents Frankopan's personal view rather than a summary of the current consensus. The important and contrary opinion of Paul Magdalino can be found in Thalia Gouma-Peterson's *Anna Komnene and her Times* (New York: Garland, 2000, 15–43).

Overall, this is an impressive volume that maintains a rare coherence across the twelve contributions to bring out the individuality and significance of these varied narratives.

Royal Holloway, University of London

Jonathan Harris

Climax at Gallipoli: The Failure of the August Offensive. By Rhys Crawley. (Norman, OK: University of Oklahoma Press, 2014. Pp. xiv, 364. \$34.95.)

The Gallipoli campaign of 1915 holds a particular fascination for Australia and New Zealand. The campaign has now become inextricably linked to ideas of nationhood in both countries, and much mythmaking surrounds it. This is especially true in Australia, where the Gallipoli campaign has been described as the most overworked subject in Australian military history. With the flood of books on Gallipoli likely to continue, there is a strong feeling that little new information can be revealed about the campaign.

Rhys Crawley's *Climax at Gallipoli* is refreshingly different. For a start, its focus is not on the landing of 25 April, commemorated as a national day in both Australia and New Zealand. Rather, its focus is the climax of the campaign's largest offensive, carried out on the peninsula in August 1915. The author examines all aspects of the August offensive. Individual chapters deal with planning, maneuver options, fire support, combined arms and services, and logistics—all of which are found wanting. Two chapters then outline what happened during the doomed offensive. Crawley thoroughly destroys the myth that the August offensive was “a near run thing.” Rather, he concludes that the offensive was “a complete and utter failure” and that it was “as good as doomed from the start” (242).

Crawley's analysis is impeccable, his writing is clear and concise, and his argument, sustained throughout the book, is thoroughly convincing. There are two features of this book that are less convincing. When outlining his methodology, Crawley writes that the archival research for *Climax at Gallipoli* was based on material from thirteen different repositories in the United Kingdom and Australia. As New Zealand material was located at these places, “research in New Zealand was therefore not required” (x). To a New Zealand historian and even to many others, this is clearly unacceptable. There is much material on that nation's role in the Gallipoli campaign that is only available in New Zealand archives. General Alexander Godley's lengthy correspondence with Defence Minister Sir James Allen is a prime example. It is telling that most of Crawley's New Zealand

references are taken from Christopher Pugsley's *Gallipoli: The New Zealand Story*, an excellent source but one published thirty years ago.

The second feature is some erroneous self-promotion. Crawley points out twice in his book that this is "the first detailed and objective account of the real military limitations and operational potential of the August offensive" (242). *Gallipoli: A Ridge Too Far*, edited by Ashley Ekins (Exisle, Woolombi, NSW) and published in 2013, was, in fact, the first to do this. Crawley certainly knew of this publication as he has a chapter on it and the problems of supplying the offensive.

These criticisms aside, Crawley's *Climax at Gallipoli* is an impressive, analytical study of the August offensive. It is a worthy addition to the growing field of "Gallipoli studies."

Massey University, New Zealand

Glyn Harper

Napoleon in Italy: The Sieges of Mantua, 1796–1799. By Phillip R. Cuccia. (Norman, OK: University of Oklahoma Press, 2014. Pp. 328. \$32.95.)

It can truly be said that Napoleon Bonaparte learned his trade as a commander in the campaigns in Italy in 1796 and 1797. The misleading title of this study conjures up an image of Bonaparte holding his first army command and inaugurating a virtual revolution in military affairs. He alone thought and acted at the operational level of war and, at places like Mottenotte, Castiglione, Rovereto and Bassano, Arcole, and Rivoli, defeated opponents through an operational art centered on offensive maneuver warfare. The recipe never varied: Assume a circumspect defense, allow the major adversary to make the first move, then unleash a violent storm of action; seize the initiative and control the central position; then divide the main enemy forces, defeat the first, and crush the second. Although he never won a decisive victory—at Rivoli he came close—Napoleon exceeded the expectations of his masters in Paris and formed sister republics in northern Italy in the aftermath of the Treaty of Campo Formio.

What the Italian campaign demonstrated was the success of a new mode of warfare—conducted at dizzying tempos—over competent Austrian generals fighting according to the rules and pace of the Ancien Regime. Napoleon sought decision, not territory; for him, siegecraft was as dead as the pike square. As he once famously remarked, "ground I may recover; time never." Knowing his opponents' obsession with fixed places, Napoleon never conducted a proper siege of Mantua, instead using the threat of seizing "the key to Italy"

as a baited gambit to draw a succession of Habsburg commanders into the open. Each of their four relief operations ended in defeat in detail, climaxing at Rivoli in January 1797.

To the regret of this reviewer, Phillip Cuccia only fleetingly discusses Napoleon and offers no hint of the epic-changing warfare he conducted. The final chapters—about a quarter of the book—deal with Mantua in the War of the Second Coalition [1798–1802]. When the French surrendered the Mantuan fortifications in July 1799, Napoleon was not only away from Italy, he was not even in Europe. He would not return from his ill-fated expedition to Egypt until September 1799.

Basically, Cuccia offers an exhaustively researched description of the sieges of Mantua, organized around the four failed attempts by the Austrians to relieve pressure or gain control of Mantua and its fortifications, as well as an account of the forlorn defense of the city and its surrender by Foissac-Latour in 1799. The author has performed very creditable work, combing French, Austrian, and Italian archives and mining even Russian and Polish sources. He presents an authoritative study of the sieges of Mantua—the first such work in English. Aside from the deceptive title, the book, like the outmoded siege warfare it recounts, falls into the antiquarian category of “old” military history in a new bottle.

Columbus State University

Dan Crosswell

A Mattress Maker's Daughter: The Renaissance Romance of Don Giovanni de' Medici and Livia Vernazza. By Brendan Dooley. (Cambridge, MA: Harvard University Press, 2014. Pp. xiv, 480. \$49.95.)

The author of this volume crafts a good narrative. There is no doubt about that, just as there is no doubt that the history of Don Giovanni de' Medici and Livia Vernazza is a reflection of great love and struggle—political, emotional, and financial. This is the sort of compelling history that one can devour in a couple of days or deconstruct by poring over the archival gems in the footnotes. Either way, the pathos of the couple's situation and Brendan Dooley's depth of research is hard to ignore.

Here is an account of the entwined lives of Don Giovanni—the illegitimate son of Cosimo I, Grand Duke of Tuscany—and Livia Vernazza, a runaway bride and daughter of a Genoese mattress maker. Dooley's presentation of the lovers hinges on access to a cache of their letters now in the Archivio di Stato di Firenze, which he has already published (*Amore e guerra nel tardo*

Rinascimento), as well as the letters of Medici royals and factors who witnessed and fretted about their relationship. Dooley does an excellent job at filling in the blank spaces between these letters, cultivating personality where only fragments exist. He builds worldviews out of biographical details that belie the years of research and contemplation that likely preoccupied him as he pondered the figures of the past, their deeds, and their desires. Around this structure rises a monolith of secondary sources, including Italian antiquarian works that show the early development of historical debate and modern scholarly works that provide a more full understanding of experience and meaning. If the historian's conclusions are "informed conjecture," as Dooley suggests in the book's postscript, it is very well informed indeed (317).

The book's first seven chapters follow both Giovanni and Livia from childhood through death—1621 and 1655, respectively—contextualizing their experience by exploring the character and recent history of their families, neighborhoods, professions, and social classes. This is a romance with a substantial debt to social history. The volume also acknowledges the individuals who influenced and were influenced by the couple's lives, from the Medici grand dukes and duchesses, Giovanni's secretary, various associates, and Venetian employers to the sisters who hid Livia's jewels as well as the priest that sprung her from prison. This is a compelling view of the late Renaissance world constructed out of detail and imagination and backed by research and archival documents.

In the book's eighth chapter, entitled "Time and Memory," Dooley explores the romance as it was recalled and embellished over the following four hundred years. Beginning with Giovanni's secretary Cosimo Baroncelli, he traces the formation of character types—Giovanni as the bamboozled prince and Livia as the beautiful love witch—that appeared in works by Galluzzi, Rosini, Moreno, Passerine, and D'Annunzio and that coincided with the development of modern historiographic practice and the rise of a unified Italy. A postscript follows this chapter, acting as an existential dialogue on the challenges and gambles faced and placed by the historian. However, relegating references beyond the postscript obscures further scholarly transparency and reinforces the historian's role as author of the past, not as an investigator of such fascinating documentary remains.

Ball State University

Jennifer Mara DeSilva

Easter Rising 1916: The Trials. By Sean Enright. (Dublin, Ireland: Merrion, 2014. Pp. xviii, 259. \$89.95.)

The significance of the “secret” military tribunals set up to try the 1916 rebels has long been amply recognized, and the resulting executions are generally seen as the crucial factor in the shift of Irish public opinion towards support for separatism. But the actual process of establishing and running the courts was not carefully criticized until quite recently, after the official records of the trials were released. When Brian Barton’s book *From Behind a Closed Door: Secret Court Martial Records of the 1916 Easter Rising* appeared in 2002, most people assumed that the question was definitively dealt with. But Sean Enright, a senior lawyer rather than a professional historian, has found a new perspective to add. Analyzing the trial process not only for the fifteen men executed but for another twenty or so cases as well, he clarifies some key issues that have not been fully grasped.

Given that Ireland was placed under martial law during the rebellion, the decision to try the surrendered rebels by court martial may appear unproblematic. Enright, however, shows that this was anything but the case, because the key decision was taken by commander in chief General John Maxwell, who lacked a legal adviser. This was to try the prisoners by Field General Court Martial (FGCM)—a step which, Enright plausibly suggests, “had simply not been foreseen” by the prime minister, H. H. Asquith (himself a lawyer). Maxwell’s decision to mount the trials speedily and hold them in secret—a public relations disaster—was his alone, as was the decision to deport most of the prisoners to Britain rather than holding them in Ireland.

The fact that the best reason for holding the trials in camera was the paucity of the evidence assembled against the rebels, which would have looked embarrassing in open court, points up the fundamental weakness of the process. Hardly any evidence was obtained through interrogation. The army had not even started to carry out identification parades or examine seized documents until the day before the trials were due to begin. The process of deciding who would be tried was “capricious,” but Enright shows that the most critical point was the framing of the charges (57). Because the civil courts were sidestepped, the self-evident charges of treason and levying war against the king could not be brought; instead, the army elected to prove an intention to assist the enemy, which was the only capital offense under the wartime emergency law (the Defence of the Realm Act).

This allowed even dedicated republicans (who would not have denied levying war against the king) to plead not guilty. And the difficulty of proving this intention might have led to the collapse of all the cases had Patrick Pearse (also a lawyer) not volunteered the famous footnote to a letter to his mother, which was plainly designed to guarantee his conviction and execution. The proceedings of

the military courts were so cursory that the government later reneged on its undertaking to publish them. As Enright notes, FGCMs on active service were only held when the convening officer believed that accused was guilty, and a tribunal president “could hardly dispel that preconception from his mind” (69). All in all, the author’s analysis reinforces the view that if the British were not prepared to try the rebels in the civil courts, then they would have done better to have abandoned the quasi-legal approach and simply shot them out of hand.

Keele University

Charles Townshend

Major-General Thomas Harrison: Millenarianism, Fifth Monarchism and the English Revolution, 1616–1660. By David Farr. (Burlington, VT: Ashgate, 2014. Pp. 304. \$134.95.)

As one of the leading advocates and securers of the execution of Charles I in 1649, Thomas Harrison is an obvious candidate for a new study, and this book makes excellent use of a wide range of sources (manuscripts, newspapers, and print) in delineating a more nuanced picture of Harrison than past scholarship has provided. Readers learn that not only was Harrison motivated by his radical religious views to press for the regicide and then further for a theocracy—a possibility meant to be realized by the short-lived Nominated Parliament in 1653—but he was a more practical, strategic, and hands-on politician than previous scholarship has averred. Even so simple an event in his life as his apparent retreat from politics after the institution of the protectorate was not so simple, since Harrison was motivated by economic as well as religious reasons and was harassed by Oliver Cromwell with ongoing suspicion and bouts of imprisonment. What is more, Harrison may well have experienced doubts about his apocalyptic desire for a rule of the saints. David Farr shows the reader Harrison the military man, the lay preacher, and the powerful determiner of revolutionary events.

The full impact of this rich and compelling study is somewhat undermined by some confusing features. For one thing, despite the author’s repeated claims that Harrison’s was an evolving, dynamic millenarianism, there is no sustained explanation or exploration of the varieties of millenarian thought; one picks up ideas in drips and drabs and frequently from highly mediated sources. Significant contributions to our understanding of millenarianism are missing from the bibliography, including work by Katharine Firth and Bryan Ball.

The book's organization does not help matters. It commences with the last year of Harrison's life (in which he was tried and executed as a leading regicide), then backtracks—but not all the way—to the putative beginnings of his millenarian convictions with his entrance into military service at the outset of the Civil War. The study then moves forward toward Harrison's departure from politics, with 1653 being the climactic year in his career as a religious, political, and military leader. Oddly, then, the book starts over with a more straightforward chapter of biography, prompting a title whose terms are unclear: 1616 is the first year of Harrison's life but not of his millenarian involvement in the English revolution.

It is ultimately in the conclusion that the reader gets some (but not very much) of the vitally important material on millenarianism that needed to be in place and elaborated upon from the outset. At times, claims about Harrison's millenarianism come across as general observations regarding his piety, but in any case, readers wanting a fuller understanding of theology, ecclesiology, or biblical politics will not find it here. As the author admits, Harrison's own penchant for action rather than meditation is a key reason for this result.

University of North Carolina, Chapel Hill

Reid Barbour

The Hundred Years War: A People's History. By David Green. (New Haven, CT: Yale University Press, 2014. Pp. xx, 339. \$40.00.)

The author of this book has written widely on the Black Prince and the era of the Hundred Years War more generally, and here he seeks to synthesize not only his own work but also that of numerous scholars working in the field to provide a narrative that illustrates “the human cost of war within a framework of institutional change” (2). After a lively introductory overview of the entire era, David Green turns his attention first to the knights and nobles. The Hundred Years War saw a transformation in warfare as infantry and artillery came to challenge the preeminence of cavalry, eroding the correlation between knighthood and nobility.

The peasants are considered next, beginning with an examination of the *jacquerie* in 1358, followed by the conditions that led French peasants to construct *souterrains refuges* to fortify churches, as at Vitry, or to pay the exorbitant *patis* demanded of them by the various combatants. And yet, Green argues, this period also saw the legal and social transformation of the peasantry that is to some extent embodied in the nature of the many popular revolts in both England and France, most notably the Peasants' Revolt of 1381 and

Cade's Rebellion of 1450, but also French movements such as the Cabochien Revolt of 1413 and the Lyons *Rebeyne* of 1436. It is no coincidence, he suggests, that the Robin Hood legend took written form during this period.

The Church too was affected by the Hundred Years War, as the Avignon Papacy challenged the "universal" nature of the Church and, particularly in consequence of the Great Schism, "national" churches began to emerge. But the Church and churchmen also played a role as historians and propagandists, shaping the understanding of the war for their contemporaries as well as for modern audiences. In France, they also helped to define the increasingly sacramental nature of kingship as it moved from feudal monarchy to the verge of early modern absolutism. The English monarchy, meanwhile, developed along different lines, shaped by the "war state," by earlier constitutional foundations, and increasingly by Parliament.

Green explores the question of occupation and colonial policy as it applies not only to France but also to Ireland and Britain as well. He then turns to women and war, discussing not only new opportunities temporarily available to women as a consequence of plague and war but also legal rights and the varying impact of queenship in both England and France. Another group, prisoners of war, is considered in the changing context of late medieval warfare. Finally, he turns to the ways in which the Hundred Years War helped to intensify and redefine the sense of national identities in both England and France.

Taken as a whole, Green presents a sweeping assessment of a century marked by remarkable change. Not as much a narrative as a thoughtful series of studies, this "people's history" will be very attractive to teachers and students of the later Middle Ages. The glossary that precedes the book is a helpful guide to some of the technical terms, many of them French, which medieval historians tend to use without further explanation. Similarly, the bibliography that follows the book is comprehensive and up-to-date, and students will find this a very handy reference tool to begin their own research.

Baylor University

J. S. Hamilton

Au Naturel: Naturism, Nudism, and Tourism in Twentieth-Century France. By Stephen L. Harp. (Baton Rouge, LA: Louisiana State University Press, 2014. Pp. xxi, 293. \$45.00.)

This study is at once scholarly and readable, a meticulously researched specialist history and an interesting contribution to broader histories of embodiment,

sexuality, and the regulation of conduct. Although a scholarly text, its readability and fascination will no doubt make it of interest to many nonacademic naturists as well.

The author begins by setting out two major problems with the existing scholarship on European naturism: that it is often insufficiently empirical or historical with a resultant tendency towards unsubstantiated generalizations and that its typically national focus pays insufficient heed to the transnational quality of early European nudism, which involved flows of people and ideas between several European countries (xx, 7). His careful history, drawing impressively—but with a light touch—on a bank of primary sources (municipal archives, nudist magazines, and correspondence, as well as over twenty original interviews with nudists) aims to rectify these problems by insisting on the importance of other European individuals, philosophies, and markets to the development of French nudism.

Stephen Harp's history starts with late 1920s France and finishes in the late 1970s, tracing the slow transformation of naturism from an organized, philosophically based, and "associationis[t]" practice to an "astonishingly fragmented" set of tourism practices increasingly governed by the logic of "consumerist individualism."

The author asks the question: How did France become Europe's premiere nudist destination (13)? To answer this, he traces the rise of "an international nudist subculture" in the interwar period, charting the movement of nudism from an ascetic medical phenomenon to a more pleasure-centered and economically useful leisure pursuit (60). He does this by focusing on three major French naturist/nudist sites: the Île du Levant, Montalivet, and Cap D'Agde, while delineating the stories of a number of key figures associated with these sites (principally the Durville brothers, Marcel Kienné de Mongeot, Albert Lecocq, and the Oltra brothers).

One of Harp's key insights is the importance of space and place in the regulation of public nudity, and he places particular emphasis on the role played by municipal councils in constructing the tolerance and eventual authorization of nudist practice. His history makes clear the internal differences and tensions between different strands of naturism and nudism, to the point where naturism was used to label rather incommensurate philosophies and practices. His history of the "phenomenal expansion" of nude tourism notes the role played by its increasing economic significance in setting conditions wherein norms of bodily conduct could evolve.

But his is not a simple tale of the “liberation” of the “repressed” body. On the contrary, Harp repeatedly emphasizes the point that nudity is always carefully coded, even in the most seemingly libertarian of practices. The systematized bodily exposure that characterized early nudism was not, whatever the nudists might say, about liberation in any simple sense but rather about “a new program of controlled improvement of the body” (16). This core thesis is, of course, recognizably Foucauldian, but Harp wears his debt to Foucault lightly, without the weighty theoreticism and dense language that can sometimes mire Foucauldian accounts. This makes his book both conceptually rich and eminently readable—a book that will be of interest both to scholars and many naturists.

University of Sydney

Ruth Barcan

Controlling Paris: Armed Forces and Counter-Revolution, 1789–1848. By Jonathan M. House. (New York, NY: New York University Press, 2014. Pp. 313. \$55.00.)

The Second French Republic, established in the wake of the February Revolution of 1848, was a fragile regime. This book explores the instability of the Republic’s first months through a study of how the French armed forces—both the various branches of the regular army and civilian militia like the National Guard—attempted to control Parisian public disorders between February and June 1848. Such a study, the author argues, has wider contemporary relevance “in the era of the Arab Spring uprisings and population-centric counter-insurgency” (2).

Jonathan M. House’s book is perhaps the most comprehensive survey in English of the French “forces of order” during the revolutionary events of 1848. His discussion of the role and organization of the armed forces during and after the February Revolution is thorough and detailed. Chapter 5, for example, on the newly established Mobile National Guard, not only examines the composition of the force (and here House draws on the work of the historical sociologist Mark Traugott) but also considers the uniform, diet, and disciplinary record of the young Mobiles. Throughout the book, House correctly underlines the close relationship between military actions and wider political considerations in 1848.

Controlling Paris has its flaws. The most striking of these is the book’s periodization. Despite the timeframe set out in its title, this is really a book about 1848—

and, even at that, a book that ends with the June insurrection of that year. Contained in a single chapter, House's examination of the period between 1789 and 1848 feels rushed and acts as little more than a prelude to the book's main event.

This is first and foremost a work of military history, but this book would have benefited from greater consideration of nonmilitary perspectives, especially in exploring the relationship between civilians and the military in Paris in 1848. Generals, guardsmen, and politicians dominate the narrative—but the reader hears little from anyone else. House's discussion of the "private armies" that appeared in spring 1848 to support various factions does allow other, more radical elements within the political landscape of revolutionary Paris to come to the fore, such as the Prefect of Police Marc Caussidière's *Garde du Peuple* (84–91). However, on a more general level, the protestors and insurgents in the streets of Paris—whom House describes perhaps too broadly as "republican radicals and frustrated artisans"—are almost entirely anonymous throughout this book (226).

House's central argument is that the tactics employed by the armed forces in controlling Paris in 1848 helped bring to an end almost four decades of instability and civil disturbance. Rebellion, he concludes, "became much more difficult after the June Days" (226). Convincing though this argument may be, *Controlling Paris* is somewhat one-sided in making it. The men and women who actually manned the barricades are rather absent from this story of revolution, insurrection, and counterinsurgency.

University of Sunderland

Laura O'Brien

The Post-war Legacy of Appeasement. By R. Gerald Hughes. (London, England: Bloomsbury, 2014. Pp. 352. \$39.95.)

The memory of appeasement within the discourse of international relations remains a potent political tool in justifying a position adopted by a prime minister. Broadly speaking, the politics of appeasement have been well explored elsewhere; however, the distinctive originality of R. Gerald Hughes's analysis comes from how appeasement can and often is remembered. How appeasement is constructed in the national memory can explain how and why political elites invoke it when explaining a policy to the electorate.

It would, therefore, be facile to suggest that appeasement has had little impact upon the political process. Indeed, as Hughes notes, the postwar impact of appeasement has become something of a rhetorical tool of distancing oneself

from Chamberlain's "failure" in managing Hitler. For example, Anthony Eden defined his position over the Suez Canal in opposition to that of Chamberlain, thereby precluding negotiation. The same could be said of Thatcher (the Falklands), Major (the First Gulf War), Blair (the Second Gulf War), and Cameron (Libya/Syria). Each position of strength distances itself from the perception of "weakness" that Chamberlain is argued to have demonstrated.

The memory of Chamberlain's failure (and, indeed, Churchill's subsequent success), Hughes suggests, acted as a driver for foreign policy in the postwar period. It was without a doubt a powerful rhetorical position to adopt given that it enabled postwar prime ministers to associate themselves with Churchill's position, thereby demonstrating strength and courage in the face of an enemy.

It must be noted that taking appeasement as simply a single act of substantial failure belies a more nuanced understanding of Chamberlain's position and attitude towards Hitler. However, given the subsequent rhetorical use of appeasement as something against which stronger leaders could define their position does not prevent Hughes (or other scholars) from using this understanding of appeasement. Put simply, regardless of the realities of Chamberlain's position, the memory of substantive failure is sufficient for modern-day politicians to exploit in justifying subsequent actions in Suez, the Falklands, and the Gulf.

Hughes successfully explores these dimensions of British foreign policy with a wide breadth of scholarly evidence. Indeed, evidence of his scholarship has a commanding representation within the book, occupying a significant part of the pages. He presents the argument in a manner likely to retain the interest of the reader whilst resisting the temptations towards over simplification. It is a highly interesting book that would be of interest to scholars and students alike.

British School of Politics and International Studies

Andrew Crines

London Zoo and the Victorians, 1848–1859. By Takashi Ito. (Suffolk, England: Boydell Press, 2014. Pp. 204. \$90.00.)

For most of its history, the London Zoo was the standard by which other zoos measured themselves. Its ability in the nineteenth century to exhibit charismatic megafauna such as giraffes, hippos, monkeys, rhinos, and elephants far surpassed what other European zoos of that era could manage. When Berlin decided to establish a zoo in the 1840s, the Prussian king sent an envoy, Martin Lichtenstein, to London to see how best to go about it. Because of its prominence in the history of animal-human relations and its central role among

Britain's cultural institutions, the London Zoo is a subject eminently worthy of study.

Takashi Ito's account is a sustained argument for moving beyond the imperial trope in our understanding of the London Zoo. Insofar, it is a direct response to—but, it should be said, not a polemic against—the noted scholar of animal-human relations in British history, Harriet Ritvo, who contends that the zoo represented a British imperial vision of the world. Ito believes that such a static view of the London Zoo takes into account neither periodization nor public agency. The London Zoo, after all, flourished well before the high point of imperialism and long after Britain's retreat from empire. Similarly, Ito emphasizes that “the public” cannot be viewed as a monolithic, passive recipient of culture but rather as a collection of individuals who brought to the zoo their own preconceptions formed by a variety of influences, not the least of which was public science. As Ito writes: “[T]he significance of the zoo especially prior to the 1870s was so variously defined that the zoo's animal displays could not be deciphered using any single code of ideological symbolism” (18).

The author's most interesting case with which to study the concept of the “imperial zoo” is the institution's acquisition of an animal long thought to be mythical—a giraffe. In 1836, an era when imperial culture had yet to take hold, the London Zoo exhibited four giraffes obtained from Egypt, which, the author emphasizes, was outside of the British empire. Attracting four thousand visitors on the Sunday after their arrival, the giraffes were a sensation, much like the giraffe Zaraf had been in Paris a decade prior. For Ito, the manner by which the giraffes found their way to London illustrates the limited explanatory power of the imperial model. Animal-collecting networks frequently ranged beyond those of the empire, pulling in agents that had little to do with the imperial project. Once on display, the animals tended to meld with the visitor's imagination, leading to a fantastical vision in the visitor's mind, far removed from the banality of everyday life. For Ito, the realm of fantasy frequently trumped any supposed imperial message.

For all its merits, Ito's work would have benefited from more contextualization of the London Zoo. Apart from occasional references to the Surrey Zoo, readers have little sense of how the London Zoo compares to other British zoos of that era. Even a reference to non-British zoos like Artis, the Amsterdam Zoo, which is often held up as the model of an “imperial zoo,” would not have been out of order. The circumscribed time period, a scant twenty-one years, prevents Ito from fully developing his thesis, as he ends before empire plays a more dominant role. One cannot help but think that a contrast of the

earlier period with the high point of imperialism would only reinforce his argument. Nevertheless, Ito's work is a thoughtful account based on an array of primary sources, and it will be read profitably alongside Ritvo's standard works.

University of Waterloo

Gary Bruce

Churchill. By Ashley Jackson. (New York, NY: Quercus, 2011. Pp. 415. \$30.00.)

The author escorts us on a rapid, enjoyable tour of Winston Churchill's life in this study. He gathers appealing anecdotes and quotations from Churchill's peers (historians' views are referenced rather than quoted, and frequently in disparaging asides). Churchill's personality bursts forth: his "irrepressible and defiant optimism" and his "trademark habit of allowing all around him the benefit of his advice" (34, 228). He was "at once impetuous, generous, courageous, energetic, selfish, bombastic, and inspirational" (5). His magnanimity toward defeated enemies (foreign and domestic) appears frequently.

Ashley Jackson offers splendid narratives of less familiar episodes like Churchill's sojourn as a Boer prisoner of war, his service on the Western Front, and his early advocacy of social reform, acknowledging his "conversion from dashing social reformer to steely strategist" upon moving to the Admiralty (119). His discussions of Churchill's approach to public speaking and war management are superb. The nonspecialist seeking an introduction to Churchill's entire career at manageable length will benefit.

Jackson debunks Churchillian myths with mixed results; he is less successful in discussing Churchill's 1930s positions on India and Edward VIII's abdication crisis but perhaps more so in attacking the declinist view of Churchill's second premiership. "Even when approaching his eightieth birthday, Winston Churchill was Britain's foremost politician . . . [and] was the most important international statesman seeking to prevent nuclear conflict and the most influential chronicler of twentieth-century history" (362).

Overall, his efforts to rescue Churchill from both hagiography and disrepute not only tilt more frequently toward adulation but fail to meet Jackson's standard: "against most of these dramatic, often histrionic charges, Churchill can be defended in detail or at least properly contextualized" (6). This is not quite so. Jackson invokes the doctrine of collective cabinet responsibility in which Churchill played a prominent role in errors but did not act alone, such as at Gallipoli in 1915 and in the return to the gold standard in 1925. Yet he credits Churchill for the decision to withhold Royal Air Force fighters from France in

1940 without mentioning Air Chief Marshal Hugh Dowding's objections, which were as crucial then as was his role in devising the correct defensive strategy in the Battle of Britain. Jackson's description of Churchill's opposition to the August 1944 invasion of southern France implies unwarranted approval. French units serving in Italy had to help liberate France for political reasons; the Allies needed the port of Marseilles to supply operations. Of course, no historian can analyze every decision that a politician of Churchill's stature makes over decades of service, but to claim that Churchill can be defended and then to excuse him at nearly every turn and to fail to discuss obvious controversies undercuts the original assertion.

Jackson's admiration for Churchill occasionally veers in inexplicable directions. Thus Churchill in 1940 was the "type of political animal that democratic politics was simply not designed to produce . . . [but] a man of talent, bellicosity, and strategic vision [who] was waiting in the wings, a descendant of Marlborough." This is an approbation Churchill's adversaries would have valued (197). Like its subject, the book is brilliant, accomplished, and occasionally flawed but worth detailed examination.

Ball State University

Kevin Smith

Spartakus: The Symbology of Revolt. By Furio Jesi. (London, England: Seagull Books, 2014. Pp. 182. \$21.00.)

This book is explicitly not a work of historical scholarship. In fact, it was written in 1969 by a young Italian revolutionary who used the Spartacist Uprising as a lens through which to view the fallout from the events of May 1968 in Paris. However, because the prospective publisher went bankrupt, *Spartakus* had to wait until 1980 before its original publication in Italy. This English translation is thus of a four-and-a-half-decade-old text that is not so much a work of history as it is itself a piece of history!

Indeed, Furio Jesi wrote *Spartakus* at a juncture that seems, if anything, almost as distant today as was the Spartacist Uprising on its fiftieth anniversary. Whereas the idea of revolution was in the air in 1969, political discourse today is dominated by a dull conformity that has not been shifted even by the most protracted economic crisis since the 1930s.

Insofar as it functions as a work of history, Jesi's book largely follows the accounts of the Spartacist Uprising given by Paul Frölich and Peter Nettel in their biographies of Rosa Luxemburg. But it would miss the point to criticize

Jesi for being derivative. His aim is not to provide a new description of the events in Berlin over December and January 1918–1919 but rather to look beyond the specific details of the uprising to discover its more general truth. Specifically, Jesi extends Károly Kerényi's claim that though myths were no longer synonymous with truth, as they had been for the ancients, the poets were still able to grasp truth through myth. For his part, Jesi looks to the Spartacists to illuminate the truth of 1919 in a way that was relevant in 1969 and presumably that his editors and translators believe remains relevant in 2014.

To this end, *Spartakus* makes two key claims: first, that the Spartacist Uprising was a revolt rather than a failed revolution, and second, that Luxemburg and Karl Liebknecht's decisions to stay in counterrevolutionary Berlin with the near certainty of death revealed their actions to be "genuine" acts of propaganda (40). These two points are intimately linked for Jesi, who divides myths into two kinds: genuine and technicized, the former being the product of spontaneous movements from below while the latter are more instrumental in intent. Because Jesi views Luxemburg and Liebknecht's deaths as intrinsic moments in a spontaneous revolt, he argues that the Spartacist Uprising's "heroic victims" can act as beacons of hope—alongside the Republican fighters in the Spanish Civil War and the Paris Communards—to contemporary anticapitalists (83). By contrast, he suggests that it is precisely because the Russian Revolution was successful that it cannot play this mythical role. One is thus left with the unfortunate feeling that Jesi prefers the purity of history's losers to the dirty hands of those who did, however briefly, succeed.

Leeds Metropolitan University

Paul Blackledge

The Conquest of the Russian Arctic. By Paul R. Josephson. (Cambridge, MA: Harvard University Press, 2014. Pp. viii, 441. \$55.00.)

This book is a very valuable monograph, giving the reader much in the way of interesting information about Russian policy in the Arctic. The author has paid much attention to development and research of Arctic areas in the Stalinist period. He examines triumphs and setbacks that occurred during the Arctic conquest in detail. Moreover, Paul Josephson considers the biographies, activities, and fates of the people in these events—not only leaders, but common people too, such as lower personnel and humble workers.

The author gives interesting information about the positions of members of each social group that took part in the Arctic conquest. He uses existing

research, archival documents, and records of oral history in this book. The author's view of Russian policy toward the Arctic is clear, as is his description of the many events that made up the Arctic conquest.

Josephson considers the role of Soviet government in the Arctic conquest in detail. Clearly, Stalin's repressions had a major impact on policy in the northern parts of the Soviet Union at the time. In this regard, he has included some interesting information about the problems of the aboriginal people of the Russian north. In spite of attempts by Soviet organizations to develop the north and strong financial support for that development, many aboriginal people resisted Soviet influence. Josephson describes and explains these processes for the reader.

This research discusses many Arctic-related issues, including problems of medicine, cattle breeding, and the like. Certainly, the Soviet Union needed to develop this region, but the direction and methods chosen often led to tragic results for many. Moreover, the policies chosen were in many cases inconsistent. The author also examines some events in the Arctic in connection to the Soviet west or all-USSR political processes. Unfortunately, scholars from the Russian Federation and other countries have not shown much interest in many aspects of Russian Arctic history presented in this research.

As Josephson's research subject is very wide, it is impossible to consider all aspects of the subject matter in one book. Thus, the monograph suffers from several weaknesses. One of these is the partial examination of conflict relations between Russian and many aboriginal peoples in the northern areas of the USSR, a problem that still exists today. The author also only partially considers changes in the GULAG system after 1945 and the influence of these events in the Arctic conquest. He tends to underestimate some aspects of the development of the northern areas in the Khrushchev period, and there is no discussion about many academic discoveries in the Soviet north. There are other slight errors, for example identifying Lieutenant Grishina as a man, when she was, in fact, a woman (138). Another is the use of the word *Khrushchoby* in the Arctic areas of the USSR; this term began to be used in the USSR in the 1980s and was popular in the big cities of the western part of the Soviet Union.

Nonetheless, this book remains a very important monograph for understanding the history of the development of Arctic areas in the USSR.

The Great Powers and Poland: From Versailles to Yalta, Anniversary Edition. By Jan Karski. (Lanham, MD: Rowman & Littlefield, 2014. Pp. xiv, 524. \$61.00.)

During the Second World War, Jan Karski [1914–2000] served as a courier between the Polish underground in occupied Poland and the Polish government-in-exile in France and Great Britain. He brought the first eyewitness accounts of the Holocaust to the West. During one of his missions, the Gestapo caught him. He almost died in prison before members of the underground liberated him. In 1943, he met President Franklin D. Roosevelt to ask him for help for Poland. Karski became a popular figure in America and could not return to occupied Poland. In 1944, he published *Story of a Secret State*, the first book on the Polish resistance. After the Great Powers recognized the Soviet-controlled authorities in Poland in 1945, Karski became a political refugee. He completed a PhD program at Georgetown University and then taught there for forty years. He has been recognized as “Righteous Among the Nations” by Yad Vashem and posthumously awarded the Presidential Medal of Freedom by Barack Obama.

The book under review appeared first in 1985 and was republished in 2014, declared by the Parliament of Poland the “Year of Jan Karski.” The book, Karski’s magnum opus, is a summation of his research and teaching career and is based on his lectures. Part 1 examines Poland’s situation during the First World War; the Versailles Peace Conference; the Polish-Bolshevik War; the establishment of Polish borders; and the German pre-Nazi and Nazi, as well as Soviet, French, and British policies toward Poland and its responses to these policies. Karski devotes a lot of space to the last years before 1939, the rise and fall of the appeasement strategy of Western powers, and the disintegration of the Versailles order. Part 2 describes Poland’s international situation during World War II and closes with an analysis of the Yalta agreement.

This is an anniversary edition, and it should be read as such. We now know more than Karski knew in the 1980s. Some of his points and statistics are outdated, yet the text is worth reading. Karski writes with the passion of a witness who participated in the described events and is highly emotional about them. He admired Józef Piłsudski but detested the dictator’s minister of foreign affairs, Józef Beck, who, according to Karski, had been unable to understand the contemporary events, lived in a world of illusions, created illusions himself, and, together with his country, became their victim. Particularly, the cooperation with Germany in the mid-1930s and Beck’s contribution to the destruction of the Versailles system are harshly criticized in the book.

The post-1939 part is even more dramatic. Karski shows how the Western powers tried to save their skins, applying appeasement policies first towards Adolf Hitler and then towards Joseph Stalin. Poland did not have real allies during the war, explains Karski, as both Winston Churchill and Roosevelt were cynical, treating Poland instrumentally without regard for its future. The Second World War pushed Poland into a tragic situation with no good outcome.

University of Toronto

Piotr J. Wróbel

The Land of the Elephant Kings: Space, Territory, and Ideology in the Seleucid Empire. By Paul J. Kosmin. (Cambridge, MA: Harvard University Press, 2014. Pp. xv, 423. \$49.95.)

Sandwiched between the conquest of the Achaemenid Persian Empire by Alexander the Great and the rise of Rome and Parthia, the Seleucid Empire was the largest of the Hellenistic kingdoms and in many ways remains the most challenging to study. Its rulers were Greek, but the vast majority of their subjects were Persians, Babylonians, Syrians, and others. The Seleucids have enjoyed a scholarly renaissance in recent years, and Paul Kosmin's book joins others, such as Susan Sherwin-White's *From Samarkand to Sardis*, to bring the Seleucids out of the shadows.

In this study, the author focuses on how the Seleucids justified their rule, beginning as outsiders and fashioning a royal ideology that made them Syrian, not Greek, even as they retained many elements of the latter. He also notes that the kingdoms of the Hellenistic period represented a multipolar political order, unlike the preceding Achaemenids, who had pretensions of universal rule (31–32). Kosmin treats the Seleucid Empire thematically, dividing his study into four sections: "Border," "Homeland," "Movement," and "Colony." Under "Border," he focuses on the East, and his examination of Seleucid relations with the Mauryan Empire in India is particularly welcome. The same can be said for the chapter on central Asia, always an area of major concern for anyone ruling Persia.

The West is not neglected, however. The choice of "Homeland" reflects the Seleucids' Macedonian roots and how they lost them when Seleucus I, the dynasty's founder, failed in his effort to bring Macedonia itself into the empire (94–100). As a result, his successors created not only a new Syrian imperial center but an ideology of mobile kingship to go with it, the subject of "Movement." This mobility meant that the capital of the empire was actually wherever the king happened to travel (a feature also of the Achaemenids), and

Kosmin notes that this made the Seleucid Empire a very different type of polity than Imperial Rome (178). In fact, the empire was simply too big and diverse to manage any other way, and Kosmin adds that this represented a fundamental weakness that eventually contributed to its fall (178–179).

“Colony” discusses the relationship between the monarchy and the cities of the empire, which existed in a symbiotic pattern of support and resistance to the Seleucid court. To establish a kingdom based on Syria, the Seleucids founded an extensive array of new cities in the upper Tigris and also frequently renamed older ones to remake the political landscape (208–209). But as the dynasty weakened, the cities broke away from the mobile kings, reasserting older, pre-Greek identities. This prefigures what followed. Kosmin’s study would have benefited from more attention to the status of Zoroastrianism under the Seleucids, since that religion would become so important under the Parthian and especially Sassanian dynasties.

Well-written and making impressive use of sources, *The Land of the Elephant Kings* represents a major contribution to a neglected time period of ancient Near Eastern history.

Central Connecticut State University

Harold Torger Vedeler

Contraband: Louis Mandrin and the Making of a Global Underground. By Michael Kwass. (Cambridge, MA: Harvard University Press, 2014. Pp. ix, 457. \$49.95.)

The author of this book uses the short but dramatic career of Louis Mandrin, France’s most celebrated eighteenth-century smuggler, to show how France’s growing consumer economy linked the country to the currents of world trade and how the monarchy’s efforts to control and profit from the flow of imported goods generated widespread popular resistance. Mandrin’s spectacular attacks on the entrepôts of the government-authorized tobacco monopoly in southeastern France—during which he coerced officials into purchasing the bundles of illegally imported leaf that he and his men had brought from neighboring Savoy—lasted barely a year, but according to Michael Kwass they constituted an existential threat to a system of economic regulation and finance upon which the monarchy depended.

As Kwass shows, eighteenth-century French consumers had developed an insatiable appetite for goods from overseas. He focuses on two in particular: tobacco—for which the General Farm, the private financial octopus that also contracted to collect many of the royal taxes, had been granted a sales

monopoly—and calico cloth, which was originally imported from India and was officially banned until 1759 in order to protect French textile manufacturers. Increasingly addicted to smoking and to cheap and colorful apparel, French customers were happy to turn to smugglers who could undercut the Farm's price on tobacco and deliver the much-coveted cotton goods. In response, the General Farm created its own private army of over 21,000 guards, and pitched battles between this force and smuggling gangs were a regular occurrence for much of the century. To back up the General Farm's regulations, the king authorized the creation of special tribunals, which inflicted harsh punishments on captured smugglers, ranging from breaking on the wheel to slavery in the galleys.

Kwass connects the story of Mandrin's short-lived reign of terror in 1754, which spawned a vast literature glorifying him and inspired political economists to develop powerful critiques of mercantilist economic regulation, to the outbreak of the French Revolution in 1789, when crowds throughout the country targeted the General Farm's toll booths and offices. "It would be rash to conclude that globalization caused the Revolution in any simple or direct way," Kwass concludes, but he has no doubt that it played a significant part in making the events of 1789 possible (363).

The different parts of Kwass's story do not always fit together as neatly as his absorbing narrative suggests. Calico drops out of the story midway through, since the government authorized its import as well as its production in France in 1759, and the most-smuggled item in France was not tobacco but salt, which was domestically produced but heavily taxed. In addition, the revolutionaries' abolition of consumption taxes did not last. Many were soon restored—although they were no longer collected by private contractors—and Napoleon reinstated the tobacco monopoly, which this time endured until late in the twentieth century. Nevertheless, Kwass makes a convincing case for "globalizing" the story of the underground economy in eighteenth-century France, showing the many parallels between contraband networks in that period and those operating in the world today.

University of Kentucky

Jeremy D. Popkin

The Great Plague: A People's History. By Evelyn Lord. (New Haven, CT: Yale University Press, 2014. Pp. xi, 173. \$40.00.)

In the summer of 1666, Cambridge's inhabitants found themselves in the midst of a plague epidemic that would kill 12 percent of the population. Evelyn

Lord's study of the urban and social impact of the epidemic features a cast of colorful characters and others besides. In one instance, the city's searchers arrived at the house of the formidable widow Ma Maulden with the intention of closing it up and imposing quarantine. Her unsuccessful attempt at resistance involved screaming and pummeling the officials until they managed to bundle her into her home and close it up (106). Lord's sketches of the experiences of plague are inspired by detailed research and the methodology of "faction" made familiar to those with an interest in plague by the 2008 study of the Black Death by John Hatcher. The approach is not without its controversy, which has been well-rehearsed elsewhere. The result here is to produce a vivid image of the streets and society of seventeenth-century Cambridge.

The first three chapters introduce plague in Cambridge, the city's urban fabric and natural environment, and its social structures. The following six chart the development of the epidemic. The final section assesses the toll taken by the epidemic, and an appendix reviews the sources. There are thirty-one illustrations—principally of the city and surrounding towns and villages—which are used alongside parish and administrative records and personal diaries such as that of Alderman Samuel Newton to evoke the sights and smells of Cambridge, from air thick with flies to ground teeming with ants (51). Cambridge's significance as a city of trade, as well as one of learning, is emphasized. It was perhaps because of the famous Stourbridge Fair that, as Paul Slack illustrated in his seminal publication *The Impact of Plague on Tudor and Stuart England*, the city was one of the first to isolate plague victims (in 1556). This public health policy, along with the exodus of many university fellows and students to the countryside, would have transformed the urban space and its opportunities for work. Lord illustrates, though, that there was not the social breakdown often described in traditional histories of plague: In 1574, the vice-chancellor wrote that the "common people" of Cambridge felt that a "Christian ought not to avoid the company of another that is infected," and ties of family and friendship endured (Slack, 232). The blame for the epidemic, perhaps surprisingly for the location of an international university, was cast at a national level at "the Dutch, the French, the drunks, [and] the lechers or the misfits" (49). The principal emotion on show in Lord's study is not that of anger or resentment, but grief: the agony of those who lost family members, especially children. This is a story of personal dramas and the minutiae of everyday life in the face of epidemic disease. There is little sense of broader development of political or intellectual cultures and ideas, except for the brief mention that, during his time in the countryside, Isaac Newton was said to observe a loose

apple falling from a tree (54). Nevertheless, this is a lively and, at times, deeply poignant history of seventeenth-century Cambridge, which brings to life the experiences of those facing death in the enduringly frightening context of virulent, epidemic disease.

Oxford Brookes University

Jane Stevens Crawshaw

Let God Arise: The War & Rebellion of the Camisards. By W. Gregory Monahan. (New York, NY: Oxford University Press, 2014. Pp. 300. \$115.00.)

This is an excellent book. It will become the standard text in any language on the Camisard War of 1702–1704, which opposed royal troops of “church and state” to the Protestant rebels of the Cévennes, in south central France, north of Montpellier and south of the Mont-Lozère. The author closely follows, of course, the monumental six-volume work of the Protestant minister and historian Henri Bosc, whose *La Guerre des Cévennes, 1702–1710* appeared over the period 1985–1993. But Gregory Monahan does this without neglecting other recent works.

Although this book focuses on “*histoire événementielle*,” Monahan is completely conversant with the social background of the “primitive rebels” whose saga he recounts. To this reviewer’s mind, however, the author downplays its effect: “Here,” he writes,

not too surprisingly, [reviewer’s emphasis] artisanal occupations dominated: 68 percent were identified as artisans of one type or another, while only 32 percent could be identified as peasants. Of the artisans, 103, or 62 percent, came from the textile trades, with wool-combers and weavers most common. (89)

Unsurprisingly? To overlook this dimension of the rebellion is to make a mere traditional, rural, and religious uprising of this proto-industrial revolt. And on this last score, Monahan’s emphasis is again idiosyncratic: the primitive—one might even dare to say, the “psychiatric”—nature of the Camisard mindset, so clearly laid out in Daniel Vidal’s *Le Malheur et son prophète. Inspirés et sectaires en Languedoc calviniste (1685–1725)*, is of course on Monahan’s agenda, but in brief and in passing. In the reviewer’s opinion, however, the popular Calvinism of the Camisards is insufficiently described in these pages.

Hence, the ambiguities of Monahan’s conclusion: on the one hand, he writes that “prophetism lay at the heart of the Camisard discourse. It represented a

brilliant rebirth, a liberation not only from the constrictions of a monarchy in alliance with the church they shared but even from a Reformed church of which younger Protestants by 1701 had no living memory” (259). But he also thinks, and more rightly so, that “even over the course of 300 years, the violence of the Camisard War reverberates into the ethnic and religious conflicts of the present with a depressing but all too familiar ring of righteous hatred, of murder in the name of God, of cruelty and suffering in the name of rigid and intolerant belief” (260).

There is a difference of opinion, then. But there are many mansions in the House of the Lord and in that of Clio also.

Harvard University

Patrice Higonnet

Political Imprisonment and the Irish, 1912–1921. By William Murphy. (Oxford, England: Oxford University Press, 2014. Pp. xii, 301. \$110.00.)

At the heart of this book is a conundrum that has tested public policy across liberal democracies for the last two centuries or more: Should politically motivated offenders be treated differently from those who break the law for personal reasons—moral turpitude, gain, or malice? Margaret Thatcher was not the first to proclaim (referring to the IRA) that “A crime is a crime is a crime.” In the strict sense of a breach of the criminal law, that is true. The process is familiar to all: the gathering of evidence, charging, trial, and sentencing according to law. Over the years, most politicians and lawyers have taken the view that such fair handling meant that there could be no difference in status or treatment between the political and “ordinary” criminal. Popular sentiment is fickle and often ill-informed but can be very uneasy with the categorization of the misguided alongside the malign, even when violence is involved. And so, in court, public debate, and prison, the forces of convention and authority are challenged by the rebellious.

In many ways, the Irish suffragettes with whom William Murphy opens his book were a comet-like generation, racing across the political scene and having only a marginal impact on twentieth-century Ireland. They had remarkable talents for political campaigning and were innovative and imaginative in ways that no previous radical group could match. Drawn from across the social classes, they were aware of the restraint of the law in dealing with women and made full use of this knowledge. Imprisonment was seen as an opportunity rather than a barrier, and they worked to test the boundaries of their confinement and to turn

their captivity into a weapon against the state. They understood, moreover, that a determined man or woman cannot be kept out of prison.

Throughout this study, Murphy shows great diligence, perseverance, skill, and imaginative engagement in trawling and testing the sources and making connections. From the time of Daniel O'Connell, Irish campaigners had shown that imprisonment could be turned back on itself, and Murphy demonstrates the pervasive awareness of this history on the part of the successive groups of this period—the suffragettes, Sinn Feiners, 1916 rebels, and the IRA. All of these—though arguably not the first—were part of an organic movement that brought Irish republicanism to independence in 1922. The movement discovered and made itself by its actions and responses, and as Murphy shows, an important part of this was the shared experience of imprisonment, hunger-strike, riot, escape, and execution.

With its comprehensive scholarly apparatus, this book will provide great assistance to all its readers. It shows some of the constraint of the doctoral dissertation from which it is developed, and Murphy is reluctant to reflect or attempt the more general observations, which his material would undoubtedly support. That element and the occasional flaw apart, this is first-rate scholarship, working on material of unvarying interest.

Queen Mary University of London

Seán McConville

Warrior Neighbours: Crusader Valencia in its International Context, Collected Essays of Father Robert I. Burns, S.J. Edited by Mary Elizabeth Perry. (Turnhout, Belgium: Brepols, 2012. Pp. viii, 387. \$118.00.)

It is difficult to approach the late Father Robert Burns's opus and not think that he did it all. Yet his essays remind us that no matter how thoroughly a historian researches a subject—on Valencia, he produced five monographs and a multivolume documentary collection—there is always more to be found. His ability to address contentious issues, find the persons hidden in documents, shed light on ignored figures and events, and consider his studies as starting points for further research shine here.

In "The Many Crusades of Valencia's Conquest (1225–80): An Historiographical Labyrinth" and "How to End a Crusade: Techniques for Making Peace in the Thirteenth-Century Kingdom of Valencia," Father Burns demolishes the argument that the Christian Valencian campaigns were not crusades by documenting how the papacy approved all of them as such. He

deals with another controversy in “The Loss of Provence. King Jaume’s Raid to Kidnap its Heiress (1245): Documenting a ‘Legend’,” which recounts how James I attempted to retain Provence by kidnapping Beatrice, heiress to Count Raymond V, and having her marry into his family. Burns effectively rehabilitated this “legend” and demonstrated its importance for European history.

In “Castle of Intellect, Castle of Force: The Worlds of Alfonso the Learned and Jaume the Conqueror” and “Warrior Neighbours: Alfonso the Learned (El Sabio) and Crusader Valencia—an Archival Case Study in his International Relations,” Burns illuminates the relationship between two of the greatest Iberian monarchs and personalities. Yet he does not limit his research to Christians. In “Almohad Prince and Mudejar Convert: New Documentation on Abū Zayd” and “Daughter of Abū Zayd, Last Almohad Ruler of Valencia: The Family and Christian Seigniorship of Alda Ferrándis, 1236–1300,” he brings to light the last Valencian Almohad prince, who went from Muslim ruler, to Mudéjar puppet governor, to Christian magnate. The thread continues with his daughter’s career, an important figure in her own right. Burns recovers the rebellious Muslim potentate, al-Azraq, who established his own domain in northern Valencia for nearly a decade. In “The Crusade against al-Azraq: A Thirteenth-Century Mudéjar Revolt in International Perspective,” supplemented by “A Lost Crusade: Unpublished Bulls of Innocent IV on al-Azraq’s Revolt in Thirteenth-Century Spain,” he fills in the lacunae regarding this insurgency and its repercussions. He even shows how interdisciplinary research can yield surprises like “A Medieval Earthquake: Jaume I, al-Azraq, and the Early History of Onteniente in the Kingdom of Valencia,” which documents royal letters reporting that in 1258 a serious earthquake—forgotten until recently—struck northern Valencia with serious consequences for all concerned.

One warning: Burns’s work—except for the treatment of documents like “Regalo para una madre: una muchacha esclava musulmana del nieto de Abū Zayd,” “La guerra de al-Azraq de 1249,” and his work on James I’s military funding for his Murcian campaign—is not for initiates. His erudite prose, his publication of all documents in medieval Latin, and the complicated subject matter require knowledge of thirteenth-century Mediterranean Europe. Nevertheless, the rewards for the extra effort are well worth it.

Everyday Heroism: Victorian Constructions of the Heroic Civilian. By John Price. (London, United Kingdom: Bloomsbury, 2014. Pp. xii, 265. \$120.00.)

The author of this new book challenges the view that heroism in the nineteenth and early twentieth centuries was “synonymous with the military or with adventurism.” Instead, he argues that plenty of “ordinary individuals” became heroes after they carried out “acts of life-risking bravery . . . in the course of their daily lives” (2). He examines a number of points in Victorian and Edwardian culture at which these everyday heroes were celebrated, including the awarding of the Albert Medal, which was instituted in 1866 and was given initially for heroism at sea but expanded in 1877 to lifesaving acts on land as well, and the Carnegie Hero Fund Trust, which was founded in 1908 to provide financial rewards for individuals who performed heroic acts. He also looks at the dozen or so monuments to everyday heroism that were erected in Britain and concludes with a chapter that examines the role of gender in determining the contours of heroism.

John Price’s primary objective is to broaden the social scope of studies of heroism beyond elite conceptions. He argues that the working classes “understood and constructed everyday heroism on their own terms” (201). This may have been true, but what this book reveals is that everyday heroes usually featured the same attributes—self-sacrifice, stoicism, and good moral character—as their military and imperial counterparts. Price’s work is therefore interesting less for what it tells us about how people from different classes constructed heroism differently but more for how it shows that the same values cut across class lines.

Rather than focusing on the acts of heroism themselves, Price looks primarily at the process of selection by which heroes were recognized, via the granting of awards and the construction of commemorative monuments. While useful, this methodology means that the heroes themselves get a bit lost at times, and a few more accounts and analyses of what precisely they did to merit being counted as heroes might have made for more compelling reading and helped the reader to comprehend better the nuances of everyday heroism. It also means that we get more of what the upper- and middle-class granters and commemorators thought working-class heroism should be—as they sought to use it for didactic purposes—than working-class conceptions themselves.

Price’s decision to focus exclusively on the period between 1860 and 1914 means that the picture he paints is relatively static, and it is unclear whether

the celebration of everyday heroism was something novel in the late-Victorian and Edwardian periods or whether it originated previously and/or persisted afterwards. But even with these reservations, this is a worthy addition to the growing ranks of studies of heroism. By employing a wider social focus, Price has made a valuable contribution by reminding us that heroism in the late nineteenth and early twentieth centuries appeared in more than just military and imperial guises.

Clemson University

Stephanie Barczewski

Rousseau on Education, Freedom, and Judgment. By Denise Schaeffer. (University Park, PA: Pennsylvania State University Press, 2014. Pp. viii, 232. \$69.95.)

Jean-Jacques Rousseau has been accused of many things—of naiveté; of inspiring and providing justification for the French Revolution and its accompanying Reign of Terror; of disregard or disdain for orthodox religions, particularly Christianity; of misogyny; of being hopelessly lost in contradiction; and of being unsympathetic to modern notions of political rights. This list could be extended nearly indefinitely, and some of these accusations could be richly borne out in his texts. Yet, if there is one great sin for contemporary readers, it would be the sin of disrespecting the capacity of ordinary people to make the kinds of judgments necessary for democratic governance, and there is ample evidence in Rousseau's political writings that he was deeply suspicious of this.

It was in his most celebrated, expressly political work *The Social Contract* that he observed: "Men who are upright and simple are difficult to deceive because of their simplicity; lures and ingenious pretexts fail to impose upon them, and they are not even subtle enough to be dupes." Such passages have been extensively mined by those—whether partisans or opponents of democratic regimes—who would charge him of being profoundly antidemocratic. With special attention to *Émile*, Denise Schaeffer seeks to recast Rousseau as someone profoundly dedicated to cultivating judgment so that the people might ultimately freely govern themselves in a dynamic, evolving political world.

The author's argument outlines the cultivation of judgment as *Émile*'s dominant theme, weaving it through Rousseau's treatment of nature, motherhood, early childhood, physical education, fables, book learning, compassion, religion, love, and ultimately politics. She treats each of his substantive discussions with an eye to how the tutor's lessons for young *Émile* serve to cultivate a

capacity for free judgment—rather than, as some have accused him, of creating a subject “simply reacting on the basis of his conditioning” (134).

Schaeffer is a skilled and thoughtful reader of Rousseau. Her focus on his cultivation of judgment casts a new light on familiar segments and passages such as the Savoyard Vicar, Sophie, etc. As her argument evolves, she focuses increasingly on his attention to reason, which has often been underestimated or even marginalized in the secondary literature that overemphasizes Rousseau’s treatment of compassion or sentiment more broadly. Schaeffer accommodates compassion, sentiment, and the conscience into a Rousseau who more resembles Descartes in his reliance on reason than most will admit. For Schaeffer, although reason cannot provide an “unshakable metaphysical foundation,” it nevertheless “retains veto power” over all judgments (113).

Although Schaeffer’s reading is consistently stimulating, there are moments when the reader wants to push her for more. Specifically, this reviewer found himself wondering what substantively guides judgment on Rousseau in her account. For example, by what standard does a Rousseauian subject judge a state? It seems natural to address conscience in specifically this context—since Rousseau himself counsels individuals in his *First Discourse* to appeal to the “principles engraved in all hearts,” where they might “listen to the voice of one’s conscience.” That is, a study in Rousseauian judgment might be fruitfully informed by a richer, more extensive account of the conscience. But this being noted, Schaeffer’s book is original, insightful, and stimulating—offering a promising means by which to rescue Rousseau from those who would diminish his contributions to democratic theory.

DePaul University

David Lay Williams

Vodka Politics: Alcohol, Autocracy, and the Secret History of the Russian State. By Mark Lawrence Schrad. (Oxford, England: Oxford University Press, 2014. Pp. xvii, 492. \$35.00.)

This is a curious book. It purports to be an explanation of the problem of alcoholism in Russia and that nation’s current demographic crisis. Political scientist Mark Schrad’s thesis is that Russia’s perennial drinking problem can be explained by its authoritarian government. He presents a patchwork of journalistic anecdotes recounting the antics of ruling alcoholic Russians from tsars to Soviet leaders, who, in paranoia, saw to it that members of their inner circle would get so drunk that they would spill secrets about any attempt to

undermine their power. Realizing that some authoritarian heads of state were themselves alcoholics, but that this did not explain popular alcoholism, Schrad also alleges that rulers deliberately manipulated the Russian people into drinking in excess to fill state treasuries.

Schrad's indictment, however, falls short on evidence. Most scholars who have researched this subject have concluded that Russian heads of state feared popular alcoholism as a prelude to revolutionary disorder. Russians drank vodka because it was easily and cheaply made in this grain-growing region; thus, if prices rose too steeply, they could make it themselves. The binge drinking of vodka was a pattern that emerged early on and has persisted, along with its harmful effects. Schrad, however, dismisses the cultural roots of vodka addiction without engaging in the arguments of the many scholars who have concluded that Russian culture plays a large part in this persistent problem.

Authoritarian Russia is not unique in imposing "sin taxes" on alcohol. A comparative study of various states with varying forms of government—from authoritarian to democratic—would show that alcohol taxes have contributed generously to state revenues. One would expect a consistent pattern of rising alcoholism with increased authoritarian rule, but Schrad supplies no such comparison, nor does he examine attempts by Russian rulers and people to address the problem of popular alcoholism or compare it with temperance activities in other nations. Russian rulers from Catherine the Great to Alexander III kept changing their system of taxing vodka, expressly stating that their intent was to address alcoholism among the people by assuring purity of product, limiting sales, or otherwise monitoring drinking habits. It is hard to dismiss all of these efforts as cynical ploys.

Likewise, Schrad discounts the many state and popular attempts to foster temperance in Russia, claiming that they were insignificant, despite Patricia Herlihy's *The Alcoholic Empire*, a book that showed a hundred thousand or more Russians in the nineteenth century formed grassroots societies with the purpose of eliminating alcoholism in Russia. This drive for temperance constituted the largest Russian civil society movement at the time. Only the two fateful attempts of eliminating or drastically reducing vodka intake under Nicholas II and Mikhail Gorbachev are discussed in detail. One also wonders about state efforts to treat habitual drunkards. In the American context, for example, several states developed institutions specifically for the medical treatment of "inebriates," "dipsomaniacs," and "alcoholics." A comparative perspective could have proved instructive.

This book appears to target popular audiences unfamiliar with Russian history, the history of alcoholism and its treatment, or temperance strategies. Its originality lies in its claim that once Russia is no longer ruled by autocrats, it will cease to have a drinking problem. One wishes it were that simple.

University of Oklahoma

Sarah W. Tracy

Delphi: A History of the Center of the Ancient World. By Michael Scott. (Princeton, NJ: Princeton University Press, 2014. Pp. xi, 422. \$29.95.)

Students taking courses in ancient Greek history quickly learn that the brilliant political experiments in the small polis communities were the key to the Greeks' inability to transcend the polis' parochial boundaries as the horizon of their political conceptualizations and the field of their sense of group identity. At the same time, however, there were centripetal forces at work creating a larger, if sporadic, Panhellenic cultural identity: the Greek language (despite dialectical variations), the pantheon of Greek deities, the Homeric poems as a common cultural possession, and the great religious festivals—with the most famous, of course, being Olympia—for which the Greeks would call a sacred truce in order to send representatives to compete in the musical and athletic contests.

Perhaps the most important of these international, Panhellenic counterbalances to polis-bound insularity was the Delphic oracle. At the individual and state level, Greeks came to Delphi in order to consult the Pythia, priestess of the god Apollo, on matters ranging from personal health to declarations of war or the sending out of colonies. Greeks indulged the conceit that Delphi was the “navel of the universe.” In religious, cultural, and political terms, Delphi did indeed stand at the center of the ancient Greek world.

Michael Scott's new study provides a comprehensive history of the ancient Greeks' most renowned oracular shrine. Chapters 1–4 (part 1) tell the story of Delphi's humble beginnings and rise to prominence in the Greek intrastate system; chapters 5–8 (part 2) cover the history of the sanctuary in its heyday in the classical period; and chapters 9–12 (part 3) follow Delphi's history from the period of the Roman hegemony over Greece to the modern rediscovery of the site and the archaeological projects conducted up until the present day.

This is a reliable, well-informed, and highly readable account based on the author's considerable knowledge of the site and the archaeological campaigns that have brought it back into the light. The reader will gain an appreciation not only of the centrality of Delphi for the ancient Greeks but also for the vagaries of

its history. Most will know something about the crucial role Delphi played at the time of the Persian invasions of Greece (490, 480–479 BCE), but the reader may be surprised at the insignificance of the site in its earlier history or the dramatic story of the invasion of Delphi by Gallic marauders in 279 BCE and its heroic defense, which later tradition attributed to the god Apollo himself. Even the classical scholar is likely to learn a great deal from the account of Delphi's fortunes in modern times and the international competition for rights to excavate there.

A brief archaeological guide to the site serves as a coda to this fine and lucid book. It is highly recommended to anyone with an interest in the history and culture of the ancient Greeks.

Syracuse University

Craig B. Champion

Facts and Inventions: Selections from the Journalism of James Boswell. Edited by Paul Tankard. (New Haven, CT: Yale University Press, 2014. Pp. lii, 442. \$115.00.)

The editor of this volume readily admits that he greatly underestimated the magnitude of the project he was about to undertake. It became a monumental task requiring a decade to complete. The reviewer is, therefore, happy to report that the result was well worth the effort.

Known universally for his *Life of Samuel Johnson*, James Boswell was a rollicking writer of essays, letters, and doggerel, as well as newspaper and journal articles. He had a vast range of interests, and the sheer volume of his writings is staggering. He also reveals a substantial knowledge of all things English, Scottish, North American, and Classical. This is in addition to his musings on crime, punishment, and literature. This was not unusual for an educated child of the Enlightenment, but the lack of self-consciousness and amoral jauntiness that Boswell displays is compelling. To read Boswell's writings in their many varieties is to experience the good and the not-so-good in the culture of the British Isles during the late eighteenth century.

There are so many of Boswell's ruminations in Paul Tankard's book and in so many shapes and sizes that one can only mention those that seem specially representative of what fascinated and amused him. In the chapter titled "Execution Intelligence," readers learn of Boswell's intense interest in attending public executions over a period of three decades. Repulsed by cockfighting and bullbaiting, Boswell could not resist a human hanging. He wrote about the crimes that led to execution and the fairness, or lack thereof, for the punishment inflicted. He even reflected, while referencing Lucretius, on the reason so many came to witness these "Spectacles of

Cruelty” (78). Did it provide a measure of comfort to see others suffering so horribly? Boswell is not sure, but he insists that he always had the utmost sympathy for those led to the gallows.

Boswell’s most revealing writings were published in the *Public Advertiser* under the name “Rampager” in the 1770s. In 1775 he proposed that England arm its Jewish population and send them to defeat the colonists. Though seeming to embrace stereotypes derived from scripture and Shakespeare, Boswell suggests that not only would Jews be “spared from this country,” they would cause dread in the Puritans through the “Terror of Circumcision” (185). It is this kind of tongue-in-cheek whimsy that keeps one reading on.

Tankard arranges Boswell’s writings and commentaries into five sections: “Reports and Interviews,” “Execution Intelligence,” “The Rampager,” “The Lives of Johnson,” and “Essays and Letters.” The time covered is from the 1760s until Boswell’s death in 1795. The editor also includes a most useful section of “Attributions and Textual Notes,” which will be of interest to specialists. Many of the notes reflect Boswell’s emendations to various manuscripts. In addition, the bibliography is extensive and the index comprehensive.

Eastern Kentucky University

Ronald K. Huch

Making Make-Believe Real: Politics as Theater in Shakespeare’s Time. By Garry Wills. (New Haven, CT: Yale University Press, 2014. Pp. vii, 388. \$30.00.)

In his latest work, prolific Pulitzer-prize winning historian Garry Wills returns to a favored period and, ostensibly, to its shining light, William Shakespeare. Yet, inverting conventional historical designations, Wills portrays Queen Elizabeth as the leading actor in an inherently theatrical age, her debated legitimacy reified as a dramatic construct. If the Protestant Elizabeth’s position as an unmarried female monarch was beyond the sixteenth-century political imagination, as Wills asserts, “then she would just have to be imagined into office, and imaginatively retained there too” (7). Traveling from the court, through the suburbs, and out into the English provinces, Wills charts Elizabeth’s cultivation of a new Camelot, a faerie kingdom presided over by a virgin queen and promoted by an extraordinary “PR” team of politicians, patrons, poets, and playwrights unified by a simple truth: “Too much was at stake for [Elizabeth] to fail.”

Portraying the Elizabethan project as something like “an experimental theater troupe,” Wills brings a touch of the theatrical avant-garde to the study’s organization (5). In five chapters—or acts—he explores the key imaginative constructs of

love, monarchy, religion, nationhood, and warfare that defined and sustained her reign. He titles each chapter as a semantic equation—"Make-Believe (Courtly) Love"; "Make-Believe (Faerie) Nation"—that captures the process whereby abstract concepts are reimagined as political realities. The parentheses also figuratively encapsulate the study's generic embrace of public plays and royal progresses, epic poetry and sonnet sequences, and religious tracts and historical treatises, all of which shaped, more or less publicly, the persona of the Virgin Queen. In a surprise move, Wills closes the book with vignettes of five major figures—Leicester, Sidney, Essex, Raleigh, and Prince Henry—who lived and died pursuing the Renaissance ideal. These elegiac epilogues remind us of the price some paid to play and complicate the book's general celebration of Elizabeth's political acuity and durability.

Whereas the author's remarkable erudition casts new light on remote aesthetic forms with clear ideological affiliations, such as the tournament or the masque, his characterization of the playhouses as orthodox organs of the state is more problematic. In a running subplot that reveals Wills's determination to wrest the period from the presentist tendencies of prevailing critical theory, especially the New Historicism and its obsession with subversion, he spends a good deal of time telling the reader what Shakespeare actually meant—a move guaranteed to infuriate poststructuralists and amuse theater practitioners.

Yet, for all his polemicism, Wills draws a strikingly generous portrait of a "hypertrophically confident" and profoundly formative period (104). Though literary scholars tend to map their postcolonial ennui onto the early modern landscape, Wills perceives an unflattering reflection of a present that favors cynicism, schism, and self-doubt over political and cultural collaboration. This book will appeal to readers of history, theater, and politics who also worry that America has lost its own ability to dream.

Mary Baldwin College

Matthew Davies

GENERAL, COMPARATIVE, HISTORIOGRAPHICAL

Lifted: A Cultural History of the Elevator. By Andreas Bernard. Translated by David Dollenmayer. (New York, NY: New York University Press, 2014. Pp. 309. \$35.00.)

This study is an English translation of the author's 2006 book *Die Geschichte des Fahrstuhls: Über einen beweglichen Ort der Moderne* (Frankfurt am Main: S. Fischer Verlag GmbH). Translations are always of interest in regard to the translator's success in capturing the subtleties of the original text. Although

David Dollenmayer appears to have done an admirable job, it is intriguing that the original title was not translated but instead changed. Conspicuously absent from the original title is the idea of “cultural history” (*Kulturgeschichte*). However, in this case, the new English title with its rebranding of the book’s contents may be a more accurate representation of the author’s original intent.

The book is composed of an introduction and four chapters: “The Breach Through the Building,” “From Attic to Penthouse,” “Controls,” and “Interiors.” Andreas Bernard claims that it is “not the ambition of this book to be either solely a study of technical and architectural history or a[n] intrinsically literary study that extracts the ‘motif of the elevator’ from fictional texts” (19). Instead, he assembles a “heterogeneous corpus of texts” (novels, plays, engineering journals, medical treatises, public hygiene handbooks, etc.) that allows him “to come to grips with ... the ‘imaginative organization’ of the building” (20). Key questions include how the elevator changed “the collective image of the multistory residential and commercial building ... in the decades before and after 1900” and the elevator’s “effect ... on the conceivability and expressability of what happens inside the buildings,” particularly with regard to “the distribution of spaces and functions” (20). Finally, Bernard claims that “with Michel Foucault, we could call this enterprise an ‘archeology’ of utterances about the building with respect to the elevator” (20).

These statements set the tone for what follows, which is an examination of the elevator that embraces Foucault’s methodologies and typical means of theoretical discourse. The bibliography reveals that Bernard’s “heterogeneous corpus of texts” has a distinctly German bias, which is somewhat counterbalanced by a collection of American source materials and a few French literary works. Thus, what the reader encounters is primarily a cultural examination of the elevator in Germany, which is occasionally compared to parallel events in the United States. Readers also encounter long passages—such as the discussion of urban planning in Paris and the differences between the world of the attic and penthouse—in which the word “elevator” is rarely mentioned. Though Bernard uses these passages to position his argument about the impact of the elevator, their length and detail distract from the book’s primary focus. This tendency to stray from the central topic is most noticeable in the introduction and the first two chapters; the final chapter (on the interior world of the elevator car) is the most successful in that it consistently presents the elevator as its central focus.

The book also suffers from a lack of technical understanding. For example, though Bernard emphasizes the importance of push-button controls, other

inventions, such as door interlock systems (which prevent the shaft door from being opened if the car is not present) and automatic leveling systems, were equally if not more important. There is also the matter of elevator operation in American skyscrapers, which always employed a starter—an individual who directed a building's elevator traffic. Few aspects of elevator history are as ripe for a Foucaultian examination as the idea of a single person literally conducting the movement of elevators in skyscrapers.

Finally, there is the matter of the book as a “history.” Readers will not find a neat and tidy chronological cultural history of the elevator. The book consists of a series of interesting historical cultural speculations and observations about the elevator. Readers seeking a clear understanding of the historical development of the elevator will be frustrated—those seeking an intellectually entertaining series of discourses will be delighted. A few final notes: The book lacks an index (a serious deficiency in a scholarly work), and the illustrations are limited and not referenced in the text; thus it is often difficult to discern their importance or connection to the narrative. The bibliography (in spite of its limited national focus) somewhat offsets these deficiencies and contains a wealth of resources that many readers will enjoy finding and exploring more fully.

University of North Carolina at Charlotte

Lee E. Gray

Islands of Empire: Pop Culture and U.S. Power. By Camilla Fojas. (Austin, TX: University of Texas Press, 2014. Pp. vii, 238. \$55.00.)

This book is one of a kind, as it weaves together the post-1898 colonial territories of the United States through popular culture and imperial ideology. The author does an exemplary job documenting mainland perceptions and articulations of these island colonies and peoples through cultural productions. Examining the political and military relationship with Hawaii (which became a state of the Union), Cuba (which became an independent but “estranged” country), the Philippines (which became an independent but still “close” country), and Guam and Puerto Rico (which are still bona fide colonies of the United States), Camilla Fojas uses popular culture to “decode [the] imperial unconscious” that defines them (12).

Fojas follows the premise that “empire demands a story,” persuasively arguing that the major narratives of empire “concretize and syncretize the range of audience fantasies, desires, and emotions associated with each insular holding” (8). She begins the discussion with the Philippines, arguing that “Filipinos have

been both foreign and ... fully domesticated subjects ... [that] remain exotic and foreign subjects visible only in extraordinary circumstances" (31). Those circumstances, she tells us, are unfailingly associated with war, and a myriad of films and popular culture texts dating back to the Spanish-American War show this association.

The author continues the discussion with Cuba, arguing that this island "was a persistent object of US imperial desires as a 'natural,' though exotic appendage of the United States" (62). Cut in two by the specter of 1959, Cuba was originally imagined by US popular culture as "a place where the impossible might happen," only to be reimaged as a "site of all things illicit" (91, 92). Hawaii has been portrayed through its tourism, and after statehood it was reenvisioned as a domestic paradise full of harmonious and happy natives. Puerto Rico is portrayed through the lens of urban existence and criminality on the mainland. Finally, Guam shares some of the histories of all the other islands combined: Like the Philippines, it "experienced the imperial domination of Spain and Japan"; like Hawaii, it shares militarism and tourism; and "like Puerto Rico, it remains an unincorporated territory," with its people regarded as grateful "citizens of Empire" (167, 189).

Fojas finishes her book by reminding us that popular culture is important because of "the panoply of feelings it elicits" as it "fuel[s] audiences' ideas and ideologies, making them feel unassailable" (204). It is about making the empire visible. Fojas's arguments and illustrations are persuasive and incisive. The reviewer wishes, however, that in the case of Puerto Rico, in addition to the author's discussion about the urban mainland, she had talked about the island itself (as she did with the other islands) and Puerto Ricans within the context of the island.

Islands of Empire will be excellent for historians, American studies specialists, and scholars studying empire. The book is also an excellent source for anyone interested in studying the connections between popular culture and the maintenance of political ideologies, for as Fojas so poignantly tells us in the introduction: "If empire is an opiate, its delivery system is popular culture" (13).

Washington State University

Carmen R. Lugo-Lugo

Diplomacy in Black and White: John Adams, Toussaint Louverture, and their Atlantic World Alliance. By Ronald Angelo Johnson. (Athens, GA: University of Georgia Press, 2014. Pp. xv, 241. \$49.95.)

This book offers a detailed examination of American diplomacy with Toussaint Louverture during the administration of John Adams. Focusing on individual actors like Timothy Pickering, Joseph Bunel, and Edward Stevens, the author emphasizes what he calls “cross-cultural relationships” and “transracial diplomacy” (9, 11). He frames this remarkable diplomatic story in realist terms, arguing that American policy was driven primarily by national self-interest. In the context of the quasi-war with France and British power in the Atlantic, diplomacy with Saint-Domingue promised profit to American merchants and a demonstration of American sovereignty to European states. Yet in pursuit of their own interests, American officials were willing to abet the creation of an independent, emancipated nation under Louverture.

The main paradox of this story is why a burgeoning slave society would commit itself to such an agenda. In part, the answer is that the United States supported Louverture because it was good for the United States—perhaps even good for slavery, as some southern Federalists believed. In their eyes, Louverture appeared as a conservative alternative to other more radical plots to export slave rebellion. Although some of the American actors in this story, like Pickering, had mild antislavery motives, few saw any real contradiction between supporting Louverture in Saint-Domingue and maintaining slavery elsewhere. Indeed, Edward Stevens, the American consul in Saint-Domingue, later became a substantial planter in St. Croix.

But in other ways, diplomacy with Saint-Domingue was a radical venture that challenged American racial norms, insofar as it “presented white American officials with an opportunity to relate with black men in a fashion that rarely, if ever, occurred elsewhere in the eighteenth-century Atlantic world” (93). Ronald Johnson offers persuasive evidence on this point, particularly in his discussion of American naval support for Louverture. However, from the perspective of national self-interest, diplomacy that crossed the color line often seems less singular, given the intensive diplomatic relationships with Native American tribes on the frontier and North African states in the Mediterranean. Johnson brings up these comparisons early on but could do more to contextualize Dominguan-American diplomacy in these terms.

Likewise, the book could benefit from a more systematic analysis of the politics of slavery under John Adams, since telling details throughout imply that Federalists never intended to challenge slavery in the way they challenged racial norms. Such analysis might provoke reconsideration of the transition between Adams’s and Jefferson’s diplomacy towards Saint Domingue. Johnson adopts the now standard claim that Federalist diplomacy and its “bright possibilities

for future transracial relations died on the altar of American popular democracy” (160). But these arguments need rethinking in the light of recent revisionist work, as well as Johnson’s subtle portrait of Federalist diplomacy whose possibilities, particularly in terms of American slavery, did not always seem so bright.

These are questions and criticisms provoked by a deeply researched and thoughtfully argued monograph. As historians continue to study the complex relationship between the United States and Saint-Domingue in the Age of Revolution, Johnson’s detailed study of Federalist diplomacy will surely be a crucial resource.

Dalhousie University

Padraig Riley

Pranksters: Making Mischief in the Modern World. By Kembrew McLeod. (New York, NY: New York University Press, 2014. Pp. xi, 353. \$29.95.)

Overall, this study of pranks is engrossing in the fullest meaning of the term. Yet it is also somewhat unnerving. When, in the final chapter, the author wondrously recounts his own “RoboProfessor” prank at a Democratic Party rally in Iowa City a month before the 2008 Iowa presidential caucuses, which was not his sole prank, the temptation—for this reviewer, anyway—was to prank him in turn. Resistance ultimately prevailed, if only because this single volume contains a rich, popular-culture interfacing that binds a swath of historical and behavioral terrains.

Kembrew McLeod deserves accolades for even tackling the topic. Its single title, however, is misleading. His expansive view encompasses hoaxes, cons, tricksters, and self-deceptions—the latter referring to conspiracy theories. Much of this revolves around forms of mischievous playfulness, and in this societal vein the author teasingly reduces the etiology of prankstering to an intricate mathematical formula: “Performance Art + Satire \times Media = Prank.” The author says, “Put simply, pranks are playful critiques within the public sphere and amplified by media. They allow ordinary people to reach large audiences despite constraints (such as lack of wealth or connections) that would normally mute their voices” (5).

Nonetheless, this work focuses not on the common folk but rather on a wide range of diverse, highly recognizable people ranging improbably from Jonathan Swift, Léo Taxil, Ben Franklin, Mark Twain, P. T. Barnum, and Harry

Houdini, to such figures as Paul Krassner, Gorgeous George, Ken Kesey, Steve Jobs, and Steve Wozniak, to cite a smattering of significant prankster figures.

Distinctions are extremely pertinent to his analysis. Akin to pranks, for example, are hoaxes. Even though the pair bear a resemblance, “the key difference is the perpetrator’s intentions. For pranksters, trickery is a means to an end,” but “hoaxers have no such pretensions. For them, the goal is to make others look foolish or to seek fame” (18). Then, special problems pose themselves. Pranks have decided downsides, “the most obvious of which are the dangers involved in baiting an unsympathetic audience,” because, as the author pointedly notes, “these provocations can tear at the social fabric” (15).

For the most part, the author concentrates not on unworthy pranks but on imaginations operating in the elasticity of American culture, some of which “blow one’s mind.” Surely the impact of wrestler Gorgeous George on composer-singer Bob Dylan and heavyweight champion Muhammad Ali ranks among the most intriguing. The work is not without its slights, however. There are several notable blank historical pages. Among these, the publication date of this volume was 1 April, yet, ironically, there is no mention of the hefty input of ordinary people on April Fools’ Day; unnoted as well is the highly popular television series that centered on embarrassing moments, *Candid Camera*—perhaps because the author regards it as wrenching the social fabric; and, surprisingly, the traditional MIT “hacks,” which often defy gravity and sanity, are largely ignored. These exceptions aside, this history of prankstering—especially its offshoots in American culture—is an illuminating interpretation.

Boston University

Joseph Boskin

Cumin, Camels, and Caravans: A Spice Odyssey. By Gary Paul Nabhan. (Berkeley, CA: University of California Press, 2014. Pp. xiv, 305. \$29.95.)

The author of this book has journeyed all over the world in search of evidence for the history of spices and the pre-Columbian story of globalization. His thesis is that the traders in the age-old spice and incense trade were disproportionately “Semitic” peoples of Arabia. He maintains a conciliatory view of Jews and Muslims, whose attitudes and aptitudes outweigh their religious differences. Both are portrayed as congenitally restless and given to wandering, a notion mystically reinforced because “the pervasiveness of the Arab and Jewish spice-trading legacy had been revealed to [him]” (13).

The book is about exotic and aromatic botanical products in both the Old and New Worlds, beginning with frankincense and ending with chocolate and chilies. Not only did Semitic peoples build and maintain the ancient and medieval spice trade, extending from China and Indonesia to Arabia and Europe, but as crypto-Jews or Muslims they also used their hardwired experience to establish commerce even further, into the botanical luxuries of the Americas. Gary Paul Nabhan has a personal vantage point, as he claims kinship with the Banu Nabhani rulers of Oman, and frequently invokes those he regards as his distant, spice-merchant ancestors.

Lyrical imaginative but manifestly implausible insights abound, such as the notion that the people of Tajikistan need to know they are descended from the southern Iraqi Arab Tayy tribe, as Nabhan has discovered from an “obscure manuscript” whose author and title he has forgotten (139–140). Or that Jewish *conversos* settled Mexico and what is now the southwestern United States as indicated by the fact that most immigrants to the Yucatán came from Andalusia (258). Or that the Chinese port once known in the West and Middle East as Zayton (modern Quanzhou) lent its name to the Spanish word for olives (*aceitunas*). Never mind that the Chinese have not been known for their fondness for olives; the word might come from olive branches as symbols of peace and commerce in this “multicultural” world (99).

The result is a collection of lore about spices based on random local guides, the author’s intuitions and explorations, and his background as a botanical anthropologist and food expert. Quirky and entertaining, this book is not an authoritative or even reliable guide to early globalization.

Yale University

Paul Freedman

The Currents of War: A New History of American-Japanese Relations, 1899–1941.

By Sidney Pash. (Lexington, KY: University Press of Kentucky, 2014. Pp. xvi, 346. \$40.00.)

This sharply argued and well-researched book is quite timely. Since 2012, Japan’s policies have aimed at loosening the post-1945, US-imposed restraints on the Japanese military. Many Americans and Asians, harboring bloodsoaked memories, have not welcomed this turn. Sidney Pash’s detailed analysis of US-Japanese relations from 1899 to 1941 explores the conflicts and, more importantly, the principles that created those memories.

The turn from Japanese-American friendship in the 1890s to animosity arose from the Russo-Japanese War of 1904–1905. That conflict led to Tokyo’s

seizure of Korea and South Manchuria from a weakening Chinese government. Japan then focused on China itself. American claims, built on the open door principle—a centerpiece of Pash's thesis—increasingly clashed with Tokyo's colonial search for raw materials, markets, and political leverage (xii, 34, 83).

Pash believes that the US response until mid-1941 rested on three "pillars," formed by President Theodore Roosevelt between 1904 and 1908, that aimed at "containing" Japan (xiii). The first sought a balance of power that relied on European, especially British, influence to check Japan. The second pillar rested on the new US battleship navy to deter Japan. Pash believes the Great White Fleet's renowned global sailing of 1907–1909 initiated this containment, but the expedition actually failed to contain Japan (xiii, 112). The fleet even had to borrow coal from the British to complete its voyage.

Roosevelt drew the conclusion and quietly pulled the chief US Pacific naval base from the Philippines back to Hawaii (Walter LaFeber, *The Clash: U.S.-Japanese Relations Throughout History* [New York: W. W. Norton, 1997. Pp. 90–92]). Japan then annexed Korea and extended a protectorate over South Manchuria in 1910. The third pillar better stood the growing strain: US diplomatic engagement and pressure exhibited in an arbitration treaty and pivotal bilateral agreements (the secret Taft-Katsura deal on Korea in 1905 and the Lansing-Ishii pact of 1917, among others [17, 22, 37–39]).

President Woodrow Wilson, Pash argues, added a fourth pillar: US "economic warfare" deploying export controls, multinational banking consortia, and, finally, a 1941 embargo on trade with Japan and the freezing of Japanese assets in the United States (xiii, 34–39). Pash's analysis of US legislation in 1941 is well done, complete with the major roles played by Dean Acheson and, more surprisingly, Alger Hiss (182, 184–186). American officials, he asserts, no longer sought to contain but instead to roll back Tokyo's control of parts of China. The attempted rollback climaxed with the surprise Pearl Harbor attack (251–253, 256).

Pash does not use Japanese-language sources, nor does he have to rely on them. He compiles an accurate account of Japan's decision-making from numerous English-language studies and documentary collections published by Japanese and other scholars that have become standard. This important contribution wraps an imaginative, detailed study of US-Japanese relations during an epoch within a broader analysis of both the global context and the series of broad US policy principles, or pillars. It is a major reformulation of a historic relationship that Asians and Americans now remember as ending in devastation.

Cornell University

Walter LaFeber

Capital in the Twenty-First Century. By Thomas Piketty. Translated by Arthur Goldhammer. (Cambridge, MA: Belknap Press of Harvard University Press, 2014. Pp. viii, 686. \$39.95.)

The author of this book examines the rise and fall of income and wealth inequality over the past two centuries. His treatment is comprehensive and data driven. The review of the historical record serves to ground the basic statistical analysis of inequality in society's broader economic activities in the times and countries covered by Thomas Piketty's detailed data sources. Datasets are summarized in charts and tables compiled (with fellow researchers) over many years. This data work is, by itself, an important contribution towards understanding inequality. He paints a broad picture of income and wealth inequality, often emphasizing the highly developed French record system for taxes, estates, and gifts stretching back to the French Revolution.

Piketty's inequality data emphasizes the measurement and evolution of incomes and wealth levels achieved by the richest 10 percent (or top decile), with some fine tuning for the richest 1 percent (top centile). Traditional statistical measures of inequality, such as the Gini coefficient, are dismissed as "synthetic." Basic stylized facts are deduced from the data and organized using basic economic growth theory. The most important example is the rate of return on capital (denoted by r) exceeding the economy's growth rate (denoted by g) over the long run. Moreover, this divergence between r and g is persistent, despite the shocks of two world wars and the Great Depression.

The relation $r > g$ is illustrative. Piketty projects this relation will persist well into our present century. The implications about the changing role of inherited wealth in the last thirty years are explored in chapter 11. He argues that extremely wealthy families can support expensive standards of living on just a small portion of their investment income and save the rest even when they do not work. Their investments grow with compound interest. Their wealth accumulates more rapidly than the economy's national income grows, and wealth concentration grows over time. This same pattern is noted in the historical periods (at least in France) prior to World War I. The logic of growing wealth concentrated in the top centile of wealth holders seemingly implies that if it persists, those families will eventually own everything. This growing concentration cannot persist, however. The author looks to fiscal policy for a

democratically based solution. A system of redistributive capital taxes is proposed at levels consistent with maintaining entrepreneurial incentives.

Piketty writes for general readers comfortable with charts and tables. His professional audience includes economists, historians, and policy analysts. He is fond of literary references to Balzac and Jane Austen, so perhaps his commentaries may even find favor with their readers. There is no question that *Capital in the Twenty-First Century* is a major book. Its data-based arguments, complete with all manner of nuances and caveats, set a high standard for public discussions of inequality based on data and theoretical constructs. It is an imperfect book but one that is also important for informing today's broad conversation over income and wealth distribution.

Indiana University, Bloomington

Robert A. Becker

Outlaws of the Atlantic: Sailors, Pirates, and Motley Crews in the Age of Sail. By Marcus Rediker. (Boston, MA: Beacon Press, 2014. Pp. 248. \$26.95.)

The author of this study launches his newest addition to his growing fleet of books about eighteenth-century maritime life with a pair of images. One is the much-reprinted abolitionist broadside showing enslaved people packed into a ship as tightly as possible. The second is a print of the lower decks of the man-of-war *HMS Bedford*. This less famous drawing shows hammocks running fore and aft and packed in at least as tightly as would have been transported Africans. For Marcus Rediker, the parallel is clear—in fact, the parallel is at the core of his large, engaging, valuable body of work. The ship was a place of work, a place of class-based hierarchies, and a place where deep and simmering issues in landed society could emerge in unique forms.

From Jack Tar to Jack Rackam and from Africa to America, Rediker has been exploring the conflicts, perils, and radicalisms of life at sea, and this book carries on that project by offering a single-volume version of his many analyses. His work on the so-called “golden age” of pirates, the dynamics of slave ships, and the famous rebellion on the *Amistad* (and more) are all widely read and assigned—partly for the topical gaps they fill and partly for his robust and unapologetic Marxian class analysis. His work is clear, creative, masterfully researched, and always provocative. Far from being jargon-ridden and peopled with wooden automata, Rediker's writing flows, and he has a flair for creative historical empathy. His theoretical orientation and the resulting conclusions demand engagement even from the most hardened anti-Marxian scholar.

In *Outlaws of the Atlantic*, Rediker picks up an idea he advanced first in his and Peter Linebaugh's *Many Headed Hydra* [2000] and dips into themes and styles he developed in other books. The premise is that the Atlantic was uniquely able to harbor rebels, focus their grievances, and spread their message—that it was the sea itself and those who made their livings in its tough natural and man-enforced conditions that served not only as the incubators of rebellion but also as the vehicles of its spreading far and wide. In making that case, Rediker offers us condensed views of his work on Caribbean pirates, *Amistad*'s rebels, and the displaced Ranters and Levelers of England's bloody 1640s. He revisits the short biography model he used in *The Slave Ship* [2008] to situate the lives of two sailors, Edward Barlow and Henry Pittman, within the larger Atlantic's issues and dangers.

Two new essays flesh out the story and further the argument. One of these focuses on the role of the "yarn" in building sailors' culture and communities while the other explores how an ultimately too radical "motley crew" participating in the American Revolution finally spread the idea of rebellion all over the Atlantic. All told, though, what Rediker has done is packed a rich career's worth of thought into one slim and assignable volume.

University of South Florida

Philip Levy

How the Bible Became Holy. By Michael L. Satlow. (New Haven, CT: Yale University Press, 2014. Pp. xi, 350. \$35.00.)

The author of this study has produced a book that tries to show how the Bible came into being and why its contents came to be viewed by Jews and Christians as sacred. His approach is historical, focusing on major periods in the history of Israel in which various writings were likely produced and how they were received. There have been many books published in recent years that have treated the formation of the biblical canon but none so far as this reviewer knows that take the approach that Michael Satlow has taken. Historians and biblical scholars alike will find his work fascinating and refreshing.

Satlow divides his study into three major parts, with five chapters in each part. Part 1 treats the pre-exilic, exilic, and post-exilic history of the divided kingdoms of the north and south [922–350 BCE]; part 2 examines the history of Israel in the Greek period [350 BCE–first century CE]; and part 3 considers the history of Israel in the Roman period [first century BCE–220 CE]. As expected, Satlow focuses on developments and moments that impacted the

Jewish people in ways that led to the writing and reception of literature that eventually would be recognized as sacred. The questions of how and why this literature acquired its authority are kept before the reader. These important questions, Satlow rightly observes, have become more pressing in the light of archaeological discoveries and, especially, the recovery of many writings (from Qumran and elsewhere) that are similar to the writings that made it into the Bible. Why did these writings—regarded as authoritative by some people in some periods of time—not gain entry into the biblical canon?

The author finds that early interest in the writings that would one day become part of the Bible (or almost part of the Bible) largely lay with scribal elites. These elites debated law; considered Israel's history in the light of this law; studied, edited, and copied the oracles of the great prophets; and collected and prioritized the writings they valued. In this way, step by step, the process that led to the creation of the Bible was set in motion.

Satlow concludes his study by comparing the different assumptions and practices of early Christians, on the one hand, and early rabbis, on the other. Satlow's work here is truly insightful and stimulating. He suggests that in the second century, Christians focused on the message and not so much on the text, hence the informality and diversity of Christian collections of scripture and the preference for the codex as opposed to the scroll or bookroll. The rabbis, in contrast, were textually oriented and only later became more concerned with the message.

This brief review scarcely does justice to a profound and well-written book. Satlow has thought deeply about his subject. Ongoing research in this field will benefit from his work.

Acadia University

Craig A. Evans

The Red Atlantic: American Indigenes and the Making of the Modern World, 1000–1927. By Jace Weaver. (Chapel Hill, NC: University of North Carolina Press, 2014. Pp. xiv, 340. \$29.95.)

This study reflects the author's frustration with, and reply to, Atlantic world histories that neglect or overlook the impact of American indigenes. Inspired by Paul Gilroy's *The Black Atlantic*, he illustrates how native peoples from across the Americas successfully adapted to and modified European understandings of modernity. Scholars often depict globalization and migration as harmful to Native Americans, who, in their understanding, are defined by place and time.

Jace Weaver successfully challenges these paradigms by attacking America's peculiar racial binaries and our related tendency to exclude "cross bloods" and Christians from mainstream understandings of indigeneity. When the Mohegan minister Samson Occom sailed to England, and when Cheyenne and Comanche prisoners of war gazed out at the Atlantic from Fort Marion, they creatively appropriated everything from Christianity to capitalism and made it their own. *The Red Atlantic* is a much-needed treatment of indigenous intellectuals who adapted to the vicissitudes of colonialism without forsaking themselves or the larger communities they represented.

Weaver shows why the use of terms such as "assimilation" and "accommodation" misrepresents indigenous travelers. He sees "Indianness" in unexpected places and in misunderstood people. Individuals such as Crispus Attucks, Paul Cuffe Sr., and Paul Cuffe Jr. were black and Indian and fully incorporated into the Atlantic world. Attucks and the Cuffes, like the Anishinaabe Peter Jones, are often ignored or overlooked as Indians because they came from mixed marriages, because they converted to Christianity, or because they traveled far from home. Weaver offers a series of compelling biographies of these perplexing but important figures who literally or figuratively traveled the world on behalf of their people.

Whether they performed for George Catlin or Buffalo Bill or raised money for missionary endeavors, American indigenes struggled to define themselves on their own terms even as non-Indians exploited them for profit and celebrity. Native travelers developed an acute awareness of non-Indian fantasies about native peoples and learned how to use racial stereotypes to their advantage. In response, Europeans became engrossed in a dialectic with American indigenes that remains central to their own self-understandings. This robust intellectual traffic between Indians and non-Indians, and then between non-Indians and imagined or barely understood Indians, is a central focus of this book. Both sides recycled economic, religious, diplomatic, culinary, and cultural ideas about each other back and forth and back again, across various Atlantic worlds, for centuries.

The final quarter of the book turns toward "indigenists," or non-Indian writers whose fantasies about native peoples shaped European stereotypes. From mysterious writers such as Michael de Carvajal to well-known authors such as Karl May, these indigenists created the logic by which non-Indians defined themselves in relation to Indians. By the twentieth century, "ethnostalgic identification" became normative in both Europe and the United

States (255). *The Red Atlantic* restores native peoples to the very center of these cross-cultural exchanges through the centuries.

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Stephen Warren