



BOOK REVIEWS

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AFRICA AND THE MIDDLE EAST

The Armenians in the Medieval Islamic World: Paradigms of Interaction, Seventh to Fourteenth Centuries. Volume One, The Arab Period in Armīnyah—Seventh to Eleventh Centuries. By Seta B. Dadoyan. (New Brunswick, NJ: Transaction Publishers, 2011. Pp. xxvii, 208. \$39.95.)

In the standard histories of medieval Islam, Armenians usually enter the narrative only in the shape of exceptional individuals. A typical example is someone like Badr al-Jamali, the Fatimid general and a Muslim convert of Armenian descent. Viewed in this light, a book series with the title *The Armenians in the Medieval Islamic World: Paradigms of Interaction, Seventh to Fourteenth Centuries* grabs attention. One expects and hopes that the author will provide a corrective to the existing imbalance. This slim volume is in fact the first in a three-part series, to be followed by one on Armenian *Realpolitik* in the Islamic world and another on paradigms of medieval cosmopolitanism and Islam in Armenian literature.

Although this book amply showcases the erudition of its author, it is not—as the author herself observes—a “conventional” history (147). Although the author alludes to important historiographic debates and makes creative use of sources that include Arab chronicles and Byzantine Greek epics, the writing is marred by a tendency toward philosophic peroration, and the greater part of the narrative bogs down in the minutiae of dynastic history. The index and the bibliography account for over fifty pages—that is, more than a quarter of the entire book—which should suggest the size of the “cast of characters.”

Rejecting an “essentializing” approach that views the Armenian experience within the context of Armenian nationalism, Seta B. Dadoyan’s main objective is to understand the political and religious accommodations made by Armenians to the emergent new Islamic civilization. The broad themes of her argument are, on the whole, convincing: she emphasizes continuity and integration rather than a radical break or a hardening of political and cultural boundaries.

For example, the pre-Islamic geopolitical circumstances of Armenia—situated as it was between the Sasanians and the Byzantines and consequently pulled in both east and westward directions—helped dictate the Armenians’ initial response to the Arabs. Likewise, echoing the current historiographic trend that sees Judaism and Christianity as evolving and adapting within the Islamic *oikoumene*, Dadoyan discerns layers of syncretization, especially in the appearance of dissident movements and heretical groups. She effectively taps into the new literature on borderlands to explore hybridity in the Armenian adaptation to both Arabs and Byzantine neighbors.

This study is not without its occasional rewards, and passages dealing with Armenian heretical groups like the Paulicians and the T'ondrakians can be quite informative. Scholars of medieval Armenian history will likely glean new insights and avenues for further research from this volume, but anyone unfamiliar with the history of Armenia and seeking a straightforward, accessible account of "the Armenians in the medieval Islamic world" will not find it here.

Oregon State University

Jonathan G. Katz

Artisan Entrepreneurs in Cairo and Early Modern Capitalism (1600–1800). By Nelly Hanna. (Syracuse, NY: Syracuse University Press, 2011. Pp. 244. \$34.95.)

This book is a welcome contribution to efforts to understand early modern history in a comparative vein. Nelly Hanna focuses on the responses of the artisans of Cairo to the opportunities and challenges that the interconnected intensification of local, regional, and global commercialization presented to them in the seventeenth and eighteenth centuries. She argues that the spread of commercialization in this period facilitated the engagement of even the non-elite and presumably conservative social elements such as artisans in certain innovative practices that were capitalistic in nature.

Hanna's research is primarily based on legal court records. Her sources allow her to trace over a long period the careers and lives of certain individuals and their relatives who played an active role in such significant lines of work as linseed oil pressing and textile manufacturing. She provides rich information as well on the fluid economic and sociopolitical conditions under which these people operated. She shows how a significant number of artisans tried to maximize their profits, taking advantage of the market opportunities available to them, and how they became involved in such capitalistic practices as investment diversification, elaborate production and distribution arrangements, and careful recording of transactions.

Hanna observes that significant changes occurred from the seventeenth century into the eighteenth. Notably, the military-administrative class, who controlled agricultural resources as tax farmers, entered into partnerships with local or European merchants to exploit commercial prospects. Business opportunities available to artisans diminished, but they were able to rely on their guilds to resist the restrictions they encountered. Certain guilds were particularly innovative. They collected fees and fines from their members to establish an endowment (*waqf*) for the protection of their members against unexpected developments.

They then augmented these funds through profitable investments—again demonstrating artisans' ability to adapt to changing circumstances resourcefully and with a capitalistic instinct of sorts.

Hanna appears to think that the consolidation of the local military-administrative power structure facilitated the integration of Egypt into the Western-dominated modern world economy as a dependent and peripheral component by the nineteenth century. She holds that a deterministic tendency to see in the early modern era merely the roots of modern developments and norms hinders the appreciation of the complex dynamics of human life, the use of old institutions to meet new challenges, and the resourceful exploitation of new opportunities not only in Egypt but in other parts of the early modern world as well.

Hanna's point is sensible but also commonplace. She attributes greater weight to certain clichéd positions than they carry in the field any longer. Furthermore, the ideas she offers to explain the dynamics of the early modern era or the transition to the modern capitalist world economy in a comparative vein read largely as mechanically compiled outlines of others' perspectives. She does not develop a logically coherent analytical framework with which to explain the otherwise rich descriptive information she provides.

Istanbul Şehir University

Engin Deniz Akarlı

Domingos Álvares, African Healing, and the Intellectual History of the Atlantic World. By James H. Sweet. (Chapel Hill, NC: University of North Carolina Press, 2011. Pp. 300. \$37.50.)

The explanation of the African diaspora presented in this book is a conceptual historiography and categorized as an intellectual biography. Phrased another way, James H. Sweet has examined African history and culture with emphasis on structuralism, institutionalization, and etymology. Equally important, the book demonstrates an interesting, well-written, and rigorous methodological approach to studying the commonalities of the life and politics of Domingos Álvares.

Sweet begins the study with a narrative introduction, which contextualizes the life of Álvares while in captivity. Etymologically, the author uses informative and subjective terms, such as "enslaved," "European empire," "colonialism," "dislocation," and "assimilation," which throughout this study lend reference to the direct and indirect systemic subordination of people of African descent. Furthermore, Sweet expounds on this discussion by describing the residual effect of colonialism, writing that

All of this is well and good for understanding revolutionary and emancipatory outcomes, but it does little to reveal the impacts of African institutions and ideas on the making of the Americas (let alone on Europe), especially in the years prior to 1750. Nor does it take into account the ways that processes of empire building, social dislocation, and transculturation, often understood as exceptional to the Americas, unfolded in parallel and overlapping fashion in West Africa (5).

Accordingly, the record of human events in narrative or conceptual formation with emphasis on the “Black Atlantic” follows the paradox of the meaning, value, and substantial analysis of African sovereignty. Likewise, the author locates Álvares in space and time, with reference to West African historiography and the challenges of imposing enslavement. Comparatively, as referenced in the text, the author transcribes documents in foreign languages and, in turn, attempts to review the phenomena through a complex schematic lens, with reference to race, gender, and class. Still, defining the Black Atlantic is relevant; hence, the author provides a definition: “The primary focus of this Black Atlantic History is not Enlightenment ideals, colonial legal systems, Christianity, or Portuguese Crown rule” (4).

Rather, the author addresses the ideals and values of systemic subordination in the way of voluntary migration, involuntary migration, colonialism, and annexation. Here the overall summary shifts toward intentionality and consequences, which exhibit themselves in the writing of Black Atlantic intellectual history. By the same token, the residual aspects of these human transactions subsequently connect to the outcome of assimilation, genocide, acculturation, and annexation of African phenomena in the diaspora.

Finally, the author provides a coherent and well-researched study on the Black Atlantic. In this sense, Sweet points out that the history of the African diaspora deserves a cultural narrative presented within the worldview of African people. Chiefly, such an alternative interpretation lends itself to a description of various typologies of resistance movements: day to day, emigration, armed resistance, and other strategies to support liberation and sovereignty. In closing, this book goes beyond the boundaries of a conceptual narrative intellectual study. Sweet has produced a comprehensive examination of the African diaspora with emphasis on the Black Atlantic, which has engaged a cultural analysis that describes and evaluates the African experience from a center point of humanism.

THE AMERICAS

The Spanish Colonial Settlement Landscapes of New Mexico, 1598–1680. By Elinore M. Barrett. (Albuquerque, NM: University of New Mexico Press, 2012. Pp. xvi, 280. \$49.95.)

In this concise interdisciplinary study, the author provides a thorough treatment of New Mexico's Spanish settlement landscape prior to the Pueblo Revolt of 1680. Building on her prior work, *Conquest and Catastrophe* [2004], which examines Rio Grande Pueblo settlement patterns in the same era, Elinore M. Barrett argues, "The Spanish conquest and occupation" of New Mexico from 1598 to 1680 "transformed the human and natural landscapes" by introducing new forms of governance, resource use, and technologies (161). Offering a narrative in contrast to the conventional picture of European settlement patterns in colonial North America, Barrett maintains that "the scattered rural landholdings of the colonists, rather than towns or villages," typified New Mexico's "Spanish settlement landscape" (162). Although this book suffers from organizational weaknesses and fragmentary historical documentation that impedes analysis, it is a well-researched synthesis of Spanish settlement—with extensive tables and maps—that is useful to geographers, historians, archaeologists, and genealogists.

Barrett's eighteen-chapter study is divided into three uneven sections. Part 1, "The Context of Settlement," provides an overview of New Mexico's natural, Pueblo, and Spanish cultural landscapes. Barrett argues that in the seventeenth century, like today, drought was a more significant factor than cold in reducing agricultural productivity and influencing Spanish settlement patterns. After highlighting the major crops and products Pueblos produced for subsistence and trade, the book's organizational structure begins to break down. Chapter 4, "The Spanish Institutional Landscape," might have comprised an entire section. Instead, it consists of brief summaries of the Spanish *encomienda*, land grants, governance, and indigenous labor. Surprisingly, missions and mines, which formed the core of the Spanish institutional landscape and obviously included indigenous labor, are discussed in separate chapters. The author shows convincingly that the Catholic clergy controlled New Mexico's major resources and settler access to trade, land, and Pueblo labor along the Rio Grande valley; however, Apaches managed to push Spaniards and Pueblos out of the Estancia basin in the 1670s and dominate the salt trade. In a very brief second section, "The Demographic Landscape," Barrett argues that although Spaniards changed New Mexico's human landscape by exercising domination over the Pueblos prior to 1680,

European-indigenous categories blurred when Spanish men intermarried with native wives as a result of the shortage of Spanish women. Part 3, “The Settlement Landscapes,” which forms the heart of the book, reveals the tenuous hold Spaniards maintained across the region as they contended with droughts, epidemics, and Apache raids. Even Albuquerque, in the more heavily settled middle Rio Grande region, boasted a mere nineteen Spanish families on the eve of the Pueblo Revolt.

As the author repeatedly acknowledges, any researcher investigating seventeenth-century New Mexico settlement patterns must reckon with the lack of land grant records and limited archaeological work. Through diligent research, Barrett has largely overcome these obstacles. What is unfortunate is that she did not place the regional patterns she identified in broader context by correlating them either with those after New Mexico’s Pueblo Revolt, the rest of the Spanish Empire, or other colonial North American frontiers.

University of North Texas at Dallas

Matthew M. Babcock

Beyond Blackface: African Americans and the Creation of American Popular Culture, 1890–1930. Edited by W. Fitzhugh Brundage. (Chapel Hill, NC: University of North Carolina Press, 2011. Pp. 392. \$65.00.)

This volume is a rich synthesis of the history of African Americans and mass culture from the late nineteenth century through the 1930s. Although it is hard to do justice to the collection’s thirteen essays, all compellingly demonstrate two primary themes when taken together. The first is that blacks, like other Americans responding to the changes in post-Civil War America, embraced mass culture. The second, and most potent, is that African American participation in popular culture was a political act.

The sampling of African American mass culture is wide ranging and introduced by W. Fitzhugh Brundage, who notes the limited options for even classically trained black artists. The essays that follow are broken into four “codas.” The first coda surveys black attempts at constructing positive public images both before and after the Civil War. Stephanie Dunson explores how African American blackface performers challenged blackface minstrelsy’s degrading stereotypes by juxtaposing their “real” image against the disparaging representations appearing on sheet music. John Stauffer argues that African Americans sought to redefine black images and challenge slavery through the art of daguerreotypes.

The second coda focuses on the relationship between black popular culture and the early twentieth-century preoccupation with realism. David Krasner explores

the era's black-rooted dance crazes, which drove white Americans to seek out African American authenticity. This obsession with genuineness also drove the white appetite for ragtime, which, as Susan Curtis reveals, resulted in the reductionist view of black music that perpetuated racism. Thomas Riis examines black entertainers who performed in various genres. The diverse demands of African American audiences are probed by Davarian L. Baldwin, who cites the Great Migration as a key factor in expanding black popular arts, and John M. Giggie, who traces the demand for religious "race records" to the black South.

The third coda addresses the era of the Harlem Renaissance. Robert Jackson discusses Oscar Micheaux's films, which, he argues, were grounded in response to slavery and its legacy (217). Grace Elizabeth Hale explores the blues' seditious representation of self that rejected white assumptions. African American celebrations of Haiti are the focus of Clare Corbould's essay, in which she demonstrates the empowerment provided by such performances.

The fourth coda tells the stories of two key black cultural figures whose careers spanned into the Great Depression. First is an exploration (by Shane White, Stephen Garton, Stephen Robertson, and Graham White) of aviator Hubert Julian, whose aerial feats established him as a forceful symbol of black accomplishment. Similarly, Joe Louis's bout with Max Schmeling, Lewis A. Erenberg argues, challenged white Americans to reconsider race relations in contrast to Nazi notions of Aryan supremacy.

Although an expanded exploration of how gender factors into African American popular arts would give the collection more depth, this compilation stands as an excellent overview that fills a large gap in the scholarship.

California State University, San Marcos

Jill Watts

The Struggle for Equality: Essays on Sectional Conflict, the Civil War, and the Long Reconstruction. Edited by Orville Vernon Burton, Jerald Podair, and Jennifer L. Weber. (Charlottesville, VA: University of Virginia Press, 2011. Pp. 306. \$45.00.)

James McPherson has long established himself as one of the premier historians of the American Civil War, Abraham Lincoln, and race and equality. To honor his work, Orville Vernon Burton, Jerald Podair, and Jennifer L. Weber have compiled a series of essays from scholars, McPherson students, and associates that cover this vast range of subjects. Presented in three sections, and including specific treatments on McPherson, the volume reflects the inquiry that the scholar has represented or inspired through his work.

In the prewar period essays, “The Radicalism of the Abolitionists Revisited” by Ryan P. Jordan stands out. He demonstrates the complications of abolitionism and race with regard to the Quakers in the antebellum period, illustrating effectively the internal debates that existed concerning emancipation and the level of black participation in the Society of Friends. Examinations of Union generals James S. Wadsworth and John Meredith Read Jr. note the ways in which those individuals embraced the personally transformative elements of warfare and government.

In the Civil War section of the volume, Joseph T. Glatthaar offers a fine essay on “Discipline, Cause, and Comrades in the Relationship between Officers and Enlisted Men in Lee’s Army.” The popular election of officers in the Army of Northern Virginia is the central component of the piece, with the author concluding that enlisted personnel generally performed this responsibility effectively. Although electioneering and personality clashes occurred that allowed some unfortunate circumstances to persist, midwar reorganization often included officers who had won their constituents’ confidence on the battlefield. Weber assesses the political role of the men who donned Union uniforms and cast critical absentee ballots to help “save” Abraham Lincoln’s reelection chances. Ronald C. White Jr. focuses on the president’s “Last Stump Speech,” sent to friend and associate James Conkling on September 3, 1863, and Bruce Dain examines Lincoln and race broadly. Catherine Clinton provides a colorful deviation from the essays on soldiers and Abraham Lincoln to tackle three examples of “sexual politics” during the war.

The final section represents the most diverse set of topics in the volume. Among the best of these are the essays that deal with the subject of race. John M. Giggie’s analysis of the alternately competing and cooperating roles of fraternal lodges and churches in African American life in the late nineteenth- and early twentieth-century South and Jerald Podair’s assessment of Bayard Rustin in the midst of an embattled New York City schools struggle that pitted labor interests against civil rights advancements are particularly provocative and insightful. Each of the other contributions offer readers a greater understanding of the rich tapestry of issues people in the United States faced in the often volatile years of the “Long Reconstruction.”

Burton closes the volume with a “conversation” with “America’s Historian” in which McPherson provides insights on his career. The brevity of this discussion constitutes the weakest element of a compilation that will please the teacher/scholar as well as those who will profit from reading it.

Roosevelt's Lost Alliances: How Personal Politics Helped Start the Cold War. By Frank Costigliola. (Princeton, NJ: Princeton University Press, 2012. Pp. 533. \$35.00.)

The author of this book contends that the descent into the Cold War was largely due to “contingencies of personality, health, feelings, and cultural assumptions [which] propelled massive events with dangerous, or positive, momentum” (3, 422). Negative feelings among the Western Allies, particularly those resulting in the kind of advice offered to President Truman by Averell Harriman and George Kennan, are deemed responsible for the postwar breakdown; whereas if Franklin Roosevelt had lived, it is suggested, things might have been different.

Western diplomats are portrayed as shunned lovers. After friendly socializing with the Soviets in 1933–1934 came barbaric purges and the social isolation of all foreigners in Moscow. Over time, this caused anger and the “othering” of the Soviets into barbarians. Key diplomats and politicians became locked into emotional states that prevailed over rational choices (417). “The gendering of the Soviets as a hypermasculine foe bent on ‘penetration’ with force, ideology, and propaganda,” Frank Costigliola asserts, “would become central to the American Cold War imaginary” (329).

Costigliola suggests that when Stalin said that ideology did not matter in foreign affairs and that the West and the Soviets could find common ground, Harriman was foolish not to take him seriously (395–396). Maybe the author is correct, but given what Harriman and others knew of the Soviets, others might judge differently. Costigliola writes,

Harriman and others were justified in their anger and disgust at the isolation, at the rape and pillage of the Red Army soldiers, at the arrogance toward the Allies, at Stalin’s shared responsibility for the crushing of the Warsaw uprising, at the callousness toward liberated POWs, at the clumsy pressure on Iran and Turkey, at the grabbing in Manchuria and Germany, and at the oppression of Eastern Europe (427).

Few would disagree with that, but it is the following judgement that is key to whether one generally goes along with Costigliola’s thesis or not: “Nevertheless, personally and morally satisfying expressions of anger and frustration produced a rhetoric in which measured, judicious strategic thinking was, tragically, blinkered” (427). As a result, a significant proportion of the blame for the breakdown of the wartime alliance that Roosevelt had done so much to construct and hold together is laid at the door of US diplomats and military and political leaders (along with their British counterparts).

Finally, invoking psychological dispositions and the types of language that seem to provide evidence for such states of mind do present important material for the context in which decisions were made. More difficult is the task of trying to demonstrate that they were *key* to the making of one decision as opposed to another, which raises many questions to do with explanation itself and how we determine whether something is true or false, accurate or inaccurate.

Costigliola's is a brave thesis, premised upon many years of fine scholarship, that will enrich our understanding of this crucial period of history. It will provoke much debate and deserves to be widely read.

St. Andrews University

Alan P. Dobson

Covering America: A Narrative History of a Nation's Journalism. By Christopher B. Daly. (Amherst, MA: University of Massachusetts Press, 2012. Pp. vii, 533. \$49.95.)

American historians have long used newspapers as sources for their research, but they have not always emphasized the role that the press has played in the development of the United States. Christopher B. Daly seeks to fill this gap through his study of the history of American journalism from its beginnings in the early 1700s down to the present. Daly emphasizes the central role that journalism has played throughout American history: "From battlefield dispatches to stock tables, from trivia and cartoons to hoaxes and hatred, the news media have brought enlightenment and caused grave concern" (3).

Throughout the book, Daly presents the changes produced by technological developments as journalism went from hand-run to steam-driven presses, from hand-drawn illustrations to photographs, and from delivering newspapers on horseback or by wagon to the development of broadcasting by radio and television. The goal was always to improve and increase people's access to news about recent events and other issues. Daly continually reminds his readers that journalism is a business, so improvements in the process have always been important.

Daly also focuses on the importance of individuals and their impact on the development and growth of the American media. People such as Benjamin Franklin, Horace Greeley, Joseph Pulitzer, Edward R. Murrow, and Walter Cronkite are discussed in detail and help make Daly's discussion more focused. Daly's focus on individuals also provides an avenue for discussing the role of the press in reform efforts throughout American history. Some of the people who had major impact include William Lloyd Garrison, Ida B. Wells, and Gloria Steinem.

In discussing these and other individuals, Daly shows how journalists have helped raise awareness about the need for changes in American society throughout its history.

Daly also focuses attention on five major periods in the history of American journalism. From its beginnings until 1832, politics became the focus of the news media. During the rest of the nineteenth century, the press became a big business as it was commercialized. Then, in the first half of the twentieth century, journalism became more professional as participants tried to focus on more than just making money. The second half of the twentieth century witnessed conglomeration as media outlets became part of large corporations. And the mass media in the twenty-first century has embarked on the digitization of news because of the appearance of personal computers and the Internet. Through all of these periods, the goal was the delivery of news, but the means and focus have changed over time.

Overall, Daly's effort to cover the history of journalism in America and its impact is successful. He presents a good survey of the history of the mass media in America that focuses on large ongoing developments as well as important individuals who had a major impact. The combination of the big business picture with the work of individuals makes for an interesting study of the United States through the lens of the mass media, an essential form of communication throughout American history.

Oklahoma Baptist University

Carol Sue Humphrey

Sustaining Southern Identity: Douglas Southall Freeman and Memory in the Modern South. By Keith D. Dickson. (Baton Rouge, LA: Louisiana State University Press, 2011. Pp. xvi, 314. \$42.50.)

Since the early twentieth century, white Southerners from William Faulkner to C. Vann Woodward have tried to define the essence of what makes one "Southern." Keith D. Dickson has embarked on a similar journey, turning to Douglas Southall Freeman as his muse. Dickson's intellectual history posits that Freeman, most well known as the biographer of Robert E. Lee, proved much more than a mere biographer. Indeed, Dickson argues, through his Pulitzer Prize-winning *R. E. Lee*, publication of *Lee's Lieutenants*, time as a newspaper editor, and countless speaking engagements, Freeman helped fashion a distinctive identity for twentieth-century white Southerners.

The son of a veteran of Lee's Army of Northern Virginia, Freeman was born in Lynchburg, Virginia, in 1886. When he was six years old, his family moved to

Richmond. There, in the former capital of the Confederacy, young Freeman came of age attending Confederate reunions and witnessing such memorable occasions as the reinterment of Jefferson Davis. After graduating from Richmond College in 1908, he headed to Johns Hopkins to pursue a Ph.D. in history, learning the rigorous, scientific, and unbiased methodology that Dickson contends forever shaped Freeman's approach to writing. Returning to Richmond after graduation, Freeman failed to secure an academic position and instead took on various positions ranging from work as a secretary to the state tax commissioner to a part-time writer for the *Richmond Times-Dispatch*.

The opportunity to edit two collections of Confederate documents, *A Calendar of Confederate Papers* and *Lee's Dispatches*, began to shift the trajectory of Freeman's professional life. In 1914 he became an assistant editor at the *Richmond News Leader*, often relying on Confederate history to help explain the war in Europe. By 1915 he had acquired a national reputation as a popular speaker and an authority on the Confederate past. But this was not the only thing on his agenda. During the 1920s, Freeman used his position to advocate for reform and tolerance, urging Virginians to maintain "good race relations" and promoting public education. In 1915 Scribner's approached Freeman about a seventy-five-thousand word biography of Lee due in two years. Busy with speaking engagements and his work at the paper, and dedicated to exacting research, he did not complete what became the four-volume series until 1934–1935.

As a biography, there is much to commend in Dickson's well-researched work. But his quest to explain Southern identity through the lens of Freeman is more problematic. The text is filled with terms such as "Southern collective identity," "memory-truths," and "memory-frameworks" (there is even an appendix that diagrams these ideas) that obscure the degree to which Freeman helped foster a sustained connection to the Confederate past for countless twentieth-century Americans. Despite Dickson's focus on memory making, there are many issues he might have further explored, such as how, as the child of a Confederate veteran, Freeman felt compelled to continue the fight for Confederate vindication. Was his approach any different than that of the United Daughters of the Confederacy or the Sons of Confederate Veterans? To what degree was Freeman more interested in promoting a pro-Virginia as opposed to a pro-South or pro-Confederate interpretation?

In the end, the descriptive story of Freeman's life gets lost in the fog of memory theory.

A Generation at War: The Civil War Era in a Northern Community. By Nicole Etcheson. (Lawrence, KS: University Press of Kansas, 2011. Pp. 371. \$39.95.)

Many students of colonial America and the American South have followed the lead of William Faulkner, who discovered and related much about a large world by looking closely at a very small place. They did so by making probing inquiries into the daily lives and doings of particular counties or communities. Of late, students of the Civil War era have extended such investigations into a host of Southern places in trying to recapture the experiences and effects of war on society. Students of the Northern home front have lagged far behind but are now beginning to catch up. Nicole Etcheson joins the select group with a copious and compelling examination of Putnam County, Indiana, from the antebellum era through Reconstruction. The result is the best in-depth study of a Northern community at war and also often at war with itself.

Etcheson opens her book with an account of a bloody murder of a young bride of one month by her husband in 1857; the husband was hanged for his crime. The community's response to the murder revealed the tensions within the county over such issues as temperance, political affiliations, ideas about men's and women's roles, generational authority, and more. Such questions would continue through the Civil War era. So, too, would questions about race, which Etcheson introduces with profiles of the few blacks in antebellum Putnam County and the support for African colonization there. She also notes the ways in which Putnam County was a microcosm of the Old Northwest with railroads and the market economy changing economic and social relationships and bringing Irish Catholic immigrants to the erstwhile Protestant county.

The war brought change to Putnam County and strained old associations and kinship ties, even as it also reinforced them through a more pronounced sense of national identity, especially among veterans and their families. Veterans emerged as an important political and social group, and Putnam County celebrated their, and the community's, commitment to the cause of Union with statues and memorials after the war. The most dramatic change occurred in attitudes and actions regarding race. Antebellum racism persisted through the war years, but the principle of emancipation and the practice of blacks in arms defending the Union caused some Putnam County whites to rethink their views. Blacks moved into the county. After the war, the county even welcomed those fleeing Southern oppression. A once very white place became a more racially diverse one.

At the same time, Etcheson concludes that except in matters of race, the war did not transform Putnam County so much as it continued changes already

underway. The rise of Greenback and Granger movements in the county after the war, for example, grew from older concerns about the power of capital over agriculture. Men still ruled the public square and insisted on maintaining authority in the home. People still divided over issues such as temperance.

Etcheson's conclusion aligns with that of Matthew Gallman and others who see the war less as a watershed in the North than as a continuation and confirmation of economic, social, and political forces already pushing many Northern places toward a more modern America. Her conclusion also reinforces the need for attention to the particularity of a place. As such, Etcheson's book invites studies of other Northern communities so that the experience of the war for Northerners might be understood in its variety as well as its commonality. Only then will we come to know the North as we do the South and discover the full meaning of America's ordeal by fire.

Saint Joseph's University

Randall M. Miller

1812: War and the Passions of Patriotism. By Nicole Eustace. (Philadelphia, PA: University of Pennsylvania Press, 2012. Pp. xvii, 315. \$34.95.)

Historians of the War of 1812 will encounter some difficulty in deciding how to read Nicole Eustace's new book on the subject. It is not in any sense a conventional history of the conflict devoted to its economic, diplomatic, military, political, and social dimensions. Rather, it is a cultural study of the emotions that Eustace believes Americans mobilized to sustain themselves throughout the ordeal of combat. To be sure, earlier generations of scholars had by no means neglected this subject, and there has been much written about how the "second war for independence" was driven by feelings of outraged honor, humiliation, and fear for a republic that was in peril as a result of its inability to resist British maritime policies that threatened to reduce it to a commercial colony of the former mother country.

These emotions, however, are of no interest to Eustace. She argues instead that the American commitment to war was driven by "marital ardor," a cluster of ideas about heterosexual married love, the desirability of a high rate of population growth to reinforce national power, and the need to seize Indian lands in order to support both early marriage and rapid reproduction. In this context, the War of 1812 appears to have been waged not so much against Great Britain's impressment of American seamen and its restriction of American neutral trade as it was against the polemics of such political economists and scientists as Thomas Malthus and the comte de Buffon, who doubted that North America could ever

support a flourishing population that would constitute the basis for national greatness. To some readers, this argument might seem to revive and update the old “expansionist” thesis about the War of 1812 advanced by such scholars as Louis Hacker and Julius Pratt in the 1920s. But if so, Eustace gives no indication that this is the case, and readers will search her footnotes in vain for any references to, or influence of, this earlier body of scholarship.

Consequently, Eustace’s chapters are best understood as a series of cultural analyses of selected moments from the war years, such as the court martial of William Hull, the battle of Lake Erie, the death of Tecumseh, the burning of Washington, and the battle of New Orleans. Frequently, her insights into these topics are astute and provocative. More problematic is her attempt to link these insights to a larger thesis that many will instinctively reject. The conflation of marital and martial ardor, Eustace believes, explains why the War of 1812 was so “popular” with Americans. Unfortunately, she provides no metrics for “popularity” beyond noting that James Madison was reelected to the presidency in 1812. That lack of clarity, coupled with an unwillingness to engage with previous generations of historiography about the War of 1812, will limit the persuasiveness of Eustace’s work to many of its readers.

University of Virginia

J. C. A. Stagg

Diverging Loyalties: Baptists in Middle Georgia during the Civil War. By Bruce T. Gourley. (Macon, GA: Mercer University Press, 2011. Pp. x, 274. \$35.00.)

Evangelical religion in the American South underwent a significant transformation during the Civil War. White evangelicals, confident of a smiling Providence, marched off to war assured that God was on the side of the Confederacy. When the tide of the war turned against the South, however, evangelicals struggled with how to explain heavenly disapproval of their now lost cause. As Bruce T. Gourley informs readers in his excellent new book, their responses were by no means monolithic even within individual denominations. Baptists, who became religious insiders relatively late in the antebellum period, found their faith tested in a number of ways. Their responses were similarly nuanced.

Many historians of religion and the Civil War have attempted to address evangelicals as a whole, but Gourley’s detailed research on middle Georgia Baptists demonstrates how effective and informative finely grained analysis can be. Baptists differed from other evangelicals such as Methodists and Presbyterians in important ways. As Gourley’s title suggests, Southern Baptists found themselves torn as they dealt with “the demands of a nation dependent upon theological

justification and the blood of saints, contrasted with the heritage of a religious people long defined by distinctions drawn between worlds sacred and secular” (238). The separation of church and state was of primary importance to Baptists, and Confederate nationalism strained this doctrine mightily. The war also brought out the inherent tension of Arminianism and Calvinism in Baptist theology, particularly as ministers cited Southern sin as an explanation for a “frowning Providence.” Studies that address evangelicalism in broad brush strokes miss these critical distinctions.

Gourley organizes his work topically to analyze different social, ecclesiastical, and theological subjects. In addition to the question of how to keep church and state separate, the war brought to the forefront a number of issues, such as the role of women in church life, missionary efforts to spread the faith and address vice in the armies, and the departure of African Americans for their own independent churches. Gourley found a surprising amount of diversity of thought within middle Georgia Baptists, particularly over the role of missions and how to interpret the fall of the Confederacy. The author also explores the religiosity of Baptist soldiers but admits that source material provides more insight into Baptists as soldiers rather than soldiers as Baptists. One topic that Gourley does not address, however, is the ways in which Baptists coped with the tragic scope of death and dying that surrounded them.

The book is exhaustively and meticulously researched. The author employs a well-preserved trove of unpublished church records along with denominational publications and newspapers. The result is the kind of detailed analysis that complicates previous answers to some very important questions. Gourley’s work is a welcome addition to the historiography of religion and the Civil War.

University of Wisconsin-Stevens Point

Lee L. Willis

The Upside-Down Constitution. By Michael S. Greve. (Cambridge, MA: Harvard University Press, 2012. Pp. 528. \$39.95.)

Carrying endorsements from pundit George F. Will and former Solicitor General Theodore Olson and giving thanks to conservative intellectuals Walter Berns and Irving Kristol, this book has, without doubt, a strong political agenda. The author argues that in the hands of the twentieth-century Supreme Court, the United States Constitution has been inverted. The results are so pernicious as to threaten the Republic itself.

Michael S. Greve’s judicial heroes are the likes of George Sutherland, Antonin Scalia, and Clarence Thomas. He has nothing good to say for icons of liberal

jurisprudence. Thus Felix Frankfurter “never understood the first thing about the Constitution” (396). But this thoughtful and provocative book is much more than a right-wing tract that has found its way onto a major university press list. First, Greve presents an extended, careful reading of American constitutional history from John Marshall to John Roberts. Second, he rejects the position of current “movement” conservatives that states’ rights defeat national purposes. Totally to the contrary, Greve regards the separate states much as James Madison regarded them in 1787: the very heart of the problems facing the nation.

The original Federalism, Greve maintains, intended no particular national outcomes. Instead it created “decision rules” for disputes among states and their citizens (including corporations, which to the author’s mind are people too) as they compete endlessly in a national market for goods, finance, and services, while seeking as well to keep their own taxes, decided at the state level, low. Under “Our Federalism” the states have ceased to be meaningful fiscal units and have become conduits of nationally raised money. They are hotbeds of faction in Madison’s pernicious sense of the term, driven by the ill effects of mid-twentieth-century rights jurisprudence. States no longer compete. They operate in cartels. Thus the master tobacco settlement of 1998 embodied a “nasty logic” that accomplished nothing more than increasing the cost of tobacco to users. The whole pathology emerges from *Erie Railroad v. Tompkins* [1938], which held that in diversity-of-citizenship cases, federal courts must apply state law and rules of decision. The goal was to promote uniformity and prevent forum-shopping. For Greve, however, the decision was disastrous, leading not to uniformity-of-decision rules but rather to a “vehemently anti-competitive order” (372).

Although Greve’s tone can be hyperbolic and his dismissal of Oliver Wendell Holmes, Louis Brandeis, Frankfurter, and William J. Brennan can be taken as mere dictum, his actual argument is subtle, well informed, and commanding of respectful attention. He flatly ignores, however, a tradition in American political debate that stretches from George Washington and Alexander Hamilton through Abraham Lincoln, Theodore Roosevelt, Woodrow Wilson, Franklin Roosevelt, and Lyndon Johnson to Barack Obama. This thread holds that the Constitution created not merely neutral decision rules but power that can be used to protect legitimate rights and to foster larger public purposes. To offer yet another dictum: many of the very best moments in American history have expressed that spirit, rather than Calvin Coolidge’s crabbed notion that the business of America is nothing more than business.

The Civil War in the West: Victory and Defeat from the Appalachians to the Mississippi. By Earl J. Hess. (Chapel Hill, NC: University of North Carolina Press, 2012. Pp. xv, 392. \$40.00.)

The volume of scholarship generated in the last twenty years about the Civil War's western theater has left historians waiting for a new synthesis interpreting the current state of the field. Earl J. Hess clearly hits the mark with this effort. Starting with familiar core arguments, he supplements and revises them with nuance and detail that results in a much richer story that better explains both the western theater and the Civil War as a whole.

Geography dictated the course of the war in the west, especially the vast distances that had to be covered and the amount of territory that had to be held by whomever hoped to control the region. That placed a premium on logistics, a recurring theme that becomes the core of Hess's argument. The traditional narrative highlights the use of rivers as invasion highways and then links that to the Union's superior industrial capacity and manpower. The end result, one might be tempted to believe, was inevitable. Hess certainly acknowledges that the Union enjoyed certain advantages but suggests that the outcome was largely preordained only in the upper South. The Deep South was a different matter entirely, and the Union's ability to sustain field armies and hold territory there was an open question for much of the war. Successful operations required mobility, which Hess describes as a combination of making maximum use of logistical networks and an understanding of how to conduct campaigns in areas beyond those networks. When Union commanders figured out that combination, the Confederacy's defeat was all but assured.

Familiar campaigns play an important but not dominant role in Hess's story. He expands the military context to include the challenges faced by the Union as it occupied and administered conquered territory. Lines of communication had to be secured from constant Confederate incursions and guerrilla activity, local and state governments had to be restored, recalcitrant civilians had to be dealt with, and scarce military resources had to be allocated and reallocated between east and west. The army found itself on the current edge of social policy as it dealt with former slaves, and there was always the delicate balancing act between what was politically desirable and militarily possible. Meanwhile, the Confederacy slowly imploded, failing to make the most efficient use of its resources and never figuring out a unified strategic vision for the west. Hess pulls all of those disparate elements together into a cogent narrative that incorporates the best of recent scholarship. In doing so, he argues that the west was where the Civil War was really won. While

attention was focused on the east, Union armies ravaged the Confederate heartland and brought the nascent nation to its knees.

Not everyone will find everything they are looking for in this volume. The blockade's impact is minimized, operations in the trans-Mississippi exert little influence, and there is less emphasis on personalities than some will like. But make no mistake, this book will define the study of the Civil War's western theater for the foreseeable future and is highly recommended.

University of South Dakota

Kurt Hackemer

Decided on the Battlefield: Grant, Sherman, Lincoln, and the Election of 1864. By David Alan Johnson. (Amherst, NY: Prometheus Books, 2012. Pp. 319. \$27.00.)

The 1864 presidential election was the most important in American history. The fate of the Union and slavery hung in the balance. Abraham Lincoln, America's shrewdest and most cunning politician, believed that he would be defeated for reelection by George B. McClellan, the Democratic nominee and a popular general. Most scholars have agreed with his assessment.

David Alan Johnson is the author of many popular World War II titles. Here he focuses on the political and military events during eight months of the Civil War. In March, Lincoln gave Ulysses S. Grant command of all Union armies and the responsibility for coordinating the Northern war effort, defeating Robert E. Lee, and winning the struggle. After bloody fighting north of Richmond, Grant surprised Lee by quickly moving his entire army across the James River to threaten Petersburg, a vital rail link to the blockade-running port of Wilmington, North Carolina, and the rest of the Confederacy. But Grant's subordinates failed him, and he settled down for a siege. Unfortunately for Lincoln, time was not on his side. Northern voters were tired of endless war and staggered by Grant's enormous casualties. A Democratic victory seemed more and more likely.

Grant's friend and subordinate William Tecumseh Sherman fought his way from Tennessee into northwestern Georgia in the spring and early summer of 1864. He faced a superb tactician, Joseph E. Johnston, who maneuvered his smaller army to avoid a pitched battle and delayed Sherman's advance, slowly retreating toward Atlanta. Sherman was in danger of being in the same position as Grant at Petersburg. Lincoln did not control events and despite his best efforts, and those of his top two generals, lost the initiative.

Then Confederate President Jefferson Davis, unhappy with Johnston's Fabian tactics, replaced him with the far more aggressive John Bell Hood. The rest is history, and here Johnson parts with actual events to present a plausible version

of what would have happened if Davis had not switched generals, Sherman failed to take Atlanta, and Grant was stymied at Petersburg: Lincoln was defeated, McClellan and the Democrats agreed to Southern independence, and slavery continued.

Johnson writes well, maintains a fast-moving pace, incorporates an amazing variety of details about key men and events, and relies on an eclectic mix of secondary sources ranging from Pulitzer Prize-winning historians to PBS talking heads. He spins his version of alternative history—what he seems certain would have happened in an America divided into five nations, taking his story through the Cuban missile crisis. No one can disprove Johnson's fanciful alternative version of the post-Civil War century, but academic historians can challenge many of the scenarios that he creates. MacKinlay Kantor, an accomplished novelist, did it better in his amusing *If the South Had Won the Civil War* [1961]. Journalist John C. Waugh's *Reelecting Lincoln* [1997] is a far more scholarly and detailed treatment. But for students, general readers, and anyone curious about a pivotal wartime election, Johnson's dramatic story will be a fine introduction.

American College of History & Legal Studies

Michael B. Chesson

The Founding Fathers v. The People: Paradoxes of American Democracy. By Anthony King. (Cambridge, MA: Harvard University Press, 2012. Pp. xii, 242. \$35.00.)

This new study fulfills its modest ambitions. The author hopes to fashion “a new mosaic of cut tiles other people have already colored and baked,” a mosaic that consists of “stories . . . about the past [that] are not meant to be novel, controversial, or especially erudite” (ix–x). Anthony King delivers on his promise; he provides a readable extended essay that points out that the world's wealthiest and most powerful nation and democratic-republic has many features that are undemocratic and downright odd. King argues that these oddities often stem from the founders' ambivalent views about the people acting en masse and directly on the nation's politics and policymaking. King pursues the theme of the founders' ambivalence throughout his discussion, explaining that

the argument of this book is that the political system of the United States is now, and has been for many decades, based on two antithetical principles . . . the founding fathers' conception of constitutional government, of a system of government characterized by a separation of powers and containing provisions for a wide variety of checks and balances, and, on the other hand, what we shall call in a later chapter “radical democracy,” the idea

that in a true democracy the people and only the people should rule and that their preferences alone should under all circumstances be decisive (2–3).

King provides a number of variations on the theme of constitutionalism coexisting with the commitment to “radical democracy” and on his conclusion that “at the heart of the American system lie profound tensions and a profound doctrinal ambiguity” (3). This claim is undoubtedly true, though, as King warned us from the start, it is not exactly twice profound. Still, King’s insight is worth remembering or, for some perhaps, learning for the first time. He makes a suggestive case that the doctrinal ambiguity is in evidence when Americans simultaneously fetishize the Constitution, longing for what King describes as a legacy of urbane cosmopolitan complexity, while denouncing a distant coterie of eastern elites and, while doing so, luxuriating in a vague memory of localist, rural simplicity—a place where “radical democracy” was conceived and found persuasive. There is probably something in that insight, except of course when there is not. Mitt Romney was all for denouncing the urbane cosmopolitanism of well-trained sophisticates using energetic government to make policy; his aim, this reviewer would suggest, was not to restore decision-making power to those who tend to stay close to home and who are rooted in the meaty middle of the 99 percent.

King traces the evolving relationship of the “two warring gods,” constitutionalism and radical democracy (131). Though the founders and their Constitution had ambivalent views of the people, the document was “by the standards of the contemporary civilized world, many decades ahead of its time” (62). An example is the Constitution’s suppleness and flexibility, which allowed it to grow more democratic over time. The book, in short, is a fine read for AP government classes and college surveys of contemporary politics, particularly if they like to include some historical perspective.

Rutgers University-Camden

Andrew Shankman

Armed with Abundance: Consumerism and Soldiering in the Vietnam War.

By Meredith H. Lair. (Chapel Hill, NC: University of North Carolina Press, 2011. Pp. xvi, 248. \$34.95.)

Meredith H. Lair adds to our understanding of the Vietnam conflict with an exploration of a topic that is acknowledged but not necessarily expounded upon in other studies. The author focuses on the abundance of consumer and comfort goods and services available to those who served, as most did, behind the lines in support positions. Although the United States military has always tried to

ease the conditions for its service personnel in combat areas when possible, the efforts of the military in the middle to later periods of the Vietnam conflict were extraordinary.

The author explores the various aspects of these comforts: recreational, consumer-oriented entertainment and dining experiences in their variety and abundance. She then attempts to explain the rationale for the massive expenditure in these areas. Most of these comforts were provided by private contractors whose interests were focused on further contracts in an ongoing cycle. Elaborate post exchanges, clubs, pools, sports fields and complexes, tours of traveling entertainers, travel tours for those on leave, air conditioning, and the ability at the larger bases to have a nine-to-five work day were all attempts to soften the experience of foreign wartime service for the young servicemen (and nurses) who were far from home.

The dichotomy of experiences to those assigned to forward fire bases, landing zones, and infantry patrols—the grunts in the field—with the majority of those who did not experience the problems of enemy contact led to even further enhancements for those in the rear. Part of the problem, as the author reiterates, is that Americans have a war ethos centered around hardship, danger, and deprivation. The abundance for some in Vietnam embarrassed them, as life there did not live up to expectations. To preserve morale for a generation raised on John Wayne heroics, more distractions and comforts were provided until an unprecedented level of comfort and satiety was reached. The largest problem for many was boredom; radio, television, and movies were available to deal with free time and to connect, however tenuously, with “the world.” Therefore, consumerism was encouraged. For some soldiers this was their first opportunity to purchase many amenities, from boomboxes to cameras and other electronics, that had been unobtainable previously. They then engaged in ingenious ways of sending such items back home, although this practice, too, was encouraged.

For obvious reasons, most of the book focuses on the period after 1966 when most of the troops and war materiel was sent to Vietnam. When troop withdrawals became policy, some lessening of new recreational development occurred, but the basic comfort level of the rear echelon remained. The book also explores the effect on poor Vietnamese, who observed the abundance with which the Americans were provided that they did not themselves share. Winning hearts and minds in such circumstances was hampered.

Many references are made to published accounts of participants in the war; extensive notes and bibliography are of assistance for those with interests in the era.

University of Pittsburgh at Johnstown

Katherine K. Reist

Ratification: The People Debate the Constitution, 1787–1788. By Pauline Maier. (New York, NY: Simon and Schuster, 2010. Pp. 589. \$18.99.)

Read most textbooks' descriptions of the path from the Constitutional Convention to establishment of the federal government, and it seems as if the process was quick, clean, and inevitable. Not so, counters Pauline Maier. In an extensive study of the process whereby "We, the people" actually approved the document that began by invoking "us," Maier complicates the narrative of the Constitution's approval, breathing life into the story of ratification.

Early in her study, the author invokes the late, great historian Barbara Tuchman in arguing that "A writer can build suspense in telling a story . . . even if the reader knows how the story turned out, so long as the writer never mentions the outcome until it happens at the proper place in the story. This book is, among other things, an effort to test that theory" (xvi). In that attempt, Maier succeeds brilliantly. Even the most jaded reader (or reviewer) may be found muttering a subconscious "whew" as one plot twist after another passes in the author's complex narrative. As this study shows, the federal system of government was by no means inevitable in the months that separated September 1787 and March 1789.

The author crafts a narrative that leads the reader from the Philadelphia convention to each of the thirteen states, as well as territories like Maine, Kentucky, and Vermont, examining how regional, population, and political heritage affected each ratification meeting, from the relatively simple debates of Delaware, Connecticut, and South Carolina to the far more complex—and heated—meetings in Pennsylvania, Massachusetts, and Virginia.

Names that are often repeated in popular and scholarly histories of America's early national political history may be found in *Ratification*, but the book's great contribution is that it weaves characters into a narrative that reveals numerous others who played critical roles in supporting or opposing the proposed Constitution's adoption. Characters like Robert Whitehill, William Findley, and John Smilie in Pennsylvania—who expressed the viewpoint of western farmers and townsmen, whose voices had been ignored when their state chose its delegates—are crucial to Maier's study. So too are more familiar names who get a far more thorough treatment than is often the case, such as Virginia's governor Edmund Randolph, who played the crucial role of convincing/guiling George Washington to attend the convention, then declined to sign the finished document himself due to its lack of a bill of rights, and finally joined the fray in his state's ratifying convention in Richmond, disclosing behavior that today's political pundits would call "waffling."

Some readers may shrink from Maier's volume for one reason: it is a very long book. They should not. The reader who braves the task will be well rewarded. In addition to being a compelling narrative, *Ratification* will also be a great tool for teachers and students who want a deeper understanding of how Americans felt about government and about how some reacted to the idea of a stronger national government. With the advent of annual celebrations of Constitution Day each September, one can imagine innovative educators not only using Maier's book as a way of teaching what each article of the document says but showing how different states reacted to the document, how factions presented and opposed its ratification, and how—after a far-from-inevitable series of debates, protests, publications, and maneuvering—the Constitution of the United States finally did become the “supreme law of the land.”

Penn State Capital College

George W. Boudreau

A People's History of Baseball: Challenging the Myths of America's National Pastime.
By Mitchell Nathanson. (Champaign, IL: University of Illinois Press, 2012. Pp. xiv, 272. \$29.95.)

Among that sunny bleacher confederacy warmed by stories equating baseball and America at its best, do not look for Mitchell Nathanson. Rather, his sobering view of the national pastime explores a series of “counter-stories” designed to “reassess . . . stories of baseball as America and perhaps understand them, as well as what they represent, more thoroughly” (xiv).

Born in an era of bluff and puffery, baseball surely ranks among the nation's greatest humbugs. As Nathanson asserts, in the early 1870s, self-styled “magnates” wrested the professional game from players and rode it to social respectability. Moneyed men of the new urban-industrial order, they aspired for inclusion among a WASP-ruling elite by promoting their game through imagery steeped in the village culture of an earlier day. By the early twentieth century, they linked themselves and their “baseball creed” to an emergent “evolutionary environmentalism,” then gaining ascendancy over Social Darwinism and its malignant extreme: eugenics. “[R]eaching out toward children and immigrants,” offering baseball “as a way to acculturate into mainstream American life,” the magnates, rather than grubbing capitalists, became progressive social architects, “true, respectable, praiseworthy Americans” (23).

Defending that creed remains Major League Baseball's (MLB) guiding animus, linking its various activities since the early twentieth century. In a crucial period following the Black Sox scandal, by creating a commissioner's office and

obtaining a Supreme Court decision assuring monopoly status, MLB acquired extralegal powers it still enjoys to act as its own judge and jury. Since then, the moguls have wielded such power in various ways: through show trials and other forms of summary justice designed to demonstrate baseball's resistance to gambling (the Black Sox, Pete Rose); to resist congressional scrutiny; to blunt the harsher criticisms of the Mitchell Report on steroid abuse; to depict the game as a leader in the early postwar Civil Rights Movement; to defend the Reserve Rule against an incipient Major League Player's Association; or to extend Henry Chadwick's legacy by retaining ownership of the baseball narrative against all rivals: Bill James, fantasy league players, and Internet bloggers, among others.

No five hundred words can convey adequately the importance of this book or the complexity of its argument. Thoroughly researched, closely reasoned, and forcefully argued, Nathanson's counternarratives offer an important corrective to rosier portraits of the game as a repository for presumed American commitments to equality of opportunity, fair play, and the rule of law. Strong chapters explore the game's seminal legal cases and the deeper complexities and less satisfying implications of "baseball's great experiment." And though the author deftly handles the way television, a revolution in corporate America, and the rise of the players all contributed to the moguls' demise in the 1960s, his explanation of social fragmentation then, and bitter "culture wars" since, is oversimplified. Certainly, more divides contemporary Americans than their take on the blandishments offered by positive thinkers to people struggling to cope with modernity. Still, this in no way undermines the author's achievement, a valuable and vibrant contribution to an expanding scholarly literature on American baseball.

University of Alabama

Rich Megraw

Black Political Activism and the Cuban Republic. By Melina Pappademos. (Chapel Hill, NC: University of North Carolina Press, 2011. Pp. xi, 328. \$39.95.)

This new volume brings a fresh perspective to the study of black Cuban agency. The author probes scholars to move beyond nationalist frameworks, which often result in analyses of race relations and a "strict racialist consciousness" among black Cubans. Author Melina Pappademos argues that in order to understand the intricacies of black political identities, "the study of black activism should consider black political machinations, reject facile assignments of a universalist race consciousness, and abandon the presumption that blacks, alone, have a racial valence around which they mobilize" (8). The book's six chapters deconstruct the notion of a monolithic black community in order to examine how black activist

strategies and political ideologies are formed as much by class, ethnicity, geographic location, and generation as they are by race.

Pappademos examines in great detail how black activists navigated the political arena. The first two chapters look at how black activists penetrated the political system in order to overcome political and economic marginalization. While Cubans argued for universal male suffrage and participation in the political sphere, the idea emerged that blacks were culturally inferior and thus ill equipped to hold positions of authority. Black activists adopted a pragmatic approach to overcome discrimination; they tapped into patronage networks, created *circulos* (centers) that supported political parties at the local level, and brought their family members into the fold through civic and social organizations. These strategies enabled a group of primarily elite blacks to attain public posts and access to resources in exchange for their vote.

Chapter 3 reveals the ideological standpoints from which blacks formed civic and cultural communities. It explains that Africanist associations reformulated nationalist discourses and invoked an Afro-ethnic understanding of a black Cuban identity. They challenged hegemonic assertions that African culture threatened Cuba's political modernity. Chapters 4 and 5 show how elite blacks rejected African cultural practices and opted to fashion an identity based on "civilized" behaviors and hegemonic values that included thrift, respectability, and refinement. These chapters underscore that performing patriarchy and bourgeois respectability through cultural practice—public comportment, intellectual discourse, and social mobilization—became central to projecting the political authority of these elites.

Chapter 6 traces the ideological shifts that took place among black political activists during the 1920s and 1930s. It demonstrates that—following the Revolution of 1933—a new generation of black activists attempted to address the issues of the black masses. These individuals demanded resolution to ongoing socioeconomic inequality, embraced modern gender norms, and questioned the Eurocentrism of previous leaders. Yet their continued elitism, as well as their close association with political administrations, led to the decline of black societies by the 1950s. What might a sustained analysis of women or labor activists reveal about black political activism throughout the republic? This question invites further investigation by future scholars, which can only contribute to this rich narrative that elucidates the fundamental role played by blacks in the formation of Cuban political structures.

When Roosevelt Planned to Govern France. By Charles L. Robertson. (Amherst, MA: University of Massachusetts Press, 2011. Pp. ix, 235. \$24.95.)

Motivated by a 1979 encounter, a 2003 *Monde Diplomatique* article, and a 2004 television panel asserting a heroic Gaullist prevention of Allied military occupation (AMGOT) of liberated France, the author of this elegantly written book explores an important aspect of the complex Franco-American relationship during World War II. Planning for AMGOT developed while Franklin Roosevelt stubbornly refused to acknowledge Charles de Gaulle and his movement as the legitimate government of France. Charles L. Robertson contextualizes American planning and French resistance to it within wartime developments from the fall of France to its liberation, seeking “the truth of the matter” (viii). He frequently digresses to beautifully written background stories that will be familiar to specialists but will aid the general reader in recapitulating the familiar tale of Franco-American tensions.

There are important factual errors. Robertson misidentifies the Anglo-American landing in North Africa as an American operation (56). Churchill was concerned about Britons’ reception, but British troops also participated. Additionally Admiral Jean-Francois Darlan could not provide valuable services to the Allies “for the next few months” after TORCH, for he was dead within seven weeks (62).

Robertson carefully reconstructs tensions rooted in French defeat, de Gaulle’s tenuous position, and Roosevelt’s scornful rejection of Gaullist pretensions. Roosevelt asserted his desire for AMGOT but was not prepared to install it. Robertson categorically refutes the Gaullist myth that Frenchmen parried AMGOT, describing “political reasons for maintaining and perpetuating this view” entrenched by “the lasting effects of the outpouring of memoirs” (7, 190). He clarifies that Eisenhower actually effectively improvised cooperation despite Roosevelt’s recalcitrance and that Gaullists were fully aware that they would exert authority in the wake of Allied troops. He explains that the myth usefully provided an external enemy against which to rally support for de Gaulle, then and later.

But Robertson could have explored another vital dimension of French historical memory. In addition to describing what happened and contrasting contemporary memoranda with falsified memoirs (see notably 118), Robertson could have contextualized the episodes he describes as sparking his investigation into why well-connected, educated French citizens remember that AMGOT was narrowly averted. The first event Robertson cites as sparking his investigation

coincided with controversies about Pershing missile deployments as well as publications and films about French efforts to forget Vichy collaboration. The latter events coincided with Franco-American discord about the American invasion and occupation of Iraq, which is unmentioned. Though Robertson properly makes copious use of Gaullist memoirs and works by American historians of Franco-American relations, Rousso and Paxton's seminal studies on Vichy and distorted memory do not appear in the citations (there is no bibliography). Thus Robertson applauds avoidance of Allied military tribunals for French nationals without explicitly acknowledging the denial of justice that resulted alongside the convenient political outcome (171). Still, this carefully organized reconstruction of an important episode in Franco-American relations merits close reading.

Ball State University

Kevin Smith

Expansionism: Its Effects on Cuba's Independence. By Frank R. Villafaña. (New Brunswick, NJ: Transaction Publishers, 2012. Pp. vii, 224. \$39.95.)

Few questions of historical interpretation are more passionately debated than those that have become intertwined with a national narrative and with the definition of how a country came to be what it is imagined to be. For the island nation of Cuba, political independence was forged in a lengthy series of wars against Spanish colonial rule, ending in a direct encounter with U.S. expansionism.¹

As Rebecca Scott so eloquently points out above, the history of Cuban independence is, indeed, a thorny one. In a recent contribution to this field, Frank R. Villafaña attempts to understand this crucial transformation in Cuban history, as well as its intersections with US "manifest destiny" and the crumbling of the Spanish Empire. Villafaña, an engineer-turned-historian, presents a unique and clearly delineated look at the Cuban independence struggles from the perspective of all three major players: Spain, Cuba, and the United States. It is both an admirable and extremely challenging endeavor to undertake, even for the most seasoned of historians. Villafaña divides the book into four sections; the first three look at the US, Spanish, and Cuban respective narratives of expansion, colonialism, and independence prior to 1898, and the final section addresses the

1. Rebecca J. Scott, "The Provincial Archive as a Place of Memory: the Role of Former Slaves in the Cuban War of Independence (1895–98)," *History Workshop Journal* 58 (2004): 149–166.

concluding years of struggle on the island between all three players that lasted into the early twentieth century. As the title indicates, Villafaña's primary focus is on presenting the expansionist goals of the United States as a significant factor in the outcome of the Cuban independence movement.

It is clear that Villafaña seeks to understand what he views as Cuba's failed independence. He is not alone in pinning much of that failure on US imperial designs. Addressing debates over expansionism in the United States of the late 1800s, Villafaña argues that those debates were "ultimately won by the expansionists," who subsequently "used Cuba's struggle for independence as an excuse to declare war on Spain, only to ultimately sacrifice Cuba's independence on the altar of greed" (131). Unfortunately, based on this analysis, much of the book's argument becomes a foregone conclusion. An avowed anti-Castro Cuban in exile, his search for an explanation of the "current enslavement" of the Cuban people "by the Castro brothers" colors the entirety of the manuscript and presents US ambitions as the main explanatory factor for the present state of affairs (4). Moreover, his less-than-nuanced understanding of race serves to further obscure the complex interactions that occurred between Spanish colonialists, US expansionists, and Cuban independence fighters. Given recent work by scholars like Rebecca Scott, Ada Ferrer, and Aline Helg on Cuba, not to mention studies of US neocolonialism by Matthew Frye Jacobson and others, a full explication of early Cuban nationalism and sovereignty demands that scholars pay close attention to issues of race, class, and gender.

Still, Villafaña's book has its redeeming virtues. A question that he highlights, and which remains salient, is how and why the US public turned against the Cuban independence cause and allowed the island to become part of the expansionist agenda. Also, despite occasional lapses into anecdotal biographical information, the book offers a clear timeline of the events leading to the Cuban-Spanish-American war from each national perspective. Finally, fans of military history will appreciate the attention Villafaña pays in each chapter to the maneuvers of Spanish, Cuban, and US forces, particularly in the last section, detailing the "Battles in Cuban Territory." In the end, this book offers inquiries into some very knotty issues of sovereignty and historical contingency. Readers may not necessarily agree with Villafaña's precise conclusions about the damages inflicted upon Cuba by US expansionism, but they are thoroughly reminded of the importance of this avenue of historical inquiry.

Dreams and Nightmares: Martin Luther King Jr., Malcolm X, and the Struggle for Black Equality in America. By Britta Waldschmidt-Nelson. (Gainesville, FL: University Press of Florida, 2012. Pp. ix, 177. \$22.00.)

Martin Luther King Jr. and Malcolm X loom large in the public imagination as icons of social justice movements both in the United States and around the world. The international fascination with these two figures is illustrated by Britta Waldschmidt-Nelson's dual biography, which was first published in Germany in 2000. In clear and efficient style, *Dreams and Nightmares* compares King's and Malcolm X's respective pathways to national prominence and their cultural legacies. Most importantly, Waldschmidt-Nelson endeavors to ground these two leaders in the rich historical context of African American political thought dating back to the antebellum era.

In this crisply written narrative, the author provides a general overview of King's and Malcolm's respective political ideologies and how they evolved, as well as an examination of their political legacies. *Dreams and Nightmares* argues that an analysis of their politics is important not only because of their transformative role in the black freedom movement but also because their divergent political philosophies were representative of the two major strains of black protest thought: integrationism and separatism. The study begins with a broad overview of the history of racial oppression in the United States with special attention to the activism and political philosophies of prominent black leaders, such as Frederick Douglass, Booker T. Washington, and Marcus Garvey. In her brief review of the political philosophies of these figures (particularly their stance on racial integrationism and separatism), Waldschmidt-Nelson builds the foundation of her argument that the debate between proponents of these two positions has historically defined African American politics. After laying this groundwork for her study, the author proceeds chronologically through the seminal moments of King's and Malcolm's lives from childhood through national prominence and outlines the differences between their political thought. Although this exploration of their political differences is well organized and cogently argued, it is Waldschmidt-Nelson's analysis of the convergences of King's and Malcolm's political thought that stands out as the analytical highlight of the study.

Dreams and Nightmares offers considerable value as a broad overview of the lives, political philosophies, and contributions of these two seminal figures in the movements for racial justice and human rights. However, this thin volume also suffers from several weaknesses. Although informative for general audiences, the text likely offers little new information for specialists on the political evolution

and leadership styles of Martin Luther King Jr. and Malcolm X. Additionally, the strength of this work is undermined by the lack of deep engagement with primary source materials beyond a selection of published speeches and interviews, which results in a somewhat one-dimensional portrait of the black freedom movement. Waldschmidt-Nelson's argument that King's and Malcolm's respective political philosophies represented the spectrum of black protest thought since abolition, although clearly articulated, runs the risk of oversimplifying the movement's long history and undervalues the contributions of grassroots leaders and movements. Despite these shortcomings, *Dreams and Nightmares* provides a highly readable account of the lives of two of the most dynamic figures in the civil rights movement, which will undoubtedly attract considerable interest in the United States as it has in Germany.

University of Maryland, College Park

Tess Bundy

Fort Clark and Its Indian Neighbors: A Trading Post on the Upper Missouri. By W. Raymond Wood, William J. Hunt Jr., and Randy H. Williams. (Norman, OK: University of Oklahoma Press, 2011. Pp. xvii, 317. \$34.95.)

This reviewer has on his personal library shelves three categories of books: tomes with only briefly perused pages, volumes with neatly underlined passages, and books so insightful and informative that they contain both underscores and marginal notes for future reference. The book under review is of the last kind; it is a keeper.

Fort Clark, the smallest of four fur trade posts operated by the Upper Missouri Outfit and its successors, began construction in 1831 on the Missouri River near the Mandan village of Mih-Tutta-Hang-Kusch in modern North Dakota. Earlier, in 1822, the Mandans had laid out their village. A decade and a half later, Arikara tribesman shared the site. The Hidatsa tribe lived nearby on the Knife River.

The fur trade post and its neighbors are well known to historians of the American West because of the journals and images published by two prominent artist-travelers, George Catlin and Karl Bodmer, but also because of the devastation suffered by upper Missouri River Indian villages during the 1837 smallpox epidemic. Pressures from the westward movement of settlers forced the consolidation of the three tribes into a single village in 1861 and, at the same time, led to the abandonment of the post. Today the fort is the centerpiece of Fort Clark State Historic Site, and the tribesmen who once traded at the post are recognized as the Three Affiliated Tribes on the Fort Berthold Reservation.

Two historic Mandan/Arikara villages are open to the public at sites supported by the state of North Dakota. In addition, the National Park Service maintains three relatively intact Hidatsa settlements within the Knife River Indian Villages National Historic Site. The Fort Clark Interpretation Project, a consortium of university, research, and state agencies to which all three authors belong, has synthesized results from archaeology investigations that took place at these sites in 1968, 1973, 1985, and 2001.

As the authors point out, recorded history can be lost or discarded. Memories of the past are important but can become clouded with inaccuracies. The human past, however, that is buried in the earth in the form of structural remains and artifacts can help recover memories. For example, unearthing more than ten thousand trade beads—some doughnut shaped, in small to large sizes, and all of them in different colors—leads to an understanding of the relative wealth of both the tribesmen and the fur company. Horseshoe nails provide clues to the use of animals at the fort. The manner in which logs for the fort were roughly shaped says something about the design of the ax and the augers, files, awls, and wedges used. Archaeological clues lead to conclusions about food, clothing, social status, recreation, health, and even boredom at the fort. The authors of the book are not preachy, but their thesis is soundly supported: “Archaeology is not simply an adjunct to history but a primary source of history in itself” (250).

Gonzaga University

Robert Carriker

ASIA AND THE PACIFIC

His Majesty's Opponent: Subhas Chandra Bose and India's Struggle against Empire.

By Sugata Bose. (Cambridge, MA: Belknap Press of Harvard University, 2011. Pp. xvi, 388. \$35.00.)

Subhas Chandra Bose, Netaji (revered leader) to his followers, has always been a controversial figure. As the Indian nationalist who mounted the most serious armed resistance to British rule in the twentieth century, Bose and his methods stand in stark contrast to the nonviolent resistance of the more famous Mohandas Gandhi. Perhaps most controversial was Bose's alliance with Nazi Germany and militaristic Japan. That some of the twentieth century's most brutal regimes were Bose's only options for military aid against British occupation is evidence of the dilemma that faced all Indian nationalists during the Second World War. Bose therefore continues to be seen as a treacherous fascist collaborator to some and a heroic Indian freedom fighter to others.

Scholars have had to negotiate the grey area between these two polar opposites in their treatment of Bose and the Indian National Army he helped create. Perhaps the most definitive work to date is Leonard A. Gordon's *Brothers Against the Raj: A Biography of Indian Nationalists Sarat and Subhas Chandra Bose*. Now comes a biography from Subhas's grandnephew and Harvard history professor Sugata Bose, who has taken great care to present a balanced view of his recent ancestor's life, while providing the reader with intimate glimpses of his subject through the contents of private family archives. What emerges is a portrait of a pragmatic socialist who agreed with Jawaharlal Nehru's materialist solutions to India's problems. Their economic agendas were in stark contrast to Gandhi's critique of industrialization. However, Bose disagreed with Nehru and Gandhi's steadfast adherence to nonviolent methods in their resistance against British rule and explored the possibilities of armed resistance while visiting Europe in the 1930s.

The first half of the biography takes the reader to the pinnacle of Bose's influence over the Indian National Congress, when he served as the organization's president in 1938. The material in the second half is riveting, sometimes reading almost like a spy novel. Nevertheless, the author's account is solidly analytical, tracing Bose's evasion of British surveillance as he left India for Germany in 1941, his subsequent submarine journey to Japan, and his leadership of the Indian National Army's unsuccessful campaign in Burma in 1944. Of particular interest are the opinions of both Bose's and Viceroy Archibald Wavell's staffs at the end of the war that Bose was so popular that Britain's execution of him for treason would have likely caused a rebellion in India. The final chapter's careful exposition of the evidence for Bose's death in a plane crash in Taiwan should (but nevertheless may not) put to rest decades of persistent claims to the contrary. Less certain are some of the author's speculations regarding how Bose's presence in India after the Allied victory might have affected the partition and political culture of the subcontinent. Nevertheless, this biography makes a persuasive case that, given Bose's popularity and personal dynamism, he would have played an important role.

University of Akron

A. Martin Wainwright

Ancient Chinese Warfare. By Ralph D. Sawyer. (New York, NY: Basic Books, 2011. Pp. xiv, 554. \$39.99.)

War and carnage have filled the pages of Chinese history and clearly emerged as the required foundation for establishment of almost every major dynasty in Chinese history. For the ancients, Confucianists tried to make up for the terror of wars and destruction by creating an age of Sage Kings—Yao, Shun, and Yu—a

political utopia of peace and prosperity that inspired good governance with the men of moral perfection in public service and without interest in controlling the throne in one's own family. But the realistic Legalists and their followers told the true story: those Confucian "Sage Kings" were not "sages" at all—they were evil "sage" killers who became kings by killing the other "sage" kings in wars! Small wonder that the first Chinese savior and the greatest Chinese national hero, the Yellow Emperor, who was also the "Noblest Sage King" of China's Golden Age, was originally respected as the God of War before the mid-fourth century BC. This explains why there have been so many works on war and military affairs in traditional China: by the first century, over eight hundred tracts, however short, were written on different aspects of war and military issues in the ancient world, and countless first-hand accounts and numerous studies have since been added to the mountains of literature on Chinese warfare.

Ralph D. Sawyer, one of the most respected and knowledgeable experts on Chinese military history, has now added a massive new tome to make that mountain still higher. *Ancient Chinese Warfare* has twenty-five chapters covering mainly the period from prehistory through the Shang dynasty to about 1000 BC. Specifically, the author covers subject areas from the arrowhead's earliest evolution to the adoption of fortified walls and invention of chariot warfare. In historical chronology, the book extends from the Legendary Era and Hsia dynasty to the Shang. Sawyer's central analysis focuses on the technologies, strategies, and logistics of Chinese militarism during this lengthy time span and, hence, provides a definitive look at the tools and methods that won wars and shaped Chinese history in this long period. The focus on military technology is apt because warfare is often a primary source of innovation, social evolution, and material progress in human history.

Military history is an essential and fascinating subject in historical research and writing for both its practical function as a mirror of past human experience and its theoretical construct in analyzing complex patterns of human destructive behavior. But, in the last four decades, this discipline of academic pursuits has gradually been falling from the hegemonic climate of opinion and prevailing ideological fashion in the professional "heat" waves in historical studies. This is particularly true in Chinese studies outside China. The appearance of this important work by one of the leading and prolific experts in the field, therefore, is particularly welcome and appreciated by all students of Chinese military history. Sawyer should be highly commended for this admirable contribution to the study of world military history in general and Chinese military history in particular.

EUROPE

Conquest: The English Kingdom of France, 1417–1450. By Juliet Barker. (Cambridge, MA: Harvard University Press, 2012. Pp. xxi, 485. \$29.95.)

Academic historians attach great weight to analytical, thematic monographs. A well-crafted narrative, however, lays out events in a way that multiple monographs cannot match. Here Juliet Barker offers a narrative, year-by-year accounting of the “English Kingdom of France” in the mid-fifteenth century. The era is severely underserved in most histories of the Hundred Years War in favor of the battles of Crécy, Poitiers, and Agincourt, all of which occurred earlier, and the rise and fall of Joan of Arc in the late 1420s.

Between 1417 and 1450, the English monarchy came closest to its secondary goal: gaining the French throne. In 1417 Henry V reconquered what King John had lost in 1204, successfully seizing Normandy and some bordering regions. In 1420 the French king, the mentally unstable Charles VI, named Henry his heir by essentially disinheriting his own son, the future Charles VII. Henry died in 1422, leaving a nine-month-old son and a lengthy regency. After 1422, warfare tore up chunks of northern France like a pack of wolves fighting over a scrap of meat, in the process bringing untold misery to thousands of civilians. There were few battles in these decades. Walled towns and fortifications still offered significant advantages over a besieger, even as gunpowder artillery played an increasing role in sieges. Therefore, much of the conflict consisted of raids and counterraids in a war of attrition where armies lived off the land to support themselves and deny resources to the opposing side.

Barker places Joan of Arc, undoubtedly the most famous person of the whole period to readers, in proper context. Joan did not single-handedly turn things around for the French but did provide valuable service by rallying and strengthening morale in support of Charles’s cause. Once her temporary usefulness was at an end and she was captured, however, no one, including Charles, lifted a finger to protest her trial and execution.

Barker has told an effective story, with two caveats. This is not a deeply researched work beyond a few of the best-known primary sources, and she relies on a relatively narrow swath of secondary research. Perhaps the book’s biggest limitation is that, beyond a sentence or two, Barker avoids discussion of the other important area of contention between English and French during the Hundred Years War, namely Gascony, in modern-day southwestern France. Unlike Normandy, Gascony had remained under direct English control since the

mid-twelfth century. The English monarchy's real objective in the Hundred Years War was gaining untrammelled sovereignty over Gascony, because technically English kings owed obedience to Gascony's feudal overlord—the French monarch—and the latter had increasingly intervened in local affairs. Even though permanent possession of Gascony was critical to the English, Barker says little about it. At 405 pages of text, explaining another area of operations perhaps would have prohibitively added length. Yet a chapter or two on how things proceeded in Gascony would have created a more complete picture of the thirty-three years she covers.

Berry College

Laurence W. Marvin

Hoodwinking Churchill: Tito's Great Confidence Trick. By Peter Batty. (London, England: Shephard-Walwyn Publishers, 2011. Pp. v, 374. \$42.95.)

This volume, drawing on more recently available information, takes a new look at Prime Minister Winston Churchill's fateful decision in December of 1943 to back Tito and his communist partisans in resisting the Germans and local fascists in Yugoslavia at the expense of the anticommunist and royalist guerilla leader, General Draža Mihailović. In this lengthy, relatively detailed exposé, the reader can actually follow three narrative tracks. One is a biography of Josip Broz, later known as Tito, who eventually became president of post-World War II Yugoslavia. Second is an abridged tragic history of twentieth-century Yugoslavia, and the third is the story of the author's struggle to "set the record straight" by removing the halo from Tito given to him by numerous international historians and biographers.

The author, Peter Batty, is a newspaper journalist who became known through the BBC "TV Tonight" team and later independently produced a large number of successful historical documentaries and films, such as the five-part series *The Algerian War* and six episodes for the internationally known TV series *The World at War*. His two films on Tito produced for the BBC proved controversial and led to this volume.

Not surprisingly, Batty employs an easy flowing, "chatty" narrative style, and his geographical, historical, and political comparisons are, understandably, related to the United Kingdom. Nevertheless, the subject of the book may be too difficult to be fully understood by a reader unfamiliar with Yugoslavia. An educated reader would have some issues with Batty's conclusions based on pronouncements by his selected sources. He relies on a large number of Yugoslav and Anglo-American sources, but Milovan Djilas, the former compatriot and later critic of Josip Broz, seems to be his primary reference. From the beginning, Batty

is intent to “demonize” Tito and contradict the “promoted Partisan myths for their own ends after the war” (ix). He also supports Michael Lees, the author of *The Rape of Serbia* [1986], who criticized Fitzroy MacLean’s well-written books *Eastern Approaches* [1949] and *Disputed Barricade* [1957], which created “a pro-Partisan climate and was reinforced dramatically when, in due course, the lead figure and historical guru, Deakin, published *The Embattled Mountain*.” F. W. Deakin became chairman of the British Committee for the History of the Second World War, a position that enabled him, “inevitably, to give extra weight and leverage to the Titoite side” (266).

Batty argues that Churchill’s December 1943 decision was based on (mis)information provided by MacLean and Deakin, at the time close and trusted advisors to the British prime minister. Their information was based on nonverified data provided by Tito himself. What complicated the matter further was the rivalry and jealousy between the British Secret Intelligence Service (SIS) and the Special Operations Executive (SOE), established in July 1940 to undermine all German efforts in occupied countries. The partisan deception was compounded by the fact that a communist mole in the SOE doctored or withheld information about Tito’s rival, Mihailović. Therefore, Churchill, the staunchly anticommunist prime minister, was “hoodwinked” to support Tito instead of Mihailović. Churchill became convinced that Tito would be much more effective in fighting the Germans.

The author does a good job providing definitions, such as of the “Chetniks,” but his references need to be further clarified by more detailed endnotes (55). In a more sophisticated scholarly work, the use of precise Serbo-Croatian letters such as “ć” and “ž” would be expected, and some of Batty’s statements should be questioned, such as the assertion that Mihailović had studied Hitler’s *Mein Kampf* or that the “Communists and Ustashi” were natural allies (48, 39). Batty’s work is provocative and timely, especially as Yugoslav successor states currently grapple with their histories and, especially in Serbia, with Mihailović’s legacy.

Lafayette College

Rado Pribic

The Romans and Their World: A Short Introduction. By Brian Campbell. (New Haven, CT: Yale University Press, 2011. Pp. xi, 288. \$35.00.)

This new book encapsulates the history of the Roman world from the beginning of the monarchy in 754 or 753 BC, depending on whether one follows Livy or Varro, to AD 476 with the deposition of Romulus Augustulus in the Western Empire (22). Divided into ten chapters, the narrative is primarily chronological, but this is not the whole story. The text also contains thematic essays on

interesting and important aspects of Roman culture, society, and their study: for example, a brief treatment of the available evidence; mid-Republican politics; religious practices; the problems and solutions during the third century AD; and the Christian church and society. The book concludes with a comprehensive bibliography, including lists of ancient authors and sources, studies of historical evidence, and reference works. The text also contains well-produced plates and useful illustrations, including maps and battle plans.

To fit a history and aspects of Roman culture and society into less than three hundred pages is admirable, and Brian Campbell leaves us in no doubt of how challenging the feat was (xi). But even with this rejoinder, his book offers much. The narrative is eminently readable and proffers a move away from the rather “dry” traditional accounts typically associated with introductory volumes. Campbell’s knowledge of the period is clearly reflected in the inclusion of—and the willingness to return to—the ancient evidence, the careful selection of which, when coupled with a critical yet attentive eye, provides a vivid and illuminating illustration of the Romans’ world. Furthermore, Campbell introduces several authors and types of ancient evidence that are hardly typically fare for introductory textbooks: for example, Terence, Florus, Frontinus, inscriptions, and papyri.

Campbell emphasizes the role of the army throughout the book and considers that aggression and creative diplomatic maneuvers were responsible for Rome’s overseas empire. Campbell also proposes that the decline of the Western Empire was ultimately due to the government’s failure to find and sustain “Roman” soldiers, which led to a greater dependence on non-Roman (barbarian) troops, while also considering the socioeconomic problems under this military façade, exacerbated largely by the Roman state’s inability to deal with them. Of course in an introductory text, space is limited, and one expects some areas to be glossed over. To Campbell’s credit, an attempt to touch on almost everything has been made. There is, for example, a section on family life, but inevitably some areas receive more treatment than others. One could be forgiven for thinking that Roman society consisted simply of the elite and the soldiery. But this is surely the fault of the evidence itself, and the difficulties are certainly assuaged by the annotated bibliography.

In all, this book provides a well-crafted, lucid, and, indeed, excellent introduction not only to Roman history but also to several aspects of their society and culture that will be of interest to both students and those with a general interest in Roman history.

Moscow, the Fourth Rome: Stalinism, Cosmopolitanism, and the Evolution of Soviet Culture, 1931–1941. By Katerina Clark. (Cambridge, MA: Harvard University Press, 2011. Pp. 420. \$35.00.)

In the early sixteenth century, a Russian monk named Filofei of Pskov noted that the first two capitals of Christianity, Rome and Constantinople, had fallen to infidels, thereby leaving Moscow as the third and last defender of the faith. In this book, Katerina Clark argues that the Soviet Union aimed at making Moscow into a fourth Rome, the hub of a new, worldwide post-Christian culture. This assertion accords with the claims of the Soviets themselves, who imagined they were building a new civilization that would eventually encompass the entire world, but it differs strongly from a well-developed historiographical school of thought, first articulated in Nicholas Timasheff's *The Great Retreat* [1946], which holds that Stalin turned his back on Leninist internationalism and oriented the country toward Russian chauvinism. By examining developments in Soviet literature, architecture, and the performing arts, Clark aims to show that, on the contrary, the 1930s represented a golden age for Soviet internationalism.

Just as Walter Benjamin asserted about the leaders of Nazi Germany, Clark claims that Soviet cultural arbiters aestheticized politics and sought to build a *Kunststadt*—a state guided by aesthetic ideals. However, the Soviet *Kunststadt* differed from that of the Nazis in its literary bent and its willingness to adopt and celebrate foreign exemplars of beauty. Clark structures her book around the careers of four Soviet intermediaries, among them Sergei Eisenstein, who traveled between the Soviet Union and the West in order to facilitate the flow of letters and to publicize the new cultural capital emerging in the Soviet Union. Clark calls the importations of these intermediaries the “Great Appropriation” and notes that they were enjoying considerable success until the Great Purges and the Molotov-Ribbentrop Pact convinced European intellectuals that the future of civilization lay elsewhere.

The second half of the book describes a sharp break in the dominant aesthetic mode in Soviet culture, from classicism to romanticism, in the middle of the 1930s, and it is only here that Clark's persuasive argumentation loses some of its power to convince. For example, in linking the increased importance of Stanislavski's acting method, which romantically emphasized the feelings of the actor rather than external appearances, to the needs of a regime gearing up for the Great Purges and the associated hunt for hidden enemies of the state, Clark appears to invest Soviet bureaucrats with almost superhuman skills in literary

interpretation. Similarly puzzling is Clark's reinterpretation of the word sublime, a term usually reserved for romantically overpowering landscapes but used here with Stalin as its apotheosis. The task of dividing Soviet history into classical and romantic phases may in itself be an unavailing task, as Bolshevism was at once fiercely rationalistic and yet enchanted by the struggle for utopia; Clark seems to acknowledge as much when she laments the scholar's tendency to "retroject our own categories" on the past (349).

Clark has made an invaluable contribution to the historiography of modern Europe by illustrating the interactions of totalitarian and Western cultural spheres too often conceptualized as distinct from one another.

Mississippi State University

Stephen Brain

Azerbaijan since Independence. By Svante Cornell. (Armonk, NY: M. E. Sharpe, 2010. Pp. xxix, 483. \$39.95.)

Since the collapse of the former Soviet Union, the body of English-language research on the Caucasus region and Azerbaijan has grown with the increased political and economic significance of the region. Svante Cornell's fine book fills an important void with its comprehensive treatment of Azerbaijan's recent history (since the mid-1990s). It takes up where Audrey Altstadt's *The Azerbaijani Turks: Power and Identity under Russian Rule* [1992] left off.

Cornell describes Azerbaijan's painful emergence as an independent state (for the second time in the twentieth century) just two decades ago to become an oil-rich, mostly stable (albeit autocratic and highly corrupt) state at the strategically important crossroads between Europe and Asia. Using both chronological and thematic approaches, Cornell has arranged his book into sixteen chapters grouped in three parts. The first part provides the historical context for the thematically organized chapters that follow. Chapters 1 through 6 are a chronological narrative of Azerbaijan from the pre-Soviet period to the present with more detail on the present situation. The second part examines the domestic situation in today's Azerbaijan. Chapters 7 through 10 explore the unresolved conflict over Nagorno-Karabakh, the opaque domestic political situation, the oil-led economic changes, and the rapidly evolving social systems. The third part, chapters 11 through 16, focuses on Azerbaijan's foreign relations with special attention paid to Iran, Russia, Turkey, and the West.

This well-written volume is aimed at readers seeking greater familiarity with Azerbaijan and the Caucasus region. It is of even greater value to those who have lived and worked in the region during the postindependence period. The political,

economic, and social turbulence of this period is effectively discussed because Cornell takes on such controversial topics as democracy building and governance, freedom of expression, religion, corruption and the “oil curse,” and the Nagorno-Karabakh conflict. The book is particularly well researched, using a rich variety of sources, including first-person interviews with key officials and opposition personalities.

There are two criticisms. First, Cornell cites the Azerbaijani-originated violence against Armenians living in Baku as leading up to the Soviet army’s bloody intervention in Baku on January 20, 1990. Yet most of the attention to Nagorno-Karabakh that follows the outbreak of ethnic violence is described primarily in terms of Armenian atrocities against Azerbaijanis. It is not a question of balance but recognizing that dreadful violence originated on both sides. Second, Cornell misses an opportunity to tell a complete story of Azerbaijan’s pervasive corruption and poor governance. Interestingly, he describes how the Azeri public regarded the increasing corruption of Elchibey’s Popular Front government as unforgivable. Yet he explains away the corruption of the Heydar and Ilham Aliyev period as necessary to fulfill a political purpose absent modern government structures for maintaining political power.

That said, *Azerbaijan since Independence* makes an important contribution to better understanding the path Azerbaijan has followed since independence. Cornell’s long engagement in the region provides credibility to his understanding of postindependence Azerbaijan and its relationship to Turkey and Iran—two neighbors in particular that will have much to do with how Azerbaijan will evolve over the next twenty years.

George Mason University

Richard D. Kauzlarich

The Stuarts in Italy 1719–1766: A Royal Court in Permanent Exile. By Edward Corp. (New York, NY: Cambridge University Press, 2011. Pp. xi, 416. \$99.00.)

This is a very narrow study with wide implications. Work on the Jacobites (descendants of the Stuart James II) has been largely a cottage industry, but Edward Corp makes a powerful argument in this volume that James III (or “the Pretender” as the Hanoverians dubbed him, as they believed that his father had abdicated the throne in 1688) remained an important force in European society even after his chances of reclaiming the British throne diminished. Corp documents how substantial the exiled Stuart court was even decades after the Revolution of 1688. Sustained largely by the popes of the period, James’s court settled in Rome and became important in a number of ways: it was the hub of opposition

to the Hanoverians, it contributed notably to Roman culture and society, and it provided services in lieu of a British embassy (issuing passports, assisting English on the Grand Tour, and, despite the Catholicism of James and his wife Clementina, housing an Anglican chapel to which Protestants in Italy could repair for worship and sacraments).

Corp is an extraordinarily careful historian who has done exhaustive research. He corrects several common misunderstandings (e.g., the extent and influence of the court, the location of the building in Rome given to James by the popes, etc.) and paints a picture of the Jacobite court in more detail than it has ever been depicted. He focuses on a few particular episodes in the court, especially the schism between James and Clementina regarding whether or not their son Charles should be raised by James's Protestant courtiers. This episode illuminates the complexities and tensions of Catholic/Protestant relations within and without the Jacobite court and shows in relief how they were affected by the pope, cardinals, and aristocrats of many parts.

Corp's book is, however, highly specialized, with many details that will be of more interest to antiquarians than historians; he describes the layout of the Palazzo del Re (and renovations) in great detail, provides a virtual roster of every member of the court and nearly every visitor, and describes the material culture encyclopedically. Corp chose to organize the book in two parts, with part 1 being mainly an overview and part 2 being an expansion of issues outlined in part 1. This is awkward in one sense, because it seems like there is overlap or duplication of subject matter, but it is also useful because it allows a reader to pick and choose where and on what to invest the most time. Many details are fascinating—after reading this book, one has a very good idea of Roman society and culture and can picture the life of James and his family and courtiers in almost every mood, relationship, and setting. There are many delicious stories of pettiness and pique but many poignant passages too. The book would make a wonderful reference for anyone seeking information about British visitors or expatriates in Rome during the period.

Overall, this is a book long overdue, because it raises the Jacobite court to its rightful place in history. It is hard to imagine a more thorough or authoritative treatment of the subject.

Showcasing the Great Experiment: Cultural Diplomacy and Western Visitors to the Soviet Union, 1921–1941. By Michael David-Fox. (New York: Oxford University Press, 2011. Pp. xii, 396. \$55.00.)

The author of this study is one of the leading scholars on early Soviet culture, and this volume makes important contributions to that field. Unfortunately, lax and sloppy editing undercut this book's strengths. The narrative spine is a history of the All-Russian Society for Cultural Ties Abroad (VOKS). This organization attempted to mold foreign perceptions of the Soviet Union through carefully controlled visits to the USSR of important cultural, economic, and political figures from the West as well as through the dissemination of propaganda abroad by organizations dedicated to the study of Russia.

The early Soviet regime was quite conscious of how far behind the West it was in terms of economic development. In reaching out to select Westerners, VOKS concentrated on displaying evidence that demonstrated not that Soviet society had caught up to the West but that the process was well underway. Michael David-Fox argues well that the model factories, prisons, schools, and collective farms visitors saw were not cynical attempts at hiding a disappointing reality but serious efforts to provide aspirational templates for Soviet society's development and that this impulse was important in the elaboration of socialist realism. However, VOKS's mission was buffeted by the intense political changes the Soviet Union experienced between 1928 and 1941. As feelings of hostile encirclement increased during the 1930s, a "Stalinist superiority complex" developed that stressed that the USSR had surpassed the West and that the great experiment should be protected from outside influences as much as possible, a belief that shaped much of the early Cold War. David-Fox devotes much space to case studies of Western visitors, proving that they were not homogenous in their perceptions of the Soviet Union and far from hoodwinked by Soviet propaganda. Frequently quite critical in their unofficial exchanges, their public pronouncements were often supportive not because they had been brainwashed but because they had agendas that they saw as supported by elements of the Soviet experiment.

David-Fox adroitly places these processes within a long history of Russian interactions with the West, perpetually fraught with relationships of inferiority and superiority, in which Soviet domestic developments not only affected their relations with the West but "[m]ore than many have assumed, considerations of what the outside world might see and think . . . affected the way socialism was constructed" (314). However, this book is not an easy read. The author incorporates parts of seven articles on varying subjects, and the book often seems a

badly mixed goulash of argumentative and narrative threads. Large parts of the narrative history only come after case studies that suffer from a lack of context. The central, thematically important chapter on Maxim Gorky, not even directly related to the book's subject, reads like two separate articles stitched together in reverse chronological order. Good points are made in every chapter of this book, but the points are so diffuse and unintegrated into any real narrative or thematic whole that their value is tremendously diminished. This is an important work in great need of a consistent editorial hand.

Winthrop University

Dave Pretty

Knowing Their Place: Domestic Service in Twentieth-Century Britain. By Lucy Delap. (Oxford, England: Oxford University Press, 2011. Pp. xvi, 260. \$125.00.)

In this book the author explores the nature and role of domestic service seen from the perspectives of both servants and servant-keepers in twentieth-century Britain. She argues that service has been a “foundational narrative” in determining how the British see themselves and the past and that, contrary to common assumptions, service did not die out after the end of World War II (2). Lucy Delap focuses on three generations reaching adulthood from the Edwardian era through the years during and after World War II. She insists that service be understood as more than drudgery and exploitation, that it “was central to core elements of twentieth-century British society—to the class, ethnicity, and gender elements of personal subjectivities and identities,” and that it was crucial in imagining forms of modernity during the century (236). To this end, Delap employs a range of sources: diaries and letters, government reports, newspaper accounts, comic papers, trade union records, court cases, and oral history interviews all feature in the book.

The first three chapters of the book explore the experiences of young women who became servants and their emotional investments in the trade, the ways mistresses tried to establish their authority and to manage their servants, and the role played by children. Delap also examines the material and symbolic impact of the “servantless home” with its modern labor-saving devices. She concludes that the transformation of the home was partial and that “the structuring absence of servants” was often the source of deep anxiety and continued to influence the middle-class home into the 1960s (21). The last three chapters of the book register a shift in focus; here Delap tracks social and cultural perceptions of service throughout the twentieth century. She explores domestic service humor and the eroticization of the trade from the perspectives of both servant and employer. She notes that humorous and erotic representations were not simply deployed to

victimize servants but could at times be used by the latter to parody or judge employers and fellow servants. In both forms of representation, a number of often contradictory narratives were usually present, precluding any straightforward, unitary reading. The final chapter in the book explores the continuing cultural fascination with service as revealed in film and television—*Upstairs, Downstairs*, *The Remains of the Day*, and *The 1900 House* are analyzed—and in the depictions and reenactments mounted by stately home museums.

This is an innovative study in revisionist history. It is innovative in the ways Delap combines recent cultural theory with more traditional forms of historical analysis and revisionist in its claims that service was a much more complicated story than exploitation narratives suppose and much longer lasting than historians have generally allowed. Although she argues compellingly that service resonated with core elements in British society, albeit in an often complicated and even contradictory fashion, it is less clear, given these complexities, that it can be seen as a foundational narrative. Nevertheless, this book, which is full of fascinating detail and incisive insights, will certainly cause historians to rethink the place of service in twentieth-century British history.

Brandon University

Lynn MacKay

Nazi Labour Camps in Paris: Austerlitz, Léviton, Bassano, July 1943–August 1944.

By Jean-Marc Dreyfus and Sarah Gensburger. Translated by Jonathan Hensher. (New York, NY: Berghahn Books, 2011. Pp. x, 168. \$70.00.)

“For more than two years, . . . Paris . . . [was] criss-crossed almost daily by lorries on their way to pick up furniture and other objects from . . . Jewish apartments” (22). Thus begins an early section of this haunting book on the organized Nazi pillaging of Jewish possessions in France, Belgium, and the Netherlands. Hauling goods to warehouses and then reshipping them, however, took more than wagon trips. It required people to unload crates, sort the contents, make repairs, and then repack items—bedroom sets, books, artwork, Baccarat crystal, crockery, children’s toys, etc.—to ship to bombed German cities or the offices and homes of Nazi officials, including those who had been rewarded by Hitler with great estates in East Prussia or Poland. To facilitate this, Alfred Rosenberg created Möbel Aktion (Operation Furniture) and three special work camps in the center of Paris—Léviton, Austerlitz, and Bassano—that were staffed by skilled workers drawn from “marginal detainees” at Drancy, the internment camp in the Paris suburbs. These detainees (wives of POWs, Jews with Aryan spouses, and half-Jews) were essential because, as the Paris Aktion director Kurt von Behr related,

“it was impossible . . . to prevent French workers from committing acts of sabotage . . . [which became] an increasing problem” (41). Thus, these were unique forced-labor camps, which functioned from July 1943 right up to 18 August 1944, when the Allies liberated them.

The story of these camps was largely unknown until historian Jean-Marc Dreyfus and sociologist Sarah Gensburger published their excellent French monograph on them in 2003. And now, thanks to Berghahn Books, we also have an English version of it. This story is backed by research in French, German, and private family archives; interviews from surviving internees or their family members; and published memoirs and secondary material. The authors’ thesis is that Operation Furniture was “an integral part of the Final Solution” (16–17). This owed, they argue, to the fact that Hitler could only satisfy the rapidly growing greed for loot among Germans by arresting and deporting increasing numbers of Jews to the concentration and extermination camps. Fortunately, the authors produce some convincing evidence for this, including statistics on the amount of plunder sent to Germans. In all, during the eleven months that the camps operated, a total of 69,619 Jewish dwellings in Western Europe were plundered, resulting in 1,079,373 cubic meters of loot (the equivalent of about 32,609 twenty-foot railway freight containers).

Full of fascinating detail and admirably connecting the story of the Paris camps to larger developments in Nazi Europe, this important book could easily gain a wide audience, including university students, because it is well organized, clear (except for two small statistical issues), ably translated, and easy to read. Moreover, its core chapters take the reader smoothly from why and how the camps were established, to what life was like for the inmates, and to a final section on the dismantling of the camps and their slide into obscurity (until recently). Too bad the book is not offered in a less costly version.

Georgetown University

Sandra Horvath-Peterson

Mary I: England’s Catholic Queen. By John Edwards. (New Haven, CT: Yale University Press, 2011. Pp. xvii, 397. \$35.00.)

This is an excellent and very readable study of Mary Tudor and her reign that is based on research in both English and Spanish archival sources. Perhaps the author’s greatest contributions to the field are the breadth of his research—especially his use of Spanish archival material—and his ability to transcend the barriers of confessional history imposed by the Reformation and Counter-Reformation or those imposed by a secular culture. He offers new, valuable

insights into Mary's piety, her relationship with Philip, her husband, the attempt to re-Catholicize the English Church, the means she used to achieve that end, and her understanding of the burning of heretics. He also expands our understanding of Protestant doctrinal uniformity and the means proposed to enforce it. Mary's religious upbringing, in John Edwards's analysis, was traditional, but she was in touch with the sources of contemporary piety, including Ludolph of Saxony and the *Imitatio Christi*, which may be viewed as medieval yet form the basis of much of the material in Ignatius of Loyola's *Spiritual Exercises*. She was also in touch with Christian Humanism through her translation of Erasmus.

Edwards holds that Pole's arrival in England was delayed by Mary herself rather than Charles V. Pole's plan for the restoration of the Roman Church in England has been judged negatively and Pole criticized for seeing the English Church as part of the international church, which, the author points out, was the condition of the English Church before it split in 1533. The legislation of the Synods of London and Westminster, usually described as sterile and counterproductive, was actually incorporated into many of the decrees of the Council of Trent and, therefore, was a source for the Counter-Reformation. Preaching was a major part of Pole's plan for the English Church: "Although it took eighteen months from his arrival in England for Pole to preach his first sermon . . . he gave at least twelve sermons in the remaining years of his life, while his Protestant successor, Matthew Parker, preached only nine in twenty-five years" (242–243).

The author demonstrates that, contrary to the terms of the marriage treaty, Mary invited Philip, with whom she seemed to have fallen in love, to take part in the governance of England and that when Philip left England to go to war, he created a council to govern that would report to the Privy Council, to the queen, and to him. The author also believes that after the fall of Calais, Philip and the Spanish in England may have been more eager to recapture it than the English, who did not want to face the expense of equipping the navy and sending another army to France.

No one today reads about the burning of heretics without flinching. Edwards reminds us that the people of the sixteenth century did not believe in freedom of conscience, that "had the Duke of Northumberland not quarreled with Cranmer, a type of protestant Inquisition would likely have been in place when Mary came to the throne," and that Edward VI had Joan Boucher and George van Parris burned (257).

This is an important book about both Mary Tudor and England in the mid-sixteenth century.

Rousseau, the Age of Enlightenment, and Their Legacies. By Robert Wokler. Edited by Bryan Garsten, with an introduction by Christopher Brooke. (Princeton, NJ: Princeton University Press, 2012. Pp. xix, 396. \$45.00.)

The ideas and personality of Jean-Jacques Rousseau have provoked strong reactions from the period of his own lifetime to the present. Some people despised him for his apparent attacks on civilization and his quarrels with figures such as Voltaire; other people worshipped him, fantasized that Julie and Saint-Preux truly existed, and even tried to raise their children on the model of *Emile*. This complexity in Rousseau's thought (and life) provides rich material for scholars willing to engage with it. Robert Wokler, in the collection of essays gathered here, grapples directly with Rousseau, his impact, and his legacy beyond the Age of Enlightenment. Written over a period of thirty years, these essays have been edited by Bryan Garsten after the death of their author in 2006.

The fifteen essays collected here cover a wide range of topics related to Rousseau and the Enlightenment more generally. Several essays analyze Rousseau's work on language, music, and early anthropological studies. Wokler examines, for example, Rousseau's attitude toward the perfectibility of humans (and apes) and the origins of language of which he considered music to be an important component. In other essays, he links Rousseau's emphasis on music and language to his political philosophy and, from there, to the French Revolution.

Several of the essays consider the difficulties inherent in reading, annotating, and publishing manuscripts. Through an analysis of John Locke and of Allan Bloom's edition of *Emile* on the one hand and the work that went into the definitive edition of the *Correspondance de Rousseau*, edited by Ralph Leigh, on the other, Wokler explores the scholarly vagaries and pitfalls connected to working with manuscripts. He ultimately takes to task some of the scholars involved in these enterprises while providing background information on the rivalry between Leigh and Theodore Besterman, who was simultaneously the editor of Voltaire's correspondence and the publisher for Leigh's project.

Wokler also explores Rousseau's political thought more directly. In one essay, he dissects the influence of Pufendorf on Rousseau's understanding of natural law; in a second essay, Wokler looks at competing ideas about liberty found in Rousseau. Another set of essays situate Rousseau among later scholars including Karl Marx, Ernst Cassirer, Isaiah Berlin, and Alasdair MacIntyre. Wokler, who studied with Berlin, takes on his former mentor for his overly simplistic and monolithic definition of the Enlightenment.

A few themes run through Wokler's essays. He strongly defends a unified vision of the Enlightenment project while arguing for a complex understanding of Rousseau's thought and his place within that project. Wokler's early interest in Rousseau's analysis of language and music continued to influence his understanding of Rousseau's political philosophy. Garsten has provided good editorial touches, including a regularization of Wokler's footnotes. The volume also usefully contains a complete bibliography of Wokler's writings. Overall, this is a welcome collection for those interested in Rousseau and his impact.

Purdue University North Central

Michael Lynn

Bastards: Politics, Family, and Law in Early Modern France. By Matthew Gerber. (Oxford, England: Oxford University Press, 2012. Pp. xi, 274. \$74.00.)

This study traces the position of illegitimate children in law and judicial practice in France in the sixteenth, seventeenth, and eighteenth centuries. From a tangle of Roman law, custom, royal edicts, and magistrates' decisions, Matthew Gerber identifies a two-fold shift in the treatment of bastards. At the same time, he depicts a legal situation—so incoherent it can scarcely be called a legal system—that was able to adapt to changing political, social, and economic conditions. The result is a fascinating history that is a legitimate successor to the work of Sarah Hanley, skillfully intertwining law, family, and politics.²

Gerber's sources are legal tracts and texts, lawyers' briefs, magistrates' decisions, and, most fascinating, petitions for legitimation from illegitimate children and their parents to the king. The central issue in all of these is the extent to which illegitimate children could inherit property from their parents. A second, related debate was how far the king could go in rectifying the taint of illegitimacy. This issue reached a head when Louis XIV tried to place his illegitimate sons in line for the crown. A third question was the legality of paternity suits; related to this was one of the most troubling developments of the eighteenth century: the epidemic of abandoned infants.

Although Gerber's study encompasses the affairs of princes and the plight of foundlings, its core is the legal history of bastardy. In the Middle Ages, he argues, although illegitimacy was understood as a natural stain, aristocratic households

2. For example, "Engendering the State: Family Formation and State Building in Early Modern France," *French Historical Studies* 16 (1989): 4–27; and "The Jurisprudence of the Arrêts: Marital Union, Civil Society and State Formation in France, 1550–1650," *Law and History Review* 21 (2003): 1–40.

easily incorporated bastards; girls helped extend family connections via their marriages, and boys filled out the ranks of nobles' troops. In the seventeenth century, Gerber finds that although legal writing put less emphasis on the taint of sin, legal practice increasingly reduced bastards' claims upon their parents to a minimum. Lawyers argued that public interest in morality, social order, and especially the integrity of the lineage required that bastards be excluded. In the second half of the eighteenth century, however, the weight of legal argument shifted to cast the illegitimate as innocent victims whose welfare was now the focus of public interest. Although Gerber points to influential texts and widely publicized cases that served as pivots for these changes, he relates the arguments to larger socioeconomic and political forces, such as anxieties over competition with the new nobility of the robe in the seventeenth century and the spread of access to litigation in the eighteenth century.

At times the book becomes enmeshed in contradictory legal positions; nothing was ever clear or decided definitely. However, intriguing individual histories, such as that of the West Indian planter Antoine Casse and his diverse family of illegitimate children, keep the reader's attention from flagging.

Dartmouth College

Margaret H. Darrow

Moral Reform in Comedy and Culture, 1696–1747. By Aparna Gollapudi. (Burlington, VT: Ashgate, 2011. Pp. 198. \$99.95.)

In an adroitly executed study, Aparna Gollapudi argues persuasively that readers ought to redirect their attention away from a concentration on the emotional effects of sentiment and morality in late seventeenth- and early eighteenth-century reform comedies to focus instead on the cultural and political work performed by that emergent dramatic genre. In her view, articulations of sentiment and morality are not so much the point of these comedies as the instruments through which a broader program of ideological “re-formation” is carried out (3). Locating these comedies at a crucial juncture in the wake of the Glorious Revolution, Gollapudi traces the extent to which they underwrite a historical shift away from an aristocratic ethos toward the social values of the middling classes. Thus, as she ably demonstrates in a series of insightful readings, the behaviors targeted in these comedies were carefully selected as much for their moral tenor as for their particular “socio-historical implications,” and the “remorseful transformation[s]” that are witnessed on the stage were meant to be understood as “ideological journey[s]” as much if not more than they were to be perceived as “moral one[s]” (3).

Tracing a developmental arc that begins with Colley Cibber's apology for reforming his protagonist in *Love's Last Shift* [1696] and ends with audience critiques of Benjamin Hoadly for not reforming his in *The Suspicious Husband* [1747], Gollapudi situates reform comedies as a dramatic genre that bridged the temperamental gap between the libertine comedies of the Restoration and the full-blown sentimental comedies that, with a number of significant exceptions, came to dominate the stage towards the end of the eighteenth century. The first half of her study is devoted to an exploration of the logic and method of reform comedy, in particular its deft and often sharp-witted engagement with the specular economies that regulated eighteenth-century culture at large, to stage scenes of sincere reform in the playhouse. The second half of the book examines reform plots that targeted wayward wives and tyrannically jealous husbands and demonstrates how these plots carried out two interconnected projects: the "consolidation and solidification of pro-government, Whiggish, middling class power" and "the emergence of the domestic ideal centered on the family in a well-ordered household" (8, 78).

Though some might quibble over the narrow focus of this study, it is precisely this kind of concentrated and sustained attention that allows Gollapudi to trace the wide and deep influence of "reform" as a dominant trope not just on the stage but in social and political discourse of the period. There are, to be sure, a few historical stumbles; for example, her claim that William "forgave" Jeremy Collier for his trespasses as a virulent nonjuror because of his moral stand against the theater is largely unsubstantiated and hardly plausible. On the whole, however, Gollapudi makes a convincing case for her historical claims and, through a series of sophisticated and subtle readings, provides a model for critical interpretation that takes into account the visual, sartorial, and gestural cues that make plays not simply inanimate texts on the page but rather the template for historically embodied and socially engaged performances in a playhouse.

University of Illinois at Chicago

Lisa A. Freeman

At Home and Under Fire: Air Raids and Culture in Britain from the Great War to the Blitz. By Susan R. Grayzel. (New York, NY: Cambridge University Press, 2012. Pp. xii, 343. \$99.00.)

Most often we associate the bombing of civilians with the German Blitz of World War II, but historian Susan R. Grayzel shows that the attacks by Zeppelin dirigibles and Gotha bombers brought the war front right to British homes from January 1915 onwards. More was destroyed than lives and buildings. Grayzel

quotes a 1917 observation that “things which used to be separate . . . have been violently thrown together, . . . things which used to be thought of as only interesting to men, such as military defenses, are now perforce of immediate interest to women” (2). She finds in these words, and the many wartime examples that illustrate them, the dissolution of the gendered barrier between public and private; the home, ostensibly the woman’s sphere, was now as much at risk in war as anything public or military, typically portrayed as the realm of men.

Air warfare also necessitated an extension of state power; defense suddenly meant finding new means for protecting civilians from bombardment, as well as organizing an effective military. Grayzel provides careful analysis of intrawar reports, memoirs, novels, and films about the experience of aerial bombardment, including its use in colonial empires and the Spanish Civil War. These accounts, along with fictional projections of wars to come, provided materials for the government’s committee on “Air Raids Precautions” but also for antiwar activists and disarmament campaigns (124).

The author pays special attention to women antiwar activists like Helena Swanwick, a British leader in the Women’s International League for Peace and Freedom, and writers like Virginia Woolf, whose *Three Guineas* provided “a cohesive feminist critique of war” (197). Still, the government prepared for the next war, especially after 1937, and the “domestication of air raids” and the expectation of chemical weapons come through strikingly in Grayzel’s detailed discussion of the creation of gas masks for babies (224). With this came the “militarization” of the domestic sphere to protect civilians and enable them to endure and resist the enemy who would bomb them (251).

Grayzel persuasively argues that total war, especially aerial bombardment, perhaps more than any other phenomena, transformed British culture, weakening distinctions between public and private and precipitating the expansion of the state into the home. The conclusion underlines this point, connecting the 1942 Beveridge Report, which provided the framework for Britain’s postwar welfare state, with its wartime context—essentially arguing the welfare state as the logical companion of the emerging “civil defense” state (318).

At Home and Under Fire will appeal to readers interested in questions of war and society but will be especially useful to advanced undergraduates and graduate students studying the military or social history of Britain, as well as anyone interested in gender studies or in the growth of government involvement in the everyday lives of citizens within European democracies.

Everyday Objects: Medieval and Early Modern Material Culture and Its Meanings.

Edited by Tara Hamling and Catherine Richardson. (Farnham, England: Ashgate, 2010. Pp xxvi, 342. \$104.95.)

One of the most difficult tasks for any editor is to transform a three-day conference into a coherent book. This is particularly challenging when the papers in question range from arguments about walking in eighteenth-century England to discussions of medieval bagpipes. In *Everyday Objects*, Tara Hamling and Catherine Richardson have thought carefully about the coherence and structure of this collection.

The introduction sets out the book's admirably simple task: to explore "the things people owned and the way that they used them" (1). Reviewing the current state of material culture studies, Hamling and Richardson provide an important snapshot of where the "material turn" in art history, history and economics, and literary theory has brought us today. Then, with twenty-three, often very diverse, chapters at their disposal, the editors take an unusual but effective approach. They provide the reader with two tables of contents. In one, the chapters are grouped by themes; in the other, they are arranged by objects. Thus Natasha Korda's piece on ruffs and rebatoes can be found under the theme of "Skills and Manufactures" or through the object category "Clothing." Hamling's essay on "Religious Imagery in Protestant Interior Decoration" is listed under "Emotion/Attitudes towards Objects" and as two types of objects: "Domestic Goods" and "Buildings and Fixtures."

Inevitably, this highlights the difficulties of sustaining coherence. For example, although the pieces themselves are interesting and of high quality, the purpose of chapters on portraits or on a lexical project on the names of medieval British garments is not always clear. Although portraits are "things" and lexical analysis is important, their inclusion can make the collection appear eclectic. A brave attempt to include the contemporary, philosophical musings on material culture, Stephen Kelly's "In the Sight of an Old Pair of Shoes," also gets rather lost when the book is read from cover-to-cover.

However, in an electronic age, it may well be that most readers will simply seek out individual chapters. That would be a shame because where common links are apparent, the constellation of research is exemplary in analyzing and situating everyday objects. At their best (and there are many stellar pieces in this collection), authors like Korda, Hamling, Sara Pennell, Flora Dennis, Jenny Tiramani, and Richardson explain how context and use transformed the ordinary into the extraordinary. One of the book's great strengths is the refusal to divide the secular

from the sacred, stressing the connections between seemingly worldly goods with religious beliefs and values, both Protestant and Catholic. With spiritual and social overtones, often relatively inexpensive hats, pins, shoes, knives, pots, and playing cards take on new meanings when they become tokens of affection, promises of marriage, reminders of popular tunes (as in knives that are engraved with musical notes), or hidden religious icons. When these contexts fade, the objects lose their sparkle and tend to find their way into museum stores and attics rather than into display cases that focus on less common, elite items that were rarely worn out through use. The information that this collection provides restores some of the luster and meaning to goods that once stood in the chests, sideboards, and wardrobes of medieval and early modern households. The editors have done an excellent job of making sense of this highly diverse but always fascinating material world.

Queen Mary University of London

Evelyn Welch

A History of Trust in Ancient Greece. By Steven Johnstone. (Chicago, IL: University of Chicago Press, 2011. Pp. xii, 242. \$45.00.)

This work examines the operation of systems of impersonal trust in ancient Greece. Rejecting the Aristotelian view of political cooperation in Greek city-states as rooted in personal trust shared among fellow citizens, Steven Johnstone seeks to illuminate the ways in which effective functioning of the *polis* depended on economic and political systems that allowed citizens to act *as if* they trusted one another.

Readers proceed from an introductory chapter to the public marketplace, where the practice of haggling is analyzed as a system for addressing the asymmetry of information between sellers and buyers resulting from the use of coinage; sellers instantly know the value of the coins they are receiving in a given transaction, but buyers do not have similarly reliable information about goods for sale. The next chapter concerns the practice of measuring, especially in the grain trade, which in the classical period relied heavily on personal trust and expertise among the network of independent merchants and buyers; this is contrasted with the more standardized and impersonal system of quantity and quality controls in the larger-scale markets of Hellenistic Egypt.

In chapter 4, Johnstone explores how Greeks kept track of household supplies and managed consumption over time by skillful use of common containers rather than exact measurement or account keeping. A chapter follows on the attribution of money values in nonmarket contexts, tracing a shift over time from reliance on

personal methods of valuing to impersonal ones: from unilateral ad hoc self-declaration of a citizen's value upon assuming a public office, for example, to regular, comprehensive censuses of all citizens and their worth. A subsequent pair of chapters examines collaborative practices that nurtured trust among those assigned to the many boards and committees of the Athenian *polis*, including a regime of collective liability under which all members of a group might be held responsible for the actions of any single member.

The book concludes with a chapter on rhetoric, defined as "a system for simplifying matters by means of institutional arrangements and conventional language so that large groups could decide things" (148). This admittedly idiosyncratic view keeps in sight not just a single speaker's attempt to persuade but also the opposing speaker's alternate presentation of events and the jurors' task of deciding a matter based on two potentially untrustworthy accounts. The persistence of the Athenian rhetorical system over time leads Johnstone to suggest that personal distrust felt by jurors for particular speakers was somehow managed through development of impersonal trust in the larger decision-making process.

This book is a heap, as the author acknowledges: an unlimited profusion, as opposed to the more precisely bounded standard academic monograph (2, 8). This sense of abundance pertains not only to the subjects covered but also the evidence adduced, which derives from virtually all known Greek literary genres as well as legal texts, inscriptions, and papyri. Such a hoard might fairly be said to contain something for everyone but perhaps too much for anyone. But where to draw the line? One would not want to miss the genuinely fascinating discussion of grain sacks or of containerization as the key to household management. And who is not grateful for revelation of the erotic implications of haggling over the price of shoes in Herodas's *mimes*, to say nothing of the author's explication of more familiar topics such as Solonian property classes, the trial of the Athenian generals at Arginusai, the value of rhetorical training, or the unequal exchange of armor between Diomedes and Glaukos in the *Iliad*? Johnstone's work is a product of extensive learning, broad perspective, bottomless curiosity about human interaction in antiquity, and an unyielding urge to subject even familiar evidence to fresh analysis. It is highly stimulating reading for those interested in ancient Greek society, recommended for advanced undergraduates and above.

Peaceful Kings: Peace, Power, and the Early Medieval Political Imagination. By Paul J. E. Kershaw. (Oxford, England: Oxford University Press, 2010. Pp. xviii, 313. \$120.00.)

The rulers of the Germanic and Gothic kingdoms that emerged from the wreckage of the Western Roman Empire in the sixth and seventh centuries AD belonged to warrior cultures that expected their leaders to achieve glory in endless warfare and conquest. Yet the new monarchies eagerly embraced the prestige of their Roman imperial legacy. A key element of that heritage was the concept of the Christian emperor, whose victories over “barbarian” enemies provided external security and whose piety and respect for law and order guaranteed his subjects peace and prosperity.

Paul J. E. Kershaw explains that peace was not an entirely alien concept to the earliest medieval European rulers, but his detailed and penetrating analysis of the surviving textual sources shows how it gradually achieved the status of a core value for the early medieval kings in their dealings with each other and with their most important vassals. The evidence for the development and promulgation of the political ideology of the peacemaking Christian king mostly comes from the writings of learned, ecclesiastical advisors with close links to the royal households. Hence the true protagonists of this remarkable story are not the kings themselves but men like the prolific Carolingian poet, scholar, and letter writer Alcuin of York or the anonymous Irish author(s) of the seventh-century treatise “On the Twelve Abuses of the World” (*De duodecim abusivis saeculi*). Through his expert discussion of their writings, Kershaw explores the growing roles of these advisers and admonishers of the often-quarrelsome kings. The coronation of Charlemagne as Holy Roman Emperor in Rome by Pope Leo III on Christmas Day 800 provides a focal point for the history of the concept of the peaceful king. The acclamation of the Frankish monarch as *magnus et pacificus imperator* (great and peacemaking emperor) was the culmination of generations of royal and ecclesiastical image building. It established an ideal of Western Christian kingship against which subsequent rulers would be measured for centuries to come.

Kershaw makes few concessions to nonspecialist readers. He briefly explains some key events, like the Treaty of Verdun [843], which formalized the tripartite division of the Carolingian Empire, but anyone unfamiliar with the likes of Louis the Pious, Louis the German, Louis the Younger, and Louis the Stammerer (respective son, grandson, and two great-grandsons of Charlemagne) will need a reliable textbook, such as Roger Collins’s *Early Medieval Europe, 300–1000*.

One disappointing feature of this volume is the lamentably low standard of copyediting. There are far more instances of typographical errors, incorrect punctuation, and incomplete or garbled sentences than is acceptable from such a prestigious university press. Their cumulative effect is very irritating, and the most egregious instances hinder or even prevent comprehension of the text. The highly selective index means that the book cannot easily be consulted as a work of reference. Nevertheless, this is a superb work of historical research and interpretation that brilliantly illuminates the early medieval origins of one of the building blocks of modern political thought—the duty of the sovereign power to establish peace and maintain it through the rule of law.

University College Dublin

Philip de Souza

A German Generation: An Experiential History of the Twentieth Century. By Thomas A. Kohut. (New Haven, CT: Yale University Press, 2012. Pp. xii, 335. \$38.00.)

It has become commonplace in the United States to highlight the virtues and achievements of its “greatest generation”—a generation that overcame remarkable challenges posed during the first half of the twentieth century, not the least of which were those posed by Nazi Germany. Thomas A. Kohut’s book provides an account of the much less laudable “German generation.” Born mostly between 1900 and 1915, this generational cohort came of age in the aftermath of Germany’s defeat in the First World War, experiencing chaos and a profound sense of loss during the restive years of the Weimar Republic. This generation counteracted their feelings of loss and loneliness by seeking refuge in “collective experiences,” initially finding them in the youth movement of the post-World War I era and later in the idealized collective of the Nazi “National Community” (*Volksgemeinschaft*) (68). Indeed, this generation became attracted to National Socialism during the Weimar period and put Nazi ideas and policies into practice during the Third Reich. With the destruction of Nazi Germany in 1945, they distanced themselves from politics, working hard to rebuild their country and lives and later enjoying the material prosperity of the German economic miracle of the 1950s. Though fundamentally optimistic, the members of this generation, Kohut contends, suffered from a persistent inability to mourn their losses, which ultimately prevented them from experiencing guilt over the crimes of Nazism. This failure to confront the National Socialist past has resulted in a fraught relationship with their children, who have largely rejected their parents’ values, yet still harbor this past as “unprocessed and unmastered, either intellectually or emotionally” (235).

The evidence for Kohut's examination comes principally from interviews of sixty-two members of the so-called Free German Circle, a self-help organization founded in 1947 to assist refugees in the postwar era. In effect, this organization enabled them to find support from their generational peers at a time when they needed psychological compensation for the loss of the Third Reich. By the late 1980s, the Free Germans (as they were known) became the object of a multidisciplinary research project, chiefly owing to the remarkable cohesion the group exhibited, which appeared to suggest a model for independent and active living in maturity. The project also aimed to produce a collective biography of the generational unit, whose lifespan witnessed the extraordinary events of the twentieth century. Kohut's involvement began in 1995, when he was brought in to provide a "psychoanalytically informed historical analysis" of the interview transcripts (5).

Kohut's book is a sophisticated and engaging outcome of this research, effectively deploying composite interviews, psycho-historical analyses, and historiographically attentive essays to deliver a multifaceted exploration of the lives of this "German generation." For those who might be tempted to view this generation from a safe distance with conventional smugness—perhaps thinking, "How could you?"—Kohut offers a disquieting conclusion: what separates them from us, including America's own "greatest generation," is "the grace" of historical experience (241).

Salisbury University

Richard Bowler

The French Way: How France Embraced and Rejected American Values and Power.

By Richard Kuisel. (Princeton, NJ: Princeton University Press, 2012. Pp. xxii, 487. \$49.50.)

This is an ambitious book in which the author attempts to tell a complicated story—France's social, political, and cultural development at the end of the twentieth and very beginning of the twenty-first century—in the fairly familiar, easily identifiable language of anti-Americanism. It reads like the sequel to the author's fine study of post-WWII French attitudes towards the United States, *Seducing the French* [1992], which introduced readers to several American icons' (Mickey Mouse, the Big Mac, and Coca-Cola) "adventures . . . in the land of the Gauls," as Richard Kuisel put it. The adventures end well as the aforementioned, and many more, were gradually integrated into French reality—not before, however, defeating numerous challenges coming from both the socialist Left and the Gaullist Right. The reader is left wondering whether the resulting serenity was

caused by resignation to the inevitability of America's supremacy rather than by fresh appreciation of American values. In any event, it did not last: the 1990s evolved under what Kuisel calls "The Paradox of the Fin de Siècle" (using French expressions here nicely softens his critique): unproblematic cultural Americanization complemented by ever-rising, conspicuously displayed distaste for American policies and business practices.

Kuisel's superbly researched analysis adds depth and texture to big and small instances of French impatience with the unquestioned—and unquestioning—might of the world's only remaining superpower at the close of the last century. American travelers will meet the book with knowing smiles, no doubt, while academics will be grateful for gaining perspective on the occasional grilling inflicted by French colleagues. Yet, for all its broad scope and analytical strength, questions arise on the author's terminology: does any critical evaluation of American policies or business methods or, for that matter, cultural preferences count as anti-Americanism?

Though Kuisel admits, occasionally, that American foreign policy decisions might well have elicited critical reactions, he ultimately ranges under the heading of anti-Americanism any dissatisfaction with "American institutions, policies, and values" (331). It is a somehow reductive definition that makes it harder to distinguish between reasoned criticism or difference of opinion and sheer anti-Americanism. To give just one example, it seems condescending to dismiss as "scuffles" the disagreements over Operation Desert Storm and thus consign French concerns to reflexive anti-Americanism, flying in the face of French fondness for Hollywood movies or Ralph Lauren styles (334). Likewise, it was not really all that paradoxical that at the beginning of the Iraq War "the French did not see the Americans cooperating with them on international affairs" (337). Finally, in a book dedicated to exposing stereotypes, this reviewer found problematic the overuse of the term Gallic—as in "Gallic reproach" or "land of the Gauls." Readers would be grateful to Kuisel for a companion book detailing American anti-Frenchism (anti-Gallicism?) throughout two centuries or so of dialogue. In any event, all hope is not lost: a special issue of the magazine *Le Point*, released in May 2012, leads with the title "Le rêve américain: pourquoi il vit encore" [The American dream: Why it is still alive].

"Dearest Brother": Lauderdale, Tweeddale and Scottish Politics, 1660–1674. By Maurice Lee Jr. (Edinburgh, Scotland: Birlinn, 2010. Pp. xi, 327. \$45.95.)

For almost sixty years Maurice Lee Jr. has built a career around the study of early modern English and Scottish history. One of his earliest publications (*The Cabal*, 1965) has become an essential work on the five men (Clifford, Arlington, Buckingham, Ashley, and Lauderdale) who comprised Charles II's "ministry" during the period 1667–1673. With *"Dearest Brother"*, Lee returns to the Cabal years and focuses his attention more narrowly on the group's only Scottish member: Thomas Maitland, the Earl of Lauderdale, a favorite of the king and Charles's secretary of state in Scotland (x).

Presented here, however, is not simply a straightforward political biography but rather a meticulously researched investigation of how Lauderdale and his two cousins, John Hay, the Earl of Tweeddale (who was appointed a commissioner of the Scottish treasury), and Robert Moray (who served as Lauderdale's advisor in London as well as his secretary-depute), collectively and individually rose in power to form a Scottish triumvirate. Once forged, this triumvirate would dominate Scottish politics from 1667 to 1673, the only time throughout the entire Restoration period when Scottish policy was "made by Scots, with Scottish interests in mind" (x).

The book is structured chronologically into ten chapters with the first providing a background to Restoration politics, 1660–1662. The next three chapters chart the forging of the triumvirate, which culminated (as explained in chapter 4) with the ousting of John Leslie, the Earl of Rothes, from his office as Lord High Treasurer of Scotland. Chapters 5, 6, and 7, which form the heart of the book, focus on the period 1667–1670, a time when the "cousins' regime" flourished and the three men worked feverishly to advance an ambitious economic, religious, and political agenda. Among their goals for Scotland were putting the country's finances in order, quelling religious unrest, maintaining the armed forces, and, "the most startling and important initiative of the whole of the Restoration period, the proposal for political union with England" (x).

Why these three men had "a comparatively free hand" in Scottish government during the years 1667–1673 had much to do with the personality and mindset of Scotland's absentee king, Charles II (318). When it came to Scottish affairs, as Lee makes clear, Charles "was not exactly inattentive; he had to be kept informed; but he left the decision-making to others, as long as those decisions fell within the parameters of his and his government's overall policy" (ix). By the end of the book, however, Lee's assessment of the king is far more critical, describing him as

“an absolute king whose attitude to his ancient kingdom was one of distaste and indifference” (321). The fate of the three cousins’ agenda too was largely tied to the whims and policies of the king. When a particular matter no longer interested the king, the project foundered. The proposed union between the two kingdoms, for example, collapsed when the king became indifferent to the plan and “no longer cared” (240).

The book’s remaining three chapters explore the triumvirate’s eventual denouement and aftermath, with the author concluding, on a rather low note, that “the regime of the cousins was one of hopeful beginnings and missed opportunities” (318). “*Dearest Brother*” is dense with quotations from archival sources, primarily from letters exchanged between the two men, and though the book lacks a bibliography, extensive footnotes identify primary and secondary sources and permit the author to interact somewhat with the historiography. Incidentally, “Dearest Brother” is how Lauderdale and Tweeddale addressed one another in their correspondence for the two were not only cousins but also in-laws, after Lauderdale’s daughter married Tweeddale’s son.

Overall, the book adds greatly to our understanding of early modern Scottish politics and serves as a nice complement to Clare Jackson’s 2003 monograph, *Restoration Scotland*—a book Lee himself described as “a welcome addition to the meager literature” (*Albion*, Winter 2004). Lee hopes his latest project “will encourage further work in this undeservedly neglected period of Scottish—indeed, of British—history,” and this reviewer shares his hope (xi).

University of Tennessee at Chattanooga

Michelle White

A Small Greek World: Networks in the Ancient Mediterranean. By Irad Malkin.
(Oxford, England: Oxford University Press, 2011. Pp. xix, 284. \$48.00.)

This book seeks to understand and reimagine the ancient Greek communities in the archaic Mediterranean and by extension the eventual emergence of Greek identity and civilization through network theory. Through a series of case studies focused on Greek colonization, the author argues that this phenomenon was not the result of a hierarchical center-periphery expansion from the Greek mainland but the consequence of many small Greek communities scattered along distant shores stretching from Spain to the Black Sea “connecting the dots” and expanding networks to create a small, yet globalized, Greek world. The great value of this perspective is that it liberates scholarship once and for all from the anachronistic late nineteenth- and twentieth-century vision of Greek “colonization” and the spread of Hellenic culture in the Archaic period from the interpretive paradigm of

modern European imperialism and colonization. Rather, we can now see the emergence of larger categories, institutions, and structures of Greekness arising from decentralized but node-dependent network dynamics among Greek communities, self-identified early on as Helenes, Phokaians, Sikeliotes, Rhodians, and Italiotes who shared this vast geographic space with different multipolar communities of others—barbarians, Phoenicians, Gauls, Egyptians, Sikels, etc. Indeed, these latter communities are seen by Irad Malkin to be contributors to the formation of a common Greek identity in the regional names they applied to their Greek neighbors: Ionians and Graeci (218–219).

The connection of this process with the sea has long been obvious to students of antiquity, but Malkin takes it beyond the banal in directing our attention to the fact that “with discontinuous coastal territories, relatively small hinterlands, and orientations to the sea, Greek cities and large sections of the Mediterranean coasts functioned effectively as ‘islands’ [that] enhanced the network” (216). Greek settlements were almost invariably found on islands, promontories, and at or near river mouths. And without a truly hegemonic power in the Archaic period, there existed a freedom of movement and accessibility, which spawned extraordinarily decentralized network growth.

Network theory allows Malkin to cast a wider interpretive net over encounters between Greek colonies and local populations. Drawing on the concept of the “middle ground” first advanced by Richard White, Malkin argues that such encounters in which neither side was dominant produced communities that integrated Hellenic and local cultures and institutions. This is most often manifested in the so-called *emporía* but also in outposts on the periphery of the ancient world in which small Greek populations resided as minorities.

At the other end of the spectrum, Malkin contends, with justification in the opinion of this reviewer, that it was the very loose but powerful Greek network that may have helped homogenize and strengthen the identity of the *poleis*, which originally sent out colonies, a development which he refers to as the “‘foundation’ of the mother city” (221).

All this said, this book is not easily digestible. It is overwritten (a sixty-two-page introductory chapter), repetitive, and in places jargon-ridden. A good editor would have made the fundamental importance of *A Small Greek World* more accessible to the larger audience it deserves.

The Royal Stuarts: A History of the Family that Shaped Britain. By Allan Massie. (New York, NY: Thomas Dunne Books/St. Martin's Press, 2011. Pp. xiv, 370. \$26.99.)

As the author openly admits, this book has “no pretense to be a work of academic history” (351). Instead, what is on offer is a light romp through the “bloody and tumultuous history” of a family known for backstabbing and betrayal, aimed at general readers who might be “tired of the Tudors” and are looking to get their “next British royalty fix” (to quote the press release). Drawing on his considerable skills as a journalist and novelist, Allan Massie tells a story of ambition gone awry, from the origins of the Stewarts in the salt marshes and moors of Brittany through to their establishment as the Scottish ruling dynasty in 1371, their accession to the throne of England and Ireland in 1603, their trials and tribulations during Britain’s century of revolution, and the doomed attempts at Jacobite restoration following the dynastic shift to the Hanoverians in 1714.

The story is well known, though the Scottish and Britannic phases of Stuart rule have typically been studied in isolation and there is merit to having a readable, concise narrative that covers the Stewart/Stuart dynasty as a whole. The reader will get a basic sense of the political history of the period (even though the focus is on royal escapades and family intrigue), and the book will prove accessible to those with little or no background knowledge. Massie can tell a good yarn and has a lightness of touch: note his recalling how the great philosopher Thomas Hobbes stopped teaching the second Duke of Buckingham when he observed him masturbating during a geometry lesson (222). And though this period of British history may be an interpretive minefield, Massie’s conclusions are on the whole quite sensible. For example, Massie accepts that the Young Pretender’s retreat from Derby in 1745 was “the reasonable thing to do” and describes as “non-sense” the views that there might be better claimants to the present-day throne than Elizabeth II, and this from the author who admits to having strong Jacobite sympathies in his youth (315, 323).

Nevertheless, this is a deeply flawed book. It is littered with errors: the Hampton Court Conference was in 1604, not 1605; the Bohemians offered the crown to Frederick and Elizabeth in 1619, not 1617 (hence why they became known as “the Winter King and Queen” when the Habsburgs kicked them out in 1620); the future Charles I and the first Duke of Buckingham travelled to Spain in 1623 under the aliases Jack and Tom Smith, not Mr. Brown and Mr. Smith; the Old English in Ireland (the Anglo-Irish descendants of the original Norman adventurers) were mostly Catholic, not mostly Protestant; divine right was not

dead after 1660. One could go on. The footnoting is sloppy. Many quotes are not footnoted at all, and when they are, often no page numbers are given. Moreover, Massie appears to be completely ignorant of much of the relevant historiography. The work of distinguished scholars at the world's leading universities is totally ignored: John Morrill (Cambridge), Clive Holmes (Oxford), Mark Kishlansky (Harvard), Daniel Szechi (Manchester), Ronald Hutton (Bristol), and John Miller (London), to name but a few. Massie seems to think the last word on Charles II is the work of Arthur Bryant and Hester Chapman. Normally when those outside the profession turn their hand to writing history, it is because they have a deep love of the field. Massie seems to hold the world of professional historical scholarship in contempt.

Brown University

Tim Harris

Dewigged, Bothered, & Bewildered: British Colonial Judges on Trial, 1800–1900. By John McLaren. (Toronto, Canada: University of Toronto Press, 2011. Pp. xii, 441. \$70.00.)

This work by legal historian John McLaren is both a scholarly review of the evolution of justice in the British colonies during the 1800s and an entertaining glimpse into the lives of some colorful, if often cantankerous, jurists who frequently managed to get themselves sacked for stirring up trouble with local officials and settlers. McLaren limits his scope primarily to Canada, the Caribbean, and island possessions in the Indian Ocean and South Pacific.

The work begins by reviewing judicial trends in England in the 1600s, including the opposing “Cokeian” and “Baconian” models of judicial responsibility. In the former, Parliament asserted that the king and his officers were subject to law as applied by English courts; in the latter, judges were the loyal subjects of the monarch, whose word was law. The fundamental tension between these models played out in the British colonies as judges jockeyed with governors, local legislatures, and the general public over whose interpretation of law would prevail.

The heart of the book consists of accounts of particular justices, moving through the 1800s from the Canadian colonies, on to the Caribbean, and finally to the Pacific colonies. These accounts are especially interesting because they reflect the effect of international events (such as the Napoleonic Wars), evolving colonial policy in England (especially the trend toward responsible local government), and local conditions (such as the friction between former convicts and free settlers in New South Wales) in creating a backlash to the justices' reform efforts.

Despite the legal acumen of these men, personality flaws often led to irreconcilable conflicts with colonial governors.

On Prince Edward Island in the early 1800s, for example, Chief Justice Robert Thorpe encountered conditions familiar to him from his native Ireland—absentee landlords who resisted paying rents to avoid forfeit of their holdings. Thorpe's attempted reforms were hamstrung by his acid tongue. He described the "upper orders" as "inert, irresolute and undignified" and the "lower orders" as "licentious, slothful, inebriated, and disaffected." He viewed Ireland as "radically rotten," and he remarked "how fortunate it would be if you could transport two million of its inhabitants to Santo Domingo" (59). Clearly Justice Thorpe did not like anybody very much, so it was not surprising when he was shipped off to Quebec. There he attempted to protect small farmers from having their land seized to pay debts. However, he became embroiled in disputes between Irish Unionists and Scots ("reptiles" from the "shopkeeping aristocracy") and was once again dismissed (67–68).

Dewigged, Bothered, & Bewildered includes many other fascinating accounts of "judges in trouble," but as McLaren cautions, their stories should not be viewed merely as "ripping yarns of empire" (274). Collectively they teach us much about reform and reaction, autocratic central authority versus local control, and the courageous, albeit often inflammatory, efforts of colonial jurists to adapt the complexity of British law to local needs and conditions. Meticulously supported by cases, statutes, and legal treatises and articles, John McLaren's work is a wonderful contribution to English legal history that will be of great value to both legal scholars and more general students of the British Empire.

Texas Woman's University

Jeffrey B. Robb

Robespierre: A Revolutionary Life. By Peter McPhee. (New Haven, CT: Yale University Press, 2012. Pp. xx, 299. \$40.00.)

It is virtually impossible to consider the history of the French Revolution without contemplating the life of Maximilien Robespierre, and more biographies have been written of "The Incorruptible," as he was known to contemporaries, than any other revolutionary. And yet there is more to be learned about this complicated, and in some ways obscure, figure. Peter McPhee, who has written four previous books on the French Revolution, was drawn to the task both because his own fascination with the Revolution began with Robespierre and because previous biographies, some of them quite fine, have left unexplored certain aspects of this fascinating and controversial figure. McPhee's book is firmly rooted in

archival sources and the relevant historiography, and the portrait he offers is sensitive, balanced, and nuanced.

McPhee's aim in this book is to bridge the private and the public in Robespierre's life and in particular to pay greater attention to his early years, generally neglected by past biographers. This was a goal made difficult by the fact that Robespierre left behind no diaries, nor are many family letters available to the researcher. But whereas most biographies devote a short chapter to Robespierre's prerevolutionary life, McPhee devotes four chapters to his youth and education. Maximilien's mother died in childbirth when he was just six, and his father abandoned the family shortly thereafter. He and his brother, Augustin, were brought up by their maternal grandparents, with two pious aunts also playing an influential role. In his teen years, Robespierre grew close to his sister, Charlotte, who would live with him in Paris for a time during the Revolution. Thus, although Robespierre never married, women were a formative influence upon him. McPhee writes that his "mother in the first place, then his aunts and sisters, especially Charlotte, and his teachers in Arras and Paris had equipped the young man with a backbone of steel" (71). McPhee describes him as possessing a "remarkable determination" (65).

Robespierre left his native Arras for Paris at the age of eleven to attend the prestigious Louis-le-Grand *collège* as a scholarship student. McPhee notes that the boys "were taught to be respectful of all, but close friendships were discouraged" (20). McPhee is careful not to draw too much from evidence like this, but it is hard not to think that this, along with the absence of his father and the early death of his mother, was responsible for the fact that those around him found Robespierre to be aloof and cold. He certainly did not have many friends among his fellow revolutionaries. And yet the author also quotes from a poignant letter that Robespierre wrote to Georges Danton at the death of Danton's first wife, in which he pledged his "love and devotion" to the man who less than two months later he would help send to the guillotine (191). Clearly, for Robespierre, whatever value he placed on friendship was trumped by commitment to his revolutionary principles.

Robespierre is often compared to Vladimir Lenin as a masterful revolutionary tactician. As noted, McPhee emphasizes his will and determination. But the stress of revolutionary politics also wore on his mental and physical health. As early as May 1793, he announced at the Jacobin Club that he intended to resign as a deputy. He did not resign and within months found himself appointed to the Committee of Public Safety, the group of twelve deputies who ruled France as the executive branch of government during the year of the Terror. But at several

points in the spring and summer of 1794, Robespierre again grew weak and withdrew from public life for extended periods, making several serious miscalculations that ultimately cost him his life. Many, including some biographers, have blamed Robespierre for the Terror. McPhee does not exonerate him on that account, but he would certainly count him among the Revolution's victims.

Butler University

Paul R. Hanson

The War on Heresy. By R. I. Moore. (Cambridge, MA: The Belknap Press of Harvard University Press, 2012. Pp. xiii, 378. \$35.00.)

The author of this book has produced an important new study of heresy and the forces arrayed against it during the high Middle Ages in Europe. Author R. I. Moore provides many anecdotal sketches of heretical movements and persecutions and draws upon a number of (mostly published) primary documents for support. This is, however, no mere rehash of tales about heretics and their adversaries. Rather, the author offers a bold new vision of the nature of religious dissent itself by first reminding readers of the arguments he advanced in his earlier *Origins of European Dissent* [1977] and subsequent *Formation of a Persecuting Society* [1987]. Those works had suggested that, as new wealthy elites gradually established control over both church and society by the thirteenth century, these privileged men used accusations of heresy as weapons to protect their newly won positions of authority.

New to this volume is, first, the argument that early medieval Neoplatonism inspired among many Europeans a popular belief that real religious piety involved apostolic spirituality, a conviction that, in turn, threatened the wealth and power of the new ruling hierarchy. Second, the author joins other scholars in repudiating the long-held idea that “most of the people who were accused of heresy . . . during the period covered by this book were preachers or followers of an organized dualist movement” (332). He insists instead that most medieval chroniclers simply lumped various disparate, amorphous, and even hostile groups of spiritual dissenters into one monolithic movement and so influenced the way modern scholars have viewed medieval heresy (and especially the so-called *Cathari*) ever since. Moore concludes with a call for additional research to place the study of medieval heterodoxy back into its proper interpretive context.

Most readers will recognize the case studies and familiar characters whose stories reappear in these pages. Once again they meet the heretical preachers of Orléans and the Patarenes of Milan in the eleventh century; Tanchelm of Utrecht, Henry of Le Mans, and Arnold of Brescia in the twelfth century; and the pious

“good men” and “poor of Lyons” in the thirteenth century. Readers also engage the enemies of heresy such as Gerard of Cambrai, Abbot Henry of Clairvaux, and Pope Innocent III; and they encounter the mendicant preachers, the great “war on heresy” (Albigensian Crusade), and the papal inquisition that the church deployed as weapons against the dissenters. Some rather prominent actors in this drama (Berengar of Tours, Peter Abelard, and Joachim of Fiore) receive only cursory attention, but the author may have marginalized them as less important to his argument. The book is accessible and occasionally even humorous—regarding suspect relics, “who but a heretic could doubt so plain a divine endorsement”—but explanatory footnotes identifying Charlemagne, Cicero, and the Donation of Constantine are unnecessary in a book primarily aimed at specialists (166). Although the “Further Reading” essay is clearly not exhaustive, Moore has deliberately included mostly works whose interpretive viewpoints largely support his own. Overall the book is scholarly and engaging and proves itself an original and worthy addition to the historiography on medieval heresy.

Virginia Wesleyan College

Clayton J. Drees

A History of Violence: From the End of the Middle Ages to the Present. By Robert Muchembled. Translated by Jean Birrell. (Malden, MA: Polity Press, 2012. Pp. vi, 377. \$29.95.)

The French historian Robert Muchembled has produced another thoughtful examination, akin to his history of the devil, of Western European life over the course of many centuries. It is a bit unfortunate that his title suggests global coverage. *A History of Violence* draws above all from French history, with references to the Low Countries, England, Germany, and occasionally Colombia and the United States. This concentration does not necessarily impair the value of the book, but it undermines the implication that Western European experience is generalizable.

Muchembled argues that into the early modern period, young, unmarried males engaged in group violence tolerated by society. Linking the penis and the knife, or pointed instruments in general, Muchembled describes violent contests between or within groups of young men over honor, leadership, and young women. Then, as the Middle Ages ended, Western European states introduced ever more controls on such violence. States coopted male aristocrats into service and channeled their aggression into war. Legal systems assumed determinations of punishment and restoration of personal honor. Peasants lost the right to bear arms, and villages were increasingly integrated into the world around them.

All of these factors caused traditional youth violence, located primarily outside towns, to fade.

But in certain periods, such violence rose again, including in the French suburban riots of 2005. Muchembled links these episodes to traditional expressions by unsettled males of their frustration at being unable to find a satisfactory place in society. He posits a “strong general correlation between outbreaks of juvenile violence and a disruption . . . of the procedures for managing the replacement of the generations on European soil” (4). The media have also created fears of youth gangs; for example, the “Mohocks” of London around 1712 were a fiction promoted by the newspapers.

Muchembled also maintains that legal systems separated violent criminals from ordinary people by means of spectacular executions. This is not entirely convincing, as studies of American executions into the early twentieth century indicate that people often attended to be entertained; whether they drew larger lessons about behavior is uncertain.

Outlining popular culture in a range of practices and tastes from festivals to fights to detective and romance novels, Muchembled details the movement of everyday violence from public physical acts to the domestic realm and thence to war and fantasy. Homicide rates in Western Europe declined by 100 times from the Middle Ages to the year 2000.

Although most of the book is clear and lively, a few thoughts are obscure. What does this assertion mean: “the death of the self might also reveal the rejection, moved forward in time, long after puberty, of the symbolic power of the prohibition on the murder of the Other, now inescapable in our society” (277)?

Quibbles aside, Muchembled raises important questions about the decline of violence in Western Europe and offers a central thesis for their discussion. For graduate students and professors, specialists or not, *A History of Violence* is a valuable work.

Miami University

Robert W. Thurston

Imperial Germany Revisited: Continuing Debates and New Perspectives. Edited, with an introduction, by Sven Oliver Müller and Cornelius Torp. (New York, NY: Berghahn Books, 2011. Pp. xi, 348. \$95.00.)

This collection of twenty-one scholarly articles on the Second German Reich is based on a conference at the *Wissenschaftszentrum* in Berlin in honor of Hans-Ulrich Wehler’s seventy-fifth birthday in 2006. The editors divide the twenty-one contributions into four loose categories: “The Place of Imperial

Germany in German History,” “Politics, Culture, and Society,” “War and Violence,” and “The German Empire in the World.”

Wehler—whose short volume *Das Deutsche Kaiserreich, 1871–1918* [1973] is a classic statement of the *Sonderweg* thesis (that Germany followed a special path leading to the disasters of the twentieth century)—lurks in the background of all the essays, even though the *Sonderweg* debate of the 1980s has pretty much run its course. Anthologies usually tend to exaggerate the internal unity of a discipline. But Sven Oliver Müller and Cornelius Torp acknowledge that it is hard to find a grand unifying paradigm today. What we have are the scholarly residues of the *Sonderweg* debate—detailed, often microinvestigations of the sociology of groups, refined definitions and differentiations of key concepts like nationalism, and attempts to place German developments in a global context.

If there is a common theme here, it is that Germany is so differentiated in the period that any generalization narrow enough to be analytically useful falls apart under the empirical microscope. The bourgeoisie is undergoing feudalization? Which bourgeoisie? Influenced by which nobility? The nobility is being bourgeoisified (*verbürgerlicht*)? Which nobility? None of this is the stuff of the grand theoretical salvos of thirty years ago when the very pattern of history was in contest. Conclusions here are modest and tentative. Again and again, answers to questions at the detailed empirical level amount to elaborations of “it depends.”

As always with collections of articles, the quality varies. Those who browse casually might profit most from John Breuilly’s subtle discussion of the many manifestations of nationalism during the period. He reminds us usefully of how little we know of popular nationalism, arguably its most important manifestation. And again on the theme of differentiation: Thomas Mergel gives a terse eleven-page summary of our knowledge of German emigration, immigration, and internal migration, complicating any homogenizing attempts to generalize about the demography of the Second Reich.

To judge by this collection, the “linguistic turn”—always more discussed than applied—now appears dead. All of the authors implicitly accept common-sense empiricism and realism. Indeed, in reflecting on the problems of writing a total history of World War I in Freiburg im Breisgau, Roger Chickering writes baldly, “I assumed that the war really happened” (209).

What’s not included in a collection is always revealing. The old mainstays of history—high politics, diplomacy, military campaigns, great men, seminal ideas—are missing, as are the Social Democrats, the darlings of a generation of historians trained in the 1960s and 1970s.

Overall, the collection is a testimony to the vitality of professional scholarship on the Second Reich. Most of the contributions are mercifully jargon free, but with the detailed discussions of the historiography, buttressed by copious notes to German sources (mostly secondary), this has all the marks of a work for specialists or for graduate students looking for a quick orientation in the literature.

Hamilton College

Alfred Kelly

The Political Life of Josiah C. Wedgwood: Land, Liberty and Empire, 1872–1943. By Paul Mulvey. (Rochester, NY: Boydell & Brewer, 2010. Pp. xi, 230. \$90.00.)

This political biography of the “last of the Radicals” traces the decline of British Radical Liberalism through the career of a man whose belief in individualism was increasingly at odds with his government’s actions during a time of great change in Britain’s political and international position.

Paul Mulvey begins by tracking Josiah Wedgwood’s developing political beliefs through his education, employment in the family business, and encounter with Fabianism. After his marriage to Ethel Bowen, he volunteered for service in the Boer War and then stayed on in South Africa until 1904 to serve as a magistrate under Sir Alfred Milner, whose vision of a self-governing white community in South Africa influenced the younger Wedgwood’s lifelong effort to reconcile Radicalism with imperialism.

Mulvey traces the shades of difference between Wedgwood’s political views and those of New Liberals and Labourites (Wedgwood joined other Radical Liberals as member of Parliament for Newcastle and kept this seat for many years even as he made the shift to Labour in 1918). He shared their desire to create greater egalitarianism, but where they believed there was a role for collective organizations in tempering inequality, Wedgwood sought to remove monopolies and privileges that affected the free market. Wedgwood’s opposition to the 1912 Mental Deficiency Bill, which proposed to “restrict the liberty of a large number of people on the basis of a contentious scientific theory” by trusting “experts” to decide who should be detained, was an early example of his beliefs in action; he later campaigned for a land tax, full adult suffrage, and an elected House of Lords (38). His dilemma as a progressive individualist was to try to reconcile his opposition to an “an unjust *status quo*” with his skepticism about relying on “coercive state power to remove social inequality” (42).

World War I’s end saw a realignment of the Left as progressive Liberals defected to Labour, Wedgwood among them. The early 1920s were perhaps the peak of Wedgwood’s career as inexperienced Labour leaders looked to him for

direction, but Wedgwood's outspoken, often controversial opinions meant that he was never offered leadership positions. By the early 1930s, Wedgwood seemed increasingly marginal politically as issues such as land taxation, free trade, and democracy in India appeared to be lost battles. Yet his views continued to evolve; he embraced Keynesian economics because he saw the economic crisis of the 1930s as a threat to personal liberty and democracy. During these years he led an ambitious project to write a Whiggish history of Parliament. Near the end of his life, Wedgwood was an early critic of Hitler, his concern for European Jews and support for a Jewish state in Palestine heightening his "sensitivity to the danger of Nazi ideology" (182).

Mulvey argues that it was precisely his Whig sense of history—his faith that there was "a pattern of growing freedom, justice and democracy"—that inspired his championing Liberalism, "whether by uniting the warring factions of South Africa, ending the oppression of landlords, or by publicizing the historical progress of the English parliament" (203). Exhaustively researched, this study will be accessible to nonspecialists; for specialists, it will bring greater nuance to the British political landscape and place the descendant of a pioneering industrialist squarely within it.

Grand Valley State University

Gretchen Galbraith

The Agrarian History of Sweden: From 4000 BC to AD 2000. Edited by Janken Myrdal and Mats Morell. (Lund, Sweden: Nordic Academic Press, 2011. Pp. 336. \$54.95.)

Between 1998 and 2003, an impressive five-volume history of Swedish agriculture was published and soon became the outstanding standard work in the field. It is now available in a condensed version in one handy volume in English. It is an enlightening and comprehensive narrative of the development of agriculture and the agrarian society of the entire period, from the first vestiges of agricultural activities around 4000 BC up to the present. It covers the development of the area of modern Sweden, thus including the provinces incorporated through the peace treaties of the seventeenth century but excluding present Finland, an integrated part of the realm from at least the end of the thirteenth century to 1809.

It is a great advantage to have this overview of the development of agrarian Sweden and its social relations in an extended perspective presented for an international audience. The study follows a strict chronological order, and the six chapters are all written by eminent specialists. All reflect up-to-date research. Two chapters cover the prehistoric period: Stig Welinder analyzes the earliest period

and how agriculture transformed human minds and mentalities; Ellen Anne Pedersen and Mats Widgren concentrate on the organization of the agrarian space up to c. AD 1000. Janken Myrdal describes in his chapter the period 1000–1700, here termed as “the feudal age.” Some emphasis is laid in this assessment upon implementation of technology and social organization. The peasantry is related to the political development, and peasants’ revolts and protests are integrated as well. Carl-Johan Gadd provides an in-depth, highly readable, and instructive discussion of the agrarian transformation during the eighteenth and nineteenth centuries, the beginning of the capitalist age. The changing organization and technology of the agriculture is well related to the social transformation of the period. A good discussion of the role of agriculture during the emergence of the industrial society by Mats Morell follows. Finally, the agriculture in postwar Sweden is handled by Iréne A. Flygare and Maths Isacson. The organizations and the political framework determining the countryside and its economy are ingeniously discussed.

This work is thus a general history of the Swedish society but seen from the agrarian perspective. Agriculture and animal husbandry are put into a wider economic context. The political importance of the peasantry through the ages is well highlighted. In a final chapter, Myrdal outlines several long perspectives. He offers some valuable comparisons, which are missing in the individual chapters. The geographical and climatic conditions for agriculture are pointed out here, something that perhaps might have fitted better in a lengthy introduction. This is a highly readable book recommended to all interested in agrarian and/or Swedish history. Although the individual chapters in some sense reflect the interests of the individual authors, the volume is very coherent. The excellent explanations and translations of the complex and thorny terminology of agrarian institutions and organizations, as well as the labels of different social categories, are also of great merit.

University of Gothenburg

Thomas Lindkvist

Portraits of Old Russia: Imagined Lives of Ordinary People, 1300–1725. Edited by Donald Ostrowski and Marshall T. Poe. (Armonk, NY: M. E. Sharpe, 2011. Pp. xxviii, 323. \$32.95.)

This book is, as its subtitle indicates, a collection of educated fictions about Russians from a multitude of occupations and classes. There are twenty-three portraits in eight sections, arranged from the highest level of society (“Members of Ruling Families”) to the lowest (“Peasants, Slaves, Serfs, and Holy Fools”).

Within each section, the arrangement is also socially hierarchical from the top down; for example, "Government Servitors" starts off with boyars, moves to a secretary, and ends with a clerk. The authors are a *Who's Who* of English-language experts in early Russian history, many of whom show a superb flare for writing fiction; others demonstrate why they are better off as historians. The first two pieces run almost the entire gamut in this regard, from Russell Martin's moving evocation of one of Ivan the Terrible's wives to a stilted, complicated, and footnote-smothered memoir of a Tatar prince. The authors write in many different genres, ranging from third-person narrative to dialogue to epistolary. Many try to emulate contemporary styles, such as Carol Brown's memoir of an army officer under Peter the Great (successful) and Robert Romanchuk's fictional texts of actual Orthodox scholars (far less successful). Several portraits are reminiscent of the expositional episodes found early in detective novels, in which a dramatic moment is put on pause to give enough context for the rest of the plot to unfold intelligibly. Here, however, since only a couple are longer than a dozen pages, there is no room for denouement. The portraits remain mostly simple depictions of one or two people in a particular place and time.

The editors claim that the book's "target audience is undergraduates and readers of history everywhere" (xxvii). In reality, the casual reader of history who does not already have a good grasp of Russian history may have a difficult time, given the book's nonchronological, episodic arrangement. Though there is a timeline, it is only a chronicle of events and does not provide the necessary context of historical change. Important long-term trends, such as the consolidation of Muscovite rule, the development of an autocratic service state, and the slow opening to Europe, are represented by widely scattered moments that can illustrate but not explicate. Vital events like Ivan's *oprichnina* and Peter's reforms are seen only from one or two angles and not as any kind of whole. As seminal a turning point as the Time of Troubles is practically absent. This lack of context works the other way, as it is often impossible to understand why one portrait subject's life is of any interest since these individual portraits do not on their own fit into a larger tapestry. On the other hand, this book is superb for use with the wider canvas of a survey course, when an instructor can pick and choose which portraits to assign in which order to illustrate the broader context of Russian history. As a classroom auxiliary, this volume is well-nigh perfect.

Winter King: Henry VII and the Dawn of Tudor England. By Thomas Penn. (New York, NY: Simon and Schuster, 2012. Pp. xxi, 448. \$30.00.)

Few early modern monarchs have warranted their own television series, but Henry VIII was no ordinary monarch. In fact, his shadow was so long that he has obscured his father's legacy as well as that of most of his children. Since Henry VIII's accession, it has been fashionable to see Henry VII as the polar opposite of his famous son. Where the son was gregarious, liberal, and bellicose, the father was withdrawn, stingy, and pacific. Revising this view, Thomas Penn argues that in the areas that matter—fiscal policy and the maintenance of the dynasty—Henry VII's influence on Henry VIII was profound and lasting. The real story of Tudor England was the shared concerns and shared policies of each of the monarchs from Henry VII to Elizabeth I.

Penn focuses his attention on the final decade of Henry VII's reign, but his narrative provides all the substantive biographical information that a reader needs to understand this pivotal period. This was a tragic decade for the king; his eldest son and queen both died, leaving the succession of the Crown in jeopardy. By following Henry's response to these dual tragedies, Penn gives his readers a thorough taste of the man and his regime. Penn's Henry was a miser, but his was avarice with a purpose. Without substantial funds to lubricate diplomacy, maintain a large network of spies, and negotiate advantageous marriages for his children, Henry knew his reign would be as fruitless as those of his predecessors. In the king's hand, wealth was a weapon, a way to win friends, and a bulwark against sedition.

Penn documents the intricate methods that Henry had at his disposal to extract money. Through a combination of legal wizardry, thuggery, and a canny business sense, the Henrician regime filled the royal coffers and enriched those who did the king's bidding. Yet the very success of Henry's methods bred resentment, endangering the regime's future. When Henry finally died, it was clear that a change in approach might be in order. What is shocking is that most of those who had been notorious for their treatment of the populace not only escaped punishment but continued in positions of influence with Henry VIII's approval. The public face of the regime changed, but the machinery that made it run continued to whirl along. This was no accident as Henry VIII learned from his father's methods, even if he did not share his temperament.

Penn has created a book that is full of energy and scholarship. Although the narrative thread occasionally gets lost amidst the details and character development, this is an ideal text to introduce students to early modern England. For

those looking for a “prequel” to Henry VIII, Penn’s book more than fits the bill. Given its affordability, breadth, and quality, *Winter King* should find a home in academic, public, and personal libraries.

Mercer University

John M. Hintermaier

The Book in the Renaissance. By Andrew Pettegree. (New Haven, CT: Yale University Press, 2011. Pp. xvi, 421. \$25.00.)

European scholars have trumpeted the printing press as a world-altering technology since its invention. The most enthusiastic historians have channeled the first generations’ triumphant declarations into a progress-laden narrative in which the advent of print—by disseminating standardized texts of classical wisdom, bringing vernacular Bibles into the household, and cultivating scholarly communities working from uniform texts—sowed the grounds for the Renaissance, Reformation, and Scientific Revolution. Andrew Pettegree’s *The Book in the Renaissance* persuasively revises this narrative, demonstrating that the impact of print lay in how the effects of publishers’ commercial vitality transformed the ways that societies communicated with themselves.

Pettegree’s contribution rests on the ongoing Universal Short Title Catalogue, a remarkable project to compile a bibliography of all items printed in Europe until 1700, of which he is the director. Although previous scholars relied on the declarations of contemporaries, the USTC has given Pettegree a comprehensive perspective on the pan-European landscape of books. Particularly striking are his grasp of regional variation in book production and circulation and his sensitivity to how historical patterns of destruction and preservation have created the misleading impression that print’s significance derived from its ability to produce large quantities of big books. In fact, as he artfully shows, the thin margins of publishing required printers to value short, cheap works appropriate for mass distribution, and elegant Latin folios were typically funded by printing indulgences, crown proclamations, missals, and other “ephemeral” items that, because they were often used to destruction, are vastly underrepresented in extant collections. The USTC has revealed that the typical “book in the Renaissance” was equally a municipal declaration concerning sanitation or a schoolboy’s ABC as an Aldine Cicero.

Pettegree begins by examining how the role of the book in the medieval world dictated that the first generations of printers struggled to make their new technology profitable. Economies of scale determined that the profusion of early presses throughout Europe yielded to a landscape dominated by a select group

of urban centers that serviced provincial markets. The Reformation was the catalyst for a permanent expansion of print, as publishers sympathetic to the cause fanned out through Europe. In subsequent years, printers of all confessions entrenched themselves by expanding the production of small texts like newsletters and royal decrees, while larger presses refined capacity for distribution no less than production. Throughout Europe, publishers struggled to balance between the controversial appeal of sharp polemic with the economic benefits of peace. This tension between convention and novelty also characterized how new political and scientific beliefs permeated the marketplace, as ideological ferment created niche markets for such opinions while economic practicality limited the speed with which they spread. Pettegree ends with appropriate measuredness, stressing the continued interrelationship between oral culture and printed text but showing how publishers' successful expansion of audiences—well before the Enlightenment—was the printing press's most important consequence.

Pettegree's argument is convincing, his writing crisp, and his scope expansive. The study advances previous treatments by proving less a study of the technology of print than an ecology of books in early modern Europe, and the work constitutes a valuable introduction to the printing press as a catalyst for an information revolution.

College of William and Mary

Nicholas Popper

Peoples on Parade: Exhibitions, Empire, and Anthropology in Nineteenth-Century Britain. By Sadiya Qureshi. (Chicago, IL: University of Chicago Press, 2011. Pp. 382. \$45.00.)

Like the human exhibitions it addresses, this volume is a lavish, beautifully produced, and exotically illustrated spectacle. Closer inspection reveals a subtle discussion of London's commercial displays of foreign peoples. Such shows, Sadiya Qureshi demonstrates, were not simply "entertaining spectacles" but "intercultural encounters and topical events" (8).

The nineteenth-century London streetscape becomes one of Qureshi's most vividly drawn characters. Quick to equate class, lifestyle, and "race," Londoners instantaneously classified those—foreign or indigenous, wealthy or derelict—who milled on the imperial capital's streets. The commercial display of foreigners nurtured and extended this casual interest in people watching. Paying spectators abandoned their inhibitions, staring openly at, even touching, foreign performers; those outside the theatres absorbed ubiquitous billposters.

Managers, performers, and audiences were all key to the shows, and all are interrogated here. Promoters' and showmen's backgrounds ranged widely, as did their motivations—from the purely financial to the scientific and humanitarian. Keen to prove the authenticity and willing participation of their performers, managers spun (often wildly inauthentic) stories about them, supported by lectures, pamphlets, and souvenirs. Imperial wars and rebellions fueled public interest and affected the way shows were advertised and constructed. Through the midcentury, shows usually featured a mere handful of performers, but by the 1890s, extravaganzas, such as the "Savage South Africa" exhibition, involved hundreds of foreigners playing to venues that accommodated thousands.

Most performers had limited autonomy. The "Aztec Liliputians" were San Salvadoran siblings with learning difficulties, probably sold by their parents before being exhibited first in the United States and then in Britain. The Indian craftsmen who appeared at London's 1886 Colonial and Indian Exhibition were drawn from the subcontinent's prison population. But the experience of other performers and managers complicates any straightforward mapping between exploitation and skin color. George Henry (or Maungwudaus), an Anishinabe convert to Christianity, for example, became a showman himself, promoting displays of his fellow Native Americans.

Understanding audience responses is as challenging as drawing conclusions about performers' experiences. Nevertheless, via skillful use of ephemeral sources, Qureshi demonstrates that audiences' experience of ethnic and "racial" difference was managed and mediated through repeated performances, stage management, elucidatory in-performance lectures, costumes, and material artifacts—all of which referenced one another.

Qureshi's most significant scholarly intervention is her charge that historians of anthropology have overlooked the importance of live displays, whether to understandings of race or anthropology's claims as a scientific discipline. Although showmen frequently harnessed the emerging authority of scientists, ethnologists and anthropologists used the shows to make, as well as to display and validate, anthropological knowledge. Even when live performers were not available, their bodily presence was felt: the Crystal Palace's natural history exhibits comprised "authentic" tableaux of casts from foreign performers. The cheap and accessible guidebook was one of the 1850s' most "widely used ethnological works" (198).

This is an excellent and compelling book with a wide appeal: essential reading for those with a scholarly interest in the history of anthropology, race, and

metropolitan cultures of empire but highly rewarding for those with a more casual interest in Victorian Britain and popular entertainment.

Royal Holloway, University of London

Zoë Laidlaw

Memories of May '68: France's Convenient Consensus. By Chris Reynolds. (Cardiff, Wales: University of Wales Press, 2011. Pp. xiii, 189. \$30.00.)

This book is a timely addition to the historiography on the events of May 1968. Reynolds analyzes the construction of a “convenient consensus” over the triggers, principal actors, and consequences of the May events, a construction that he assesses at their tenth, twentieth, thirtieth, and fortieth anniversaries. Using a wide array of documentation, including academic works, school textbooks, television programs, press articles, and films, as well as the results of a survey of 505 French university students, Reynolds concludes that the events of May 1968 are well known in France and widely regarded as representing a significant turning point in French society. But these events have also come to be known in an increasingly reductive light, “as a *bon-enfant* tantrum led principally by a spoilt generation of Parisian students intent on wreaking havoc” (5).

Complicit in this construction of a reductive historical narrative have been the *gauchiste* elements, upon whom the conventional narrative has conferred fame and status, and the state, which has benefited from a narrative that emphasizes the utopian, spectacular, and romantic elements of May 1968 and thus reduces the seriousness of the events. Ironically, the iconic image of a “revolutionary” 1968 familiar to most of us (barricades on the *Boul'Mich*, *pavé*-throwing students) has undermined May 1968 as a model for future radical transformation: “airbrushing the full magnitude of the crisis from popular perception negates any potential influence as an example to be followed” (30).

Central to the reductive narrative of May 1968 is its focus on the most radical of university students, thus ignoring the larger numbers and ultimately greater influence of reformist students and professors within the university system and on Paris, thereby missing how the events of May played out in the provinces and what circumstances triggered actions there. Reynolds begins a correction, first examining the national movement for university reform, which both predated and outlasted the May events, and then the upheavals in the provincial cities of Brest and Strasbourg, which stemmed from altogether different circumstances than those in Paris.

Reynolds concludes with a discussion of a new revision of the “convenient consensus” in response to the fortieth anniversary of May 1968 and newly elected

President Nicolas Sarkozy's speech "declaring the need to 'liquidate' the spirit of 1968" (123). Although the familiar faces and narratives appeared again in 2008, so did a "de-centering process" within academic studies and press and television coverage that focused on how people in provincial France experienced and participated in the events of May 1968 (131). Similarly, these studies shifted from the "stars" to "the foot soldiers of 1968" and placed 1968 in a transnational context, thus undermining the French exceptionalism that has usually characterized the "convenient consensus" (124).

In light of the victory of Socialist François Hollande in the recent presidential election, one wonders how the "convenient consensus" of the events of May 1968 might continue to change. That Reynolds asks us to consider how historical narratives are constructed and reconstructed, narrowed and broadened, to suit the needs of those in power suggests the merit and relevance of his book.

Whittier College

Elizabeth Sage

Molotov: Stalin's Cold Warrior. By Geoffrey Roberts. (Washington, DC: Potomac Books, 2012. Pp. xxii, 230. \$29.95.)

Published in the Shapers of International History series, this book examines Vyacheslav Molotov's career as Soviet foreign minister from 1939 up to his dismissal in 1958. In individual chapters, Geoffrey Roberts analyzes Molotov's part in negotiating the Soviet-Nazi pact, in forging the wartime alliance with the United States and Great Britain, in the Cold War, and more surprisingly in his role as "Partisan of Peace" after Stalin's death. Roberts rejects the view of Molotov as the Kremlin's "brilliant mediocrity," depicting him as something other than Stalin's alter ego and more as an independent actor. He examines Molotov's role in diplomatic missions to Germany and the United States and his part in conferences of foreign ministers where he earned credit as a tough and astute negotiator.

Whilst recognizing the ideological imperatives behind Stalin's policies, the book is at pains to explain the logic behind Soviet foreign policy. In this Roberts offers a view of the Soviet-Nazi pact barely distinguishable from the Soviet official view in 1939. Stalin is presented from 1944 onwards as committed to the continuation of the wartime Grand Alliance. Nevertheless, he brusquely ignored the advice of those Soviet foreign policy experts, including Litvinov, Maisky, and Gromyko, who favored the alliance's continuation. As Roberts shows, Stalin in 1946 was assertively demanding military bases in Tripolitania, control of the Bosphorus, and territorial concessions from Iran and Turkey. Roberts blames the intransigence of Western leaders for pushing Stalin after 1947 into sovietizing

Eastern Europe. The Berlin blockade of 1948–1949 is dismissed virtually as a nonblockade.

Molotov's subservience to Stalin is underscored by the *vozhd's* withering rebukes and by his dismissal as foreign minister in 1949, although Roberts asks us to believe that he remained in this period the number two on foreign policy matters. After Stalin's death we are presented with Molotov as a figure intent on improving relations with the Western powers. But his principal idea was in essence a revival of Stalin's scheme for a demilitarized, "independent," but united, Germany. In this period similar ideas were promoted by Beria and Malenkov. Molotov's initiative, Roberts argues, was torpedoed by Khrushchev, who was intent on consolidating Soviet gains in Germany and in Eastern Europe. But on Yugoslavia and on the Hungarian rising of 1956, according to Roberts, Molotov was amongst the most hawkish of the Presidium leaders.

Roberts argues that opportunities were missed for continuing the Grand Alliance after 1945 and for bringing the Cold War under control after 1953. He one-sidedly blames American and other Western leaders, who were influenced by anticommunism and by their insensitivity to real Soviet security concerns. But the very real fears of Western statesmen regarding Soviet intentions and capabilities, especially in Europe, are simply ignored. After the experience of 1947–1953, mending relations with the West was an uphill task. Molotov was complicit in those decisions, and to present him after 1953 as a forerunner of détente really stretches credibility.

University of Birmingham

E. A. Rees

Against Massacre: Humanitarian Interventions in the Ottoman Empire, 1815–1914.

By Davide Rodogno. (Princeton, NJ: Princeton University Press, 2012. Pp. x, 391. \$39.50.)

The last two decades have witnessed an explosion of interest among scholars, politicians, and NGO workers in how humanitarian intervention can stop or prevent "mass atrocities." Yet this subject has a much longer history, as Davide Rodogno shows in this deeply researched, clearly written, and illuminating study. The book's central question is: "Under what circumstances—if any—did the European powers consider massacre of foreign civilian populations as sufficient motive to undertake a military operation?" (8). In pursuit of an answer, Rodogno focuses his inquiry on the interventions by France and Great Britain within the borders of the Ottoman Empire. He analyzes these events through an examination of a large amount of evidence, including international treaties, archival

documents, parliamentary papers, speeches of French and British statesmen, the press, and the work of contemporary European legal scholars. The author's central argument is that what ultimately made humanitarian intervention possible during the nineteenth century was whether an intervention made sense to the Great Powers of Europe in light of their peace and security priorities. He writes, "If the intervention threatened to destabilize the international system, despite the organization of impressive national and transnational public opinion campaigns, the European powers would not intervene to end massacre" (255).

To prove these claims Rodogno takes the reader on a fascinating journey into a host of case studies, including those of Ottoman Greeks, Syria, Lebanon, Crete, Ottoman Armenians, and Ottoman Macedonia. The book shows how European diplomats interpreted and responded (or not) to incidents of violence in these contexts, justifying their interventions through a discriminatory understanding of the Ottoman Empire as existing beyond the pale of European civilization. Thus, when it suited their interests, the European powers intervened to protect Christian communities, such as in the case of Greece, Lebanon, and Syria. Yet Rodogno also shows that this humanitarian impulse had major limitations as Muslim communities, which were often victimized by their Christian neighbors, never became the object of humanitarian intervention. His finding here is significant: the emergence of humanitarian intervention was intimately bound up with the simultaneous failure of Europeans "to protect the very basic *rights of others* (i.e., of Muslim civilian populations)" (167). Still Rodogno is careful not to conclude that the politics of Great Power intervention were simply pro-Christian and anti-Muslim. Indeed, his fascinating analysis of the nonintervention to protect the Ottoman Armenians clearly shows that "saving strangers, even Christian coreligionists, was an international practice subordinated to the maintenance of peace and the security of Europe" (209).

The book is marred in a few instances by a detailed diplomatic narrative in which the reader may get lost in the forest (e.g., chapters 6 and 7). In addition, Rodogno's interesting conclusion, in which he illuminates a number of parallels between nineteenth-century and more contemporary interventions, could sometimes be clearer about the significance of his findings. Nevertheless, this is an important and groundbreaking work that deserves a wide readership among Ottomanists, Balkanists, scholars of international relations, and public policy experts with interests in the possibilities and limits of intervening to stop mass violence against civilians.

The Inner Life of Empires: An Eighteenth-Century History. By Emma Rothschild. (Princeton, NJ: Princeton University Press, 2011. Pp. ix, 483. \$35.00.)

Prosopography, the study of a common historical group via the lives of its individual members, is a well-trodden scholarly path, one that some readers may consider too worn to travel. This view, as Emma Rothschild demonstrates, is shortsighted. Rothschild has produced a compelling “microhistory” based on the offspring of the Johnstone family, part of the lower professional class of eighteenth-century Scotland. The senior Johnstones, Barbara and her husband, James, produced fourteen children between 1720 and 1739, eleven of whom survived to adulthood.

Rothschild’s book would fall flat if it was a “traditional” family biography. Instead, she has used the family’s correspondence to reconstruct the complexities of empire at precisely the time when many Scots looked to assimilate into a “United Kingdom.” Fortuitously, Great Britain found itself with an abundance of French territory in the Americas, the Caribbean, and India after the victories of the Seven Years’ War [1756–1763]. Consequently, the Johnstone children became part of Scotland’s imperial exodus, scattering about the empire in search of military plunder, business, or both. Alexander Johnstone served in Canada, New York, and Grenada, where he took over a French sugar plantation; brother George became governor of West Florida after a naval career in the West Indies. Siblings John, Patrick, and Gideon all went to India, where Patrick died in the Black Hole of Calcutta. Two sisters, Barbara and Margaret, chose the wrong side in the Jacobite uprising in 1745, the latter fleeing to France with her husband.

The Johnstones may have labored at the edges of physical empire, but they also lived during the high point of Scotland’s Enlightenment; members of the family befriended Adam Smith and David Hume. More tellingly, their letters show intense anxiety over the family fortunes and the difficulty of reconciling the empire’s oppressive elements with its supposed liberties. James Johnstone, for example, spoke against slavery in his role as an MP only to inherit Alexander’s Caribbean sugar plantation. Although James sought to improve the conditions under which slaves lived, he did not immediately emancipate them. In contrast, his brother William was an advocate of slavery while in Parliament. John Johnstone vehemently attacked British corruption in India, even while defending the tradition of accepting huge monetary gifts from Indian rulers.

Exactly what the Johnstones were likely to say in regard to the Enlightenment and humanity was often dependent on where they were in a particular historical time and place. It is here that the “inner life” of the title becomes most evident, in

the stresses and strains of intellectual and imperial frontiers. It is a difficult task to connect the lives of the Johnstones to the events of the eighteenth-century empire, much less tease out their mental and political transitions. Keeping up with such a peripatetic family necessarily leads to some backtracking by the reader and unavoidable repetition in style. Nonetheless, the author's ability to weave together these complexities is striking, and in the end this work is an apt corrective to overly simplistic views of what eighteenth-century imperial Britons believed and felt.

California State University at Fullerton

Robert A. McLain

States of Credit: Size, Power, and the Development of European Polities. By David Stasavage. (Princeton, NJ: Princeton University Press, 2011. Pp. xiv, 192. \$39.95.)

The core argument of this fascinating study is that city-states in the late medieval and early modern periods typically had readier access to credit than did territorial states and that their relative success can be attributed primarily to their compact size and the presence of representative assemblies in which a merchant oligarchy was dominant. This conclusion is significant because access to credit, particularly in the form of long-term debt, was an essential financing tool of governments during this period in order to pay for the increased costs of war. Mercenary armies came into use as early as the twelfth century, becoming more important as time went on. Taxation alone was insufficient to cover the costs, especially when suddenly arising needs required quick access to funds. Thus, states that had mechanisms for maintaining systems of credit, especially long-term loans, had an advantage over those that did not.

David Stasavage has created a database of city-states and territorial states, showing when each state established a system of credit, how it was administered, and how extensive and successful it was. In addition, he provides detailed studies of three city-states (Genoa, Siena, and Cologne), followed by case studies of three territorial states (France, the Dutch Republic, and Spain). He also addresses the question of how, where, and why city-states came into being, linking their prevalence to the middle kingdom in the division of the Carolingian Empire of 843, as distance from the stronger eastern and western kingdoms allowed cities more of a possibility for independence.

Certain conditions were necessary in order for governments to make optimal use of credit. One was the credit-worthiness of the government in question, or its commitment to repayment of the loan. In states where there were strong representative assemblies meeting regularly, with representatives from the same group

that was most likely to loan money (merchants with liquid capital), prospects for extension of low-cost credit were good. In larger states like France, where such assemblies met only occasionally, or where institutional barriers existed either to the extension of credit or oversight and administration of loans, credit was not so easily accessible and was more costly.

Though size was a liability in allowing a state to develop access to credit, the author admits that for purposes of waging war, larger states had the advantage of being able to command more resources as a whole. One immediately thinks of the ultimate victory that larger territorial states were able to gain over the city-states of Italy in the sixteenth century. Yet the author's thesis helps explain how a smaller territorial state such as the Dutch Republic was able to win and maintain its independence from Spain (showing that not all territorial states were failures at developing credit).

The author has provided a cogent, well-supported analysis of a subject vital to an understanding of the early modern period.

St. Olaf College

Laurel Carrington

France and the Construction of Europe, 1944–2007: The Geopolitical Imperative. By Michael Sutton. (New York, NY: Berghahn Books, 2011. Pp. xiv, 366. \$34.95.)

Writing about France's role in the construction of Europe from 1944 to the end of Jacques Chirac's presidency in 2007, the author of this book uses a framework largely dominated by geopolitical considerations and French concerns about the country's security and power in Europe. Though economic elements were present, Michael Sutton asserts, they were not the overriding issue for France's leaders. In taking a geopolitical approach, the author challenges historians who argue for the importance of economic factors in French postwar decision making regarding the European Communities (EC) and who claim that France was no different in this regard than other European states working for European integration.

Sutton highlights the centrality of the German question in France's efforts since World War II to construct a European union with Franco-German cooperation at its heart. The French took the lead after the war in advancing integration in Western Europe—with West Germany as a key player—and initially enjoyed a form of hegemony. As the Germans' economic and monetary power expanded, France found it increasingly difficult to hold its position of dominance, and by the end of the 1970s, French President Valéry Giscard d'Estaing had to yield to a dual leadership with them in the EC. When Sutton deals with the late 1980s and early 1990s, he argues that French President François Mitterrand treated his top

priority of an economic and monetary union more as an issue of high politics than as an economic matter because of the geopolitical considerations involved. Mitterrand cooperated closely with German leaders in obtaining the inclusion of EMU with a single European currency in the Maastricht Treaty of 1992. By binding the recently unified Germany to a new stage of integration, the treaty ensured that the German republic would remain firmly tied to the European endeavor.

The author gives considerable credit to Charles de Gaulle for advancing European integration, portraying him as the French leader who, while serving as president of the Fifth Republic from 1958 to 1969, secured the path of European integration for the remainder of the twentieth century. According to Sutton, European integration based on a union of states was one of de Gaulle's priorities. The author cites several areas in which de Gaulle laid out policies for France's participation in the EC that foreshadowed those of his presidential successors. Though wary of supranationalism, de Gaulle was ready to give up some state powers to a larger European entity as long as that body's authority did not interfere with the sovereignty of the nation-state.

Combining a rich array of secondary sources with a solid assortment of published primary sources such as memoirs and official papers, Sutton presents a highly detailed, interpretive account that represents a valuable contribution to our understanding of contemporary European history. One thing Sutton might have done, however, was to include Louis Loucheur, a French technocrat/politician, in his discussion of leading advocates of European integration in the interwar years, a subject that he briefly covers at the beginning of "Part I" of his book.

Union University

Stephen D. Carls

The Masculine Woman in Weimar Germany. By Katie Sutton. (New York, NY: Berghahn Books, 2011. Pp. viii, 204. \$70.00.)

What are the politics of a haircut? What are the semiotics of wearing pants on stage and screen? These and other intriguing questions regarding sartorial deportment, physical activity, and the retooling of early scientific discourses on sex animate the research and analytical findings of Katie Sutton's contribution to the history of gender and sexuality in Weimar Germany.

In a tautly argued, if at times workmanlike, "Introduction," Sutton notes that the large literature on the "New Woman" of interwar Europe and America makes regular yet oblique and cursory reference to what she terms, following Judith Halberstam, "female masculinity" (3, 14–16). Sutton states that her aim is to

underline that “female masculinities have played a crucial role in the construction of dominant understandings of gender” (14). In essence, she argues that the discourses surrounding the masculine woman in popular and subcultural journals, sexology, fiction, and film are an index to understanding the social construction of gender and sexuality in the Weimar period and the early Nazi era. In five short chapters with well-chosen illustrations, Sutton surveys the Weimar media landscape in order to discern the mindscape concerning the masculine woman and tracks the polarizing discursive effects of this figure.

Chapters 1, 2, and 3 rely on insightful readings of the questions of women’s fashion, athletics, and homosexuality in the popular and subcultural press, which is the author’s chief source base. For example, as the *Bubikopf* (a short haircut for women) reached the pinnacle of its popularity, it became a lightning rod for discussions of the masculine woman, reviled by conservatives as unnatural and homosexual while other mainstream commentators co-opted it into heteronormative styles. Sutton terms such assimilation as “narratives of transformation” whereby magazines displayed women dressed in masculine clothing during the day and in hyperfeminine clothing at night (37). The threat to heteronormativity was blunted by what amounted to a modern *charivari*—masculine women can turn the world upside down at dawn, so long as they turn it right side up by dusk.

It is in the subcultural press and fictional literature (chapters 3 and 5) where Sutton finds the most sympathetic representations of the masculine woman. However, if heteronormativity was the ideological culprit in much of the mainstream press, the subsumption of the masculine woman as homosexual (ironically, precisely the claim of conservatives) was the delimiting counterpressure. Both views presumed a connection between sexual preference and masculine presentation but accorded divergent moral valences.

Sutton’s claim that analysis of the reception of the masculine woman elucidates the gender politics of the Weimar era is quite convincing, yet its cogency could be bolstered by research into how representative the subcultural texts were of the subcultures themselves. Also, the historical perspective is quite narrow. Did the figure of the masculine women only emerge on the public stage in the 1920s, and, if so, why? These questions are unfortunately left unanswered. Despite these minor flaws, the author has produced a fine work that, as she notes, reinforces the virtues of gender as a useful category of historical analysis.

Edge of Empire: The British Political Officer and Tribal Administration on the North-West Frontier, 1877–1947. By Christian Tripodi. (Burlington, VT: Ashgate, 2011. Pp. xii, 253. \$124.95.)

British imperial interactions with the Pashtun and Baluchi tribes on India's north-west frontier have received a considerable amount of attention from historians, a fascination that is unlikely to diminish any time soon given the current situation in that region. However, as Christian Tripodi notes in the introduction of *Edge of Empire*, the historiography on this subject has focused on military operations and, consequently, has tended to emphasize the points where British tribal policies failed. Tripodi examines the political and administrative side of British management of the tribal regions on the northwest frontier, arguing that British policies were flexible and largely effective in their primary purpose: the protection of India.

Tripodi covers the period from the British move into Baluchistan in 1877 to the independence of India and Pakistan in 1947. He describes the "political officers" who were the government's direct contact with the Pashtun and Baluchi tribes, responsible for exercising the government's tribal policies and gathering intelligence to help guide those policies and, when necessary, military operations. Drawn from the ranks of the Indian Civil Service (ICS) and the British army, the political officers were chosen for their intelligence, physical stamina, and proficiency with languages. The ICS recruits were largely Oxford and Cambridge educated; the men who came from the army rarely had a university education. Tension between these two groups reflected the broader disagreements between the political officers in general and the army itself over how best to deal with the tribes—the army feeling that the political officers were too protective of the tribes and the political officers believing that the army was ignorant of tribal matters and likely to blunder into unnecessary conflicts. Tripodi feels that this distrust accounts for one of Britain's most significant weaknesses in the region, "the inability to create a fully balanced civil-military line of operation in the tribal areas, particularly Waziristan" (230). Tripodi also analyzes shifts in British tribal policy and the reasons behind those changes (not least of which were British perceptions about what the Russians were up to in the region). Tripodi gives considerable attention to the "Sandeman system," developed in Baluchistan from 1877 to 1892, which emphasized understanding the tribes, working through their leaders, recruiting tribesmen into military service to make them self-policing, providing the tribes with concrete benefits (roads, schools, irrigation projects) for cooperating, and backing everything up with the threat of military force should it

become necessary. Tripodi demonstrates how this policy was successful in Baluchistan itself, although less so elsewhere.

Tripodi's archival research is extensive. He draws from both military and civil sources, including the papers of numerous political officers and government officials. The book is enriched by highly detailed footnotes that provide a trove of additional information. He provides a detailed study of a complicated subject and succeeds in producing a work accessible to nonspecialists that simultaneously presents arguments specialists will find intriguing. He demonstrates that the conflicts that have previously dominated the historiography are only part of the British experience on India's northwest frontier.

The University of Texas–Pan American

Michael Weaver

Machiavelli: A Biography. By Miles J. Unger. (New York, NY: Simon & Schuster, 2011. Pp. xvi, 400. \$28.00.)

If one wanted to be kind when reading this biography on Niccolò Machiavelli, the literary comparison that comes to mind is *Candide*. Both Miles J. Unger and the protagonist of Voltaire's novel appear to share the same wide-eyed approach to factual reality, usually proving to be incapable of understanding it. Unger, indeed, is often out of his depth when dealing with the past, ending up stranded on the beach of history. Though it would certainly be unkind to suspect him of picking and choosing the suitable evidence to fit a preconceived thesis, at the same time the lingering feeling remains that the book under review is more an *apologia à la carte* than a biography. Besides, in the effort to defend Machiavelli from his detractors, Unger falls into the trap of creating yet another anachronistic and in vitro image of him.

At a superficial glance, the list of sources included in the volume seems impressive, but on a closer look it is hardly telling. For one, there is no mention of Oreste Tommasini's monumental study on Machiavelli (available online, by the way), and absent also are a number of other important works on Machiavelli, for example, those by Cecil Clough and William Connell—not to mention John Najemy's book *Between Friends*, dealing with the Machiavelli-Vettori correspondence of 1513–1515. Unger's maladroit handling of the historical material hardly helps to improve the situation. One may forgive him, perhaps, for confusing our Niccolò with his grandson and namesake; after all, other illustrious historians have made the same mistake (14–15). Yet, Pasquale Villari had already put that part of the record straight more than a century ago, as Unger should have known, as he employs Villari's work extensively. Unger states that Machiavelli, following

the failed anti-Medici conspiracy of 1513, was released from prison because there was no “real evidence he was involved in the plot”—only to contradict himself later by stating that only a stroke of luck (the elevation of Giovanni de’ Medici to the papacy) saved him “from the executioner’s block” (3, 207).

Is this bad copyediting? Perhaps. Lack of space does not allow this reviewer to go through all the inconsistencies and factual mistakes of this book, so the reviewer prefers to concentrate on the author’s unsubstantiated claims and peculiar omissions. For example, Unger describes as “anything but apocryphal” the story of Machiavelli’s deathbed “dream” (352). Yet, even if first published in the seventeenth century, the dream is mentioned by Giovanni Battista Busini in 1550. Busini does not figure among Unger’s sources despite the fact that he knew some of the people, such as Jacopo Nardi, who assisted Machiavelli in his final moments. In his commentary about Niccolò’s dream—like in the rest of this biography—Unger totally fails to understand Florence, the Florentines, Machiavelli, and the historical environment in which he lived. The Council of Pisa, in which Machiavelli played a significant role, is dismissed in a paragraph, while the omission in the text of Machiavelli’s *Esortazione alla penitenza* is, at the very least, evidence of sloppiness on the author’s part.

Maybe one should sympathize with Unger for making the effort of writing this biography, but those interested in understanding Machiavelli should, after reading it, go back to his original writings.

Centro Studi Famiglia Capponi, Florence

Niccolò Capponi

Walther Rathenau: Weimar’s Fallen Statesman. By Shulamit Volkov. (New Haven, CT: Yale University Press, 2012. Pp. ix, 240. \$25.00.)

According to this convincing new biography, Weimar foreign minister Walther Rathenau personified the strengths and struggles of the young German nation at the turn of the last century. Both Rathenau and the Second Reich struggled to negotiate a place among established power holders in order to resolve inherent contradictions between the industrial age and traditional *Bildungskultur* and to step out of the shadow of an imposing patriarch. Both Rathenau and Weimar Germany also wrestled with “the Jewish question,” which takes center stage in Shulamit Volkov’s study of the ill-fated German-Jewish statesman.

This book is the most recent volume in Yale University Press’s Jewish Lives series, which aims to demonstrate the diversity and complexity of Jewish experience to a broad audience. Volkov does just this, using seven chronologically organized chapters to situate Rathenau’s life within a relatively small circle of

wealthy entrepreneurial families—many of them assimilated German Jews—in and around Berlin. Chapter 1 introduces this cultural milieu and the familial relationships that shaped Rathenau's youth, while the remaining six mine Rathenau's extensive correspondence with both male and female acquaintances throughout his adult life. Thus, chapter 2 depicts a young adult Rathenau as disciplined and well educated yet checked by the fear of disappointing an overbearing industrialist father. Chapter 3 suggests that Rathenau's early political efforts were similarly tentative, and chapter 4 finds his troubled father-son relationship marking his nascent business career.

In Volkov's assessment, Rathenau's patriotism trumped familial pressures when international conflict loomed; consequently, chapters 5 and 6 form the most compelling section of the book. Volkov's analysis of Rathenau's letters reveals a politically conservative, pragmatic thinker, eager to serve his country yet shunned due to his Jewish heritage. The questions and issues raised in these private letters find public expression in Rathenau's numerous published tracts, which explore questions of collective identity and responsibility. Volkov argues that Rathenau's varying political positions reflect not so much an indecisive personality but rather a brilliant mind determined to face head on the German "Jewish question" and loath to oversimplify sociopolitical issues—even when, during the inflationary period of the early 1920s, the public craved simplicity.

This highly readable biography provides a multifaceted overview of upper-class German society. Scholars of early twentieth-century Germany will find few surprises but will appreciate Volkov's integration of existing German-language biographies and numerous archival collections, as well as her ability to capture the essence of a conflict or subgroup without reducing either to stereotypes. Volkov's efforts to explain Rathenau's private relationships are less convincing; she seems surprised by the political content and doting tone of personal correspondence and rarely invokes other sources to support her speculations. That said, Volkov's research confirms Rathenau's place as a tragic hero in Weimar history—driven by ardent nationalism eventually to challenge many of German society's strongest sociopolitical biases. It was this drive, Volkov concludes, that made Rathenau a target and cost the young Weimar Republic one of its most perceptive, idealistic statesmen.

Hitler. By A. N. Wilson. (New York, NY: Basic Books, 2012. Pp. 200. \$24.99.)

Readers expecting A. N. Wilson's *Hitler* to be a detailed biography in the tradition of the author's earlier books might, upon first glance, be disappointed in this one. Wilson's contribution is not so much narrative as interpretive. He does not seek to provide a thorough account of the Führer's life so much as an investigation of what Adolf Hitler's success—and ultimate failure—means for our understanding of twentieth-century European history. Although other writers have chronicled—often in minute detail—the events of Hitler's life, Wilson seeks to explain to the reader why he or she should care about the German leader's legacy.

From the outset, Wilson makes his argument clear: "A spectre was haunting Europe. It was not Communism, as Marx and Engels had proclaimed in 1848, though Communism was part of that spectre. It was bankruptcy" (2). The triumph of industrial capitalism had come at a price—the possibility that the entire system might collapse, plunging Europe into economic and political chaos. There was nothing that Europe's middle class feared more. Indeed, this is what happened in 1929, which, Wilson argues, goes a long way toward explaining the success of Hitler and the National Socialist movement. Hitler, himself a product of the middle-class background, shared the sensibilities of the German bourgeoisie, enabling him to appeal to this social class in ways that no other German politician could.

Though none of this is novel, Wilson does something that more scholarly biographers have seemingly gone out of their way to avoid. He refuses, unlike Ian Kershaw (the author of the standard scholarly biography, running well over 1,500 pages), simply to dismiss Hitler as a "nonperson," someone with absolutely no inner life of any significance. Wilson, in contrast, seeks to remind readers that Hitler was a human being, not some evil semidivinity vomited up from the bowels of hell. Wilson's Hitler is much like other human beings: he loves some people, dislikes others; he has a normal sex life; he loves his country; he enjoys music and the reading of low-brow literature; and, of course, he loves dogs. Indeed, the most striking characteristic of Wilson's Hitler is his sloth, even during his years in the army. The Führer abhorred physical labor, never working a day in his life. In keeping with recent scholarship, Wilson points out that Hitler had a remarkably comfortable life as a soldier during the Great War. Contrary to the German leader's later protestations, Hitler's safety was rarely—if ever—in danger during the years 1914 to 1918. Indeed, even as leader of Germany, Hitler could not be bothered with actually running the country. He was far too interested in daydreaming about the Thousand-Year Reich that he was building to make daily

decisions regarding mundane policy questions. Hitler was not a man of action. The fact that Europe's most powerful country was willing to put such a man at the helm, of course, had dramatic consequences for the course of European history.

A reader cannot help but think that Wilson's *Hitler* is a warning. Once again, the "spectre of bankruptcy" haunts Europe. The middle classes see everything that they have gained—economic security, a good education for their children, an early retirement—in jeopardy. As a result, the political landscape is becoming polarized. Parties on the extreme left and racist right are increasingly popular. There is every indication that Europe is, once again, on the verge of economic collapse. But the question remains: how will the people of Europe respond? They would do well to begin by reading A. N. Wilson's informative new book.

Jacksonville State University

Russel Lemmons

GENERAL, COMPARATIVE, HISTORIOGRAPHICAL

Reagan and Thatcher: The Difficult Relationship. By Richard Aldous. (New York, NY: W. W. Norton, 2012. Pp. 342. \$27.50.)

When picturing the 1980s, the relationship between Ronald Reagan and Margaret Thatcher quickly comes to mind. The two political conservatives came to power around the same time, each vowing to dismantle the welfare state at home and resolutely defend the West from the communist threat. Given their similar beliefs, it seemed only natural that they should share a "special relationship," like that of Franklin Roosevelt and Winston Churchill during World War II. It was an oft-referenced image at the time (something Reagan and Thatcher themselves cultivated) and remains in the popular imagination today.

Richard Aldous seeks to dispel this popular myth in his new book based upon recently released documents and oral histories. As the title suggests, the Reagan-Thatcher relationship was not special but was instead a difficult one for both sides. Rather than being the expected compatible match, the two leaders and their governments disagreed, and sharply, on most issues, and for those who follow international events of the time, this is not a surprise.

Aldous begins with Reagan's and Thatcher's backgrounds as political outsiders and then details the development of their conservative views and the role that ideas served in their battle against communism. By the time each made their ascent to power, it seemed the two were well-matched partners. However, the honeymoon ended quickly, and the disagreements began to pile up. These policy differences form the heart of the book as Aldous proceeds chronologically through

the Reagan-Thatcher years, examining where and how American and British interests especially diverged—American sanctions on building a Soviet pipeline in the wake of Poland’s declaration of martial law, the British decision to go to war over the Falkland Islands, the US invasion of Grenada, arms control, and how to approach the Soviet Union. Though well documented and presented, at times the work reads like a catalog of policy arguments between allies and how they were resolved both publicly and privately. Nevertheless, Aldous effectively demonstrates that this relationship was more complex and thorny than many believed.

Aldous further establishes that though Reagan and Thatcher worked hard to give the appearance of a special relationship (it is never clearly explained why they did), there never really was one. The fact of the matter was that Britain was the junior partner to the more powerful United States and was treated as such. When the two agreed, it was because they had overlapping political and ideological interests; when they did not, Thatcher was forced to bend or back down. Even so, both Reagan and Thatcher come off quite well, but the latter does especially so as Aldous demonstrates that, without a doubt, Thatcher, though oftentimes having to play the supportive role, nonetheless fought tirelessly and forcefully to protect British interests even when they conflicted with those of her larger and more powerful ally.

In the end, Aldous accomplishes what he set out to do—examine the Reagan-Thatcher relationship in all its complexities. This highly readable book ought to find a wide audience amongst scholars and the general public alike.

Campbell University

Jaclyn Stanke

Native Claims: Indigenous Law against Empire, 1500–1920. Edited by Saliha Belmessous. (Oxford, England: Oxford University Press, 2012. Pp. 278. \$74.00.)

The ten essays that make up *Native Claims*, although divided by geographic subject and time period, share a strong, insightful commitment to rethinking legal encounters between native and colonial powers. Historians of colonial ventures too often, argues editor Saliha Belmessous, define “legal” as commensurate with “European,” a definition that presumes all native legal strategies, including claims, petitions, writs, deeds, and treaties, signify a loss of native power. Scholars should instead, claim the authors of these essays, remember that native peoples had legal systems in place before European encounters and that they were intelligent users and consumers of European legal forms in order to establish their ownership of, jurisdiction over, and sovereign claim to land.

All of the essays in this volume examine historical periods during which European crowns were a potent force in colonial practice. Those essays that focus on the Americas come first in the text and deal with the period before European colonies asserted their independence from Europe. Chapters dealing with Australia, New Zealand, and Africa follow and focus on the nineteenth century. This approach neatly illuminates one of the book's common threads: that native peoples often appealed to the crown over the heads of local administrators and settlers and that no examination of colonial contact can be understood as a purely local phenomenon. As Mark Hickford articulates in his essay on Maori property rights from 1840 to 1861, investigating law—its indigenous and European forms, its transformation and manipulation by all sides after contact, and its summation of obligation as well as right—requires us to “explore the interactions between the metropolitan and colonial within a single ‘analytical field’ ” (152).

One of the great strengths of this volume is the attention each author brings to legal technicalities. Questions of occupation, ownership, and sovereignty are revealed as multilayered and consistently driven by issues of audience. Thus the Spanish tendency to erect crosses at sites over which it wished to claim dominion was an act directed not at native peoples but at other European powers, asserts Lauren Benton. Native legal claims—those that show up in transcripts of treaty negotiations, in court notes, and in petitions and writs—took the form most advantageous to that community in its particular situation. Thus, argues R. Jovita Baber, indigenous Latin Americans changed their tactics to match their circumstances as the sixteenth century unfolded, moving from assertions of equal power with Spain at the century's outset to petitions for redress that asserted Spanish obligations to a native population dwindling in numbers by the century's end. Christopher Hilliard's essay on New Zealand's Native Land Courts and Kristen Mann's essay on land tenure in colonial Lagos also explore similar issues of audience, form, and outcome, albeit in very different geographic locales.

Native Claims offers an excellent sampling of strong contemporary scholarship on issues of European and indigenous law, the vagaries of colonialism, and comparative native histories.

One Family Under God: Love, Belonging, and Authority in Early Transatlantic Methodism. By Anna M. Lawrence. (Philadelphia, PA: University of Pennsylvania Press, 2011. Pp. 282. \$42.50.)

In this new book, the author seeks to broaden our understanding of the origins of the nineteenth-century romantic ideal of love-based marriages. Historians have long examined the change from marriages determined by economic concerns or parental control to those of spousal choices. In tracing that evolution, historians have analyzed secular literature, legal tracts, and the emergence of the romantic novel, but Anna M. Lawrence argues that religious families and literature are “almost entirely left out of the conversation” (12). In exploring the origins of transatlantic Methodism [1730–1815], this book supplies the corrective.

Lawrence contends that John and Charles Wesley never imagined Methodism as “a full-fledged church” but rather as “a social organization, an intimate voluntary association, that existed in tandem with the Church of England” (221–222). But by the end of the eighteenth century, the transformation had taken place. Lawrence describes the transatlantic nature of early Methodism with the continual exchange of ministers and religious tracts between England and the colonies. Methodism’s informal nature featured itinerant preachers, camp meetings, the empowerment of women, and a presence in the African American community.

Conversion narratives were a mainstay of early Methodist literature. Only through a complete and personal rejection and repudiation of old ways could a person be saved; this public profession also included the abandonment of one’s “blood family” and a religious rebirth and adoption into a new church family.

The establishment of the Methodist family was the centerpiece of the church’s teaching; there was only one worldwide family dedicated to serving God’s will. To enable that process, church leaders provided classes, bands, circuit meetings, conferences, and pamphlets to cement the bonds and to make whole the conversion experience. The familial culture of the evangelicals is masterfully presented by the author.

In her chapter on “Religious Ecstasy and Methodist Sexuality,” Lawrence explores the world of the Methodists’ sensual language and the gendered discourse involving God’s love and the proper role of a member of the church’s family. Early Methodism had its emotional outpourings and church services, with love feasts and camp meetings, which tended toward “enthusiasm.” The Methodists were not without their critics as well; the author blends well the literary and graphic attacks on the Methodist “excesses.”

The Methodists were long divided over the issue of celibacy and marriage. For many, serving God was the only change that mattered and all else would simply distract and dilute that devotion. A celibate ministry was the common practice for most of the eighteenth century. Still, the quandary continued, and for many others, finding a partner in marriage was a validation of God's blessing of "a spiritual match."

In a final chapter, Lawrence explores the political consequences of the American Revolution. In the decades before, Methodist leaders had championed the transatlantic nature of one church, one family united under God. Most English Methodists sided with the king and condemned American radicals; American church leaders felt obliged to support their countrymen and separate from London. In time, "one family, two nations" became the final accommodation.

Roanoke College

Mark F. Miller

Empires and Indigenes: Intercultural Alliance, Imperial Expansion, and Warfare in the Early Modern World. Edited by Wayne E. Lee. (New York, NY: New York University Press, 2011. Pp. vii, 295. \$28.00.)

Divide and conquer was an old technique much favored by Europeans in the New World. The Spanish used it to great effect against the native empires they confronted. There were always a group of people who were subordinated in the empire and who were willing to fight against their oppressors and at the same time gain new friends or, at least, new weapons. It was an old and proven strategy for the Europeans and would be widely used elsewhere in the Americas. *Empires and Indigenes* takes this story to a new level as the essays explore a number of settings where a new military power sought dominion over the local people. Not all of the situations played out as in the Spanish case, as one of the essays points out in a discussion of a notable failure in the New World in which Mohawk warriors were sent to Nova Scotia to bring their fighting skills to bear. They proved useless against the indigenous people and had to be sent home. Other essays point to cases where the normally triumphalist history is not quite as clear.

This collection of essays contains a fascinating essay by John Thornton on the Portuguese conquest of Angola. Here disease worked against the Europeans as the local germs devastated them. Although the Portuguese had superior weapons technology, they confronted powerful groups, some with well-organized armies, that used the Portuguese as an added player in a complicated tribal competition. After one hundred years, the Portuguese had not penetrated very far inland and held only a sliver of land on the coast. It was hardly the heroic epic that Spain had

created in Mexico and Peru. Another essay outlines the complicated situation in Brazil in the mid-seventeenth century when the Dutch West India Company conquered the Portuguese colony. The company then had to strike alliances with the Tupi people against the Portuguese settlers and other native groups in an intricate dance before the Portuguese could reconquer their colony. Unfortunately, the Dutch could return home while their allies were left at the mercy of the settlers.

Two of the essays deal with land empires and take up different themes. Both the Russian and Ottoman states had to reckon simultaneously with European states that were ambitious for more territory while also facing various nomadic peoples on their eastern frontiers with highly developed cavalry skills. This was not quite the same situation that faced the early Spanish, English, Portuguese, French, and Dutch, who had to create maritime empires. These two “empires” were fighting on their own land in defense of their borders. They also had designs for expansion, and each had to create military institutions and form alliances that would carry out these diverse aims.

All in all this is a fascinating group of essays focused on the military side of empire building, a necessary phase before institution building could get underway.

The Huntington Library

Robert C. Ritchie

Lynching: American Mob Murder in Global Perspective. By Robert W. Thurston. (Burlington, VT: Ashgate Publishing, 2011. Pp. xiv, 427. \$99.95.)

This book joins several recent, excellent additions to our understanding of the history of lynching. Unlike other students of the problem, however, Robert W. Thurston, a historian of Russia, offers a revisionist analysis of lynching as a global phenomenon, not as a distinctly Southern act of violence, rooted in the region’s racial divisions, that still arouses deep emotions among many Americans. Is there any fundamental difference, he implicitly asks, between a white mob’s hanging of an African American and a crowd of Russian peasants burning the hut in which they had forcibly confined an alleged witch?

Defining lynching as any action in which “a group, acting with the goal of service to the public, puts someone to death outside the bounds of the law,” Thurston’s analysis proceeds on several levels (1). He first addresses the role of race in mob murders and the pervasive view that Southern lynching represented a white mechanism to maintain the subservience of African Americans. Drawing on extensive statistics long maintained by the *Chicago Tribune* and Tuskegee Institute, as well as data assembled by the new Historical American Lynching Project,

he finds that the racial and temporal incidence of American lynching does not sustain the reality of its purported control function. To serve such a function, lynching would have had to have been solely white-on-black violence, and it would have to have been consistently applied. The data from 1882 to the mid-twentieth century prove otherwise. Lynchings of nonblacks by whites, indeed, outnumbered lynchings of blacks by whites between 1882 and 1885, and the rate of black lynchings thereafter was by no means constant. That rate increased dramatically in the 1880s, peaked in 1892, and then began a long, irregular decline. Despite deep-seated racial prejudice, factors other than race shaped such mob violence in the post-Civil War American South, as well as in locales as diverse as Africa, Central America, and Indonesia.

Moving next to global analysis, Thurston finds that during periods of political or social breakdown, or even of rapid economic change, a society's heightened sense of danger can increase mob murder as people seek to protect themselves from those they perceive as dangerous. Thurston sustains that view by defining nineteenth- and early twentieth-century visions of "right" and "wrong" in chapters on popular concepts of crime and justice, evolving biological and cultural visions of race informed by popular literature and imperialism, and the erosion of traditional Victorian mores. Finally, he demonstrates the viability of his revisionist interpretation of lynching in an extended and nuanced treatment of the problem in late nineteenth- and early twentieth-century Georgia, the state with the highest incidence of lynch law.

This is an extraordinarily rich study, to which a brief review such as this can do scant justice. Its revisionist interpretation of lynching will be relevant to the work of historians of a wide range of national interests.

Marquette University

Julius R. Ruff