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Modern Age – Edited by Christopher Leslie
Brown and Philip D. Morgan**

Manisha Sinha, *University of Massachusetts - Amherst*



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BOOK REVIEWS

EDITORIAL OFFICE: Elliott Hall IV, Ohio Wesleyan University;
Delaware, OH 43015. TELEPHONE: 740-368-3642. Facsimile: 740-368-3643.

E-MAIL ADDRESS: brhistor@owu.edu

WEB ADDRESS: <http://go.owu.edu/~brhistor>

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REVIEW ESSAY

“FASHION AND FABRIC: NEW HISTORIES OF CLOTHES MARKETING IN
MODERN BRITAIN.”

Fashion for the People: A History of Clothing at Marks & Spencer. By Rachel Worth.
(New York, N.Y.: Berg, 2007. Pp. xii, 155. \$89.95.)

The National Fabric: Fashion, Britishness, Globalization. By Alison Goodrum.
(New York, N.Y.: Berg, 2005. Pp. xi, 243. \$89.95.)

Nationality in dress is the visual manifestation of a communal cultural identity, often idealistic and nostalgic but rarely conforming to individual realities. Most historians of dress are uncomfortable with such a concept, which lends itself all too easily to stereotype and fails to include another crucial factor in social identity, that of class. No discussion of British society, culture, or history can escape the issue of social class, which proves to be an underlining theme in these recent publications. Local distinction in sartorial style is a phenomenon countering the globalization of clothing manufacture that has resulted in the “homogenization” of contemporary fashion and a worldwide flood of standardized jeans, T-shirts, etc. Both books under review examine how British garment industries created fashions to be sold within Britain and beyond and discuss how what appealed to Britons might or might not sell to the Americans, French, and Japanese, whose concept of “Britishness” proved to be something quite different.

Alison Goodrum’s *The National Fabric* is the less satisfying of the two books, retaining large chunks of what appears to be an undigested Ph.D. thesis, particularly chapter two. The excessive theorizing, in keeping with much literature on the subject of cultural studies, will be of little interest to readers outside the field of fashion history, and specialists in dress and culture will have read it all before in every other fashion book published by Berg. The title is slightly misleading; the book is not a general assessment of dress, nationality, and globalization in Britain, but an examination of these in the context of two specific companies and how each one’s interpretation of “Britishness” sells within and outside Britain. Mulberry, under the direction of Roger Saul, has based its aesthetic on a stereotype of the British upper class in the 1930s: the tweeds, the leather, the tailoring, the floral dresses, the “huntin’, fishin’, shootin’ ” gear (77). Goodrum’s analysis illustrates that although such a look has had huge and perennial appeal to foreign markets, it has been less reliable commercially on the home front, for within Britain the attraction of such elitist nostalgia is limited. Mulberry had great success in the

1980s as the “faux Sloane” look sold well to new-moneyed youth, but by the 1990s, opposing strands in the nation’s sartorial narrative reappeared and Mulberry experienced financial difficulties at home while continuing to sell well abroad.

The author’s choice of the designer Paul Smith is welcome in the dialogue on fashion, which focuses predominantly on women’s dress. Paul Smith is unique with his roots in and continued emphasis on men’s fashion, his financial success within and beyond Britain, and his commercial endurance over two decades of changing fashion. Paul Smith’s background is middle class, and he does not take the romanticism of aristocratic dress at all seriously, although he clearly recognizes its appeal. His style cleverly embraces the stereotypes of English tailoring and country-garden associations, but manages to imbue them with elements of eccentricity and originality attractive to British, as well as foreign, customers. Both Mulberry and Paul Smith price their wares at the high end of the market; the latter’s shirts sell for £95 (about \$200), while Mulberry’s customers include Madonna and Victoria Beckham. Goodrum’s analysis excels by including hard financial evidence, discussions of both companies’ style and clientele, an examination of advertising, and interviews with Roger Saul and Paul Smith. Particularly commendable is her investigation of the health of the British fashion industry as a whole. New Labour’s “Cool Britannia” spin is exposed for its utter hypocrisy—politicians hobnobbing with fashion designers and pop stars, all the while starving the British garment industry and young fashion graduates of financial support and commercial incentives.

Rachel Worth’s *Fashion for the People* examines the industry from a different perspective, the democratization of fashion by the company Marks & Spencer, and offers interesting comparisons with and echoes of the story related by Goodrum’s *The National Fabric*. Worth’s book is an engaging read, her arguments are well developed in a lucid style with excellent use of source material. The author’s research is based on the extensive archives held by Marks & Spencer, an exceptional treasure in a world where few businesses bother to document themselves and even fewer commercial archives survive.

Michael Marks began selling accessories and sewing notions in a market stall in Manchester in the 1880s. Astute business practice and competitively priced essentials led to the incorporation with partner Tom Spencer in 1903 and the creation of Marks & Spencer. By the 1930s, food and clothing, in particular women’s dress, were their most profitable commodities. Michael Marks’s son, Simon, toured the United States in 1924, where he studied the manufacturing and merchandising of ready-to-wear clothing and set about revolutionizing Marks &

Spencer on his return. The Marks & Spencer archive documents the establishment of a textile laboratory and a design department in the 1930s; the company was the first in Britain to recognize the importance of innovation in both materials and style, and that excellence in these two fields was interdependent. All of the new man-made textiles were tested and developed by Marks & Spencer, as well as new dyestuffs, and they pioneered consistency in lighting, display, and monitoring stock and sales.

Until World War II, the company's primary market was the working class, providing affordable, simplified versions of fashionable dress. Worth argues that after World War II, the shift in the Marks & Spencer customer base from working to middle class reflects the overall improvement of living standards in Britain. With this change in the social circumstances of their clientele came a new relationship with fashion, which Marks & Spencer has negotiated in a variety of ways, such as seasonal collaborations with name designers (including Paul Smith) and the use of couture fashion models Claudia Schiffer and Linda Evangelista in their advertising.

The Marks & Spencer story provides another angle on "Britishness" and dress. In offering fashion to the masses, Marks & Spencer came to personify British dress within Britain. Their tailored suits, knitwear, simple shirts, and dresses, once watered-down versions of 1930s or 1950s fashionable daywear, became classics in their own right, and even, in decades when the nostalgia for English simplicity waxed, highly fashionable. Although dedicated to innovation in materials and design, Marks & Spencer have always been ruthless in weeding out any unprofitable merchandise. Their classics became so because millions of British customers continue to buy and wear them, a distinction in contrast to the exclusivity of Mulberry's, Paul Smith's, or any other fashion designer's product. However, such a homegrown identity did not always translate directly when the company began expanding internationally in the 1970s. Different products and styles sold better in different countries—blazers in Hong Kong, knitwear in France—and Marks & Spencer adapted export items in color and fabric, and modified their merchandising strategies to accommodate foreign tastes in "Britishness."

The examples of Marks & Spencer and Paul Smith illustrate another theme of industrial and creative success in Britain; beyond the financial goal of healthy profits lies a dedication to the provision of an excellent product and good corporate practice. Marks & Spencer is the classic immigrant story. Newly arrived from Russia, Michael Marks began as a peddler and built a national commercial empire, based not only on sound business systems, but also on the production of hard-wearing and attractive garments at a reasonable price, technical research to

develop new materials and better merchandise, and a commitment to improving the quality of life of both employees and customers. Paul Smith is a native version of this success story, starting with a tiny shop in a Nottingham back street in the 1970s. Again, astute commercial sense, excellent design, and an ongoing connection with customers and employees prevail in the success of his company. Both examples deserve recognition as models of industrial excellence and creative design, particularly in political and economic climates that do nothing to encourage such achievements. *Fashion for the People* and *The National Fabric* are welcome new directions in the fields of business, fashion, and social history, illustrating how the statistical evidence of industry marries with the aesthetic analysis of style to further the study of British national identity.

Victoria and Albert Museum

Susan North

AFRICA AND THE MIDDLE EAST

Egypt as a Woman: Nationalism, Gender, and Politics. By Beth Baron. (Berkeley, Calif.: University of California Press, 2005. Pp. xv, 287. \$24.95.)

The disappearance of harem slavery in late Ottoman Egypt led the country's Turkish-speaking ruling classes to marry increasingly with local Arabic-speaking landowning families, whose offspring took advantage of new educational opportunities and urban professions. These alliances benefited elite families with financial security from ties to local notables, and benefited rural landowners with social prestige and connections that later helped launch the careers of a number of prominent Egyptian leaders. Along with new marriage practices came new family ideologies, defined by companionate marriage and emphasis on the role of parents in rearing and educating their children. The elite family was no longer envisioned as a complex imperial household structured by differences in language, national origin, and personal status, but as a locally rooted domestic unit in which rights, duties, and authority were defined by gender and age. Beth Baron's examination of the Egyptian nationalist movement shows how—in poems, journalism, cartoons, photographs, paintings, statuary, plays, and other media—the country was imagined as a woman both in need of protection and deserving of independence. Deploying the imagery of the nation as a woman, or as a modern family, activated deep cultural concerns about the protection of honor, conceived variously as *'ird* (the dignity of good reputation), *sharaf* (high rank or nobility), or *karama* (respect for the value of generosity). The male duty to protect family honor was extended to the honor and dignity of the nation. Scandals such as the 1904 Dinshaway

incident, in which British troops killed the wife of a local prayer leader and then several peasants involved in the consequent unrest; legalized prostitution; and cases of the rape of Egyptian women by soldiers of the British occupation, triggered a discourse of humiliation and captivity in which Egypt was portrayed as a victim of aggression in need of protection, playing on understandings of women's fragile place in gendered social structures.

Several chapters illustrate the role of elite women in the nationalist movement. This period saw a flowering of women's periodicals and the establishment of organizations like the Women's Wafd Central Committee and the Egyptian Feminist Union. Chapter five outlines women's participation in the nationwide anti-British protests of 1919. Chapter six describes the career of Safiyya Zaghloul. Chapter seven examines less well-known figures like journalist Munira Thabit, former actress Fatima al-Yusuf, and Copt-turned-Protestant Esther Fahmi Wisa. Chapter eight focuses on activist Labiba Ahmad, founder of the Society of Egyptian Ladies' Awakening, which operated an orphanage and a training institute for poor girls as well as disseminating a modern Islamic perspective on the country's social and political future.

One of the many ironies of the nationalist movement was that—as in revolutionary France—women were important players in and symbols for new political movements, but were excluded almost entirely from sharing in the power of new formal political institutions. Baron's analysis of the congruences and conflicts between nationalist liberation movements and women's political and social emancipation is an important addition not only to the historiography of Egypt but of the modern world.

University of North Carolina, Charlotte

Gregory Starrett

Faith and Sword: A Short History of Christian–Muslim Conflict. By Alan G. Jamieson. (London, England: Reaktion Books, 2006. Pp. 256. \$29.95.)

There is an intrinsic contradiction built into this accessible and very readable book. The author wishes to tell the history of the Christian–Muslim conflict, but instead he chronicles mainly the power game between empires in which religion played a very minor role.

The reason for this apparent contradiction between aim and result is twofold. First, it is impossible to discuss “the Islam” or “the Christianity” as entities that either clash or meet. It is impossible to talk about a history of “Christians” and “Muslims” in the last millennium because most of them hardly met, let alone clashed. Second, a concise book that spans such a long period in history focuses

naturally on war campaigns and peace treaties between political entities. When the author lumps in the Roman Empire, the Ottoman Empire, the Venetian Republic, the United States, and al-Qaida, he charts a political and military history of the world and not necessarily the annals of interfaith conflict or interactions.

So this is a rather succinct and, as mentioned, extremely readable guidebook to the meeting points among several empires and political powers since Roman times. It holds very little information about religion or its role in these encounters (with a curious and touchingly keen interest in naval campaigns; the reviewer must admit that he did not realize how many campaigns were fought in the sea between all these political powers).

The climax of this historical process is the nineteenth century. "The nineteenth century saw European civilization triumph on a worldwide scale," writes Alan G. Jamieson (136). Not surprisingly, one of the major manifestations of this was naval: "European success in the nineteenth century was also a triumph of sea power" (137). The reader may well ask how this relates to the relationship between Christians and Muslims, and the answer is in the question the author contemplates. Was it also the triumph of Christianity? The answer is yes, and the modern history since that triumph is a "Muslim" unwillingness to accept this superiority.

But the author does not dwell too long on that question, and the history of the nineteenth century is also presented as a power struggle of politics and economy and much less of religion and culture. The religious element is forced into the story once more when Palestine is brought up. Jamieson laments the bygone good Muslim–Jewish relationship—a cordial alliance that was mainly, in the eyes of the author, a coalition against a joint enemy: Christianity. But within these essentialist and vague definitions of Islam, Judaism, and Christianity, it is condensed into a power struggle, and "the Jews" moved to the side of the "Christians" in that century.

The most profound chapter in this book is the twelfth one. In it the author explains that the present clash between American imperial reach and Muslims in various spots around the world is not the continuation of the Muslim–Christian war of previous centuries. He remarks rightly that the West is secular, the forces it faces are religious revivalists, and this is a new ball game. It is, however, as it was in the past, a power struggle of elites at the expense of their societies. Faith has very little to do with the sword in this narrative; a constant human greed for more power is the essence of the story here.

African Womanhood in Colonial Kenya: 1900–1950. By Tabitha Kanogo. (London, England: James Curry; Nairobi, Kenya: EAEP; and Athens, Ohio: Ohio University Press, 2005. Pp. xvi, 268. \$24.95.)

The author of this volume has written a most important and readable book, which is meticulously documented and explores the complexity of women's experiences in colonial Kenya. Drawing extensively on archival sources and illuminating oral case histories, she focuses on key sociocultural institutions and practices to examine the complexity of women's status in both customary law and formal colonial law. In individual chapters, she explores the impact of colonial authorities to compel formal legal definitions on top of customary ones, which were generally matters of kinship and other sociocultural structures: "Marriage and other domestic arrangements had defined the lives of most women" (27). Focusing on cultural and institutional practices of clitoridectomy, bridewealth, marriage, maternity, and education, Tabitha Kanogo addresses the way in which colonial and mission conceptions of a woman's identity and ethnicity contrasted with those of a woman's own and her communities' resistance to change. Most importantly, as modernity and traditional culture practices came into contact, she addresses in each chapter the way women seized or created opportunities and options to reshape the conditions of their lives.

Chapters one and two brilliantly illuminate the social ambiguity of women and their agency in matters ranging from pawning and wife inheritance to sexual transgression and pregnancy. Efforts by colonial officials from c. 1900 to 1950 to impose legal structures on "Kenyan" society are detailed over and against those of a range of customary laws and practices followed in various communities. Chapter three focuses on clitoridectomy, "a central institution that for many defined not only a woman's sexual identity, but also her ethnicity and that of her community," and considers why resistance to its elimination grew against the increased efforts of government to "medicalize and politicize" the practice (11).

The institutional practice of bridewealth provides the framework for chapter four. However, the author's conscious decision to use the term "dowry" rather than "bridewealth," which she acknowledges is the correct one, is disappointing (104–105). Her framing the important role of bridewealth in "the struggles over the control of marriage and women's positions in families" and women's agency in these bridewealth debates is most informative and illuminating, but historians of Africa ought now to be beyond continuing to refer to this as dowry. How can historians criticize anthropologists' misuse of history if they continue to add to the confusion by not using correct terminology?

Chapter five again returns to examine multiple aspects of marriage. The particular strength of detail in this chapter, as in the others in this volume, is in the ways women were able to contest traditional and customary practice, and then to further exploit processes and opportunities presented by the ongoing programs of colonial government and missions socially to engineer African families and womanhood. Chapters six and seven examine issues surrounding medical care and education, and in particular the “Christianization of maternity” and “the imposition of Western notions of propriety and decency in dress” vis-à-vis cultural and community practices.

Kanogo’s examination of the roles played by Local Native Councils and legislated laws and ordinances is especially instructive in understanding the impact of colonial rule, in the form of district and provincial commissioners, on local communities. In each chapter, the reader encounters the debate among colonial authorities or missionaries over what characterized the “hallmarks of civilization in contrast to tenacious uncivilized indigenous moralities,” revealing the diverse and contradictory policies that were one of the hallmarks of colonialism in Kenya (20).

What Kanogo has superbly demonstrated is the way in which, over time, colonial officialdom’s regulation of “women’s lives produced a mosaic of experiences for women” (239). Yet a few fleeting references to the Swahili and Maasai, as well as one to the Turkana, do not make a volume about all womanhood in colonial Kenya, as the title implies. Today, a limitation of available sources is really no longer an acceptable excuse for this. Still, the important detailed case histories, drawn overwhelmingly from Kikuyu, Kipsigis, and Meru, provide the real strength of what Kanogo has written, and do serve to characterize how these issues impacted women throughout the country, albeit at different times in different locales.

Nevertheless, what Kanogo has produced is a superb study of how, across the colonial period, the range of indigenous, government, and mission authorities, all of whom sought to claim the moral high ground in defining womanhood, struggled to control and redefine the cultural and institutional practices that regulated women’s lives. Equally striking is her use of sources, especially oral ones, to demonstrate how women were able to exploit effectively the rapid, fluid changes occurring around them to redefine themselves and their positions in local communities, and in Kenyan society more generally.

THE AMERICAS

Touched by Fire: The Life, Death, and Mythic Afterlife of George Armstrong Custer.

By Louise Barnett. (Lincoln, Neb.: Bison Books, 2006. Pp. xi, 540. \$17.95.)

This volume is a reprint of the original 1996 edition. The only modification is the addition of a preface. Organized in five parts (Glory, Transition, Recovery, 1876, and Endless Devotion), *Touched by Fire* is a sweeping look at not only Custer, but also his wife, characters in their lives, and the times that produced them. The author argues that Elizabeth (Libbie, to George) had the major role in crafting the “Custer-as-hero” myth. This view is not new, but using Libbie’s personal correspondence (among other sources), Louise Barnett adeptly brings to life Libbie’s manipulations—her books, articles, and lectures, plus her behind-the-scenes politics, persuasions, and power, particularly in erecting monuments to her knight in shining armor (chapter twenty-four).

Libbie’s nearly fifty-year campaign so impressed Barnett that she wrote, “The great achievement of Libbie’s widowhood would be . . . her success in bringing her heroic vision of [General Custer] to a large public” (353). Mind you, this was in spite of her husband’s frailties. Barnett shows that Custer’s poor business practices (he left a huge debt), his gambling, and, apparently, marital infidelity at times strained the marriage. Barnett paints a rich picture of George Custer—especially his Civil War and later Plains Indian War years. Indeed, it is by contrasting the general’s brilliant Civil War successes with his Plains service that Barnett develops a major theme. She contends the Civil War’s nature (e.g., the Union cause, esprit de corps, the scale of battle, and conventional tactics) was particularly suited for Custer’s leadership talents. But in the post-Civil War army, none of these elements existed, and Custer could not adapt. So, concludes Barnett, citing, among other things, Custer’s court martial, his treatment of enlisted men, and his seemingly capricious orders, during this phase he was a failure measured by the standards he himself set.

The author frequently uses the Custers as literary devices to transition into sometimes lengthy (distracting?) discussions of people, places, and events. For example, Custer’s love of hunting leads readers to Grand Duke Alexis’s great buffalo hunt (205ff.). Similarly, Libbie’s frequent sojourns with her on-duty husband provide the spark for looks at the Spartan lives of frontier army wives (chapter eight). Many others get into the act this way—like Buffalo Bill, “Wild Bill” Hickok, and even the horse “Comanche.”

All of this, and more, is to contrast the real-life Custer with Libbie's heroic version. Barnett might have punctuated her contrast with what we know today about Custer's last battle (tactical collapse, not Libbie's gallant "last stand"), but she does not deal with how the battle was fought. Rather she focuses on myths (e.g., jammed carbines) that arose (and that are still with us) to explain defeat at the hands of "savages."

Touched by Fire is a worthwhile read. The virtually mistake-free volume belongs not just in the Custer aficionado's library, or the historian's, but on the shelves of those interested in the complexity and endurance of human relationships.

University of South Dakota

Richard A. Fox

The Origins of FBI Counterintelligence. By Raymond J. Batvinis. (Lawrence, Kans.: University Press of Kansas, 2007. Pp. ix, 332. \$39.95.)

After receiving his BA and MA in history, Raymond J. Batvinis joined the FBI, serving twenty-two of a twenty-five-year Bureau career in counterintelligence, including a stint in the training unit of the FBI's Intelligence Division. Following his retirement from the FBI in 1997, Batvinis earned his Ph.D. in history from Catholic University, writing his dissertation on the origins of FBI counterintelligence, the subject of the book under review.

Batvinis's interest in this topic might seem predictable; regardless, the resultant monograph is an important contribution to FBI historiography, filling a major gap in the literature. Despite the recent explosion in FBI studies, most have focused on the career of former FBI Director J. Edgar Hoover, the FBI's war on gangsters during the 1930s, internal security cases and programs during the Cold War era, or the FBI's monitoring of prominent personalities (ranging from First Lady Eleanor Roosevelt to President John Kennedy, rock star John Lennon, syndicated columnist Joseph Stuart Alsop, and anti-Vietnam War activist John Kerry). Batvinis's survey of the origins of FBI counterintelligence during the critical years 1938–1941, moreover, moves beyond the narrower focus of the few comparable works.

This work is based on thorough research of FBI records deposited at the Roosevelt Presidential Library, the FBI Reading Room, the National Archives, and other private and public archives; as well as extensive reading of the secondary literature and interviews with former FBI agents. Batvinis traces

how the Federal Bureau of Investigation, a relatively small investigative agency within the Department of Justice, evolved from a law enforcement agency with virtually no counterespionage mandate into the United States' first organized, sustained counterespionage service; then into the first counterintelligence service; and then into the first civilian foreign intelligence service (1).

He achieves this objective by describing in detail the origins and refinement of the FBI's counterintelligence mission, its new reliance on intrusive investigative techniques (wiretaps, bugs, access to bank and financial transaction records), and liaison relations with the British, Canadian, and U.S. military intelligence agencies. Batvinis specifically describes how the FBI evolved from amateurishly handling the Rumrich espionage case in 1938 to brilliantly executing, in 1940–1941, a successful, sophisticated sting operation in the Duquesne/Sebold case. In the process it acquired what proved to be a temporary foreign intelligence role in Latin and South America, pursuant to a secret presidential directive of June 1940, with the creation of the Special Intelligence Service. Although this study ends at the time of U.S. military involvement in World War II, Batvinis contends that the changes instituted during this critical period paved the way for the FBI's postwar expansion. "Over the next thirty years," he writes, "counterintelligence tactics improved, its leadership matured, memories of the early days faded, and the technology for countering foreign intelligence advanced considerably" (260).

Marquette University

Athan Theoharis

Do (Not) Feed the Bears: The Fitful History of Wildlife and Tourists in Yellowstone.

By Alice Wondrak Biel. (Lawrence, Kans.: University of Kansas Press, 2006. Pp. 186. \$15.95.)

In the popular imagination, Yellowstone National Park and bears go together. From the ubiquitous postcards of begging black bears circulated during the early decades of the twentieth century, to childhood memories of Yogi Bear cartoons from the 1960s, to the public controversy over Yellowstone's declining grizzly population in the 1980s, the bear has long been a park icon. Underlying this popular imagery is a complicated history, as Alice Wondrak Biel shows, using the bear as a lens through which to explore larger questions about America's ambivalent cultural love affair with wilderness.

Bear feeding emerged as a sanctioned tourist activity in the 1890s, when the Fountain Hotel began inviting tourists to watch the bears come feed at its garbage

dump each night. National Park Service (NPS) employees institutionalized the practice by converting dumps into amphitheaters at other park hotels. With the arrival of the automobile, bear feeding, although technically illegal, spread to roadsides and campgrounds, transforming tourists from passive spectators to active participants. In this way, Biel argues, “a human-fed, garbage eating animal” became a wilderness icon (20).

The ensuing decades witnessed a range of controversies about Yellowstone’s bear management policies. With the emergence of science-based strategies for wilderness preservation and the rise of environmental politics in the postwar era, the park service debated how to discourage bear feeding, protect wildlife habitat, and teach tourists to see bears as wild and dangerous animals. As emphasis shifted from the black bear to the more endangered grizzly, Biel analyzes how the bear became a lightning rod for larger disagreements about wildlife management, natural habitat preservation, and government regulation.

Situating the history of Yellowstone’s bear management policy in a larger cultural context, Biel examines the shifting discourse about Yellowstone park bears from the turn of the century to the present. Drawing extensively from NPS archives—administrative reports, tourist letters, visitor surveys, and park literature—as well as sources from popular writing and mass media, she provides a detailed account of the origins of the bear as a Yellowstone icon, the role of NPS officials in facilitating and then seeking to manage the relationship between bears and tourists, and the larger debate about human–bear interaction in the park. In the process, she traces the messages and meanings of the bear’s image as it evolved from circus bear to wilderness bear to imperiled bear. This shifting discourse, according to Biel, reflected a broader transformation in NPS policy from “aesthetic conservation” to wilderness preservation to ecosystem management (12).

In this work, Biel offers a new perspective on the extensively chronicled administrative history of Yellowstone National Park. In the vein of Jennifer Price’s *Flight Maps* and Susan Davis’s *Spectacular Nature*, Biel also provides an important addition to the growing body of scholarship in environmental history, exploring the complicated intersections between nature and culture and probing the boundaries of what is considered “natural.” Her work raises thoughtful questions about both the responsibility and culpability of human beings seeking some meaningful and lasting connection to and understanding of wilderness.

Reconstructions: New Perspectives on the Postbellum United States. Edited by Thomas J. Brown. (Oxford, England: Oxford University Press, 2006. Pp. x, 246. \$30.00.)

In this new book on Reconstruction historiography, eight historians highlight scholarly contributions from the past two decades, and suggest topics for future research. The main starting point for this period of scholarship is Eric Foner's *Reconstruction: America's Unfinished Revolution, 1863–1877* [Harper, 1988], a work that offered a new synthesis of revisionist and postrevisionist writing and continues to serve as the “definitive revisionist account” of Reconstruction (43).

The authors offer readers a wide range of ideas about the scope of writing about Reconstruction as a period and a subject. The period is broadly defined to include the years from the early days of the war to the 1890s. Research topics vary widely and illustrate many different approaches and uses of interdisciplinary methodologies to study and understand Reconstruction experiences. The essays are stylistically varied and the references necessarily selective, but they are centered around key works on well-defined themes. In general, the authors demonstrate how historians are influenced by contemporary American politics, culture, and foreign policy in their choice of topics and their interpretations.

With this expansive approach, the contributors discuss publications and dissertations that focus on economic and social struggles of freedmen; racism, and interracial issues within and between the black and white communities; political economy and the power of the state; politics at the national and regional levels, and also among historians debating historical interpretations; and finally, constitutional studies and international relations.

Leslie Butler examines literature on intellectual life and the power of ideas both during Reconstruction and in historians' examinations of race. John Rodrigue explores publications on notions of black agency (i.e., autonomy) and responsibility for individual or group success and failure, and Michael Vorenberg reviews representative literature on legal and constitutional issues, particularly in the context of private law and nationalism. Contemporary writing about remembrance of past events and experiences has led to new biographies and studies about war, politics, emancipation, and the “Lost Cause” as revealed in Thomas J. Brown's contribution. In other selections, Heather Cox Richardson provides a review of literature on labor, class, capital, and government in northern and western states, and Stephen West covers new themes in the relationships of labor, the economy, and race. Several essays, including Michael Fitzgerald's essay on politics, offer examinations of Reconstruction centering on gender and its

interrelationship with race and labor, as well as the influence of religion on society and politics. Mark Smith's article on foreign affairs mentions the lack of attention to the Reconstruction period, and he comments on studies about Americans overseas and also fears of Native Americans as potential "Communards" similar to revolutionaries in the Paris Commune of 1871.

Reconstructions is more thematically focused than part three of *A Companion to the Civil War and Reconstruction* [Blackwell, 2005], which offers a broader survey of the literature. The new book is particularly helpful to graduate students and historians seeking a better understanding of the scope of recent scholarship on Reconstruction and the possible directions for future research.

The Ohio State University

David A. Lincove

Reagan's Victory: The Presidential Election of 1980 and the Rise of the Right. By Andrew E. Busch. (Lawrence, Kans.: University Press of Kansas, 2005. Pp. x, 220. \$35.00.)

Conservative domination of American life may or may not be ending, but among some circles, nostalgia for Ronald Reagan will likely linger. Andrew E. Busch's compact, celebratory account reminds readers how the Right came to power in the first place. Readers too young to remember the 1970s will find the book most valuable. Busch argues that "In the 'era of limits,'" Reagan spoke the language of hope; in an age of the cynic, the "language of idealism"; in a time of tyrants, the "language of defiance and of liberty" (139). On the same page, the author observes that Reagan's opponent, incumbent Jimmy Carter, echoed Herbert Hoover's pleading that there was not much "any president could do to solve the nation's difficult problems." By contrast, the California governor convinced voters that "the presidency could matter again" and won.

Busch relies on published studies and interviews to treat a subject still too recent to offer the most valuable primary sources. Effectively he argues that Reagan "inherited a disaster and left a revival" (188). Even those who consider a generation of right-wing rule to be a severe catastrophe can agree with Busch's judgment that during the twentieth century "only the election of 1932 rates as clearly more important than 1980 in terms of its impact on policy, institutions, politics, and public philosophy" (189).

Busch easily catalogs Carter's many leadership weaknesses. To the author's credit, he acknowledges that Carter was no personification of the Left; his "liberalism" was mostly symbolic and social, rather than economic. Busch gives due weight to contextual factors that the Right effectively exploited, as well as

conservatism's long, slow growth, which first became noticeable in 1968. Although Busch recounts, gleefully, the public's move away from its New Deal legacies, he treats Senator Edward M. Kennedy's Democratic primary challenge to President Carter dispassionately: Kennedy's candidacy was more a symptom than a cause of Carter's difficulties (133). As one might expect from a political scientist, Busch provides insightful and instructive coverage of 1980's "other" elections—the Congressional and state-level contests.

Beyond the book's right-wing tub-thumping, one can find nits to pick. Busch neglects to isolate gasoline price inflation from the general living cost rise in 1979 and 1980. This factor is important because of its visibility. One could argue that shock at the pumps played as large a role that year as it had in 1974 (and would in 2006). Although Busch lauds the Reagan era for reducing crime rates, nowhere does he acknowledge that aging populations are less likely to murder or use street drugs than youthful societies. Perhaps the greatest disappointment in *Reagan's Victory*, however, is the author's total failure to address how the Right's ascendancy helped polarize American society during the 1990s and after. Thus the author underscores 1980's significance without discussing one of its principal legacies.

Texas A&M University, Galveston

James G. Ryan

State of Immunity: The Politics of Vaccination in Twentieth-Century America. By James Colgrove. (Berkeley, Calif.: University of California Press, 2006. Pp. xiii, 332. \$39.95.)

Like many other topics in the history of health and illness, vaccination is both extraordinarily important and surprisingly absent from the typical textbook. James Colgrove's excellent work shows (not for the first time) why this is a shame. *State of Immunity* is the first synthetic history of vaccination—although many of the major episodes have been written about separately before now—and the author's clear-eyed political analysis should help earn the subject a place in textbook coverage of reform movements like Progressivism and post-World War II liberalism, as well as more specialized examinations of public health and bioethics.

The questions about vaccination that animate Colgrove's narrative reverberate broadly in the history of medicine and of politics generally. When does community welfare (in this case, "herd immunity") trump individual freedom? Should state-backed "experts" have the power to compel, or just educate? Colgrove does not set out to answer these questions, but to explore how public health officials,

ordinary Americans, and the judicial system wrestled with them. He argues that the ever-changing dynamics of vaccination were powered not just by medical expertise but by an era's complex social, economic, and political configurations.

In smallpox vaccination campaigns early in the century, for example, public health officials sought to apply a distinctively Progressive mixture of technical expertise and enlightened compulsion (e.g., quarantine). Meanwhile, vaccine skeptics—immigrant populations, religious dissenters, and libertarian true believers—constantly challenged and sometimes limited experts' authority in the skeptics' neighborhoods, in courts of law, and in electoral politics. By midcentury, crusaders against diphtheria and polio had dropped compulsion in favor of marketing campaigns mimicking the growing consumer culture. Unvaccinated "hard to reach" populations in central cities and rural areas caught the attention of Great Society liberals in the 1960s, who envisioned complete eradication of measles and other scourges. They wielded a combination of federal funding and new compulsion (e.g., requiring children to be vaccinated before entering public school), but they too fell short of complete coverage. By century's end, the decline of "paternalistic" medical authority allowed new resistance to flourish as parents' organizations challenged vaccine safety and the state assumed a new role in tracking and taking responsibility for "adverse events." Each of these periods in vaccine history, Colgrove argues, shows how a "volatile mix of social, political, and legal factors" has shaped answers to the basic dilemmas of public health (250).

In this very well-researched book, Colgrove draws on published medical literature as well as a range of archival records from national and state public health agencies, especially New York, where much of the action takes place. Colgrove's analysis is scrupulously fair, surveying prevailing opinions about issues such as the failure of Great Society vaccine campaigns while barely tipping his hand about which ones he himself prefers. (Parents hoping for authoritative answers about vaccine safety, for example, will have to read carefully to discern his sympathetic skepticism of late-century vaccine skeptics.) Colgrove's tendency to take historical actors at their word can limit his analysis at times—ethnic and racial tensions, for example, probably played a greater role in clashes over vaccination in the Progressive Era and the Great Society than he credits. But his willingness to present different interpretations fairly is also a strength that will make *State of Immunity* a standard reference on this topic.

Portrait of a Patriot: The Major Political and Legal Papers of Josiah Quincy Junior.

Edited by Daniel R. Coquillette and Neil Longly York. (Charlottesville, Va.: University of Virginia Press, 2006. Pp. xxxvi, 299. \$40.00.)

Students of the Revolutionary era are fortunate to have a wealth of printed material from the upper tier of the founders; historians know less about how local leaders arrived at revolution. The editors of this collection begin to fill this gap with *Portrait of a Patriot: The Major Political and Legal Papers of Josiah Quincy Junior*, the first in a projected four-volume edition of Quincy's political and legal writings. Boston's patriots considered Quincy one of their leading lights, but today he is remembered only as cocounsel for the defense in the Boston Massacre trial. Although Daniel R. Coquillette and Neil Longly York cannot elevate Quincy to the top rank of Revolutionary statesman, they do provide an important key to the diffusion of Revolutionary ideas.

The book contains two documents: Quincy's commonplace book, composed between 1770 and 1774, and the journal from his trip to London in 1774–1775. The commonplace book was Quincy's "ideological arsenal, his weapon for rhetorical battle" (12). In an introductory essay, York argues, contrary to Bernard Bailyn, that ancient authors and eighteenth-century historians of the ancient world were the dominant sources for political thought. Bolingbroke does not appear in Quincy's commonplace book, and Thomas Gordon appears as a translator of and commentator on Sallust and Tacitus, rather than as John Trenchard's collaborator. Edward Montagu's 1759 work, *Reflections on the Rise and Fall of the Ancient Republics*, appears to be one of Quincy's favorite books. York argues that the commonplace book reveals that "there was a revolutionary subconscious before there was a revolutionary consciousness" (91). This is a cogent observation, as Quincy's peace mission to London reflects an ambivalence, doubtless shared by many patriots, about turning resistance to revolution.

Although York shies away from labels, the commonplace book reveals a mind well versed in the maxims of eighteenth-century Whig thought. Quincy approvingly cited Catharine Macaulay's observation that "a natural love of Freedom, lies latent in the breast of every rational being, till stifled by prejudice, or extinguished by the sordid allurements of private interest" (109–110). In the familiar Whig formulation, freedom was always threatened by power. He warned Americans to "weigh and consider" warnings against the imposition of foreign laws (128). When considering the end of the Roman Republic, Quincy, thinking as Thomas Hutchinson, asked of Massachusetts, "Have you no little Caesar?" (129). The great bugbear of Whig thought was a standing army. Quincy cited numerous

ancient and modern authorities who argued that a militia was the instrument of a free state, but a standing army was a sure sign of tyranny.

Quincy's commonplace book told him that Great Britain was erecting a tyranny; his London journal confirmed it. Thomas Hutchinson is the great unseen figure; everyone Quincy met intimated that Hutchinson was hard at work against him. Thomas Pownall frankly blamed Hutchinson and Francis Bernard for "all the measures against America" (236). A meeting with Lord North revealed that Great Britain would crush resistance. Quincy died before returning home. The editors rightly assume he would have been a prominent revolutionary. In this volume, Coquillette and York have provided valuable insight into the patriot mind on the eve of Revolution.

Bridgewater State College

Robert W. Smith

American Taxation, American Slavery. By Robin L. Einhorn. (Chicago, Ill.: University of Chicago Press, 2005. Pp. 352. \$35.00.)

The reviewer will not pretend that this book is an easy read. Robin L. Einhorn has mastered the technicalities of American taxation law and practice prior to, during, and after the American Revolution, at a level that could work in an IRS manual. But, although her book can be tough going, she punctuates it with passages in which her prose soars. Borrowing from Joseph Schumpeter, she maintains that understanding how states raise and allocate public resources reveals "the thunder of world history" (6).

Einhorn uses her exceedingly tight analysis of taxation to address a very large problem: the significance of slavery in American life. She has two central propositions. The first of these is that taxation is not robbery, but rather the pooling of resources. The central problems with taxation do not stem from burdens. They emerge from allocating those burdens and from the purposes that the manner of allocation serves. The second proposition is that the history of American taxation demonstrates the malignant effects of slavery. Her argument recalls *Uncle Tom's Cabin*, in which Harriet Beecher Stowe maintains that slavery corrupted anybody and anything it touched. With strong empirical evidence and with passion, Einhorn includes taxation on that list.

Virginia is central to Einhorn's argument, as her title's paraphrase of Edmund S. Morgan's *American Slavery, American Freedom: The Ordeal of Colonial Virginia* [1975] suggests. In her reading, Virginia's elite were nearly incompetent at any level beyond establishing safety for tobacco culture and for slavery. During the Revolutionary crisis they proved unable to redesign their tax system to meet

society's needs. When they took control of the Republic, they bent its policies in ways that seemed to promise freedom but that actually served their private agenda of protecting and even fostering slavery.

Einhorn totally discounts the antislavery rhetoric of Virginia's revolutionary leaders. James Madison, in particular, receives a long lambasting, from his early emergence as the product of plantation culture to his role in Virginia's constitutional convention of 1829–1830. In her reading, to ignore the centrality of slavery in his life and his world is to miss the corruption at American history's heart. To accept public policies that benefited slavery in the name of liberty was and is to be hoodwinked. To fail now to see that such sleight of hand took place is to continue in self-deception.

It is not hard to see the present American political impasse looming over Einhorn's argument, or to recognize her as firmly within the debunking tradition of Charles Beard. But that does not render her argument merely present minded, let alone invalid. The test of any intellectual breakthrough is not its origin but rather the extent to which it converts mere information, which has been dismissed, into evidence supporting a proposition.

Does Einhorn's book meet that standard? One suspects that somebody as undaunted by figures as Einhorn herself is working on that problem right now. Scholars in the republicanism paradigm may well disparage her argument, which requires abandoning the rhetoric that they have probed and probed again. The reviewer wonders how she might deal with Orlando Patterson's proposition in *Freedom* [1991] that "freedom was generated from the experience of slavery," a point also made by Morgan and developed by David Brion Davis (xii). Those points remain open and deserve extended discussion, in the light of Einhorn's hard work. Whatever the outcome, it is quite possible that Robin Einhorn has launched a major debate.

Southern Methodist University

Edward Countryman

Debating Vietnam: Fulbright, Stennis, and Their Senate Hearings. By Joseph A. Fry. (Lanham, Md.: Rowman & Littlefield, 2006. Pp. xi, 198. \$24.95.)

A narrowly focused study can yield rich interpretive dividends. So it proves in this author's examination of a pair of Senate hearings challenging Lyndon Johnson's handling of the Vietnam War. In February 1966, a distinctly dovish Senate Foreign Relations Committee, guided by J. William Fulbright, heard critiques of the war from a former general (James Gavin) and a former diplomat (George Kennan) and grilled two influential participants in the decision to fight in Vietnam (Maxwell

Taylor and Secretary of State Dean Rusk). In August 1967, the hawkish chair, John Stennis, of a hawkish Senate Preparedness Investigating Subcommittee, pitted Secretary of Defense Robert McNamara against military leaders, including members of the Joint Chiefs of Staff, over the president's restrictions on the bombing of North Vietnam. In developing these two episodes, Joseph A. Fry has exploited the Fulbright and Stennis papers, along with other manuscript collections, the record of the hearings, and the broader Vietnam literature.

The two case studies set against the backdrop of deepening domestic doubts about the Vietnam War generally confirm but also, at points, deepen our understanding of the complex currents shaping those doubts. The Fulbright hearings gave legitimacy to public dissent while revealing to a nationwide audience, thanks to live television coverage, serious divisions within the foreign policy establishment. The effect was to accentuate the long downward slide in support for the war already underway by late 1965. The less famous Stennis hearings convened just as the public was coming to split evenly on whether the war was a mistake (with most of the disaffected favoring intensified military action, not a negotiated settlement). The Stennis hearings proved the last hurrah for the hawks; by early the next year support for escalation began a steady downward trend.

Throughout the crisp, engaging treatment, Fry points his readers to broader implications. He reminds his readers that the arguments rehearsed for and against the war at the time echo eerily in postwar histories and polemics, and he offers his own careful and usually convincing appraisal of those arguments. He highlights the tangle that civil-military relations had become. He carries forward a renewed interest among historians in the role of Congress and congressional dissenters arrayed against an imperial presidency. And he suggests with the lightest of hands how his subject remains pertinent today as Congress struggles to make itself relevant in the face of another major military intervention gone wrong. This account makes it easier to understand why, once more, legislators find it hard privately to confront a mistake, even harder to articulate their doubts to the electorate, and harder still to devise some responsible and effective remedial action. Fry's adroit handling of these points makes this much more than a book about two sets of hearings from which specialists will learn. Those new to the war (including students) will find Fry's expert, tight, and accessible rendering an excellent introduction to big issues of lasting importance.

University of North Carolina at Chapel Hill

Michael H. Hunt

Norman Rockwell: The Underside of Innocence. By Richard Halpern. (Chicago, Ill.: University of Chicago Press, 2006. Pp. xv, 201. \$29.00.)

In this provocative book, the author turns the sentimental, nostalgic Norman Rockwell into a knowing Freudian analyst uncovering our sexual desires and fears in every seemingly innocent ruse. Through close analysis of the most popular Rockwell paintings, Richard Halpern exposes more undercurrent and complexity than the paintings typically inspire. His argument hinges on the concept of disavowal, which requires an acknowledged splitting of meaning and a turning away from the disturbing and often more sexualized implications for an embrace of the more comfortable. Disavowal differs from repression in that it is not a complete banishment of the disturbance to the unconscious, where the feelings may leak out in other, indirect, and often harmful ways; rather, it functions as the “underside” of the book’s subtitle, there but rarely considered and examined. Rockwell’s image of *Rosie the Riveter*, for example, on break from war factory work and sitting with a riveting gun across her lap, conveys not just the strength and work needed of women on the home front during World War II, but also women in possession of a phallus. A phallus operates as a myth of invulnerability, not a penis always subject to emasculation (56). There is disavowal in this portrayal of women’s calm mixture of masculine and feminine, and also in masking the ethnically diverse background of most of the women who made up the wartime workers.

Halpern looks at Rockwell’s weakling boys, doting grandfathers, maturing girls, and caring families with these concepts in mind. Although the insights are often unexpected and persuasive, disavowal becomes a paradigm too ubiquitous and broad to hold much meaning. In fact, Halpern states that the book is an act of interpretation rather than scholarship, thus setting up a questionable opposition between these two activities, but one that explains much of the book (xii). It becomes difficult to believe many of the interpretations offered because so little research has been done to gather evidence on others’ views of the paintings or even Rockwell’s intentions. Halpern suggests that the popularity of images alone implies deeper and more complex meanings; in his view, popularity cannot rest only on nostalgia and sentimentality. But to provide interpretations beyond these characteristics is not to prove their broad acceptance.

Halpern aims beyond an academic audience in the hope of convincing Rockwell devotees and renunciators alike of what might be below the surface of his well-known, beloved paintings. Although the prose is lively and clear, the argument about disavowal, in particular, may be too esoteric to be meaningful to many

readers. More convincing is Halpern's discussion of Rockwell's use of history and his place in art history in the final chapters of the book. The author discusses how Rockwell carved out a middlebrow position, utilizing sophisticated technique, yet employing narrative as well as representational figures, and distributing these artworks through commercial means. In this, Rockwell and his images remain central to twentieth-century U.S. cultural history, too popular to ignore and yet, as Halpern reveals, more complex than many concede.

The New School

Julia L. Foulkes

"I Tremble for My Country": Thomas Jefferson and the Virginia Gentry. By Ronald L. Hatzenbuehler. (Gainesville, Fla.: University Press of Florida, 2006. Pp. xi, 206. \$55.00.)

This study is an exploration of the roots of Thomas Jefferson's somewhat contradictory political ideology and actions over the course of his long and varied career. Ronald L. Hatzenbuehler argues that Jefferson "is best understood as an uneasy member of the Virginia gentry" (5). Jefferson never completely dedicated himself to national issues; his true focus was on his "country," Virginia, and his actions were molded and influenced by the traditions and beliefs of his Virginia neighbors. The result was that Jefferson developed into "a man of cosmopolitan tastes but Virginia habits. French wine always tasted best at Monticello where he diluted it with water fetched by his slaves" (7).

The work is a study in intellectual history. After clearly identifying Jefferson as a member of the ruling elite in Virginia, the author traces the origins of two important Jefferson creations, "A Summary View of the Rights of British America" and the Declaration of Independence, to the work of Jefferson's fellow Virginian, George Mason. In Virginia, Jefferson tried to create a new constitution and institute religious, educational, and legal reforms during the Revolution, only to back down in the face of opposition. While serving as Virginia's governor from 1779 to 1781, Jefferson faced "the full measure of both his countrymen's resistance to change and their capacity for vindictiveness" when they ordered an investigation of his behavior during the British invasion of the state (54). Jefferson poured out his frustration with his peers in writing his only book, *Notes on the State of Virginia*, which Hatzenbuehler holds was in part an attempt to mold younger Virginians, a task he continued late in his life when he championed the creation of the University of Virginia. While serving as ambassador to France, secretary of state, and president, Jefferson's Virginia roots provided the basis of

his reactions to Shays' Rebellion, the Federalist program, the Louisiana Purchase, and the Leopard-Chesapeake Affair.

Perhaps because much of his work comes from previously published materials, at times the author is frustrating in his lack of detail. For example, when Hatzenbuehler asserts that Jefferson wrote the Kentucky Resolutions in response not to the Alien and Sedition Acts, but rather to the federal indictment of Albemarle County's Democratic-Republican Congressman Samuel Jordan Cabell, he fails to establish any firm connections between the events. Some sections of the work, such as the passage regarding Jefferson fathering Easton Hemings, seem to have only tenuous connections to Hatzenbuehler's thesis. Jefferson's relationship with Sally Hemings merely shows "how firmly planted he remained in the habits of the Virginia gentry" (128). Similarly, in the introduction to the book, Hatzenbuehler suggests that building Poplar Forest was Jefferson's attempt to provide a legacy for a grandson, but in the essay itself, he never develops the idea; the project becomes more Jefferson's indulgence in his love of architecture and his "inveterate consumerism" (141).

Despite such problems, Hatzenbuehler proposes a number of intriguing ideas in "*I Tremble for My Country*." He freely uses the work of other historians to support his arguments; indeed, the book contains a veritable who's who of Jefferson scholars in its pages and in its impressively complete bibliography. In drawing attention back to Jefferson as a Virginian, Hatzenbuehler helps to explain the thinking and actions of this brilliant and complex American icon.

Armstrong Atlantic State University

Christopher E. Hendricks

The Backcountry Towns of Colonial Virginia. By Christopher E. Hendricks. (Knoxville, Tenn.: The University of Tennessee Press, 2006. Pp. xxii, 186. \$36.00.)

In *Notes on the State of Virginia*, Thomas Jefferson wrote that Virginia had no towns and that government was powerless to overcome this situation: "There are . . . places at which . . . the *laws* have said there shall be towns; but *Nature* has said there shall not, and they remain unworthy of enumeration" (Query xii). Christopher E. Hendricks agrees with Jefferson that the Virginia legislature was unsuccessful in creating towns, but asserts that after 1744 backcountry towns "brought people, economic activity, society, and family . . . [and] stimulated faster expansion of settlement frontiers" (150). Although the reviewer appreciates Hendricks's careful investigation of the reasons for successful town building, he questions some of the author's conclusions, especially his assessment of the overall importance of towns for Virginia during the colonial period.

Hendricks first explains and then applies four analytical models to twenty-five towns that arose in Virginia's backcountry between 1687 and 1783: 1) central place theory (trade patterns determine a town's location); 2) mercantile or wholesaling theory (a place becomes economically connected with other places, and a town forms); 3) staple theory (the agricultural commodity of the area slows, as with tobacco, or facilitates, as with grains, urban development); and 4) functionalism (the town's purpose determines its success or failure). He demonstrates that a combination of factors—including political need (locating the county court), trade, ethnic and religious diversity, defense, and, especially, private initiative—was typically necessary to ensure a town's success.

The author labels Winchester as Virginia's "prototypical backcountry town" because it contained all of these elements (150). What remains problematic for this reader is the extent to which the success of Winchester and the other eight towns of Virginia's Great Valley can be attributed to their attracting settlers to the area or to the fact that they were primarily beneficiaries of the natural migration route of people from Pennsylvania and Maryland southward into Virginia and North Carolina. Additionally, the author asserts that successful towns usually contained "a couple of public institutions," but concedes that Winchester's churches resulted from ethnic and religious attributes of the residents and that many churches remained in rural locations even after towns emerged (144). Even individual initiative, which the author highlights as integral to the success of Winchester and other towns in the backcountry after 1744, could not overcome such inhibitors to urban growth as geographical location (e.g., in Virginia's Southside region), the temptation of open lands for farming, and a critical mass of settlers.

Finally, Hendricks calculates that less than 5 percent of Virginians lived in towns at the end of the colonial era, but cautions that this small percentage does not mean that towns were not important. Perhaps he is correct, but it may not necessarily follow that "the future of urban growth looked promising" in the Old Dominion in 1783 (153).

Idaho State University

Ronald L. Hatzenbuehler

The Pentagon and the Presidency: Civil-Military Relations from FDR to George W. Bush. By Dale R. Herspring. (Lawrence, Kans.: University Press of Kansas, 2005. Pp. xiii, 490. \$45.00.)

This impressive study explodes the simplistic assumption that civil-military relations have generally run smoothly in the United States. In twelve analytical

chapters that cover each presidential administration from FDR to George W. Bush, political scientist Dale R. Herspring details the often stormy relationships among chief executives, their civilian advisers, and the Joint Chiefs of Staff since the start of World War II. In contrast to most studies that focus on civilian prerogatives and expectations, Herspring emphasizes the military's frustrations with civilians who are often ignorant of the former's traditions and culture. He looks at four basic areas: the use and management of military force; the roles, missions, and resources allocated to the military; personnel policies, including the integration of the armed forces; and the president's willingness to take responsibility for failure and to acknowledge military traditions of honor and duty. His prescription for minimizing conflict places principal responsibility on the White House: "the greater the degree to which presidential leadership style . . . respects prevailing service/military culture, the less will be the degree of conflict," while the more "presidential leadership style . . . clashes with the prevailing military culture, the greater . . . the conflict" is likely to be (3).

Not surprisingly, Herspring argues that the most intense conflicts took place in the Johnson, Nixon, and Clinton administrations. Moderate conflict occurred under Truman, Eisenhower, Kennedy, Carter, and George W. Bush, although Roosevelt, Ford, Reagan, and George H. W. Bush encountered only minimal conflict. Excluded from key decision making by LBJ's reliance on his Tuesday Lunch format, the Joint Chiefs endured a frustrating "mating dance of the turkeys" with arrogant Defense Secretary Robert S. ("Very Strange") McNamara during the Vietnam War (160, 177). At one point, the chiefs considered resigning en masse, but did not—"the most immoral decision I've ever made," recalled General Harold Johnson (171). Senior officers did enjoy better professional relations with Secretary Melvin Laird, but the Nixon-Kissinger penchant for "conspiracy upon conspiracy," particularly the secret bombardment of Cambodia, ensured discord. When the Chief of Naval Operations Admiral Elmo Zumwalt refused an illegal order to discharge racial protesters aboard the carrier *Constellation* in 1972, President Nixon referred to the Joint Chiefs as a "bunch of shits" and Zumwalt as the "biggest shit of all" (212). Despite JCS Chairman Colin Powell's advice to go slow, Bill Clinton began his administration by pushing to lift the ban on gays in the military, thereby directly challenging military culture and eliciting a scathing comment from one two-star general regarding his "gay-loving," "pot-smoking," "draft-dodging," "womanizing" commander in chief (336). Indeed, the book is replete with pungent quotations from aggrieved military leaders.

The author's central conclusion is that the U.S. military has shed its apolitical behavior and has learned to play the Washington bureaucratic game by reaching out to allies on Capitol Hill and in the press, and by quietly resisting White House initiatives that it opposes. Without invoking a *Seven Days in May* scenario of a military coup, he suggests that Donald Rumsfeld's tyrannical treatment of the Joint Chiefs will not result in a leaner, meaner antiterrorist military establishment. "Bureaucracies have a strange way of seeming to obey the person in charge even when they are being insulted," Herspring writes, "but they generally have the last laugh by jettisoning most of the changes . . . as soon as he is gone" (406). Stay tuned for more civil-military tension as the United States grapples with the Iraq Syndrome.

University of Connecticut

J. Garry Clifford

Post-Emancipation Race Relations in The Bahamas. By Whittington B. Johnson. (Gainesville, Fla.: University Press of Florida, 2006. Pp. xii, 190. \$59.95.)

The author of this book sheds light on a critical, if ignored, transition in the making of the Bahamas, noting that the island chain's experiences after emancipation were considerably different than those of the American South a generation or two later. In this follow-up to his earlier work, *Race Relations in the Bahamas, 1784-1834*, Whittington B. Johnson carefully traces the political, economic, religious, and cultural ramifications of abolition on former Bahamian slaves and slaveholders alike. Using the Colonial Office Papers, series twenty-three, in manuscript form at the Public Record Office in Kew, England (and on convenient microfilm at the Department Archives in Nassau), he finds that outnumbered whites on the islands maintained political and economic supremacy during the middle decades of the nineteenth century in part by allowing their nonwhite counterparts to realize at least some degree of citizenship, however second-class. This limited participation gave freedmen and women at least the semblance of a color-blind society that seemed to be structured by station rather than by skin color.

The lack of a codified Jim Crow society and a relatively inclusive franchise obviated any attempts at collective diasporan unity among nonwhites and even allowed a handful of ex-slaves, such as Joseph Rumer, to become prominent local officials. Labor shortages in key industries, such as salt ponding and pineapple cultivation, forced employers to be more considerate of their employees; in the Bahamas and unlike in the American South, sharecroppers were not evicted without some notice, and only after they had time to harvest their fields. To its

credit, as Johnson points out, the colonial government consistently upheld racially integrated public schools, despite the resistance of a vocal minority of whites. Most striking, people of African descent headed up the police, staffed the militia, and served on grand juries.

Such real concessions to equality allowed Bahamians to forget collectively about slavery and to overlook its continuing and pernicious legacies of inequality and racism, which were seen as not Bahamian. One governor pointedly blamed American loyalist émigrés and their descendants, not the majority of whites, for any overt or lingering color prejudice in the Bahamas, and periodic unpleasant incidents involving American or Cuban slave ships in Bahamian waters or harbors only reinforced in the locals' minds how fortunate and advanced they were. Yet racism did persist on the islands, and, as Johnson shows, it had its greatest impact in terms of limiting the influence of the Anglican Church, whose hierarchy failed to reach out to nonwhites on the Out Islands after emancipation. The most prejudiced whites, according to contemporaries, as well as Johnson, lived on Abaco Island, but even there the Methodist Church insisted on integrated pews, to the chagrin of many white congregants who promptly left for Key West, Florida.

This insistence on integrated churches and schools was undercut, however, by a lack of elite commitment to underwrite or staff those churches and schools adequately; Johnson correctly sees that lack of elite commitment as extending the legacy of slavery well into the twentieth century. These kinds of insights and details make this monograph well worth reading for an educated audience, even if its prose resembles that of a dry dissertation and even if its thesis is less than surprising.

Norfolk State University

Charles H. Ford

The Songs that Fought the War: Popular Music and the Home Front, 1939–1945. By John Bush Jones. (Waltham, Mass.: Brandeis University Press, 2006. Pp. xiv, 338. \$29.95.)

In this volume, the author has written an exhaustive catalog of popular songs that in one way or another were shaped by American experiences during the Second World War. He places these songs into a variety of categories, addressing their relationship to such broad themes as patriotism, the draft and enlistment, Axis-bashing, the home front, wartime romance, and several others. He also provides some commentary on the songwriters themselves, placing their wartime work into the context of broader careers; or in the case of amateur tunesmiths, reflecting on how their work represented attitudes shared by the general public. The author did

yeoman's work in uncovering the wide array of material that appeared during those years, often only in barely released or self-published form.

John Bush Jones was apparently motivated to write this book in response to what he perceived as an emerging consensus on the popular music of World War II, namely that it somehow fell short in meeting the need to provide great war songs to inspire the troops and maintain home-front morale. He makes several dismissive references to Kathleen E. R. Smith's *God Bless America: Tin Pan Alley Goes to War*, which examines the ultimately disappointing efforts of groups like the Office of War Information (OWI) and the Music War Committee (MWC) to promote what they considered great war songs. But in a backhanded way, Jones reinforces that interpretation by admitting that the vast majority of songs he lists failed to click with a wide audience as a result of limited exposure, bad timing, or most commonly, their own mediocrity. As he demonstrates, there certainly were a number of big hits among the war songs, but their success was built on artistic quality more than their promotion as "war" songs.

Ultimately, the value of Jones's book is less in his attempted revision and more in the general picture he paints of the music industry during that period. For example, one is struck by the sheer number of songs being pumped out by professional songwriters and the wide variety of venues through which songs were introduced (via sheet music, records, radio, film, and stage performances). The impression of mass-produced art is inescapable and explains why the OWI and MWC believed they could manipulate the system in the service of their specific goals. At the same time, his attention to "hillbilly" music and its growing success gives a hint of the social and artistic forces that would ultimately fracture the seeming monolith that was Tin Pan Alley. Jones also provides a nice analysis of amateur songwriting during that period, creating a somewhat touching view of how many avid consumers of popular culture sought entry into its professional ranks.

The book is well written and generally strikes a fair balance between nostalgia and objective analysis. The reader may feel overwhelmed at times by the repetitious listing of titles, or frustrated at the too-brief snippets of lyrics. But overall this is a useful addition to the historiography of World War II-era popular music, if not entirely on the terms set by its author.

University of Montana-Western

John C. Hajduk

Union 1812: The Americans Who Fought the Second War of Independence. By A. J. Langguth. (New York, N.Y.: Simon & Schuster, 2006. Pp. x, 482. \$30.00.)

Hundreds of books have been written about the War of 1812. Many have been informative but not entertaining despite numerous events that have captured the public imagination: stirring naval victories—both on the high seas and on Lakes Erie and Champlain—as well as a few battles that stand out, particularly the climactic victory at New Orleans. Also interesting are the events surrounding the burning of Washington, and the defense of Baltimore that gave us our national anthem. The author, a professor emeritus of journalism who has written books about the American Revolution and Vietnam, now has undertaken the laudable goal of a popular history of the War of 1812.

A. J. Langguth's strategy is to concentrate on personalities. Fifteen of the twenty-four chapters focus on individuals. At the same time, he develops his story chronologically. One-third of the book relates events prior to the War of 1812, and a final chapter follows the leading characters of the book after that war down to the Civil War. Langguth devotes considerable space to the war in the West in 1812–1813. Of course, he details the events around Washington and Baltimore at length, and stirringly describes the Battle of New Orleans. The conflict along the St. Lawrence gets less attention. Conspicuously missing is any discussion of the important battles along the Niagara frontier in 1814. Jacob Brown receives no mention, and at one point Langguth confuses Winfield Scott with Charles Scott.

Specialists and military buffs, who are not Langguth's intended audience, will learn little from this book. He quoted approvingly James Parton's injunction "to be short where the interest is small, and long where the interest is great" (412). Accordingly, Langguth often passes lightly over important, but dull, aspects of the war. He concentrates on anecdotal information that is interesting, but he skims over the events of the war so lightly that it approaches textbook material. The information presented is gleaned almost entirely from secondary sources. Although much of the new scholarship on the war has been consulted, the author has relied often on old, seriously outdated works. Unfortunately, perhaps because of his reliance upon these older studies, minor errors have crept into the book. For example, Jefferson and Burr received seventy-three electoral votes in 1800, not seventy-five (90). "Millions for defence, but not one cent for tribute," was hardly the rallying cry for the Tripolitan War (97). Isaac Shelby was a hero of King's Mountain, but it was in South Carolina, not Virginia, and it was in 1780, not 1773 (258). Andrew Jackson was hardly Tecumseh's "implacable antagonist" (412). There are many similar little errors. Langguth also includes as fact many of

the myths cited by Donald Hickey in his recent book, *Don't Give Up the Ship: Myths of the War of 1812* [2006]. Langguth's book needed a serious vetting by a historian before publication. The general reader will probably be entertained, but much of what they read will be "not quite right."

The University of Memphis

C. Edward Skeen

In Search of the Black Panther Party: New Perspectives on a Revolutionary Movement. Edited by Jama Lazerow and Yohuru Williams. (Durham, N.C.: Duke University Press, 2006. Pp. x, 390. \$84.95.)

How was the Black Panther Party organized? What contributions did it make to radical politics? How was its end brought about? The editors have assembled a volume of essays that discuss these and other questions. The works are divided into five sections that focus on the cultural, political, legal, and historical significance of one of the most important radical organizations of the 1960s and 1970s. As with all such collections, some essays are stronger and more interesting than others.

Sections three and four are particularly valuable. Section three's introduction correctly calls for historians to place more emphasis on studying local party chapters and how they were organized. All too often studies of the Panthers concentrate on the history of the Oakland headquarters. Although understandable, this is an extremely narrow view of a national phenomenon.

Regional Panther chapters were extremely important. They were the products of local conditions even though their membership pledged loyalty to an Oakland-based national leadership. The author argues that "many chapters grew up more or less spontaneously, as local activists decided to affiliate themselves with the Party after reading about it or seeing reports on television" (99).

In other words, local organizations deserve closer examination precisely because they reflected a unique set of circumstances not necessarily connected to the history of the Oakland office. In-depth studies of local offices will give a more balanced and accurate view of the Panther Party. The first essay in this section examines the history of a New Bedford, Massachusetts, Panther leader who was wrongly convicted of murder. We learn about the chapter's history while following his life and political career.

The next essay, however, plunges into an entirely unexpected area. It discusses a San Francisco FBI agent and the reports he sent to his superiors. The agent claims that he had a more benign view of the Panthers than Director J. Edgar Hoover. One is entitled to wonder if this belief affected how his office carried out

Hoover's orders. The author, however, makes a valuable contribution by directing us to a new area of study. How closely did the FBI field offices follow Hoover's directives? What differences, if any, existed between national headquarters and the field offices? What effect, if any, did these differences have on their policy?

Section four discusses coalition politics and how the Panthers worked with groups as diverse as the Peace and Freedom Party, Young Lords, and the Brown Berets. One of the writers disputes a widely accepted view among leftist scholars that primary responsibility for the civil rights movement's decline can be blamed on the white Left's self-hatred and slavish devotion to a violence-prone Black Panther Party. In his essay, David Barber argues that, contrary to this belief, all too often the white Left—particularly the Students for a Democratic Society (SDS)—refused to take direction from the Panthers. In fact, SDS tried to “school the Panthers in the meaning, strategy, and tactics of black liberation and revolution, and in the battle against white supremacy” (224). This argument provides the basis for a more balanced discussion of the Panthers' relations with the white Left.

For this and other discussions, *In Search of the Black Panther Party* makes a valuable contribution to the field of Panther historiography.

Virginia State University

Paul Alkebulan

The “Double Indemnity” Murder: Ruth Snyder, Judd Gray, and New York’s Crime of the Century. By Landis MacKellar. (Syracuse, N.Y.: Syracuse University Press, 2006. Pp. 411. \$24.95.)

Murder holds a fascination for popular writers and scholars. For readers interested in what crime can tell us about the past, popular works usually come up short. The true crime sections of bookstores hold works that mostly cover recent crimes. Beyond their red titles on black backgrounds, these works usually share superficial treatment and sensational style. Old murders are left to the scholars. Scholarly books about crime vary far more in approach and subject than their popular counterparts. Some books on historic murders focus on the deep background and meaning of the crime in their society. Others use murder as a way to examine how certain institutions, for example the press, have functioned in past societies. And others are aimed at capturing a slice of historic life by telling the story of a particular murder. Landis MacKellar's *The “Double Indemnity” Murder* is an excellent example of the narrow narrative of a specific crime and its aftermath.

In March 1927, Queens housewife Ruth Snyder and her traveling salesman boyfriend, Judd Gray, murdered Mrs. Snyder's husband, Albert, in the family

home. The brutal killing (Albert Snyder was chloroformed, garroted, and bludgeoned with a window sash weight) was long planned and discussed between Snyder and Gray. There may have been previous attempts. Moreover, the fact that Snyder took out and paid for a life insurance policy on her husband without his knowledge underscored the calculating nature of the crime. The couple's attempts to establish alibis were quickly foiled by investigators. They both were soon arrested and put on trial together. The trial offered a classic example of the cutthroat defense, as each blamed the other. Gray found religion and confessed to the killing while under Snyder's near-mesmerizing influence; Snyder protested that though they had planned the killing, she backed out at the last minute and tried to persuade Gray to spare her husband's life. The jury found both guilty, and both were sentenced to death. From the day after the killing through Snyder's execution (which an enterprising reporter with a smuggled camera managed to record on film) the case was a media spectacle. New York City tabloids and regular press examined, reexamined, and amplified every aspect of the case. Within a year a play version of the case, written by a reporter, appeared on Broadway. The case was the germ for James Cain's novella, *Double Indemnity*, which was reworked by director Billy Wilder and writer Raymond Chandler into the 1944 film of the same name.

The author has produced a compelling narrative of the case from diverse sources. His use of the press accounts is particularly deft. He marshals this evidence to give readers a good feel and understanding for the people, the crime, the trial, and the steps leading to the executions. Yet, he fails to explain why Americans found this case so compelling, and the absence of footnotes reduces its scholarly value. Even so, the book will long stand as the standard treatment of a notorious murder.

State University of New York University at Albany

Richard F. Hamm

Andrew Carnegie. By David Nasaw. (New York, N.Y.: The Penguin Press, 2006. Pp. 878. \$35.00.)

This accomplished historian and biographer has produced yet another fine piece of history and biography with this very scholarly and eminently readable and absorbing biography of Andrew Carnegie. The reviewer could hardly put it down, which is testimony to how fascinating and enjoyable a read this marvelous book is. The author insists that he has uncovered more truths about his subject than his subject's previous biographers. The reviewer makes no claim to being an authority

on Carnegie and cannot weigh the author's assertion except to say that the book is well reasoned and very convincing in its scholarship.

David Nasaw takes the reader from Carnegie's home in Dunfermline, Scotland, in 1835 to America in two fascinating chapters that remind the reader that even immigrants from the British Isles had their trials and tribulations in the old country and the new. Then Nasaw describes the diminutive young man's rise in business in western Pennsylvania, how his charming personality, his brilliance at numbers and figures, and his ability to think ahead brought him into the business world of Pittsburgh and its environs. Next come chapters explaining how Carnegie worked with his partners in business and how businessmen in the post-Civil War years in the same industries pooled their resources and plans for production so as to stabilize prices at the highest possible level. Yet Carnegie was always an exception to the rule of squeezing customers for every penny. Rather he found it more economical to keep his mills going full tilt, regardless of the prices for his iron, and later steel, rails, so that he could flood the market and thus dominate it in time. Nasaw argues that Carnegie was a highly intelligent and shrewd businessman and also a superlative diplomat among businessmen. The last two-thirds of the book concern Carnegie's later life—his marriage, his various difficulties with partners and workers in the 1880s and 1890s, his cultural and literary ambitions for himself, his later actions as a man of the business community, and his strenuous efforts to effect world peace and to create an authentic American movement of philanthropy through his many gifts and benefactions.

The book is too long and detailed for this reviewer to provide an adequate discussion of its many complexities and delights. Suffice it to say that this is a first-class piece of historical work, and although there will doubtless be those who will take issue with Nasaw's arguments, at least here and there, let it be known that this is a truly first-rate contribution.

Iowa State University

Hamilton Cravens

The Boundaries of American Political Culture in the Civil War Era. By Mark E. Neely Jr. (Chapel Hill, N.C.: University of North Carolina Press, 2005. Pp. 159. \$29.95.)

In this brief work, the author reinvigorates the debate over the pervasiveness and character of politics in the lives of mid-nineteenth-century Americans. Originally presented as a series of lectures, Mark E. Neely Jr. discloses each discourse as a chapter; the sole exception is the final passage, which stemmed from his self-described "encounters in rare book rooms with tiny and ephemeral presidential campaign posters" (ix).

In chapter one, Neely challenges the conclusion drawn by Glenn C. Altschuler and Stuart M. Blumin in *Rude Republic* and suggests that, rather than ignoring the burgeoning political circus found in the nineteenth century, Americans actively consumed campaign promotion, as is evinced by political artifacts within the home. Chapter two questions Joel H. Silbey's argument in *The American Political Nation* that nineteenth-century politics largely ignored the Civil War. His exploration of Civil War presidential campaigns suggests that, unlike today's presidential races, the market furthered political propaganda rather than politicians themselves, confirming that politics remained a dynamic entity during the war. Chapter three revisits the class composition of the Urban League; Neely primarily challenges Iver Bernstein's *New York City Draft Riots* depiction of the League as primarily an elitist entity, arguing a middle-class presence existed within the Republican affiliation. Neely closes with an analysis of minstrel songbooks. He questions Jean H. Baker's argument in *Affairs of Party* that minstrelsy was indicative of the Northern Democratic Party's use of race as a tool. Neely alleges that "the world of entertainment tended to blur party lines rather than to draw them" and raises questions of agency—the purpose of minstrelsy was entertainment, not politics (117).

Neely offers a device to reinvigorate the historical debate on nineteenth-century American politics, and his conclusions will undoubtedly serve as companions to the works he challenges, rather than as the final word on the matter. He readily admits in his introduction the value of keeping a historical argument alive, and his defiance of political history as a waning element of the academic historical discourse. Regardless of whether Neely's conjectures are accepted or rejected, *Boundaries* is a showcase of Neely's skill as a scholar of material culture. The breadth of evidence—rare political posters, lithographs, and private albums to his open embrace of politically slanted newspapers—is exemplary of the well of information hidden in manufactured items.

The brevity and structure of the book are somewhat of a detriment. The format of the lecture series does not lend itself well to the book, and the chapters often seem disjointed and incongruent. Nonetheless, Neely succeeds in revitalizing the discussion on American politics in the Civil War era, and demonstrates the malleability of the border between mid-nineteenth-century politics and the public and private domain. This is an important read for political, social, and public historians alike.

Justice for All: Earl Warren and the Nation He Made. By Jim Newton. (New York, N.Y.: Riverhead Books, 2006. Pp. 624. \$32.50.)

In 1961, billboards funded by the conservative John Birch Society famously demanded the impeachment of Chief Justice Earl Warren of the U.S. Supreme Court. His abuses, the group argued, included decisions to overturn racial segregation and to protect political dissent. "He will enslave all of us," warned one John Birch member convinced that Warren's judicial activism was dangerously close to communism (386). The campaign proved to be more shrill than effective, yet it revealed the impact and significance of the Warren Court on American life. From 1953 until 1969, the tenor of the Supreme Court became less restrained, and, guided by a new spirit, it produced rulings that encouraged and responded to an egalitarianism taking hold in the country. The civil rights movement, along with a segregationist backlash, found energy in the Court's unanimous 1954 decision in *Brown v. Board of Education of Topeka*; in *Griswold v. Connecticut* [1965], the Court asserted its support for birth control and privacy rights; and Warren delivered the opinion in *Miranda v. Arizona* [1966] insuring protections for people accused of crimes. This legacy, Jim Newton argues, "stretches across countless courthouses and interrogation rooms, city desks, classrooms, and hospital corridors. It sets the parameters of American politics and extends into the most intimate and personal moments of private life" (11). "Today's America," then, is the one "Earl Warren made" (11).

This idea is reinforced by Republican designs since 1969 to reshape the federal bench and turn back Warren Court decisions, and Newton, an award-winning journalist, supports his thesis with a straightforward examination of Warren's life and career. He begins by relating Warren's hardheaded insistence that President Dwight D. Eisenhower fulfill a promise to give him the first vacancy on the Supreme Court, even if it meant becoming chief justice. It is a telling moment, at once revealing Warren's stature in the Republican Party, his ambition, his political savvy, his stubbornness, and his sense of fairness. Seeing Warren as "a man for whom experience mattered," Newton devotes fourteen of his twenty-four chapters to Warren's precourt life in California (15). Growing up in a working-class household in Bakersfield, Warren then moved north to the University of California, Berkeley, where he found his future as a lawyer and politician. Emulating Progressives like Hiram Johnson and courting influential newspaper editors, he became a no-nonsense district attorney of Alameda County, a well-respected attorney general best known for removing Japanese from the state during World War II, and a popular two-term governor who benefited from California's

wartime and postwar economic booms. Throughout his life Warren remained careful, restrained, and instinctively moderate—a far cry from the man imagined by detractors.

Newton's skill as a journalist is apparent in this study. His narrative flows smoothly and is based on sound and thorough research. In fact, the book is much like Warren: it is dependable, attempts to be balanced and fair, and has occasional flashes of brilliance. It fails, however, to consider any serious historical debate about Warren or the workings of his brethren and is best suited for undergraduates or general readers.

Bemidji State University

J. Thomas Murphy

Danger on the Doorstep: Anti-Catholicism and American Print Culture in the Progressive Era. By Justin Nordstrom. (Notre Dame, Ind.: University of Notre Dame Press, 2006. Pp. vii, 296. \$30.00.)

Progressive Era anti-Catholicism, the author tells us, was not a marginal movement. In 1915, the largest anti-Catholic newspaper—*The Menace*—had a readership of 1.6 million, “a circulation three times greater than the largest daily papers in Chicago and New York City combined” (10). Newspapers such as this were instrumental, the author contends, in shaping the contours of anti-Catholicism between 1910 and 1919.

What is most remarkable about Justin Nordstrom's findings is what he did not find in these anti-Catholic newspapers. Instead of an anti-Catholicism deeply steeped in ethnic stereotypes, the author found that Progressive-era anti-Catholicism was rooted in civic-national concerns over a Catholic conspiracy to undermine American institutions. In the anti-Catholic press, it was not immigrants' foreignness that made them unsuitable for citizenship, but their Catholicism. His conclusions provide a provocative counterpoint to John Higham's *Strangers in the Land*, which emphasized the ethnic dimensions of anti-Catholicism.

What did Nordstrom find? He found that native-born, Protestant, rural editors were turning Catholicism into a scapegoat for the threat that a “decadent modernity” posed to their way of life (58). As the case of Populist-turned-anti-Catholic crusader Tom Watson suggests, these editors linked anti-Catholicism to larger progressive reform efforts (although in a way that reflected the not-so-progressive aspects of progressivism). They cast themselves as the defenders of truth. As such, their mission was to use the printed word to put the “facts” before the American people and let them see the extent of the Catholic conspiracy for themselves (97).

Nordstrom argues that for all of the anti-Catholic press's fear-mongering, it offered few courses of action, except to self-servingly boost the circulation of anti-Catholic papers.

The author not only reconstructs the contours of anti-Catholicism, but also the print culture that Catholics and their allies created to discredit anti-Catholic claims. They too drew on the tropes of progressivism to justify Catholics' rights to full citizenship, casting themselves as the "true arbiters of progressive ideals" (154). Beyond that, Nordstrom shows how Catholics and their allies used more than words to curb anti-Catholicism; from pressuring the Postmaster General to bar anti-Catholic newspapers from the mails, to insuring fairness in reporting on Catholic issues in the mainstream press, to legal action. It is here that the author is at his best, dramatically capturing the major battles between antinativists and anti-Catholics as the former vigorously fought for the inclusiveness of American citizenship.

As much as one sympathizes with the author's lack of evidence about the readers of these papers, the reviewer thinks that letters to the editor may have offered some tantalizing clues about this largely hidden dimension of print culture studies. Nevertheless, *Danger on the Doorstep* is a valuable addition to scholarship about the relationship between print and social movements. Its emphasis on anti-Catholicism makes it especially valuable, given how big the movement was and how little scholarship there is on the subject. Readers will especially appreciate the appendix of anti-Catholic cartoons, which powerfully underscores what was at stake in this struggle over citizenship in Progressive Era America.

Carnegie Mellon University

Jason D. Martinek

Slaves, Sailors, Citizens: African Americans in the Union Navy. By Steven J. Ramold. (DeKalb, Ill.: Northern Illinois University Press, 2002. Pp. 253. \$32.00.)

Much scholarship has been directed at the experience of African Americans serving in the Union and Confederate armies of the American Civil War. Unfortunately historians and experts of things African American alike have neglected, been unaware of, or uninterested in the experience of Civil War African American sailors in the Union navy. Fortunately, Steven J. Ramold has not overlooked this subject, and his book is an excellent record of their experiences. In answering the historical question, "How did the Union navy perceive and treat its African American sailors?," Ramold tells the story of these unique, peculiar, and brave men in a fashion that gives humanity, depth, and density to this important part of American history. Extensively using archival records of the U.S. navy, government

records, naval vessels' log books, manuscripts, newsprints, and a wide variety of scholarly books, Ramold presents the story of these men against the backdrop of American politics, socialization, and culture of the era. Thus, this book is as much about the legal status of African Americans as it is about African American sailors. The author utilizes personal accounts and biographical sketches of individuals and institutions to place human faces on the various players of this history. Ramold's thesis is that the Union navy absorbed African American sailors with little conflict, as compared to the Union army and American society as a whole.

In the Union army, African American integration was resisted and their participation was marginalized. African American soldiers consistently faced discrimination, abuse, and neglect. However, African American Union sailors had a vastly different experience. Life for them was comparable to that of whites. Many African American sailors reached the senior enlisted leadership rank of Petty Officer and served with distinction and valor. Further, African American Union sailors experienced equal justice under the military judicial system, which was a vastly different reality than in the civilian world. Ramold's thesis is strengthened by his use of Charles Fisher's diary, which highlights the reality of "near" equality in the Union navy, and is a great insight into those sailors' worldview and perspective.

The rise and institutionalization of African American enlistment in the Union armed forces, including the navy, correlated with the realization that the Civil War would be a protracted quarrel, and that many whites were sacrificing their lives for African American emancipation. As a result, venerable cultural, legal, and social obstructions to African American military service began to collapse, despite white reluctance. Also, African American Union sailors were a unique group among African American society. They were more "urban, Northern and professionally oriented" than their soldier brethren (80). In light of the fact that prior to African American participation the Union navy was heavily undermanned, overworked, and faced with the daunting task of blockading the entire southern coastline, their participation was vital. Ramold carefully leads the reader to the reality that African American participation in the Union navy was essential to the North's victory over the South.

Although African American sailors used their military experience as a way to prove their worth through their sacrifices and bravery, the literature reveals that it might be a bit off-center to assert that their contributions helped to transform African Americans into citizens in the eyes of the American body politic. However, as Ramold demonstrates, African American military contributions led to trends that enabled African Americans to assert their humanity, intelligence, skill, and value.

This is a first-rate book. This text greatly contributes to American, African American, and American military historiographies. Ramold supports well his thesis that the Union navy accepted African American sailors with relatively little discord and that those sailors excelled in their duty.

Eastern Michigan University

David M. Walton

In the Wake of Slavery: Civil War, Civil Rights, and the Reconstruction of Southern Law. By Joseph A. Ranney. (Westport, Conn.: Praeger, 2006. Pp. x, 199. \$49.95.)

In the years following the Civil War, the South struggled with what we now call “transitional justice”—with the transition from an oppressive regime to, well, no one was quite sure what. Those who had been dominant before the war sought to regain control—largely successfully—from those against whom they fought. Key issues of property and citizenship were open to debate. The society emerging from slavery sought to establish a new order, although ultimately it placed blacks back in subordinate positions. Much of this happened through the legal system; however, one of the great understudied topics in American legal history is the Civil War. Joseph A. Ranney provides a useful summary of many of the changes in Southern law (and to a lesser extent constitutionalism) wrought by the war.

There are significant discussions of such diverse topics as the black codes (in particular the statutes that punished vagrancy); the debate over compensation of slaveholders; crop liens, and debtor relief more generally; the reemergence of federalism (in such places as state court opposition to a federal statute that permitted African Americans to remove state cases to federal court where they could have a fairer shot at justice), corporations, and women’s rights; and the emergence of Jim Crow practices.

Within the South, there were diverse approaches to Reconstruction, running from Kentucky’s statute (later repealed) that made Confederate soldiers personally liable for the losses they caused during the war, to a variety of oaths professing loyalty to the United States, to antimiscegenation statutes (29–30). Ranney details the diversity of approaches to Reconstruction—from civil punishment of those who fought for the Confederacy to the significant and largely effective efforts to silence black voters and limit their economic rights. The matrix of responses to the war demonstrates how much was unsettled.

This is a study of cases and statutes. There are many facts in this study and it will be an important companion to scholars sifting the grains of sand of Reconstruction. Some themes are missing, including the breakdown of law during “redemption.” Where, for example, is discussion of *United States v. Cruickshank*?

(We need a better name for the period after the end of Reconstruction; perhaps the “time of deconstruction” fits better, particularly when we are talking about legal change. For “redemption” concedes too much to the language of those who sought to deconstruct African Americans’ rights.)

There are important questions left to be discussed about the role of law in Southern culture. Law, of course, reflects social practices, but sometimes Ranney sees law as a catalyst as well. The Fifteenth Amendment, for example, is depicted as putting “in motion a series of events that led to the ‘redemption’ of the South from Reconstruction” (7).

There is much to be said about law during Reconstruction; scholars now have a concise and important summary of many of those changes.

University of Alabama

Alfred L. Brophy

Dependent States: The Child’s Part in Nineteenth-Century American Culture. By Karen Sanchez-Eppler. (Chicago, Ill.: University of Chicago Press, 2005. Pp. 260. \$35.00.)

In this book, the author provides a graceful and nuanced reading of several nineteenth-century writers to reveal how the middle class used particular understandings of childhood to romanticize and, in fact, create a distinctive culture. The author brings together expanded versions of five essays that have appeared in other collections or journals, along with new introductory and concluding material. The struggle to unpack Karen Sanchez-Eppler’s dense prose is rewarded with unique and sometimes dazzling interpretations of both well-known and unknown nineteenth-century literature. For example, chapter two explores “Ten Nights in a Bar Room” not as an exemplar of the temperance literature so popular at midcentury, but rather as an example of how this literature used children in “hardly veiled erotic contact” as “the surest and best anecdote to abuse” (70). In just such a way does Sanchez-Eppler bring innovative and perceptive readings to the metaphor of innocence in *The Scarlet Letter* and to reformers’ preoccupations with the corrupting nature of urban work, especially selling newspapers on the streets.

As a literature scholar, the author leaves the narrative history of nineteenth-century children and childhood to others, using their work to provide a scaffold from which she constructs cultural meaning built on literary analysis.¹ She

1. For example, see Stephen Mintz, *Huck’s Raft: A History of American Childhood* (Cambridge, Mass.: Harvard University Press, 2004); or Priscilla Clement, *Growing Pains: Children in the Industrial Age* (New York, N.Y.: Twayne Publishers, 1997).

develops each chapter around some aspect of nineteenth-century culture: the child as both character and author, protemperance fiction, the cult of child death, the emergence of class, and colonialism. Taken as a whole, however, these revised essays emphasize the cultural work of childhood and explain how it functioned as a trope of dependency not only for children, but also for middle-class families and, indeed, for the nation itself.

One of the themes in contemporary scholarship on the history of childhood is the need to portray children as actors rather than simply as recipients of the actions of adults and institutions.² Childhood is a social construction created by adults even more than it is a biological stage. Such prescriptive utterances usually misrepresent what children were actually doing and thinking. Scholars have written extensively about the various child protection agencies that emerged in mid-nineteenth-century urban settings, but have uncovered much less about how children actually created their own culture, with its concomitant locations, values, and hierarchies. In *Dependent States*, the author gives children a voice by examining New England child diaries that recreate their authors' self-understandings, anxieties, and consumer interests. Even the child's crossed-out words lend themselves to Sanchez-Eppler's deconstruction.

The chapter on child death, with its collection of reproduced daguerreotypes, is perhaps the most fascinating essay in the collection, and provides a wealth of information and illustrations for the history teacher. A number of scholars have seen this preoccupation with photographing dead infants and children as a function of the anxieties of a young nation faced with rapid geographical and economic expansion. Sanchez-Eppler, however, reads this imaging of the dead child as an attempt to preserve the sanctity of the family as the seat of cultural identity. Her prodigious research uncovers accounts by photographers who were closest to the raw grief these families experienced. The author again uses literature, in this case a scene from *Uncle Tom's Cabin*, to further interrogate the meaning of child deaths.

Dependent States is a difficult but rewarding read. Teachers on the lookout for illustrations and examples to bring nineteenth-century culture to life for their students could do no better than to mine these pages.

Rhodes College

Gail Murray

2. See for example Joseph M. Hawes and N. Ray Hiner, "Reflections on the History of Children and Childhood in the Postmodern Era," in *Major Problems in the History of Families and Children*, ed. Anya Jabouyr (Boston, Mass.: Houghton Mifflin Co., 2005), 23–30.

Spreading the Word: A History of Information in the California Gold Rush. By Richard T. Stillson. (Lincoln, Neb.: University of Nebraska Press, 2006. Pp. viii, 274. \$55.00.)

This detailed study of how gold rushers got information, assessed it, and acted upon it in the 1849 California gold rush should appeal to specialists of the gold rush or the history of American journalism. The author essentially asks about the would-be miners "What did they know and how did they know it?" As he points out, getting good information was critical in making the decision to go, in finding a safe way to California, and in finding gold in the Sierras.

Richard T. Stillson's study is impressive in the depth of research regarding the many ways in which gold rushers found information but is limited to 1849 and 1850, years in which information systems about California were almost nonexistent and were undergoing rapid development. By 1850, he contends, the situation was much improved, especially as a result of the letters the forty-niners sent home. Furthermore, Stillson focuses almost exclusively on Americans who traveled the overland trails. Little is said of those who went by sea or through Panama, nor of those who came from Europe, China, or elsewhere.

Still, within this narrow focus there are interesting nuggets to be mined. Stillson notes, for example, that Eastern guidebooks were available in the Midwest, but few Midwestern guides made it to the Atlantic states. He notes that Northern and Southern newspaper editors reacted much differently to the rush and provided different information to their readers because of this. He notes the way that overland travelers communicated with each other along the trail, and how they came to distrust printed guides in favor of rumors as they went farther west, resulting in the infamous disaster of the Lassen Cutoff. Once in California he also notes the need of travelers to communicate with the East, the inadequacy of the post office system, and the rise of private express companies to fill the miners' needs. Each of these findings contributes to our understanding of the gold rush.

Readers may be frustrated by the narrow focus of the study, and especially the limited context provided for comparing these findings to other news events of the nineteenth century. Such comparisons might make the significance of many of Stillson's findings clearer. However, the study makes a fine start toward further studies of this nature.

In the conclusion, Stillson compares the way the gold rushers evaluated the reliability of information with the way modern day Americans judge the credibility of the many sources of news that bombard them on cable television, the internet, etc. His final questions are provocative and suggest new ways in which

to examine many events in the past. Perhaps in this way, *Spreading the Word* makes its strongest impact as a call to take a new look at old and familiar terrain.

University of Portland

Mark A. Eifler

Significant Gestures: A History of American Sign Language. By John Tabak. (Westport, Conn.: Praeger Publishers, 2006. Pp. viii, 225. \$44.95.)

In the general historiography of U.S. deaf history, it is not common to see a monograph focusing on the history of American Sign Language (ASL), the visual language used by deaf Americans. Called manualism during the nineteenth century, the language arrived in the United States with Laurent Clerc, a deaf Frenchman, who helped establish the first permanent deaf school in Hartford, Connecticut, in 1817. Thomas Hopkins Gallaudet brought Clerc to Hartford where he was deeply interested in the natural language of signs. Gallaudet believed that sign language enabled individuals of different cultural and linguistic backgrounds access to a common language because it was universal, visual, and infused with religious imagery that would bring children closer to God. John Tabak is not a historian, but rather a freelance writer who has an interest in ASL, and in this book he recounts its largely hidden history.

The intersection of race, deafness, and ASL is an area of emerging scholarship that Tabak explores. He argues that ASL “used by African-Americans is probably more heterogeneous than what one finds among most groups of American Sign Language users” (98). Research on ASL among nonwhites has been thin mainly because of a lack of primary sources. The early films that represented an attempt to preserve sign language used only white signers, most of whom were male. Practically unseen are African Americans, and visual documentation of their signing—via film—is virtually nonexistent. The American deaf community, like the rest of American society, was separated along gender and racial lines throughout most of its history. Because it was deemed a marginal language used by an inferior race, ASL was preserved and thrived at the school from generation to generation, although during the same period, ASL was suppressed in schools for whites.

ASL gained academic recognition as a language during the 1960s. Gallaudet College Professor William Stokoe, an English professor, is credited with applying known linguistic concepts to a new subject—American Sign Language. Tabak explores the linguistic principles of ASL as well as research conducted by a number of linguists following Stokoe. The chapters providing technical descrip-

tions of ASL can be complicated for the uninitiated. Tabak's attempts to explain it in more straightforward narrative are not always successful.

Tabak also examines ASL used via tactile orientation among deaf-blind users. Hands become a literal form of communication for expressing ideas and learning the physical features of the conversant. The visual and tactile language of deaf people has been attacked, challenged, and demonized since the Civil War era. The grounds for these attacks have evolved, reflecting the context in which people lived. For example, during the early twentieth century, eugenicists likened ASL to a foreign language and depicted its users as not dissimilar from the millions of immigrants entering the nation. Oralism prevailed in schools for decades until the 1960s, when ASL gained status as a legitimate language. Yet the trends of mainstreaming, widespread use of technology, and the Americans with Disabilities Act have all contributed to the increasing cultural and linguistic isolation of deaf Americans. Tabak claims that the future of ASL rests in the hands—figuratively—of deaf children and their parents who make language-use decisions.

Because ASL is a visual (and tactile for deaf-blind users) language, the earliest record of ASL in use dates back only to the first two decades of the twentieth century. For earlier periods, Tabak relies on written texts with accounts often containing individual perceptions of the language. Tabak incorporates interviews with teachers, organization leaders, and superintendents for contemporary perceptions of ASL. It is impossible to focus on the history of ASL without discussing the historical background of the deaf community, because ASL is intertwined throughout the deaf community. Tabak has pointed out what other scholars have argued in the past: that is, that ASL is central to the vitality and survival of the deaf community. The rhetoric and arguments for ASL have changed over the past 190 years, from expressing the belief that it was *the* language for the deaf to seeing it simply as another option in the burgeoning and confusing choices for hearing parents with deaf children. That is what we can take from *Significant Gestures: A History of American Sign Language*.

Gallaudet University

Brian H. Greenwald

If We Must Die: Shipboard Insurrections in the Era of the Atlantic Slave Trade. By Eric Robert Taylor. (Baton Rouge, La.: Louisiana State University Press, 2006. Pp. xvii, 266. \$45.00.)

The author of this book refutes the persistent myth that collective slave resistance in the New World began in earnest only after African prisoners had endured the horrors of the Middle Passage. In this well-documented monograph, Eric Robert

Taylor has scoured the available evidence to show conclusively that those very horrors provoked rather than pacified, leading many African slaves to attempt to seize their freedom before being sold in the Americas. Uncovering 493 examples of shipboard resistance, he includes an invaluable "Appendix: Chronology of Shipboard Slave Revolts, 1509–1865" that lists such useful details, if known, as the country of origin and the place of rebellion.

Most interesting, however, is his analysis of the reasons behind the success or failure of particular insurrections. A sick or mutinous crew near the western African coast, especially near the Gambia River, that had negligently allowed its human cargo to elude security was the most vulnerable to an uprising from below deck. As slave ships left the disease-rich environment of the Gold Coast for the open Atlantic, crews gained in strength as the slaves languished in their own waste. Captains also used various strategies to preclude resistance, relying on fear, torture, elevated bulwarks, and, in some cases, African-born spies. Yet, as Taylor shows, revolts continued to happen on the high seas, in port, and on the rivers of the North American continent, and slave ship crews were expected to combat the constant threat of an insurrection. This eternal vigilance meant higher overhead and lower profits as well as fewer slaving voyages and fewer captives to enslave. In showing the impediments of security to the profitability of the trade itself, the author supports the earlier suggestions of historians David Richardson and David Eltis.

Embedded in Taylor's analysis are some compelling narratives, such as the one about the Liverpool slaver *Delight*, in which the bondsmen forced the surviving crew members into the rigging for a particularly suspenseful morning in December 1769 until the nearby vessel *Apollo* intervened to defeat the insurgent slaves. Seventeen years earlier, Taylor recounts, the hapless Captain Codd and the crew of the *Marlborough* also tried to escape to the rigging only to have most of the survivors surrender to the slaves; only to have the captain, in hiding in the foretop, be betrayed by his coattail and then summarily executed. The nearby vessel in this drama, the Bristol-based *Hawk*, was unsuccessful in subduing the rebels, who promptly set sail for their native Gold Coast but not before they killed many Bonny or Biafran slaves who differed from them in ethnicity. Familiar tales such as that of the *Amistad* and of the *Tryal* (appropriated by Herman Melville in his short story "Benito Cereno") are placed by Taylor in context with less familiar ones such as that of the *Delight* and of the *Marlborough*, helping to underscore for the reader both the ubiquity and the nuances of shipboard resistance throughout the four centuries of the slave trade.

Where Did the Party Go?: William Jennings Bryan, Hubert Humphrey, and the Jeffersonian Legacy. By Jeff Taylor. (Columbia, Mo.: University of Missouri Press, 2006. Pp. 392. \$44.95.)

Why have the electoral fortunes of the Democratic Party declined? Because, contends this author, the party has forsaken its roots, thus alienating traditional supporters. Focusing on William Jennings Bryan and Hubert Horatio Humphrey, this richly detailed, informative book offers a provocative and striking interpretation of the twentieth-century plight of Thomas Jefferson's Democratic Party.

Jeff Taylor defines Jefferson as a "classical liberal" who built on the thought of John Locke and Adam Smith. This exemplar of "early American liberals" and founder of the Democratic Party is contrasted with Alexander Hamilton, "the archetypical elitist in American politics" (2, 48). The comparison spotlights Jefferson's emphasis, among other things, on decentralization, legislative preeminence, and a suspicion of the judicial branch. Taylor's twelve tenets of Jeffersonianism lead him to characterize Jefferson as both populist and libertarian—a somewhat atypical portrait.

Using Jefferson as the plumb line, Taylor then assesses the two "quintessential liberals of Democratic Party politics of the past one hundred years": Bryan and Humphrey (57). Bryan, according to Taylor, remained faithful to Jefferson's legacy in most respects. This interpretation flies in the face of the more traditional view best expressed by Michael Kazin in *A Godly Hero: The Life of William Jennings Bryan*, in which he describes Bryan more as "an ideological precursor of Franklin Roosevelt" (x). Taylor disagrees. He maintains Bryan had little in common with FDR and was, first and foremost, a Jeffersonian liberal who "did not reject laissez-faire, was not a welfare statist, and would have objected to at least some of the key provisions of the New Deal" (187).

As the twentieth century unfolded, however, the Democratic Party and the definition of liberalism began to change. Bryan-style Jeffersonianism faded, and soon "FDR had become the measure of all things liberal; and liberalism was being interpreted to mean support for political centralization, exorbitant spending by the federal government, a managed economy through an overt government alliance with big business, and imperialism, operating under the euphemism *internationalism*" (232). Jefferson's twelve tenets were essentially forgotten as the party became less populist and more elitist, less moralistic and more materialistic, less principled and more pragmatic, less radical and more respectable.

Finally, the author argues that Humphrey, more than anyone, personifies post-FDR Democratic Party politics. Increasingly statist, paternalistic, and

bureaucratic, Democrats became Hamiltonian elitists, catering to special interests and the plutocrats who bankroll them.

Taylor is right to differentiate Jefferson from today's Democratic Party and in distinguishing pre-New Deal liberalism, represented by Bryan, from post-New Deal liberalism, represented by Humphrey. But readers may reasonably quibble over whether Taylor underestimates the differences between Jefferson and Bryan—Jefferson did not share Bryan's pacifism, radicalism, and evangelicalism—and overstates the distinction between Bryan and FDR. Taylor's view that FDR was a repudiation of Bryan must be considered in light of Kazin's contention that FDR was an extension of Bryanism.

The book has a polemical tone. Taylor states at the outset that he is a liberal populist who is exasperated by the "limousine liberalism" of post-FDR Democrats. Readers can judge for themselves whether Hamiltonian elitism has supplanted Jeffersonian ideas in today's Democratic Party. Taylor thinks so and pines for a revival of a radical populism that prizes traditional values and simple majoritarianism while steadfastly remaining antiwar and anti-Wall Street.

Azusa Pacific University

David L. Weeks

In this Remote Country: French Colonial Culture in the Anglo-American Imagination, 1780–1860. By Edward Watts. (Chapel Hill, N.C.: University of North Carolina Press, 2006. Pp. 275. \$19.95.)

This book is by an English professor who studies the work of nineteenth-century historians of the United States. He utilizes methodologies of literary criticism to demonstrate two main ideological trends among these historians. The dominant, best-known, and most influential trend is that of the national school, which embraced Manifest Destiny, proudly viewing the nation as "Anglo," which incorporates other peoples into the great Anglo melting pot. It denied the existence as well as the cultural significance of the non-Anglo peoples who occupied or colonized the vast regions beyond the boundaries of the thirteen original colonies. This school created the ideology of territorial expansion and nativistic hostility to Catholics; nonwhites, including Native Americans; African slaves and their descendants; and those of mixed blood. George Bancroft and Frederick Jackson Turner are the best known of these historians.

The author's greatest achievement in this book is to reclaim another, and in many ways opposite, tradition of historical interpretation: that of the Midwest and Plains states and regional historians of the nineteenth century who embraced cultural diversity and even race mixture as a positive good. The neglected

interpretations of historians Henry Marie Brackenridge, Margaret Fuller, James Hall, and many others have triumphed at last in the writings of present-day historians over the past few decades. It is indeed heartening to historians who emphasize diversity to find our intellectual ancestors from the nineteenth century. This book reminds us of the enormous influence of history and historians upon ideology, policy, and politics.

This author makes a good beginning, but not surprisingly, his work suffers from the weaknesses of literary criticism. As the subtitle states, Edward Watts's focus is upon French colonial culture in the Anglo-American imagination. Even for the Midwest, there are blank spaces that should not be there. By excluding lower Louisiana from this discussion, Watts understates the influence of the Afro-descendent population even in the regions that he covers, especially in the mining, wheat-growing, and river-transport sections of the upper Mississippi Valley, with its links to lower Louisiana.

The book's subject matter deals with perceptions, making it a closed system that minimizes the importance of historic context as well as variations over time and place. French colonial culture is viewed as universally laid-back and open to "the other," encouraging racial and cultural mixture. But these aspects of French colonial culture varied enormously over time and place. French and Canadian colonists in the Midwest and Plains were most open because they were almost entirely male, they relied upon the fur trade, and the region held great strategic and military importance to France. Other French colonies in the Caribbean and in lower Louisiana had contrasting and evolving policies toward "the others" as well as toward race mixture and the status of mixed bloods and manumitted slaves and their descendants. The reader could easily emerge with a romanticized view of French colonial policy. There is also a tendency to exaggerate the role of the French in the formative cultures beyond the thirteen original colonies at the expense of various regions of Africa, Spain, and Mexico.

Tulane University

Gwendolyn Midlo Hall

Judging Lincoln. By Frank J. Williams, with a Foreword by Harold Holzer and an Epilogue by John Y. Simon. (Carbondale and Edwardsville, Ill.: Southern Illinois University Press, 2002. Pp. 232. \$17.95.)

The author of this work wears several hats. Professionally, he is a distinguished lawyer and judge; he currently serves as chief justice of the Rhode Island Supreme Court. He is also an eminent Abraham Lincoln scholar, dedicated collector of Lincolniana, and energetic organizer of Lincoln conferences. *Judging Lincoln* is a

collection of nine essays that this author has written during the past quarter century. The book includes forty-seven illustrations from his marvelous collection.

Although the topics of the essays differ, Frank J. Williams ties most of them to the influence of the discipline and rules that Lincoln learned as a lawyer. Williams reminds readers that for Lincoln the law was a means to politics. The law provided Lincoln with the kind of broad background that enabled him to achieve his potential as a political leader. In the process of his growth, Lincoln blended “the traditional differences between the law and politics into a singular democratic vision” that he followed into the presidency (35). His twenty-four years as a lawyer-politician taught Lincoln valuable lessons that benefited him when he faced the unparalleled challenges of the Civil War. Lincoln’s acute sense of timing as president owed its origins to the fact that, as a lawyer, he learned when to act in behalf of his clients, a point that has escaped the attention of historians. Lincoln became a masterful juggler, handling cases as a lawyer while attending to political issues and campaigns, a trait that would later prove essential as president. His long career as a lawyer-politician in the emerging West (today’s Midwest) also taught Lincoln about human nature and the hopeful purpose of democratic life. Williams admits that the problems Lincoln confronted as president differed from those he dealt with as a lawyer. Still, “the incisive logic used in their solution [was] much the same” (54).

In his essay on civil liberties, Williams defends Lincoln’s controversial action of suspending the privilege of the writ of habeas corpus during the early period of the war. From Lincoln’s perspective, this action was necessary to prevent secessionists from isolating Washington by taking Maryland out of the Union. Lincoln also made other far-reaching decisions and commitments at this time when Congress was not in session, but, Williams writes, he knew that he had the support of the majority of the lawmakers. Although some historians have claimed otherwise, “the verdict of history is that Lincoln’s use of power did not constitute abuse” (62).

Williams also provides other important insights on Lincoln and the constitutional issues involved in the war. His account of the military arrest, trial, and sentencing of congressman Clement Vallandigham, the leading “Copperhead” critic of the war, followed by Lincoln’s action in the case, should be of interest to anyone interested in the issue of freedom of speech during wartime. In his famous Erastus Corning letter, Lincoln defended the suppression of Vallandigham on the grounds of the effects of such seditious speech on the war effort. Williams concludes that in matters of civil liberties Lincoln bent “the Constitution within

the framework of its intent without breaking it" (77). Lincoln's purpose was to preserve the Constitution, not undermine it.

North Carolina State University

William C. Harris

Conservation Fallout: Nuclear Protest at Diablo Canyon. By John Wills. (Reno, Nev.: University of Nevada Press, 2006. Pp. xvi, 244. \$34.95.)

The author of this book offers the first case study of opposition to the Pacific Gas and Electric Company's (PG&E) notorious Diablo Canyon nuclear power plant in California. He does an admirable job of placing Diablo Canyon broadly in the context of postwar social trends and environmental concepts. Although some scholars explain antinuclear activism in terms of Cold War confrontation and fears, John Wills argues that the nuclear age is more "about human ties with nature" than East-West competition (9). Thus, Wills's work is less a political or regulatory history than a study of how one nuclear controversy shaped and illuminated popular conceptions of nature.

The book's weakest theme is its emphasis on landscape perceptions. Wills begins with the first Native American arrival to the Diablo Canyon region and early white settlement to show that the region was seen as a uniquely bountiful "energy landscape" by all civilizations that occupied it. But there was little that was unique about Diablo Canyon. Native Americans and nineteenth-century whites viewed nearly the entire natural world as an energy landscape. Wills's early history tells us very little about Diablo Canyon that could not be applied almost anywhere else. These are pages that would have been better devoted to later chapters.

Wills does well detailing the evolution of antinuclear activism, particularly the internecine warfare that erupted in the Sierra Club over its executive board's decision to endorse PG&E's selection of the Diablo site. Competing visions of nature battled for supremacy but in the process pushed the club away from an emphasis on saving scenery to a more ecologically minded outlook in keeping with the emerging environmental sentiment of the late 1960s. The author's main contribution is his study of two antinuclear groups that led the period of mass protest against the power plant in the 1970s: Mothers for Peace and the Abalone Alliance. Social scientists have emphasized the pacifist and countercultural aspects of these groups, but Wills ably shows that environmental consciousness was also essential to their outlook. The book would benefit from a deeper analysis of the membership of these two groups. The 1970s was perhaps the last decade where creating an entirely different society still seemed possible. Why former antiwar

and civil rights activists by the thousands searched for that beloved community in antinuclear activism is not entirely clear. They joined the Abalone Alliance and its communal “affinity groups” in search of “ecotopia” with religious zeal, but Wills is hard-pressed to explain why many effortlessly moved on to other causes when it did not pan out.

Nevertheless, Wills’s deft prose and incisive conclusions go a long way to explaining the quixotic crusade against Diablo Canyon and its ambiguous legacy. The Diablo controversy contributed to distrust of government and corporations. It splintered the environmental movement, making it more apocalyptic and militant than its conservation predecessor. As society grapples with a possible return of nuclear power, it is this environmental inheritance that will shape the coming debate.

Central Washington University

Thomas Wellock

The America That Reagan Built. By J. David Woodard. (Westport, Conn.: Praeger Publishers, 2006. Pp. xii, 282. \$19.95.)

This remarkable book is aptly titled. Author J. David Woodard argues that, beginning with the election of 1980, Ronald Reagan united the nation’s conservative elements into a powerful coalition, inspired dramatic party realignments, and altered the nature of American politics for the next twenty-five years. According to the author, Reagan’s presidential legacy of national transformation equals those of Abraham Lincoln and Franklin Roosevelt. As for the four other men whose presidential careers Woodard chronicles in this study, “Ronald Reagan towered over them all” (xi).

Three “convictions” underscore the political and historical analysis presented in *The America That Reagan Built*. The first recognizes the transition from modernism to postmodernism that occurred during the quarter century from 1980 to 2005. The second, borrowed from Michael Barone’s *Our Country: The Shaping of America from Roosevelt to Reagan* [1990], states that cultural beliefs—frequently characterized as “values”—determine American election outcomes more often than do economic concerns. The third posits that the victors in American political campaigns—at all levels and in all branches of government—“can shape and change the country at large” and that “an election victory legitimizes the claims of one side in the values dispute, and allows that side to set the political agenda” (x).

According to Woodard, Jimmy Carter’s flawed presidency was a result of his poor leadership qualities. His rhetoric reflected the collective American guilt over

Vietnam and the national shame over Watergate. As an answer to the oil and gas shortages of the late 1970s, he preached a doctrine of sacrifice and limits. The American hostage crisis in Iran and the disastrous attempt to rescue those hostages exposed the weaknesses of his administration's foreign policies. For Carter, there would be no second term.

The author fully devotes one-third of the chapters and text to a laudatory history of Reagan's political career. Crucial to unraveling the significance of his eight-year presidency is an appreciation of Reagan's deep moral convictions. No relativist, he clearly distinguished between good and evil. Evangelical Christians united behind a president who spoke only in terms of moral absolutes and forged a conservative coalition with the power to determine elections. Reagan's abhorrence of communism led to an arms race that contributed to the dissolution of the Soviet Union. His belief in limited government and insistence on middle-class tax cuts—ridiculed at the time as “Reaganomics”—energized a sluggish economy and fostered a prosperity known ever since as the Reagan Revolution. He was, perhaps, the last president of the modern era.

Although Reagan's presidency dominates the first third of the work, the remaining chapters elegantly capture the enormity of his political legacy. The transition from modernism to postmodernism and the limitations of divided government have radically shaped the presidencies of Reagan's three successors. George H. W. Bush lost the support of the “boll weevil” Democrats and, in spite of his Desert Storm triumph, failed to win a second term. The author's perceptively crafted chapter describing postmodernism is absolutely critical to understanding the troubled presidency of William Jefferson Clinton. And finally, critics of the occupation in Iraq may rediscover a forgotten perspective on the war on terror and reevaluate their assessment of George W. Bush after reading Woodard's thoughtful discussion of the events of 11 September 2001.

Oklahoma State University

Kurt Anderson

ASIA AND THE PACIFIC

Indo-Persian Travels in the Age of Discoveries, 1400–1800. By Muzaffar Alam and Sanjay Subrahmanyam. (Cambridge, England: Cambridge University Press, 2007. Pp. xvi, 399. \$99.00.)

This encyclopedic book is actually not a study of travelogues written by Indian writers of Persian, the premodern lingua franca of South Asia, as one would infer from the title, but rather a mapping of the movements of various individuals

within the eastern Islamic world, both to and from India for the most part, through their writings in Persian. Comparative in approach, the authors also critically draw on the European discourse of travel writing as discovery and ethnography in this geographic area. Thus the writings of Ottomans visiting India, Iranians and Central Asians in South and Southeast Asia, Indians in the Arabian Gulf and Iran, and even a woman poet traveling within Safavid Iran are included within the scope of this work, and some of the authors such as Abdur Razzaq Samarqandi, Mahmud Wali, Shaikh Hazin, and Aqa Ahmad Bihbihani are well-known to historians of Iran and India. If anything, there is a surfeit of sources utilized here, and for the most part, the book consists of extensive summaries of the works grouped under broad headings that categorize the accounts according to the attitudes of the writers. Most of the travel works included here have not been translated previously, which itself is a tremendous resource for those who have no access to the original Persian texts.

A fundamental question with which the authors grapple is why there were relatively few travel accounts penned by authors from the Indo-Persian world, for presumably people must always have been traveling, especially with respect to *hajj* pilgrimage texts. Closely related to the genre of autobiography, the travelogue in the Indo-Persian context is particularly marked by its hybrid nature and absence of self-identifying markers. Thus travel accounts appear in all varieties of historical and literary texts, both in prose and verse, and were part of a specific sociohistorical context and produced at critical historical junctures.

A convincing argument is made by the authors against simply reading a form of Islamic Orientalism in the shifting attitudes—ranging from admiration to alienation and loathing—of Turks, Iranians, and Central Asians in India, but with due sensitivity toward the developing “hierarchisation of cultures and cultural zones” (173). Particularly interesting is the final discussion on the limited circulation of many of the Persian texts compared to the impact that print technology had in the massive production of European travelogues. The authors could have expanded the chronological parameters of their study slightly. Ibn Battuta, even though he wrote in Arabic, would have been an excellent entry point for establishing a distinctive mode of writing about travel with the entire range of attitudes from wonder, adventure, loathing, and self-debasement present in his work, elements that are later to be found in the works discussed in this book. Broadening the study to incorporate the few works of Indo-Persian travel writing, chiefly but not exclusively to Europe in the eighteenth and nineteenth centuries, and that display strong generic links to the premodern texts even as they represent a new orientation of the worldview of the travelers, would help in understanding the

fragmentation of the Indo-Persian world. In any case, we eagerly await the promised “companion volume concerned with travels within Mughal India” that the authors mention in the preface (xi). Combining the linguistic and historical acumen of two formidable scholars, this book is sure to open up many avenues for further research.

Boston University

Sunil Sharma

Commerce in Culture: The Sibao Book Trade in the Qing and Republican Periods. By Cynthia J. Brokaw. (Cambridge, Mass.: Harvard University Asia Center, 2007. Pp. xxiii, 673. \$44.95.)

Given its location “in the most isolated and impoverished region of Fujian,” Sibao Township’s history as home to “one of the largest regional publishing and bookselling operations in south China” for two and a half centuries is quite remarkable (77, 3). As this landmark study details, Sibao publishing houses in Wuge and Mawu villages flourished and proliferated during the late eighteenth and early nineteenth centuries, establishing “routes and outlets in as many as ten different provinces” (3). Behind this vibrant enterprise were the prominent Zou and Ma lineages, whose business fortunes slowly declined in the late nineteenth and early twentieth centuries with the introduction of new printing technologies, the abolition of the civil examinations, and the intensification of political and social disorder. Drawing on interviews with surviving lineage members as well as an impressive range of local sources (genealogies, account books, property division documents), Cynthia J. Brokaw recounts Sibao’s rich history of commercial publishing in hopes of broadening the “somewhat narrow focus [of scholars] on the publication and circulation of texts for the elites of late imperial China” (6).

In part one, the author examines the organizational, technological, and financial dimensions of the Sibao book trade. Chapters three through five deal with the processes of book production, while chapters six and seven focus on book sales and distribution. The development and expansion of Sibao’s publishing operations were heavily shaped by local circumstances: geographical isolation, fortuitous access to raw materials, strong lineage, and ethnic (*Hakka*) identities, as well as the inherent simplicity and portability of xylographic printing. Such factors led Sibao publishers to concentrate on “the manufacture of cheap texts, profiting from their ability to keep labor costs down through the employment of household members as well as from the assured popularity of their offerings and the lack of competition in poor hinterland areas” (124).

Part two surveys the output of Sibao's publishers. The extant evidence dating from the 1840s to the early twentieth century reveals that Sibao's bookmen were purveyors of "a stable and conservative popular culture of texts" comprised of educational imprints, how-to manuals, and practical guides, as well as popular fiction, songbooks, and popular verse (306, 318, 533, and chapters ten, eleven, and twelve). In chapters thirteen and fourteen, Brokaw formulates a "Sibao model of popular textual culture," and suggests that Sibao's publisher-booksellers "had least to do with its formation or creation," but "had a great deal to do with this culture's dissemination" as well as its "stabilization and perpetuation" (320, 532). She concludes by cautiously offering "some preliminary observations and a few speculations about the scope of commercial woodblock publishing and its impact on book culture, cultural integration, and literacy in the Qing" (536).

A brief review such as this can hardly do justice to the richness of the author's arguments or the complexity of the issues raised. Suffice it to say that Brokaw has succeeded admirably in her stated goal of providing "a baseline or foundational reference for future research in the field of the social history of the Chinese book" (32).

George Mason University

Michael G. Chang

A Cultural History of Modern Science in China. By Benjamin A. Elman. (Cambridge, Mass.: Harvard University Press, 2006. Pp. 308. \$35.00.)

Ever since Joseph Needham published his magnum opus in 1954, his name has become virtually synonymous with the study of Chinese science and civilization to the English-speaking world. The recent emergence of a number of books dealing directly or indirectly with the history of science in China, however, has challenged this state of affairs. Although belonging to this trend, the author of the book reviewed here approaches this topic from a different angle, and with a different emphasis. These differences, ultimately, are what cause this book to belong to a category of its own.

As Benjamin A. Elman suggests, this book "is not a topically organized history survey of the Chinese science." Instead, it is a history of the cultural interaction between the Chinese literati and Western missionaries that commenced around 1600, when European countries had just experienced the Renaissance and Reformation, and ended at the dawn of the twentieth century. Thus, this interaction began during a time that saw fundamentally altered ways in which Europeans viewed religion, philosophy, and science, only to end shortly after China suffered a bitter defeat by the Japanese that resulted from a failed attempt at modernizing

the country through a self-strengthening movement. Elman traces the interaction back to the first encounter between the Chinese dynasty and Jesuit missionaries and then links this encounter to China's later way of treating all scientific knowledge brought by Protestants. By emphasizing China's painful experience in coping with Western learning, the author successfully demonstrates that the birth of modernity in China was a struggle that embedded in Chinese culture a sense of ambivalence toward modern science.

The book consists of seven chapters. It starts with the Jesuits' attempt to introduce science and mathematics to China and then proceeds, in the second chapter, to describe a renewed Chinese interest in the classics, a result of its rejection of European-based knowledge. The third chapter depicts how Protestant missions led by the British changed the Chinese literati's view of the world. Next, the fourth and fifth chapters focus on how missionary efforts in promoting science caught the attention of Chinese literati as well as officials of the Qing dynasty, a fact that led to the massive translation projects and popularization of modern science in the midnineteenth century. Centering on the period of the Chinese self-strengthening movement, the sixth chapter examines China's emphasis on learning western military technology rather than science, and its failure to produce the intended result, which became evident in the war against the Japanese in 1895. In the last chapter, the author discusses how the Chinese began to understand the significance of science, the termination of the national examination system that had based its content mostly on traditional texts and classics, and the growth of public interest in modern science.

The strength of the book is in its detailed, vivid, and cogent descriptions, which make the content easily understood. This reviewer finds the book suitable for classroom assignment as well as for the general reader. Elman has made a wonderful contribution to the study of China.

Indiana University, Indianapolis

Xin Zhang

War Memory and Social Politics in Japan, 1945–2005. By Franziska Seraphim. (Cambridge, Mass.: Harvard University Press, 2006. Pp. ix, 409. \$49.95.)

This is an excellent book that will be welcomed by scholars of recent Japanese history. The thesis is not revolutionary, but the treatment of the subject is thorough, well reasoned, and well written. It summarizes the scholarship of many scholars and provides an excellent explication with a minimum of postmodern neologisms. In short, it is as readable as it is conveniently concise.

The seizure of war memory by various Japanese social, political, religious, and philosophical organizations for their own ideological agendas has been a popular topic for many scholars in several languages. But because it is an immense topic, most studies have focused on separate shards of the whole. There are over a score of works on the various peace movements (including opposition to nuclear weapons), an equal number on war guilt (or the lack thereof), more on the “Comfort Women” controversy, and a half-dozen on postwar Shinto. Franziska Seraphim lists over eighty such articles and monographs in her excellent bibliography (annotated in twenty-eight pages of meaty endnotes). To her immense credit, Seraphim painstakingly collated and assayed the collection and presents us with a very satisfying and nuanced understanding of the entire field.

Her methodology is to examine the histories of five prominent civic organizations from across the political spectrum that appropriated war memory as the foci of their “contested visions” for six postwar decades. She has examined the Association of Shinto Shrines, the Association of War-Bereaved Families, the Teachers’ Union, the Japan–China Friendship Association, and the Memorial Society for the Student-Soldiers Killed in the War. She assays the organizations at watershed periods of postwar history including the Mutual Defense Treaty of 1952, the Ampo Crisis of 1960, the anti-Vietnam War demonstrations of the 1960s, the 1972 Recovery of Okinawa, and the Yasukuni and Textbook Controversies. At each junction she examines the changing slogans and political platforms of each constituency. Her conclusions, in her own words, are:

Each of the civic groups surveyed here conducted its political activism through a combination of defining political principles of universal value on the terrain of the past, and negotiating these principles selectively according to their political expedience within a specific contemporary context (316).

One of the study’s strengths leads to the reviewer’s one (nitpicking) criticism. That is, Seraphim is exceptionally careful to examine each piece of research and give credit where it is due. Unfortunately she takes this to an extreme so that several portions suffer from a “dissertation syndrome,” reading like a bibliographic essay of secondary sources. The narrative is therefore sometimes choppy because Seraphim is at pains to quote secondary sources in their authors’ own “voice.” This can be very helpful for students who are not familiar with the sources, but for the serious scholar, it can be tedious. One would hasten to say that it does not substantially detract from the overall excellence of this book.

EUROPE

The Vikings. By Martin Arnold. (London, England: Hambledon Continuum, 2006. Pp. x, 244. \$29.95.)

The author of this book presents a concise and readable overview of an era of perennial interest: the Viking Age [c. 793 to 1070]. Martin Arnold's survey is well-suited for use in the college classroom, but will also prove appealing to generalist readers wishing to learn about the major historical events of the era. Scholars may also find the work useful as a general reference work.

Arnold is a historian and Professor of Scandinavian Literature at Hull University. His approach is decidedly historical in methodology and British in focus; the Vikings are described as "raiders and invaders" rather than out-migrants or farmer-merchants (as in works by some Nordic scholars), and the violence and ruthlessness of Viking military tactics receives more attention than it might in recent apologist accounts (2). The Vikings are credited with "an adventurous disposition, a warlike mien, a history of migration and expansion, a blind spot as to the difference between trade and theft, a familiarity with the riches and comforts of the south, and a ship that could master long distances at high speed," all characteristics that Arnold explores in the pages that follow (11).

The chapters of Arnold's work reflect its British Isles emphasis. Chapter one explores the possible social, military, and demographic causes of the Viking Age, when Scandinavian raiders erupted onto the broader European scene through raiding and migration. Chapter two presents an overview of medieval Scandinavian society and religion, with a detailed discussion of Scandinavian notions of slavery, class, and law, and a survey of manuscripts of importance in reconstructing the population's pre-Christian beliefs. Chapter three focuses on Viking battle tactics and technology for warfare both on land and at sea. Discussions of weapons, armor, ships, and tactics are included, as well as notes on ship burials. Chapter four, "England, Ireland and Wales, 789–900," presents a detailed account of Viking military and political incursions in the region, from the period of earliest Viking attacks through the reign of Alfred the Great. Chapter five focuses on the same area from 900 to 1070, the aftermath of the fateful Battles of Stamford Bridge and Hastings. Chapter six examines Viking settlements in Scotland and the Orkneys, and the development of Viking rule in the region. Chapter seven departs from the British Isles to survey the Viking experience in the rest of Western Europe, from the northern periphery of the Carolingian Empire to the Mediterranean and Byzantium. Chapter eight provides comparable coverage

for Russia and other parts of Eastern Europe. Chapter nine focuses on the Atlantic settlements of the Faeroes, Iceland, and Greenland, as well as the exploration of Vinland. An appendix recounts the Viking roots of the Norman dynasty. The volume's selective bibliography is not comprehensive, but gives the reader valuable advice on works to consult for a deeper exploration of various topics related to Viking life and society. A thorough index is included.

University of Wisconsin, Madison

Thomas A. DuBois

Erich Raeder: Admiral of the Third Reich. By Keith Bird. (Annapolis, Md.: U.S. Naval Institute Press, 2006. Pp. 282. \$34.95.)

It is odd that we have lacked a biography of Erich Raeder until now. As Germany's naval chief from 1928 to 1943, Raeder was the only service head when Adolf Hitler came to power in 1933 who was still in office when Hitler launched his war in 1939. The two must have shared common ground. But the official narrative for years after the war was that Raeder was a creature of the Imperial Navy who served German naval traditions, and not the Nazis, in World War II. Keith Bird, a leading historian of the German navy, provides a fine reassessment in this excellent study based on personal and official records.

Raeder, Bird argues, was spiritual heir to Alfred von Tirpitz, the Imperial Navy's architect. Both believed in a battleship-based fleet to project German global power at Great Britain's expense; both thought decisive sea battles decided naval wars; both were conservatives who hoped the navy could be a political rallying point that could silence the Left; and both were embarrassed by the fleet's defensive stance in World War I. On becoming naval chief in 1928, Raeder hoped to expand the "pygmy fleet" that was allowed by the Treaty of Versailles, presided over the secret funding of battle cruiser construction, thought in terms of offensive Atlantic strategy, and imposed an authoritarian command style. In Hitler, Raeder saw a leader whose aims matched his own. Hitler ignored the caution of the Weimar years by vocally rejecting the Versailles arms limitations while ruthlessly eliminating the German political Left.

Thus Raeder's Faustian bargain. He sought constantly to impress Hitler with the importance of the navy and the loyalty of its officers. In return, Hitler approved massive building programs that violated all agreements Germany had signed. In accepting this arrangement, Raeder also accepted the Nazis' racism, their anti-Jewish measures, their attacks on Christianity, and their brutal treatment of conservative military officers who raised objections. As Bird puts it, Raeder was no Nazi, "but certainly . . . he was guilty by association and

complicity . . . he found this a small price to pay” for the needs of the navy and the state (109). If that were not enough, he also, like all senior officers, took cash bribes from Hitler to ensure his loyalty.

Because the war with Great Britain came before construction plans were complete, Raeder never had the surface fleet to challenge British supremacy. He adopted an offensive stance to justify the surface navy’s existence, leading to his worst blunder: the sinking of the *Bismarck* in May 1941. Following German reverses in the USSR and the Allied landings in North Africa in 1942, Raeder adopted a cautious, defensive position, which led to his replacement by submarine commander Karl Dönitz, who emphasized commerce raiding from the start. Both were convicted of war crimes at Nuremberg, and on release in the 1950s, they tried to restore the navy’s honor by blaming the victors for the war and by painting themselves as apolitical officers. In this fine work, Bird shows how, ultimately, it was an impossible task.

Ohio University

Norman J. W. Goda

The German Way of War: From the Thirty Years’ War to the Third Reich. By Robert Citino. (Lawrence, Kans.: University of Kansas Press, 2005. Pp. xix, 428. \$34.95.)

The reviewer was intrigued by the title of this book. As a historian of national identity and nationalism, he asked himself: can there be a national way of fighting wars, or is such thinking itself part of the invention of national traditions? Of what then does this German way of waging war consist to Robert Citino? Somewhat disappointingly, the author comes up with only two characteristics. First, German wars were short wars, involving an element of suddenness and surprise. And second, German wars were characterized by the independence of mind of operational-level commanders, whom Citino refers to as resembling “attack dogs” rather than rational strategists. These two characteristics seem to be somewhat thin to establish a peculiarly German path of warfare. All the more so as the establishment of national peculiarities must include an element of comparison.

In this book, Citino does not compare the German way of war with, say, the French, Russian, or English ways of war. In fact, as he himself is willing to acknowledge, he focuses single-mindedly on what would be more aptly described as the Prussian way of war. Prussian warfare, Citino argues, came to stand as a shorthand for German warfare, but this still raises the question whether the Badenese or Bavarian way of waging war was different from the French, Russian, or English ones. Ironically, of course, Prussia never aspired to become a nation.

It was content with being a state, and Prussians identified emotionally not with a Prussian nation but with a region, such as Ostpreussen or Mecklenburg.

If historians of national identity will be disappointed by the conceptual shallowness of the volume, military historians might be allowed an altogether different verdict. This is, after all, mainly a book about the operations of war, and it explores the operational mentality of Prusso-German army leaders. Citino analyzes in chronological order the wars of the Great Elector and Frederick II, the Napoleonic wars, the Franco-Prussian War, and both world wars. Such long *durée* allows the author to relativize claims to novelty. Thus, for example, he can show that the *Blitzkrieg* was by no means an invention of the 1930s. But the book will appeal most to those readers who are fascinated by the details of operational warfare and who like deft descriptions that border on the heroic and stereotypical on occasion. So, for example, fighting is always “raging,” divisions are “trudging,” generals are “hard-charging and hard-drinking” or “hell in the saddle.” Soviet tactics were primitive against a “battle-hardened *Wehrmacht*,” and the Red Army was “getting clobbered.” The reviewer wonders whether such tone is appropriate, even in a popular military history written by a professional historian. But no doubt the tone, like the substance of this eminently military history, will find its audience.

University of Manchester

Stefan Berger

Boris Yeltsin and Russia's Democratic Transformation. By Herbert J. Ellison. (Seattle, Wash.: University of Washington Press, 2006. Pp. ix, 313. \$30.00.)

As the book's title indicates, the author deals primarily with the role that Boris Yeltsin played in Russia's transition from Communism to democracy. The author systematically breaks down the coverage of this period into four topical sections. In chapter one, he provides the necessary background to Yeltsin's meteoric rise from Communist regional official, to Moscow-based reformer, to Gorbachev oppositionist with a particular emphasis on the period between 1987–1991. In chapter two, he adroitly covers the politics of post-Communist political reform to include Yeltsin's political conflict with the Russian Supreme Soviet; his decision to disband that institution in 1993; the construction of the 1993 constitution; the parliamentary elections of 1993 and 1995; the presidential election of 1996; and ultimately the choice of his successor. In chapter three, he deals with the building of the new post-Communist Russian economy with a particular focus on such topics as agricultural reform, privatization, price liberalization, import/export issues, and the financial crisis of 1998. In chapter four, the last of the major topical

chapters, he provides a clear overview of the major issues of Russian foreign policy in the post-Communist period.

Herbert J. Ellison is unabashedly pro-Yeltsin. In the introduction to the book, he writes, "Anatoly Chubais, compared Boris Yeltsin's importance in Russian history to that of Peter the Great and the reformer-emperor Alexander II" (5). He repeats this assertion again, writing that Boris Yeltsin was "one of the three greatest leaders of Russian history, ranking him with Peter the Great and Emperor Alexander II" (139). He concludes the book by writing, "Yeltsin's words and deeds amply justify calling him 'Russian liberator'" (263).

Comparing Yeltsin to pre-Communist tsars is useful not only in terms of highlighting his importance in Russian history, but in highlighting two continuities in terms of leadership style that Yeltsin held in common with his nondemocratic tsarist predecessors. Although today's Russia is clearly freer than was tsarist Russia, the politics of the Yeltsin era almost always revolved around the power play of individual personalities near Yeltsin in a manner very similar to that of the tsarist period. Being personally favored by the man at the top was far more important in terms of real political power than was one's legal or institutional position. This is precisely why Aleksandr Korzhakov, the chief of Yeltsin's presidential security service in his first term, was considered by many to be one of the most powerful men in the country during that period.

Another parallel with the tsarist period found in the Yeltsin era was the concentration of enormous political power in the hands of the one man at the top of the political hierarchy. Once again, Yeltsin's power never rivaled that of any tsar. However, the power of the Russian presidency under Yeltsin surpassed that of any other chief executive in any other democracy in the world. Although such a presidency allowed Yeltsin to effectively outmaneuver nondemocratic forces in post-Communist Russia, it also created an institution more likely to slip into nondemocratic practices than other forms of democratic leadership.

Ultimately the author provides an excellent overview of the Yeltsin era. Although some will disagree with the unabashed pro-Yeltsin orientation, it is nonetheless an excellent read that will prove useful to either the upper-division undergraduate in a survey course of modern Russian history or politics, a graduate student, or a specialist in the field. This reviewer highly recommends it.

Austria, Hungary, and the Habsburgs: Essays on Central Europe, c. 1683–1867. By R. J. W. Evans. (Oxford, England: Oxford University Press, 2006. Pp. x, 337. \$99.00.)

Among contemporary Habsburgologists, the author of this book stands in a self-created class. The subtle originality of his insight, particularly in the interplay of politics and culture, and his colossal learning have won worldwide recognition. His mastery of Central and Eastern Europe's several vernaculars has opened up for him bibliographical resources that less polyglot specialists will forever contemplate at a distance.

R. J. W. Evans also knows that reading him is a demanding task. The book, a sampling of papers and articles from the past twenty or so years, opens by advising readers to read single chapters as freestanding essays rather than as studies focused on a well-defined theme. Evans also recommends that novices consult one of several standard surveys of the history of the Habsburg empire before tackling his own effort.

If the book has any central issue, it is the contentious relationship of Hungary with the other lands and institutions of the Habsburg monarchy. For this reviewer the most interesting and suggestive parts of the book are the sections that deal with the period from 1815 to 1867. Evans is something of a contrarian, a trait that he turns to good use here by demonstrating that the alienation of Hungary from Habsburg rule was not foreordained, as more partisan historians on both sides would have it, but the outcome of missed opportunities for cooperation. These essays, as well as earlier ones, underscore contemporary opinion among scholars that the empire was created and held together by domestic negotiation and not by accidental marital ties.

But readers have some heavy work ahead of them, whether they read the entire book, or simply an occasional chapter. Mini-introductions to each section are suggestive and helpful, but following those themes through sentences often crammed with names familiar only in part to most scholars in the field is very frustrating. One has the feeling that something sensible and important is being said, but that supporting data do not clearly underscore the point. The index is lengthy but rudimentary, providing both family and given names of individuals, but ranks or vocational attachments very inconsistently. Had the author regularly identified people, events, etc. when he first brought them up, there would have been no problem. Indeed, Evans even anticipated it: he often uses footnotes to alert readers to initial mentions of some figures in the text. Unfortunately, however, even when he exercised this option, many of these people are not fully identified. The nineteenth-century Viennese social commentator

Eduard Bauernfeld is “Bauernfeld” in the text and “Bauernfeld” in the index (280).

Evans’s nuanced form of argumentation, which closely couples themes and their qualifications, compounds the difficulty. He often presents a thought, the names (and only names) of some people who advanced it, then leaps onto several quasi-contrary views held by persons whom he analyzes in a bit more detail than his principal voices. Numerous asides add to the distraction.

Evans has also made an effort to update the secondary literature on the topics covered in the work. Although his choice of references is solid, they are not always in the bibliography, but in the footnotes. Should a reader be taking down references, he or she should do it immediately.

The book, in short, is a testimony to human powers of learning, analysis, and synthesis. It also cries out for wise editing.

Brooklyn College

Paula Sutter Fichtner

Isabelle of France: Capetian Sanctity and Franciscan Identity in the Thirteenth Century. By Sean L. Field. (Notre Dame, Ind.: University of Notre Dame Press, 2006. Pp. xii, 288. \$35.00.)

Although this biography of Louis IX’s younger sister has some of the usual weaknesses of revised dissertations, it is still immensely interesting, for many of the same reasons that Jacques Le Goff’s biography of her brother was so thought provoking. Nearly everything of importance to historians about the thirteenth century is here, refracted in the prism of a single individual’s life. Naturally, the Franciscans appear regularly: the stresses within the order over poverty (which may have led Isabelle to downplay poverty as a spiritual ideal in favor of humility); their conflict with the secular masters at the University of Paris (which brought Isabelle needed allies for her foundation of Longchamp); their discomfort with women and with St. Clare’s legacy in particular (which, in one of Sean L. Field’s most original contributions, led Isabelle to champion a new rule for Longchamp in the face of the order’s resistance). As recounted here, Isabelle’s life also illustrates the distinctive elements of women’s piety, with special attention to books and images; the way men saw holy women differently than holy women saw themselves; the conscious campaigning required to create a saint’s cult; the Capetians’ cooperation in taking care of family business; and the dynasty’s strong, royally distinctive piety, with its mendicant flavoring and emphasis on penance.

One wishes Field had developed some of these themes more expansively. In particular, the presence of a Veronica among the devotional items Isabelle

bequeathed her foundation of Longchamp cries out for more consideration (129). Sometimes he pushes his evidence too far to make a point about Isabelle's agency (which he makes well, nevertheless), and his notion of power can be rigid and simplistic. In tracing the spread of Isabelle's cult (eventually stalled), he may have exaggerated its popularity by not paying enough attention to the discrete political and personal relations linking Flanders with the Capetians. He also takes his dominant source, the *Life of Isabelle of France* written by Agnes, abbess of Longchamp, too much at face value. For example, although he cites all the scholarship demonstrating why hagiographical narratives cannot be straightforwardly mined for fact, and although he discusses (but only toward the end of the book) the interests that constrained Agnes's narrative choices, when it comes to writing about Isabelle's youth, his own narrative largely reiterates that of Agnes, even when it seems likely that she was largely conforming to hagiographical expectations.

On the other hand, Field's analysis of the two rules composed for Longchamp is superb, both for its background discussion of the problem posed by the Clarissians and for its imaginative but compelling insight into what was at stake in Isabelle's dogged efforts to have her sisters recognized as *Sorores Minores*, a story that incidentally reveals both the institutional weakness of women and their determination in fighting the few battles they could. Finally, Field's discussion of the piety of both Blanche of Castille and Isabelle herself is very insightful, both in his recognition of the paradoxes both women embodied and in his deft characterization of Isabelle's piety as "a studied simplicity" (128).

University of California, Berkeley

Geoffrey Koziol

Tear Off the Masks! Identity and Imposture in Twentieth-Century Russia. By Sheila Fitzpatrick. (Princeton, N.J.: Princeton University Press, 2005. Pp. xii, 332. \$24.95.)

In this work, the author brings together nearly two decades of pathbreaking research, which collectively mines an extraordinary array of primary material ranging in time from the 1910s to the 1990s, and including state and party archives, central and regional newspapers, and memoirs and works of fiction. Although most of the chapters have been previously published in some form and are often quite disparate in theme and scope, they are woven together here by the basic idea that processes of "self-reinvention" and "self-fashioning" (and their close cousins "unmasking" and "imposture") become at once more conscious and more problematic during times of revolutionary change, both for ideological

reasons (the need to align oneself with the “in” class) and for more pragmatic reasons (the need to gain access to goods and services that are either closely managed by the state or perennially in short supply).

The author makes the case most compellingly in the first part of the book, which is dedicated to issues of class identity. Sheila Fitzpatrick shows, among other things, that soon after the revolution class identity became a matter not of economic determination according to the Marxist model, but rather of social ascription—largely on account of the muddled real-life boundaries between the various class categories and for the main purpose of allowing the revolutionary regime to “know its allies from its enemies” (71).

The overarching issues of identity and imposture recede somewhat through the middle sections of the book, which consist of a nonetheless riveting set of case studies or vignettes of the impact of class ascription on individual lives (of peasants, kulaks, women, and members of the bourgeois intelligentsia, in particular). As culled by Fitzpatrick, the profiles largely do “speak for themselves” on matters of identity (and she does inject her narrative with a healthy and well-selected dose of primary sources), not only reminding readers of the protean nature of social identity throughout the revolutionary and Stalin years, but also underscoring the awkward combination of flexibility and vulnerability that came with it.

The issue of identity returns to the forefront in the final section on imposture, where Fitzpatrick uses an impressive combination of factual and fictional case studies to drive home her thesis that tricksters, con men, and imposters of other sorts can be seen as “something of an emblem for early Soviet citizenship.” In an era first of revolution and then of unpredictable centrally controlled state bureaucracy, citizens were encouraged to reinvent themselves and to work the system to get what they needed. The Russia of the Bolshevik Revolution and then of Stalin was a “world in which, to survive, everyone had to become a bit of an operator and impersonator” (271).

Although only the introduction, afterword, and one other internal chapter appear in print here for the first time, those more familiar with Fitzpatrick’s work may still benefit from the overarching narrative of identity and masking (not to mention the convenience of having a number of her seminal essays and articles available under one cover). And her unique knack for isolating dominant trends in memorable case histories and then narrating that story in a lively style more than makes up for the unevenness of the overarching narrative that one would expect of such a collection. Indeed, one strength that the mosaic style of selection and organization brings to the book lies in the very manner in which the focus

shifts regularly, at times dramatically, from the personal, to the institutional, to the social. This, together with Fitzpatrick's consistent candidness about the limitations of her craft, makes the book an essential reference for any serious student of history, society, and culture irregardless of discipline or epoch.

University of Florida

Michael S. Gorham

The Art of Forgetting: Disgrace and Oblivion in Roman Political Culture. By Harriet I. Flower. (Chapel Hill, N.C.: University of North Carolina Press, 2006. Pp. xxiv, 400. \$59.95.)

For the Romans, "memory (*memoria*) was highly symbolic, not literal or universal or abstract" (278). Memory was consciously constructed by the Roman elite through traditional vehicles such as monuments, inscriptions, portraits, and written accounts. Because memory was conceived of as occupying a physical space, being a tangible object, it could not only be constructed, but also deconstructed. This book is at once a study of the sanctioning and repression of memory, and also a much-needed articulation of the development and significance of Roman commemoration practices from the mid-Republic to the death of Hadrian.

Harriet I. Flower emphasizes "the close connection between the development of such punitive sanctions and the deterioration of the characteristic republican system of government based on political consensus" (68). This was not a political consensus of individuals, but of senatorial families. Traditionally in Roman society, the family was the seat of memory, as exemplified by the keeping of ancestor masks (*imagines*), and consequently it was the family that could choose not to commemorate disgraced members. Such initiative on the part of the family was a means of acquiescing to the judgment of society and their aristocratic peers. The aftermath of C. Gracchus's murder saw the senate for the first time taking the initiative to impose memory sanctions, and then, under the dictatorship of Sulla, a single individual inflicted widespread sanctions via proscriptions. This established the enduring topos of the "bad" leader as one who obliterates the memories of his adversaries, a topos fully developed in the imperial period—consider the literary tradition surrounding Tiberius and the treason (*maiestas*) trials. Conversely, "good" leaders, such as Julius Caesar and Trajan, are celebrated for allowing freedom of speech and freedom of memory. The tension over who could control commemoration continued under the Principate, but instead of a tension between the senate and the aristocratic families, it was a tension between the senate and the imperial family. Flower is particularly sensitive to issues of gender

and how the new political structures and concerns over succession led to women, primarily members of the imperial family, who were for the first time being subjected to memory sanctions.

Throughout the study, Flower takes a narrative approach to memory and memory sanctions in Roman society, nuancing the specific historical context of the phenomenon, instead of engaging directly with the theoretical discussions of memory current in other disciplines. This narrative approach also allows the book to be read as an engaging survey of Roman history by the nonspecialist, albeit with a very specific connective theme. The volume is well illustrated, with over seventy-five black and white photographs and drawings, mostly of inscriptions; these images demonstrate the strong visual impact of erasures and communicate the tangibility of memory sanctions in the Roman world.

Brooklyn College, CUNY

Liv Mariah Yarrow

Barbarian Tides: The Migration Age and the Later Roman Empire. By Walter Goffart. (Philadelphia, Pa.: University of Pennsylvania Press, 2006. Pp. viii, 372. \$69.95.)

The author of this book is no stranger to controversy. His *Barbarians and Romans, A.D. 418–584* [1980] challenged the scholarly consensus regarding the mechanisms of ordered barbarian settlement in the late Roman West; his book, *The Narrators of Barbarian History* [1988], questioned the very notion of “barbarian history” and challenged a number of long-held assumptions concerning the authors discussed within. Now, with *Barbarian Tides*, Walter Goffart revisits and revises many of the ideas found in the aforementioned works, while at the same time taking on the theory that has largely informed discussions of barbarian identity and culture for the last two decades: ethnogenesis. Two central points drive this book: 1) that there were a multiplicity of barbarian peoples in late antiquity, none of which were ancient “Germans”; and 2) that no matter from where these peoples came and whatever their “ethnic” heritage, both were virtually meaningless by the time they entered the Roman Empire.

The book is divided into two halves, the first treating historiographical problems and the second consisting of case studies. Each chapter is a stand-alone essay and can be read in virtually any order, making the introduction and conclusion, both clearly and concisely written, essential; without these, the work as a whole would have much less cohesion. Goffart’s sources are exclusively textual, and, although apologetic in his introduction, the absence of material culture is a glaring omission, particularly given the potential relevance of such evidence for the issues raised in this book.

In the first chapter, Goffart challenges the conventional understandings of the “Migration Age” (*Völkerwanderungszeit*), concluding that migration was not an inherent characteristic of the barbarians of late antiquity. In the second, he deconstructs and demolishes the idea of a “German” conquest of the West. In the third, he argues against the conventional idea of a “Germanic” world, identifying it as largely the product of sixteenth-century romanticism and unreflective of late-antique realities. In the fourth, he revisits his earlier discussions of the “Gothic” historian Jordanes, concluding even more decisively that the *Getica* was a work of Byzantine propaganda and hence an unreliable source for authentic tribal memory.

These shorter chapters are then followed by more extensive, and at times highly technical, case studies. Chapter five treats the Great Rhine Crossing of 405–406, echoing the general conclusions of chapters one and two. Chapter six revisits Goffart’s famous “accommodation” thesis. Although the clever revisions within may now sway some nonbelievers, the chapter itself fails to be the “centerpiece” of the book, reading more like an excursus (8). Finally, chapter seven attempts to provide a new model for writing “tribal” histories by emphasizing the full extent to which the barbarians of late antiquity were a part of the Roman world. Here Goffart ultimately suggests that the “barbarian” West was as much a legacy of the Roman Empire as the Byzantine East.

This is a pugnacious book, providing a number of important contributions to the field of late antiquity. As one should expect from Walter Goffart, it will provoke waves of commentary, objection, and approval.

University of Michigan

Jonathan J. Arnold

The Good Life in the Scientific Revolution: Descartes, Pascal, Leibniz and the Cultivation of Virtue. By Matthew L. Jones. (Chicago, Ill.: University of Chicago Press, 2006. Pp. xviii, 384. \$27.50.)

The history of mathematics used to be written exclusively for mathematicians, but in the last two or three decades it has undergone a transformation as historians have shown its role in the broader developing culture of natural knowledge. A major focus of this work has been the historical process whereby mathematics was transformed from a craft practice, held to have no relevance to understanding the real world, into the supreme mainstay of natural philosophy. Most contemporary readers would have been puzzled by the title of Isaac Newton’s great book, *Mathematical Principles of Natural Philosophy*, because natural philosophy was supposed to explain phenomena in terms of causes, and mathematics could not

provide physical reasons for anything. The new histories about how mathematics changed natural philosophy have always taken account of the large measure of rhetoric used by mathematicians in an attempt to enhance the standing of their discipline. Hitherto, the focus has been on the rhetoric of certainty, the claim that mathematics offers proofs and certain truths while philosophy deals only in speculation, and the rhetoric of practical utility, the claim that only mathematical knowledge can lead to technological advances.

Matthew L. Jones's excellent book extends this new historiography of mathematics into a completely unexplored area. His concern is with the way in which mathematics and its practice was claimed to be the best way of improving the mind, not just with regard to technical acuity but as a way of improving its moral performance. Again, as Jones shows, the improving power of mathematics was not just seen in terms of enhancing clarity of thought, powers of concentration, or logical agility, but it was also claimed as a way of enhancing one's ability to recognize and understand harmonies, for example, or the ways in which the infinite can be encompassed in the finite, thereby revealing the wonders in creation and the existence of its Creator. To think like a mathematician was in some ways to think like God, and so the pursuit of mathematical excellence was the best means to self-improvement.

Jones devotes two chapters each to three of the most brilliant mathematicians of the seventeenth century to build up a fascinating and highly original account of their ideas on the self-improving aspects of mathematics. If there is a weakness in the book it is only that it leaves the reader wondering whether a similar story would emerge if lesser, second-rank mathematicians had been studied, or indeed, if equally gifted mathematicians had been chosen, but ones who did not share Descartes', Pascal's, or Leibniz's interest in metaphysics—men like Pierre de Fermat, Christian Huygens, or even Isaac Newton. But this is only to point out that Jones is a pioneer in new territory, and there can be little doubt that subsequent studies will follow his lead.

University of Edinburgh

John Henry

Germans in the Civil War: The Letters They Wrote Home. Edited by Walter D. Kamphoefner and Wolfgang Helbich. Translated by Susan Carter Vogel. (Chapel Hill, N.C.: University of North Carolina Press, 2006. Pp. xxxiv, 521. \$59.95.)

This collection is the English version of *Deutsche im Amerikanischen Bürgerkrieg* [2002], an edition of previously unpublished letters selected from the holdings of the North America Letter Collection in Gotha, Germany. The German immigrant

authors of the letters represent men and women, soldiers and civilians, and Northerners and Southerners corresponding mostly with relatives and friends in Germany. The selection of 343 letters by seventy-eight individuals in fifty-seven family groups out of 956 missives written by 258 German immigrants in the years between 1860 and 1865 is more specific in its focus than the writings in *News from the Land of Freedom (Briefe aus Amerika [1830–1930])*, even though seriously interested readers and, especially, scholars are well advised to peruse both collections of letters and, if at all possible, to consult the German editions in conjunction with the English ones.

The editors are careful and explicit concerning their considerations for choosing, abbreviating, and annotating letters, which have been grouped in clusters of correspondence by the same author or members of one family, that reveal how German immigrants experienced and perceived the American Civil War. Because of the editors' focus on the war, the selected letters are excerpted, shorter instances of abbreviations indicated by ellipses, longer ones marked by the number of lines omitted, including a brief summary of the content of the passages that were excluded from publication. Because the translation cannot easily reproduce obvious differences in language, especially dialect and style, the editors provide a detailed assessment of those features for each of the correspondents, allowing the English-speaking reader some insight into the diversity of reports and opinions. The most valuable service the editors offer the reader is how comprehensively they contextualize the life of each of the correspondents for the time before the war, during the conflict, and during Reconstruction and beyond.

All readers will find the letters fascinating. Those who are primarily interested in the German perspective on the war will delight in the distinctly ethnic observations and voices of the correspondents. Those whose focus is on the experience and impact of the secessional conflict will take note of the ethnic tension that is evident in the armed forces, in mixed regiments as well as in ethnically homogeneous ones, but quite different from the stereotypes about the Germans that prevail in the secondary literature and that have long affected expressions of ethnic and national pride. The editors, who specialize in German ethnicity and immigration history, comment in their introduction about the Civil War in general and the importance of knowing more about the substantial German participation in the mid-nineteenth-century struggle between the South and North. The letters call for some rethinking of this participation. Most prominently, the editors found that the widely held assumption about the way in which service in the war accelerated, even ameliorated, the immigrant soldiers' assimilation into the American mainstream seems doubtful and warrants closer examination if the

letters they found and published in *Germans in the Civil War* constitute a representative sample.

Indiana University–Purdue University, Indianapolis

Marianne Wokeck

Everyday Life in Early Soviet Russia: Taking the Revolution Inside. Edited by Christina Kiaer and Eric Naiman. (Bloomington, Ind.: Indiana University Press, 2006. Pp. 310. \$29.95.)

The essays in this volume, which originated in a 1994 conference in St. Petersburg on everyday life in Soviet Russia, invite readers to ponder the Revolution's impact on ordinary urban people's identity formation as they struggled to gain a toehold in the new order. They show, moreover, how ingenious improvisations in the 1920s failed in a way that pointed to the fallback mobilization and storming of the "Second Revolution." The authors are trendy vicars among historians—resourcefully exploiting material from 1920s posters, secret police files, questionnaires, union archives, movies, plays, and diaries.

The new regime was committed above all to directing, expediting, and compressing the modernization process that capitalism should have accomplished had it been given time to run its course in Russia. Randi Cox looks at advertising in the 1920s, which persisted in part because the government adopted strict cost accounting as it legalized private trading for profit. The nationalized industries devoted some of their cash flow to supporting the state's publications monopoly. "Where is *Pravda* going to get its funding," asked Lenin, "if it is deprived of advertising?" (124). Such institutions as the food-processing combine also advertised to sell products. If peasants could be enticed to buy, they would get in the habit of selling their grain. Advertising also pushed modernizing objects like watches, light bulbs, pharmaceuticals, soap, toothpaste, and fire extinguishers.

Coeditor Christina Kiaer recalls her work on the constructivists' view of objects—that "socialist objects will be comrades of the worker rather than alienating commodities to be possessed [by individuals]"—as she analyzes a 1926 play in which a socialist organizer with no time for marriage sets out to have a child that will be reared by the collective (199).

Less problematic for authorities in the 1920s than the self's optimal relation to "things" was the sanitary idea. Catriona Kelly describes how, by the mid-1920s, hygienic regimes had been regimented in school curricula and institutions. Youngsters were exhorted to set up "Pioneer corners" in their homes "displaying hygiene propaganda" (257). Rebecca Spagnolo traces the steady rise in the number of domestic laborers available to do the washing up. Nearly 16 percent of all urban

employed women worked as domestic laborers by 1929, served by a union that mediated with employers and supplied some instruction in literacy.

Toward a Healthy Lifestyle joined the ranks (from January 1925) of “the growing numbers of sanitary enlightenment publications whose aim was the transformation of daily life through a widespread program of health and hygiene propaganda,” reports Frances Bernstein in her account of a campaign to deal with sexual dysfunction (154). She finds growing concerns over nervous exhaustion mirroring fears about the potential impotence of the new state, and shows how health professionals and party members pursued a rhetorical strategy that magnified a problem into a crisis.

Essays on the 1930s focus on surveillance of the self and others in what would become a gigantic purification effort. Cynthia Hooper, taking the 1936 film *The Party Card* as her point of departure, explores the general interrogation of domestic relations during the Terror. She points out that although Hitler deplored denunciation of family members, Stalin took a different approach. Sheila Fitzpatrick riffs on a 1936 People’s Commissariat for International Affairs (NKVD) file she happened on that dealt with an “unmasking,” a challenge to a particular chairman of a district soviet in Leningrad, or at least to the account she had provided of her social origins and work history before the revolution (24).

The collection concludes with a stimulating piece on identity construction based on donations to a nongovernmental “People’s Archive” (Tsentr dokumentatsii—TsDNA) organized to receive donations from “citizens who were not in any respect prominent” (296). In examining memoirs by persons from peasant backgrounds, Natalia Kozlova found a correlation between mastery of standard written language and status attainment, and also an embrace of the ideological clichés from the press that defined the national struggle to complete the Enlightenment Project. The fact that the people reinventing themselves all had something to hide did not preclude them from seeing themselves as participating in a noble enterprise. Personal distinction required identification with the better values in a hierarchy, as a 1933 entry from the diary of Stepan Podlubnyi demonstrates:

Today the three of us had a good and cultured evening at the theater. An exceptionally pleasant feeling of the soul. It resembled something grandiose, adult but at the same time new. This is not like going to the movies for a ruble. It’s respectably cultured to go to the theater for five rubles. And the price you pay when you go places has enormous moral significance (291).

The essays in this volume contribute significantly to understanding how ideology and high politics played out in the remarkable course of the revolution.

University of Rhode Island

Gary Thurston

The Legacy of the Siege of Leningrad, 1941–1995: Myth, Memories, and Monuments.

By Lisa A. Kirschenbaum. (New York, N.Y.: Cambridge University Press, 2006. Pp. xiii, 309. \$75.00.)

This book is superb. The author explains how the siege of Leningrad during World War II (September 1941 to January 1944) became and continues to be definitive in the history of the war in the USSR, Leningrad/St. Petersburg's identity, and the ways citizens of the city define themselves. This deeply researched, elegantly written volume is appropriate for advanced undergraduates and graduate students, as well as specialists on Russia, twentieth-century history, and the study of history and memory.

Lisa A. Kirschenbaum historicizes the representation of the Leningrad blockade. She does so through meticulous research in contemporary radio broadcasts, newspapers, state-approved histories, debates about plans for memorialization, long-suppressed diaries, late-Soviet-era oral history interviews, and memoirs. The venues for her research included state archives, museums, public memorials, libraries, and survivors' apartments. The spectrum from the state's protected files to the domestic settings of personal memory frames Kirschenbaum's central thesis: from September 1941, when the German army closed the ring around Leningrad, until 1995, the fiftieth anniversary of victory in the war, personal memories and state-sponsored history and myths were "intertwined." Even as the USSR collapsed in the early 1990s, the myths of suffering redeemed by victory; Leningrad's resilience, undergirded by the city's 200-year, singular history; and Leningraders' steadfastness in the face of desperate starvation endured to characterize post-Soviet St. Petersburgers' image of the siege's legacy.

Kirschenbaum structures her analysis of the several "narratives" of the siege chronologically. Part one examines narratives that emerged during the war. As she explains, the Soviet state immediately defined the wartime experience as "history in the making—history made by brave, steadfast, and self-sacrificing Soviet people" (77). She demonstrates that the official insistence on heroism and resilience as the exclusive themes was both intentionally obfuscatory for political reasons and internalized by the Leningrad citizens who survived, unlike the 670,000–1,000,000 who perished. "The story of heroic Leningrad offered a way to find some significance in these deaths . . . allowing survivors to make narrative

sense of persistent sorrow” (179). Part two presents the stages by which narratives of the siege expanded after Stalin’s death in 1953 to make room for “a sense of unredemptive loss and of the irony of victory” in a sporadic “recovery project,” which enshrined “the people’s war” at the expense of Generalissimo Stalin’s war (154, 160).

Chapter six, “Heroes and Victims,” provides an excellent account of how the Piskarevskoe Memorial Cemetery took shape as the commemorative site for the siege’s many mass graves. It also illuminates debates about the design of the Monument to the Heroic Defenders of Leningrad. Kirschenbaum’s intimacy with the city and ability to read these sites’ narratives are evident here. Part three tackles the challenges that revelations of cannibalism and disparate access to food during the siege posed to the myths of Leningrad when they surfaced during the Gorbachev era. In the face of such memories of degradation and injustice, “consoling myths” of official lineage continued to enable “a community to live with and make sense of their memories” (297).

Kirschenbaum draws on comparative studies of war and memorialization, psychological studies of memory and trauma, and collective memory. She includes thirty-two well-chosen illustrations. This book is a signal contribution.

University of New Hampshire

Cathy A. Frierson

Admiral Lord Keith and the Naval War against Napoleon. By Kevin D. McCranie. (Gainesville, Fla.: University Press of Florida, 2006. Pp. xv, 256. \$59.95.)

Born George Keith Elphinstone in 1746, the youngest surviving son of a debt-ridden Scottish peer, the subject of this monograph died in 1823 as the wealthy Viscount Keith of Stonehaven Marischal. Seeking a livelihood and unable to afford a military commission, he first boarded a royal navy vessel in 1762, not even a midshipman; the flag he struck for the last time at Plymouth in 1815 was that of an admiral.

In the last twenty years of his naval career, Keith held four major commands. During his command in the Eastern Seas [1795–1796], he was responsible for the British seizure of Cape Colony from the Dutch. His command in the Mediterranean [1799–1802] saw the surrender of the French armies in Egypt. The North Sea fleet, commanded by Keith from 1803 to 1807, was the largest element in the British navy, with broad geographical and operational responsibilities, paramount among which was deterring a French invasion of the home island. Similarly, the Channel command [1812–1814, 1815] involved the crucial operational responsibilities of blockading the French squadrons in their ports, protecting British and

interrupting French commerce, and supporting the Duke of Wellington's operations in Spain.

Yet, in a foreword, the editors refer to Keith as one of "those who held high command but to whom the opportunity never came to distinguish themselves" (xii). One question is, if not, why not? A second question is, if not, why devote a monograph to him?

An answer to the first question is an absence of opportunity. "Distinction" rested on success in large fleet actions. There were relatively few of these between 1795 and 1815, and Keith did not have the professional good fortune to command in any of them.

An answer to the second question, as Kevin D. McCranie makes clear, is that Keith's career embodies facets of the eighteenth- and early nineteenth-century naval profession that are easily ignored when attention is focused on battles and heroes. Two of those facets were professional strengths of Keith: an ability to administer large naval forces (notable in his command of the North Sea fleet) and an understanding of joint military-naval operations that was displayed in South Carolina, the Cape of Good Hope, Egypt, Italy, and Spain.

Keith's career is also a testament to the importance of a network of patronage, in his case largely self-constructed and assiduously exploited. His patrons included two members of the royal family, two First Lords of the Admiralty, and an important cabinet member and supporter of Pitt.

Additionally, his career reflected the financial potentialities for those in command. When Keith first engaged in combat as a newly appointed post captain in 1775, he was, in the word of his uncle, "poor" (12). In the American war, he began to build a personal fortune based on prize money. By career's end he had earned £250,000 or more in prize money and related payments and owned four estates and two homes.

Politics and parliament, involving as they did career, family, and patronage, had become significant even before command and income had, beginning with a failed attempt in 1774 to win the seat for Dunbartonshire. Keith won election in 1780 and 1786; after withdrawing from a contest in 1790, he again won in 1796.

This book is organized and written in a workmanlike fashion, although the study reveals its roots as a dissertation in mechanical introductions and conclusions to chapters and a degree of redundancy. To his credit, McCranie displays a delicate judgment in assessing Keith's decision making and responsibility in the many operations in which he was involved over the course of twenty years.

Athenian Legacies: Essays on the Politics of Going On Together. By Josiah Ober. (Princeton, N.J.: Princeton University Press, 2005. Pp. xiii, 273. \$29.95.)

The 2,500th anniversary of Athenian democracy (or more accurately that of Cleisthenes's reforms of 508–507 BC) in 1993 spawned an array of books, conferences, and even an exhibition held at the National Archives in Washington, D.C. One of the leading contributors to these celebratory *Festschriften* was Josiah Ober, a widely recognized expert on Athenian democracy whose scholarship has stressed the radical nature of the revolt of the masses against the elite, most notably in his earlier book *The Athenian Revolution* [1996].

In this newest volume, Ober brings together nine of his essays, eight of which have been previously published. His approach is one of a political theorist, and the title in fact is clearly inspired by Jeremy Adelman's *Colonial Legacies: The Problem of Persistence in Latin American History* [1999]. Both books examine the issue of survival, namely how societies founded in revolution maintain their democratic values under conditions of conflict and diversity. His illustrative example of the kind of unity-versus-diversity conflict arising in a democracy is that of Socrates who had to reconcile his individual freedom to practice philosophy with obedience to the law. Ober's specific answers are wide ranging, from the Athenians' use of their past as a vehicle for sustaining the present to civic education and the ways in which it promotes identity formation. In addition to historical texts, orations, laws, and institutions, he also utilizes material culture, or what he calls "visual media," as evidence. Thus, a famous statue group (the Tyrannicides), which occupied a prominent position in the Agora of Athens and that commemorated those who attempted to put an end to the current regime, becomes associated ideologically with defense of the state. Ober sees new democratic institutions like the Council of Five Hundred not simply as governing bodies, but also as "a polis-wide network of useful knowledge, and as a vital element of Athenian civic education" (27).

The ancient Athenians can be credited with the invention of many astute political concepts—such as *synoikismos* (coming together), *isonomia* (leveling), ostracism, jury pay, etc.—but the reader wonders if "going on together," the subtitle of this book, is one of them. It seems to lack a name in Greek, which is surprising in a culture that actually created personifications of political virtues. Yet, Ober argues that this condition of "going on together" should be as highly valued in democratic societies as "the more familiar political goods of liberty and equality" (2). That said, this fresh approach to the problem of how democracies maintain themselves is not only illuminating of the past, but provides important

perspectives for the present. Or in the words of the author, "Because it is concerned with diversity and conflict as well as solidarity, the study of Athenian politics can contribute, not only to discussions about democracy's original potential, but also to democracy's possible future" (1). As such, this stimulating collection of essays on Athenian politics will be of interest to historians of all periods.

Case Western Reserve University

Jenifer Neils

Publishing Women: Salons, the Presses, and the Counter-Reformation in Sixteenth-Century Italy. By Diana Robin. (Chicago, Ill.: University of Chicago Press, 2007. Pp. xxvi, 365. \$45.00.)

In this rich and important book, the author explores why there was a surge in the publication of women writers in mid-sixteenth-century Italy [1530–1570]. Her aim is to unite the fields of the history of women, printing, and the Counter-Reformation, which she creatively does, grounding her analysis also in the *querelle des femmes* of the early modern period. To explain the rise of publications by or in honor of women, Diana Robin elucidates the role of female salons (often animated by reform-minded religious interests) and the cooperation of men (via academies or the press) who facilitated and promoted the publishing of women's works. She deftly unravels the irony of why the writings of sometimes Protestant-leaning female authors would occur at a time of growing Counter-Reformation censorship, and explains how publications could emanate from salons in the wake of warfare and the suppression of academies.

At the heart of her study is the founding of a salon in 1509 on the island of Ischia near Naples by the Costanza d'Avalos, widowed chatelaine of a fortress there. Joining her were Vittoria Colonna (who married into her family) and the sisters Maria and Giovanna d'Aragona (who in turn married into the Avalos and Colonna families); also included in the circle, when located in Naples, was Giulia Gonzaga, who married Vittoria Colonna's cousin. From Ischia and Naples these women, war widowed or otherwise often on their own, radiated their influence in the formation or on the complexion of other salons in cities such as Rome, Ferrara, Viterbo, and Milan. Often as part of this itinerant circle could be found the reform figures Juan de Valdés (whose *Alfabeto christiano* Giulia Gonzaga brokered for publication and possibly even cowrote) and Bernardino Ochino—figures whose writings would be placed on the Index.

Maria d'Aragona's connections to northern publishers assured that her name and circle would persevere in print even when politics threatened Neapolitan letters. In 1552, Girolamo Ruscelli of the Giolito press wrote a *Letter on a Sonnet*

in *Honor of Marchesa da Vasto* [Maria d'Argona], which included a register of female literati and patrons as a group (for the first time) in various cities of Italy. Three years later, Ruscelli also assembled a tribute to her sister, the *Temple to the Divine Signora Giovanna d'Aragona*, an anthology of both male and female writers. In 1556, after Giovanna had been placed under house arrest by the pope, Giuseppe Betussi published another tribute to her, the *Images of the Temple of Signora Giovanna d'Aragona*, which implicitly criticized Pope Paul IV. Robin argues that such a project represented the revolt of the poets (angered by the compilation of the Index then under way), who made common cause with the conflicts the Colonna women had with the papacy—namely, Vittoria Colonna's efforts on behalf of her brother in his struggle with Paul III (the Salt War of 1541) and Giovanna d'Aragona Colonna's troubles with Paul IV.

One measure of the emergence of women writers could be found in the poetry anthologies of the Giolito press, which in volumes of 1551 (Bologna) and 1553 (Venice) incorporated eight women. But the culmination of women as a *collective group*—Robin's chief interest—would come in 1559 with the appearance of Lodovico Domenichi's *Diverse Poems of Some Very Noble and Virtuous Women*, the first all-female poetry collection. Domenichi, who launched the Giolito press's poetry anthology series in 1545 and who had earlier entered the lists of the *querelle des femmes* with his 1549 *The Nobility of Women*, assembled the writings of fifty-eight women, including Vittoria Colonna. Himself, however, a victim of an earlier heresy conviction, and possibly wary of the censorship alive in a publishing center such as Venice, Domenichi placed his book with a printer in Lucca.

Finally, Robin examines women writers and intellectuals in Siena and Florence. In the former, a city in which the Academy of the Intronati promoted intellectual contact with women, she focuses on the poetry of Laudomia Forteguerri. Alessandro Piccolomini, a founder of the Intronati, dedicated several of his works to her and gave a lecture on one of her poems—"perhaps the first critical essay ever presented at an Italian literary academy on a woman's poetry"—publishing both her poem and his commentary in 1541 (148). In Florence, Robin examines the relationship between Caterina Cibo (earlier a member of Giulia Gonzaga's circle in Naples) and Bernardino Ochino (who included her as an interlocutor in his *Seven Dialogues*) and discusses Tullia d'Aragona's promotion by Benedetto Varchi and her *Dialogue on the Infinity of Love*.

Robin offers a thorough contextualization of several important firsts in the emergence of female writers in Italy: for example, the first lecture on a female literary work; the first register of women literati in Italian cities; the first catalogue

of female writers paired with their male curators (in Betussi's *Images*); and the first anthology of female writers. She also charts the role of certain women writers in the political and military affairs of the day, including Vittoria Colonna's serving as her brother's secretary of state in the Salt War of 1541 and Laudomia Forteguerri's leading a force of a thousand women in building fortifications during the siege of Siena in the mid-1550s. In useful appendices, the author includes much helpful information such as descriptions of the Giolito poetry anthologies (underscoring female writers) from 1545 to 1560.

At times the reader would welcome more detail or analysis. Sources permitting, it would have been helpful to learn more of the actual structure of intellectual exchange in these salons, and Robin could have offered more discussion of how the female interest in reform theology may have related to other areas of female independence and agency. Also, a study this well researched and thorough deserves much better editing: the book contains considerable repetition (sometimes on the same page), factual discrepancies, and numerous misprints. The decision to accompany all translations (many of which are quite lengthy) with original-language citations in the text is questionable. These matters aside, Robin has made a wonderful contribution to the understanding of the emergence of female intellectuals and writers in *cinquecento* Italy.

University of Alabama

George W. McClure

Catherine the Great: Love, Sex, and Power. By Virginia Rounding. (New York, N.Y.: St. Martin's Press, 2006. Pp. xxv, 566. \$29.95.)

The literature about Catherine the Great and her age is exceptionally rich. On the empress herself historians can draw on a number of reliable biographies such as that by John T. Alexander, while the realm under her rule has been treated in a magisterial work by Isabel de Madariaga, *Russia in the Age of Catherine the Great*. Many other monographs attend to specific issues and aspects, drawing on archival sources and providing the basis for more general treatments.

This biography by Virginia Rounding belongs to the traditional biographical genre, with the focus on the woman herself and only passing reference to her thinking, rule, and accomplishments. The author makes the objective perfectly clear:

What I attempt to do is present Catherine the woman, the multi-faceted, very eighteenth-century woman, principally through her own words and those of her contemporaries, drawing out from the volumes of material

written by them and by the Empress herself those particular or especially candid observations, comments and conversations which allow her to appear most vividly before our eyes" (xvi).

Readers will be relieved to know that they will be spared "the entirely untrue 'horse story'" (xvi). The biography relies on well-known printed sources, offers nothing new in empirical or analytical terms, and essentially presents the biography as Catherine herself would have preferred (with a fairly uncritical use of her correspondence and memoirs). There is an occasional factual error, such as the reference to the "various reforms to texts inaugurated by Patriarch Nikon in 1666"—the year of his deposition (254n.). The literal translation of *imennoi ukaz* as "named decree" fails to indicate the full import of a personal edict as an expression of autocracy (42). The bizarre form of references (whereby a phrase replaces ordinal numbers, making it difficult to track sources) and the thin apparatus will make this biography highly frustrating for scholars.

Nevertheless, Rounding presents a readable and dispassionate account. Although even a general reader should learn more about Catherine's rule (which, in her own mind, was more important than her love life), this author provides an accessible portrait of the age, the mores and customs of court life, and implicitly the remarkable degree of vulnerability felt even by the "all-powerful autocrats." Despite the subtitle *Love, Sex, and Power*, Rounding mercifully eschews the lascivious and endeavors to offer a credible, graphic portrait of Catherine and her court.

Brandeis University

Gregory L. Freeze

The Cut of His Coat: Men, Dress, and Consumer Culture in Britain, 1860–1914. By Brent Shannon. (Athens, Ohio: Ohio University Press, 2006. Pp. xii, 252. \$49.95.)

In his review of the 1846 Paris Salon, Charles Baudelaire pondered the state of modern masculine dress. To his discerning eye, the dark frock coats suggested a state of "perpetual mourning," but he noted that these garments had political power. In contrast to the elaborate hierarchy of traditional costume, he saw that modern men's wear "bears witness to equality" by blurring the lines of age and class. Only the practiced eye took note of the quiet variations in fit, drape, and cut.¹ This subtle language of social identity is the subject of *The Cut of His Coat*:

1. Charles Baudelaire, "Salon of 1846, On the Heroism of Modern Life," in *Art in Theory 1815–1900: An Anthology of Changing Ideas*, eds. Charles Harrison, Paul Wood, and Jason Gaiger (Malden, Mass.: Blackwell Publishing Ltd., 1998), 303.

Men, Dress, and Consumer Culture in Britain: 1860–1914 by Brent Shannon. Like Baudelaire, Shannon astutely surveys the seemingly homogenous sea of men in dull garments and extracts a wealth of information and insight.

Shannon builds his investigation on two established concepts about male sartorial habits in Victorian British culture. The first, dubbed the “Great Masculine Renunciation” by J. C. Flugel in 1930, takes note of the striking change that occurred in men’s dress in the course and aftermath of the French Revolution. The showy garments and physical display of the *ancien régime* were replaced by a restrained mode of dress that transformed the image of acceptable masculinity (22). The second, known as the social construction of “separate spheres,” asserts that the development of a consumer culture shifted the duties of shopping from men to women (21). While Shannon does not dispute these issues, he rightly cautions that neither are as simple as they seem.

His nuanced reading of the social construction of male identity in the context of the rise of consumer society draws on an impressive range of primary source material, including pictorial advertisements, store catalogues, and fashion writing, as well as the more expected sources of letters, journals, and literature. Shannon presents his observations in five lucid chapters addressing issues such as the “hidden” rules of men’s fashion after the “Great Renunciation” (chapter one), the marketing of clothing to a male audience (chapter two), and the survival of male narcissism in the social roles of “mashers and dudes” (chapter four). The opportunistic demands of consumer culture prove to drive the dictates of men’s fashion, whether seen in the development of men’s sections in the female domain of the department store, the growth of the accessories industry, the promotion of corsets for “Officers and Gentlemen,” or even the marketing of a product such as cocoa through the image of a strapping sportsman dressed in close-fitting nautical whites.

There are issues in Shannon’s study that call out for more attention, such as the influence of English restraint on French dress, the cult of physical culture, and military uniforms and bodily display. But Shannon wisely tailored his investigation to a close critical reading of his topic, laying the foundation for further work. Serious interest in Victorian male dress has too long been directed to the exceptions: Disraeli’s gold chains, Rossetti’s purple trousers, Wilde’s velveteen jacket. By paying careful attention to the mundane, Shannon discovers a wealth of meaning in the ubiquitous triad of trousers, waistcoat, and coat.

The Bourbons: The History of a Dynasty. By J. H. Shennan. (London, England: Hambledon Continuum, 2007. Pp. x, 222. \$34.95.)

In this concise and elegantly written book, the author achieves the considerable feat of providing an informative survey of over 300 years of French history. Although entitled *The Bourbons: The History of a Dynasty*, the book's primary purpose is not to examine the workings of the House of Bourbon, and there is comparatively little on the membership, rivalries, and activities of the royal clan. Instead, J. H. Shennan provides a perceptive analysis of the Bourbon kings and particularly of their relationship to the emerging state structure.

As a leading expert on the early modern state, Shennan is well-qualified to tease out the various strands of legal, patrimonial, and religious thinking that underpinned the king's authority. All of these traditional theories were challenged in the wake of the religious and civil wars of the sixteenth century, and these traumatic events were the backdrop to the accession of the first and certainly most successful Bourbon king, Henri IV. Henri acquired almost legendary status for his bold attempt to reconcile the warring religious factions through the Edict of Nantes. That, together with the king's valor, charisma, and ability to communicate with his ordinary subjects, was the foundation of the legend of "good king Henri" that has persisted ever since.

However, Shennan draws particular attention to Henri's awareness of the need to redefine the nature of monarchy with greater emphasis on the notion of the king as "guardian rather than the owner of his state" (45). The monarchy was recast as a symbol of national unity, and it was a theme that would be reinforced by his seventeenth-century successors. By breaking away from a purely patrimonial conception of monarchy, the crown acquired the space to act in the name of state interest, freeing itself from many moral restrictions in the process. Shennan suggests that it is doubtful if a coherent policy of *raison d'état* was ever fully elaborated, but it was a state of mind that found expression in the policies of Louis XIII and Richelieu as well as those of Louis XIV and Mazarin. The author also highlights other continuities in Bourbon policies, notably the gradual emergence of a state bureaucracy, which by the end of Louis XIV's reign was showing modest signs of professionalization. As for Louis XV and Louis XVI, Shennan is critical of their respective failures to adapt the monarchy to the changing circumstances of the eighteenth century. Louis XV is presented as a pale shadow of the Sun King, keeping the governmental and ritual forms but not the substance of government. The unfortunate Louis XVI failed to make the transition either to enlightened absolutist or, after 1789, to the role of constitutional monarch of a reformed French state.

Shennan's analysis is based on a balanced assessment of the political history of the period, and the book will not only provide a valuable tool for students, but also will be of much interest to the general reader.

Birkbeck College, University of London

Julian Swann

Warhorse: Cavalry in Ancient Warfare. By Philip Sidnell. (London, England: Hambledon-Continuum, 2006. Pp. xi, 363. \$34.95.)

Modern writers overlook the significance of cavalry in the ancient world, viewing the modern horse soldier as a product of Medieval Europe. In this work, the author challenges these notions, taking the reader on a galloping journey through the history of ancient cavalry. The result is not simply a rehashed historical narrative, but rather a convincing argument that heavy cavalry in the ancient world was far more effective than previously believed. Disagreeing with Lynn White Jr., who contends that developments like the stirrup gave birth to modern cavalry in Western Europe, Philip Sidnell claims that the roots of cavalry can be found in the ancient world, where horse soldiers "had been effectively employed in a shock role, alongside other tactics, by diverse nations for more than a millennium before the adoption of the stirrup" (306).

Sidnell opens each chapter with a brief explanation for each period and then provides numerous examples of how cavalry was decisive. As his scholarship reads so effortlessly, it is easy to overlook the exhaustive research that Sidnell has amassed. The end of each chapter is nicely summarized with excellent transitions to the next chapter. This approach is a bit formulaic, but offers the reader consistency throughout the book. Maps and illustrated diagrams could have provided clarification to Sidnell's narrative about each battle.

The author begins with the origins of horse warfare and then transitions to the use of cavalry by the Greeks, Macedonians, and Romans. Although the Greeks relied on infantry tactics, Sidnell writes that cavalry emerged as "more than an auxiliary to the phalanx," becoming an "equal partner" with the infantry (74). Sidnell explains that the Macedonians improved cavalry tactics, writing that Alexander used the "speed and striking power" of cavalry to defeat his enemies (114). In addition to discussing the weapons and tactics that ancient cavalrymen used, Sidnell heavily emphasizes the physical and psychological effects that cavalry had on its enemies. These two elements, coupled with speed, allowed the cavalry to be used as an attacker rather than a defensive force (17). Sidnell explains that the Romans expanded on the psychological aspect by adopting the *draco*. Taken from the Sarmatians, the *draco* was a manufactured dragon head

with a windsock body. When carried at high speeds, it howled in the wind, frightening the awaiting enemies. "The demoralizing effect of this banshee wail on inexperienced soldiers . . . can only be guessed at" (265).

The author's extensive use of primary sources to illustrate his main points strengthens his argument. Using endnotes to cite his sources, Sidnell draws from writers such as Xenophon, Josephus, and Tacitus, offering the reader written evidence of cavalry's importance in ancient warfare.

Sidnell offers an excellent account of cavalry's effectiveness before the medieval period and convincingly proves that shock cavalry was decisive in the outcome of many ancient battles. Although his main audience will be academic readers, his writing style flows well enough to appeal to a more casual audience.

United States Air Force Academy

Captain Matthew R. Basler

Borrowing Constitutional Designs: Constitutional Law in Weimar Germany and the French Fifth Republic. By Cindy Skach. (Princeton, N.J.: Princeton University Press, 2005. Pp. xiii, 151. \$29.95.)

The author of this study brings a welcome comparative historical perspective to bear on the most popular form of democratic constitution adopted by new states in the wake of communism's collapse: semipresidentialism. This constitutional structure differs from the "pure parliamentarism" typical of most Western European states and the presidential model popular in the Americas by combining a popularly elected head of state with a head of government responsible to a legislature. Known as the "French type," this style of democratic governance has had an uneven record over the course of the last century, and Cindy Skach attempts to determine what makes it work through detailed case studies of its most celebrated success, France's prosperous Fifth Republic, and its most spectacular failure, Germany's turbulent and ill-fated Weimar Republic.

Skach's points of comparison are well chosen, and her description of the structure and performance of the two governments is competently presented. To the extent that the prolonged agony of Weimar may be attributed to the elements of political structure, Skach is convincing when she argues that the key was the persistence of divided minority government, where neither the president nor the chancellor nor any party enjoyed a legislative majority. Although not slighting factors in the political culture of Weimar Germany, especially the abdication from power of its largest party, the Social Democrats, she suggests that the crucial factor was "the Republic's prolonged placement in divided minority government" (69). The instability of Weimar's fragile coalitions and the resultant crippling of

legislative initiatives fostered an ultimately irresistible temptation to govern by presidential fiat in reliance on the notorious Article 48 of the Weimar constitution. Although none of this will necessarily be news to those familiar with contemporary research on Weimar, Skach brings original insights through her application of consolidated majority, divided minority, and divided majority governments as subtypes of semipresidentialism.

By contrast, the success of France since the establishment of the Fifth Republic, a success that has garnered such prestige for the “French type” of constitutional structure, she attributes in large part to shifts in the French party landscape, which benefited the new structure. Industrialization and urban migration fostered a “gradual but steady shift in the electorate toward the ideological center” (74). This shift helped, ultimately, both to enhance the legitimacy of the very idea of parties, on which the Fourth Republic had cast a pall for many French citizens, and to encourage the emergence of a head of state who was not, *à la de Gaulle*, aloof from parties, but closely integrated into and dependent on the strength of his party base. In fact, she argues, France’s constitutional structure was less important to the success of the Fifth Republic than was the good fortune of “party system institutionalization, presidents as ‘party men,’ majority-building electoral systems at all levels,” and other factors not directly attributable to the constitutional blueprint, all of which helped produce a stable, consolidated majority semipresidential government (124).

Ultimately, Skach’s analysis amounts to a cautionary tale to dampen, but not extinguish, the contemporary enthusiasm for the semipresidential model. The success of semipresidentialism, she argues, is highly contingent on socioeconomic and cultural factors, which are usually beyond the impact of constitutional designs. Written in a clear and direct style, carefully edited, and equipped with a full scholarly apparatus, this is a valuable contribution that will be welcomed by students and scholars of modern history, constitutional law, and contemporary political theory.

Anderson University

David Thomas Murphy

Believe Not Every Spirit: Possession, Mysticism, & Discernment in Early Modern Catholicism. By Moshe Sluhovsky. (Chicago, Ill.: University of Chicago Press, 2007. Pp. 374. \$45.00.)

This book is an impressive work of historical scholarship and analysis. The subject matter is the interconnection between demonic possession, mysticism, and discernment of spirits in early modern Catholicism [c. 1500–1650].

Moshe Sluhovsky divides the book into four parts. The first part explores the general subject of “possession and exorcism” and traces the movement from lay exorcists and folk religion in the Catholic Middle Ages to the clerical centralization that culminates in the 1614 Roman Rite of Exorcism.

In the second part, the author explores the many movements of mysticism within Catholic Europe in the sixteenth and seventeenth centuries, both the approved forms of spirituality and those held in suspicion (e.g., Illuminism and Quietism). Several case studies of alleged diabolical possession are examined, especially among women religious.

The third part of the book deals with the complex matter of the discernment of spirits and how various Catholic authors (e.g., Langenstein and Gerson) composed treatises on the subject. Sluhovsky gives special attention to how female claims of mystical experience were often viewed with suspicion because of possible diabolical deceptions.

In the fourth and final part, Sluhovsky attempts to find “intersections” among cases of mysticism, diabolical possession, and spiritual-psychological profiles, especially of the “female protagonists of these dramas” (250). The reality of sexual imagery is noted, as well as struggles to define the “boundaries between legitimate and illegitimate forms” of interior mystical experience (267).

The strength of this book is the range and depth of the author’s scholarship. His erudition is manifested in detailed references to sources in multiple languages. He displays an astonishing knowledge of a very complex and difficult period.

Some historians, however, might quibble with various details. For example, Sluhovsky claims that Hildegard of Bingen [1098–1179] was not a saint when actually she is included in the Roman Martyrology of the fifteenth century (28). Sometimes the word “supernatural” is used to describe diabolical activity (e.g., 191), even though most Catholic theologians limit the “supernatural” (strictly speaking) to the divine (and use “preternatural” to describe angelic or diabolical activity).

Some Catholic scholars will likely question certain claims of the author. For example, the condemnation of Molinos and Quietism in 1687 is described as “a systematic discrediting by the Inquisition and the church apparatus of the entire concept of acquired contemplation” (123). It can be argued, though, that the Church was merely trying to defend authentic mysticism from real dangers found within Molinos’ doctrine (e.g., antinomianism). Moreover, the beatification of John of the Cross in 1675 and the ongoing flourishing of mystical-contemplative theology in authors like José del Espíritu Santo [1667–1736] show that the Catholic Church was not opposed to authentic contemplation, whether acquired

or infused. The author also implies that the condemnation of Madame Guyon was largely because of Bossuet's misogyny, but it was the archbishop, Fénelon, not Madame Guyon, who received the more formal rebuke by Pope Innocent XII in 1699 (135–136).

In spite of these possible shortcomings, *Believe Not Every Spirit* is an exceptional piece of historical scholarship and highly recommended for historians of early modern Catholicism.

Sacred Heart Major Seminary, Detroit

Robert Fastiggi

Postsocialism: Politics and Emotions in Central and Eastern Europe. Edited by Maruska Svasek. (New York, N.Y.: Berghahn Books, 2006. Pp. vi, 234. \$75.00.)

Amid the steady stream of recently published studies on the consequences of the collapse of state socialism, this collection of essays, edited by Maruska Svasek, offers a refreshingly new perspective. The authors in this volume approach the sociocultural transformations in Eastern Europe from the vantage point of emotions. On the broadest theoretical level, they argue that the experience and expression of emotions are informed by the wider historical, socioeconomic, political, and cultural context within which they take place. Conversely, political processes and economic transformations in Eastern Europe and elsewhere are shaped not merely by rational self-interest, but also by a variety of emotions such as nostalgia, euphoria, fear, hatred, trust and mistrust, etc. The lesson, they suggest, is that the examination of emotions is vital for a better understanding of social processes, especially social change.

Each essay addresses a different set of emotions manifested and experienced in a different empirical context. One set of articles focuses on the plight of people living in rural areas, the decline in their social status, and the threat and experience of poverty. Among these, Mihaylova's piece on the Bulgarian borderland shows how an ethnic minority, the Pomaks, use the lived experience and the strategic narrative of suffering as a tool for political protest and to retain a semblance of pride in a context of growing destitution and emigration. Heady and Miller study nostalgia in a similarly impoverished Russian village and argue that people balance rational self-interest and passion (or emotional commitment to a variety of virtues, such as solidarity and cooperation) when they make decisions about their lives and actions.

A second set of articles examines the substantive area of property rights and restitution. In a fascinating piece on Romania, Zerilli describes how emotions contribute to a redefinition of the notion of property rights in the sentimental

dramas played out among tenants and former owners of apartments. Along similar lines, Svasek depicts the emotionally charged conflict between local villagers and Sudeten German returnees to a Czech village who reclaimed their property, which had been confiscated several decades earlier. In yet another chapter, Leutloff-Grandits explores the struggle between Croat refugees from Bosnia and returning Serbians over the ownership of a home and the various uses and experiences of emotions shaping and embedded in this process.

A third theme in the essays centers around the relationship between positive and negative emotions in the production of national or ethnic identity. Skrbis's account of the Slovenian movement aiming to establish the ancient history of Slovenians in Europe is one example. In another essay, the reader finds out about younger generations of Pomaks in Bulgaria who attempt to distinguish themselves from ethnic Bulgarians by reclaiming their religious heritage, which conflicts sharply with assimilationist tendencies of older generations, causing much emotional conflict. The 23 percent of Poles who opposed the country's admittance to the European Union also mobilized emotional claims to argue for ethnic differences in their political campaign (Golanska-Ryan).

The authors of these essays present nuanced analyses of ethnographic data from a number of substantive fields, all significant and relevant beyond their immediate empirical focus. For this reason, and thanks to the essays' easily accessible language and novel theoretical focus, this book is an excellent scholarly contribution to the growing literature on social change in Eastern Europe, and could also serve as a text for students of social change both at the graduate and undergraduate level.

Central European University

Eva Fodor

Xenophon's Retreat: Greece, Persia and the End of the Golden Age. By Robin Waterfield. (Cambridge, Mass.: Harvard University Press, 2006. Pp. xiii, 248. \$27.95.)

Xenophon is back. After decades of neglect, the Athenian aristocrat and student of Socrates, whose work once served as an introduction to the study of ancient Greek and thrilled generations of British and American schoolboys, is again in vogue. Not quite to the extent he once was, but judging from the number of books recently published on his famous retreat—this reviewer's work among them (*Xenophon's March*, 2002)—he has made a comeback. And no doubt if the present popular appetite for the classical world continues, we might even see a

megagrossing Hollywood extravaganza about the ten thousand Spartans and their retreat out of Persia in the next year or two.

The author is a classical scholar and former university lecturer, living in, of all places, Sparta. He has translated extensively from the texts of Xenophon and so is well qualified to write on this subject. The title of the book, however, has more going on in it than Xenophon's retreat. The subtitle is *Greece, Persia and the End of the Golden Age*, and there is little about any of them beyond a cursory reference. The author should simply have titled his book *Xenophon's Retreat*, focused on the story, his own travels in Turkey, and let it go at that.

Although the work is largely an academic treatment, the author devotes considerable space to a description of the gruesome clash of opposing armies in the ancient world—an almost obligatory pandering to the sanguinary, which has, unfortunately, come to characterize much of popular culture in America today. There are some interesting ideas in this book, especially about the Battle of Cunaxa, where the Greek mercenaries easily routed the Persians. Robin Waterfield contends that the Greek victory over the left wing of the Persian army was contrived by Artaxerxes, the Persian king, to draw the Greeks away from the battlefield and thus allow the center and right wing of his army to overwhelm the numerically inferior forces of Cyrus. It is an interesting thesis, which has caused this reviewer to reconsider his thinking on the matter.

There is a surprise for the reader hidden in the middle of the book. Photographed beside what looks like a pile of rocks in the mountains of Turkey, Waterfield claims to have made what must be one of the great archaeological discoveries of our century: the remains of the cairn or altar that Xenophon and his mercenaries erected to give thanks to Zeus when they caught sight of the sea. It remains to be seen what this find will reveal, if anything. This reviewer retraced Xenophon's route in 2000, but was not fortunate enough to have discovered anything. The book contains detailed maps, which afford the general reader a good overview of where Xenophon and his mercenaries went, and a table of ancient weights, measures, and distances, which is interesting. The bibliography is extensive and divided into useful sections. All and all, this book is worth reading because it will engage the scholar and interest the general public.

Eckerd College

John Prevas

The Senses in Late Medieval England. By Christopher Michael Woolgar. (New Haven, Conn.: Yale University Press, 2006. Pp. xii, 372. \$40.00.)

The author of this study asserts that sensory perception is cultural as well as physiological, and that medieval folk, beginning with distinctly medieval assumptions, came to distinctly medieval conclusions about what senses were and meant. Dividing the study, Christopher Michael Woolgar examines senses as extensions of the body, and then as they were encountered in great households, with evidence ranging from the late twelfth through the very early sixteenth centuries.

Woolgar first explores senses individually, presenting a complex description of how senses were conceived and used. For example, he argues odors conveyed spiritual and social as well as physical realities. The “odour of sanctity” is a sweet smell, but was also indicative of holiness (118–121). Conversely, bad men, demons, and even evil deeds were understood to have a physical stench (122–123). Woolgar also argues senses were construed broadly, as with speech, a sense of the mouth (84–104). The quality of a voice, moral and spiritual power of spoken words, and even the cadence of reading aloud were perceived to have physical, psychological, and spiritual effects over both speaker and auditor.

In the second part of his study, Woolgar focuses on manipulation of senses in great households for spiritual or social purposes. Considering bishops’ establishments, Woolgar argues an atmosphere of holiness was achieved through sensory control and conspicuous nonconsumption of luxuries, which distract the household from its spiritual duties. This is contrasted in later chapters, which demonstrate how thirteenth- and fourteenth-century English queens, and fifteenth-century aristocrats, understood and used senses to establish and project the proper aura of rank and authority about the household. In the process, Woolgar examines the changes in architecture, diet, hygiene, and consumption of luxury goods characterizing transition to the early modern era.

The only drawback worth noting is the occasional descent into sloppy proof-reading. Had this been less frequent, it would have been beneath notice. As it is, its frequency was a distraction from the real merit of the study. For example, the meaning of this passage is lost: “He regarded eatintime, as he did any time that was not spent in the service of God. He was assidg, sleeping and riding as lost uous in his devotion” (192). Elsewhere, the reader is challenged to follow the story line: “When King William of Scotland sent the Bishop of Glasgow and an archdeacon to investigate a Becket miracle, the case of John of Roxburgh, who had been thrown from his horse into the Tweed, it was because those wearing the purple, that is, the rich clothing of the King, might not enter humble taverns” (167).

The author deals with a fascinating topic in creative ways. Woolgar has a vast familiarity with primary sources, as well as with existing secondary literature. Accompanying illustrations emphasize that late medieval folk were sophisticated in their understanding and manipulation of senses. Woolgar's argument that senses were construed differently then, as opposed to now, is likewise compelling. This is a fine study, and it will be an excellent addition to undergraduate as well as graduate libraries.

Saint Vincent College

Susan Mitchell Sommers

Food in Medieval England: Diet and Nutrition. Edited by C. M. Woolgar, D. Serjeantson, and T. Waldron. (Oxford, England: Oxford University Press, 2006. Pp. 347. \$99.00.)

Many years ago, as a teaching assistant in medieval history, a part of the reviewer's duties was to sit in on the lectures of the senior professor. He would talk about the emerging three-field system and the introduction of legumes in the medieval European diet and would end with the assertion, always receiving a laugh from his undergraduate audience, that "Europe was full of beans." Whether the hyperbole was true or not, it did make the reviewer aware of the issue of diet and nutrition in medieval Europe. This book, a collection of writings, many of which came out of the gatherings of the Diet Group at Summerville College, Oxford, helps meet some of this curiosity.

The reviewer's criticism of the book is that it places the technical articles at the beginning of the book (part one is a survey of foodstuffs), thus making the reader yearn for a broader analysis. Articles such as "The Consumption of Field Crops" by D. J. Stone, "Gardens and Garden Produce" by C. C. Dyer, "The Archaeology of Medieval Plant Foods" by L. Moffett, "From Cattle and Scape to Beffe and Mouton" by N. J. Sykes, and "Procuring, Preparing and Serving Venison" by J. Birrell, make up this section of the study.

The second part of the book, comprised of studies in diet and nutrition, is a more interesting section, with its introduction of new investigative tools into the effect of diet and nutrition on the human body. Some of the most intriguing are the studies "Diet in Medieval England: The Evidence from Stable Isotopes" by G. Güldner and M. P. Richards, "Diet and Medieval Demography" by P. R. Schofield, and T. Waldron's study "Nutrition and the Skeleton." More traditional studies include "Group Diets" by C. M. Woolgar, "Seasonal Patterns in Food Consumption" by C. C. Dyer, and "Monastic Pittances" by B. F. Harvey.

The conclusion by the editors, C. M. Woolgar, D. Serjeantson, and T. Waldron, summarizes the research of the book on the availability of food, the diversity of foodstuffs, changes in nutrition, urban diet, monastic diet, drink, regional differences, imported food, and the issue of whether England was distinctive in its diet. Its final section looks to the future as it urges new interpretations, methodologies, and themes for research. The collection's bibliography is a storehouse of past studies on the subject of diet and nutrition (281–323). The price may make it prohibitive for individual scholars, but it should be made available in library consortiums throughout the world.

Biola University

Leland E. Wilshire

GENERAL AND COMPARATIVE, HISTORIOGRAPHICAL

Arming the Slaves: From Classical Times to the Modern Age. Edited by Christopher Leslie Brown and Philip D. Morgan. (New Haven, Conn.: Yale University Press, 2006. Pp. xvi, 368. \$35.00.)

This set of essays, based on a conference held at the Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition at Yale University, looks at the arming of slaves from antiquity to the establishment of modern racial slavery in the New World. As David Brion Davis, former director of the center and distinguished historian of slavery, points out in his introduction, such a phenomenon seems akin to giving arms to prisoners in today's society. However, as the contributions to this anthology show, the arming of slaves was historically ubiquitous and occurred in different ways in nearly all slave societies despite the misgivings of slaveholders and political authorities.

During antiquity, Athenians were wary of including slaves in their armies as such an action seemed to bestow citizenship on them. Slaves were more common in the navy and were only used during times of crisis like the Peloponnesian War. In Sparta, on the other hand, helots, despite their rebellious tendencies, were the mainstay of the army. Similarly, Mamelukes (military slaves) were common in the Muslim world. Unlike other slave societies, military slavery under Islam often bestowed position, honor, and property on high-ranking slaves. In precolonial Africa, too, historian John Thornton argues slave soldiers were often used to consolidate political authority and expand territorially. Some, like the fearsome Imbangala in west-central Africa and Chikunda in southern Africa, were used by the Portuguese to subdue military opponents and police their estates.

The practice of arming slaves continued with the European conquest and institution of racial slavery in the Americas. A handful of essays survey the use of slaves in the Spanish colonies and Brazil. Slaves were often used in colonial wars of conquest, wars between rival European powers, and by both sides during the revolutionary wars of independence. The widespread arming of slaves during the age of revolution threatened the institution of slavery itself and led to its abolition. But in the American Revolution, many slaves served on the British side and ended up in the West India Regiments. In Haiti, slaves first served as plantation guards and were armed informally by slaveholders before the systematic recruitment of slaves with the outbreak of revolution and military conflict on the island. As Laurent Dubois writes, “black soldiers” formed the “backbone” of the French Revolutionary army in the Caribbean (233). Although they managed to destroy slavery and win independence in Haiti under black military and political leadership, in Guadalupe, where military control remained for the most part in white hands, they suffered defeat and reenslavement.

During the American Civil War, black soldiers were also instrumental in destroying slavery, saving the Union, and establishing what author Joseph Reidy calls “republican liberty” (297). Both Reidy and Ada Ferrer, who look at the arming of slaves during the Cuban Wars of Independence, reveal how slave soldiers carried their own visions of freedom and citizenship that transcended the cautious designs of white authorities. In his skillful conclusion, Christopher Leslie Brown combines the at times contradictory findings of these essays by noting that the arming of slaves rarely proved dangerous to slaveholders in the short term, but in the long term it could reverse the balance of power in slave societies. This anthology is a fairly good introduction to a topic that, as Brown concludes, is worthy of further historical investigation.

University of Massachusetts, Amherst

Manisha Sinha

The Marketplace of Christianity. Edited by Robert B. Ekelund Jr., Robert F. Hébert, and Robert D. Tollison. (Cambridge, Mass.: Massachusetts Institute of Technology Press, 2006. Pp. x, 355. \$29.95.)

This is an ambitious book, but also a very odd one. The title of chapter six gives a nice flavor of what readers may expect, which is “The Counter-Reformation: Incumbent-Firm Reaction to Market Entry.” Postmodern pastiche? Rampant cross-disciplinary interaction? No, this book is intended as serious scholarship. The authors attempt nothing less than an explanation of the history of Christianity down to the present day by applying economic explanations customarily used

to assess changing market conditions. Robert B. Ekelund Jr., Robert F. Hébert, and Robert D. Tollison are to be congratulated for the daring; however, their end product is a bizarre and sometimes tedious text that is unlikely to persuade historians to rush to embrace this awkward conceptual model. Their analogical discussion has some merits in broad terms, but, when applied to a complex set of events such as the dissemination of the Reformation across Europe (Protestantism as a “simpler” and “cheaper” option, with its diverse range of products capturing a large market share), it is bound to appear crude and reductionist to most historians (205).

This is religion seen as a consumer product, “a meta-credence good,” which offers a passage for believers through “to a utility-maximizing afterlife” (28, 54). Where there are splits within the Christian world (from individuals demanding what economists would call a “Z-good”), the authors present them in terms of market challenge and explain the interconfessional strife that often followed as “violence as a by-product of monopoly” (66). The rebarbative and unfamiliar terminology is usually grating and sometimes risible; thus the Church of England, circa 1530, was “ripe for takeover” (128). Such writing is bound to make readers suspect that the book, considered as history, is both tendentious and unreliable, and that charge has some substance. For example, the discussion of the Inquisition in chapter seven is dubious and unfamiliar with the latest scholarship, and the Methodist leader John Wesley is described here as a “high Anglican *prelate*” (184). This deficiency is coupled with a tendency to state the obvious, as with the sentence that closes chapter six: “The concentration of wealth and power by the Pope in Rome, the centralization of the Roman Catholic Church, and the establishment of an Italian club as its administrative bureaucracy help explain the success of Protestantism at this juncture of history.” Imagine all this elaborate labor, and then ending with this rather dated “insight.” The tone throughout the book is faintly anti-Catholic, with a simplistic characterization of the pontificates of John Paul II and Benedict XVI, and there is a most odd section discussing cathedral building as a key pointer to the imminence of a change of confession (242, 243).

It is disappointing to be negative when so much effort has gone into the making of a volume, and there are some good things worth serious notice, such as the discussion of Max Weber’s thesis in the light of this book’s overall interpretative approach. Considered as history, the book does not work; treated as a socioeconomic guide to current religious trends (primarily from a U.S. perspective), it has its merits, predicting that the future for the churches is one of further schism and “cafeteria-style Christianity” (260). But that insight can be achieved without the

cumbersome interpretative package offered in *The Marketplace of Christianity*. What a pity they could not have added a historian to the editorial team.

University of Leicester

Nigel Aston

Sacred Cow, Mad Cow: A History of Food Fears. By Madeleine Ferrieres. Translated by Jody Gladding. (New York, N.Y.: Columbia University Press, 2005. Pp. xiii, 399. \$32.50.)

Food fears and phobias have always been a part of the human condition. The author's exploration of the origins and character of real and imaginary food fears begins with a sampling of medieval French records, which quickly demonstrate one of the basic problems facing consumers: the science of "tainted" meats was still many centuries in the future. Solutions without that science were almost universally doomed to failure as the root causes of the problem at hand were beyond the ken of those dealing with them. The author next looks at the problems of urbanization and an expanding world that brought a depersonalization of the producer and consumer transaction. Indeed, the author points out that the word "consumer" did not even appear in the French language until the twelfth century.

The organization of the last half of the book is less obvious as the author quickly moves through the impact of the New World revolution and the associated introduction of new foods and new problems. This is followed by an initial look at the impact of the Industrial Revolution, which brought mass production and an inevitable increase in geographic and psychological disassociation between producer and consumer.

The political and social components of these fears also receive some attention. In modern times, one need only to read any newspaper to see examples of politics and food fears in action. Food status is less obvious, but no less significant, in the wariness and acceptance of some foods because of their perceived social associations. This point is well illustrated with the author's own implicit denigration of the potato as a staple for human consumption. Ultimately the author works through a bewildering array of forces underlying concerns disparate as the origins of the base food products to the pots in which they were cooked.

The author has written a basic book in food history that needs to be read by anyone who hopes to have a broad understanding of the origins and spread of food fears. It is a difficult read, as the author bites off far more than she can chew and gags a bit from time to time, yet simultaneously, she illustrates her points with such detail that even the most casual reader can begin to sense the complexity of

the question that has been asked. Although the wealth of detail makes the book daunting, the breadth and depth of examples are necessary to give the story the credence that it deserves.

The very invisibility of most fears, the interplay between fear affinities, and the complex role of food within society make the inadequate summation a serious shortcoming. Although the author makes a valiant attempt to bring chaos into order, the shortness of time and space makes this an impossible task. A few more weeks of thought, a few thousand more words bringing disparate themes together, even a familiarity with Frederick Simoons's *Eat Not This Flesh*, all would have gone a long way to making this book truly groundbreaking. Simoons's introductory and closing discussions especially had the potential to help this author put her work into a larger context, thereby increasing its value exponentially.

Georgia State University

Richard Pillsbury

The Secret History of Emotion: From Aristotle's Rhetoric to Modern Brain Science. By Daniel M. Gross. (Chicago, Ill.: University of Chicago Press, 2006. Pp. x, 194. \$35.00.)

The author of this book attempts to combat scientific, universalizing theories of the emotions—such as those currently popularized by biologists Antonio Damasio and Joseph LeDoux and their admirers in the humanities, including Martha Nussbaum and Richard Sorabji. The author argues that emotion cannot be the object of natural science because it is “social all the way down . . . [p]assion, in other words, is a function of publicity” (174). He aims to deconstruct “scientific universalism” in psychology and show how “supposedly universal science covers its historical tracks” (81, 160). He cites Michel Foucault and Judith Butler as models and as influences on his approach.

His method is to examine texts from a variety of periods in order to “reconstitute, by way of critical intellectual history, a deeply nuanced, rhetorical understanding of emotion that prevailed until the triumph of psychophysiology,” a triumph he associates both with Descartes and with the “misleading scientific model” that deals in endocrinology, amygdalae, and CT scans (8, 26). Among the more familiar texts that he discusses are Aristotle's *Rhetoric*, Thomas Hobbes's *Leviathan* and *Behemoth*, David Hume's *Treatise* and *Enquiry*, and Adam Smith's *Theory of Moral Sentiments*.

Daniel M. Gross is certainly well read, and he writes easily enough. But he shows no ability to construct an argument, nor to understand the arguments of

others. He seems to think that he can refute the view that there are many cross-cultural and perennial commonalities in human nature by showing that certain people in certain eras have had more or less reason to feel certain emotions or a greater or lesser stock of the objects that provoke them.

He does this, typically, by first confusing the objects of emotion with the experience of emotion and then taking one anomalous subclass of emotions and treating them as representative of all emotions. He notes, accurately enough, that your ability to take pride in your wealth and prestige may depend in part on my having less wealth and less prestige; he infers from this that those without wealth or prestige do not ever experience the emotion of pride, and therefore that the capacity for pride is not a universal feature of human beings, but merely a social construct. He follows up this chain of nonsequiturs by inferring that what goes for an obviously social, outward-looking emotion like pride must go for all other emotions (fear, elation, yearning, curiosity, loneliness, etc.).

His understanding of his authors is frequently inadequate: Aristotle certainly did not think that “reason is grounded in passion,” and Hume certainly did not think that “reason is eventually reduced to a calm passion” or that “reality, in other words, is ultimately a function of rhetoric” (43, 118). His attempts at critiquing cognitive science are equally amateurish, anecdotal, and irrelevant. His attack on Damasio is merely a series of ad hominem attacks that never comes to grips with the actual science involved.

There are certainly things to be said against cognitive science and its methods. And even the most hardened scientific universalist will agree that some emotions—notably the social ones such as shame and pride—have been treated somewhat differently in different cultures and different periods. But instead of exploring these limited points in a careful way, Gross opts for careless generalizations, claiming that all emotions, indeed emotion itself, are a mere artifact of different systems of political power. His assertions are not supported by his arguments nor by the texts that he discusses.

Northwestern University

Tad Brennan

The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600–2000. By Colin Kidd. (Cambridge, England: The University Press, 2006. Pp. vii, 309. \$27.99.)

In this thoughtful inquiry, the author succeeds in his objective of tracing how intellectuals in the Western world utilized the *Holy Bible* in various, often

opposing, ways to support changing constructions of the concept of race throughout the centuries in question. The book is clearly conceived and organized, although employment of both a prologue and a separate introductory chapter results in some redundancy and disrupts the continuity of the discourse. The design of the chapters effectively combines thematic and chronological progression, beginning with discussion of the concept of race in Scripture, then moving to theology in the early modern era, the impact of the Enlightenment era on the discussion, the role of concepts of race in the debates over slavery, Aryan theory, racialized religion, and concluding with a chapter on black countertheologies.

The author convincingly argues in the prologue that it is counterproductive in such a discussion to begin with rigid definitions of race and racism, and presents a number of illustrations of the folly of positing biological guidelines for racial categorization. In the chapter on race in Scripture, he is equally adept at pointing out how such stories as the alleged "curse of Ham" and "mark of Cain" afford a myriad of conflicting, implausible narratives. However, in the discussion of the early modern era, the author's inclination toward downplaying the significance of the admitted presence of racism seems to rest too much on the worldview of intellectuals, giving no attention to the broader sphere of popular culture in the conclusions he draws. In a similar vein, in the chapter on the Enlightenment, his attempt to redeem its recently tarnished image by attributing its admitted darker side to "radical exceptions . . . at the expense of its more conventional rank-and-file members" rings hollow (82–83). Here he fails to mention or allow for so central a figure as Immanuel Kant, who strongly echoed the racist beliefs of David Hume, that the author asserts were uncharacteristic of Hume's thought. Kant, who was a champion of the Enlightenment, particularly freedom of religion, in his own "Essay on National Characteristics" was even more derogatory regarding blacks than Hume. The author, however, rightly points out that ideas of some prominent thinkers of the period, in particular the Dutch anatomist Petrus Camper and the German anatomist Johann Blumembach, have been misconstrued.

An especially insightful theme that the author highlights concerns the paradox that belief in multiple races posed for Christian racists, in light of fundamentalist interpretations of the biblical account of Creation and original sin. He demonstrates how this was particularly intense in the United States as a result of the controversy and eventual war over slavery. A major strength of the book is the skill with which the author succinctly interweaves an encyclopedic array of historiography and other literature into their surrounding historical contexts. The book's final three chapters are less impressive in terms of substance, but taken

together with the earlier ones, they provide helpful insight into the history of present western religious movements.

Boston University

Allison Blakely

A Short History of the Future: Surviving the 2030 Spike. By Colin Mason. (Sterling, Va.: Earthscan, 2006. Pp. x, 306. \$24.95.)

Unless people act now, the world is careening toward a “2030 spike,” which the author defines as “the combined effect of at least six adverse drivers” (7). A “driver” is a major trend that will determine the shape of the future. The six drivers identified by Colin Mason are: 1) peak oil, and the resulting “fuel drought”; 2) population growth, and a concomitant rise in global poverty; 3) global warming and climate change; 4) the threat of a shortage of both food and water; 5) the growth of world anarchy; and 6) the proliferation of nuclear weapons and other weapons of mass destruction.

Mason hovers between determinism and utopianism. If people do nothing, the six drivers will inevitably collide at the 2030 spike. But Mason urges action to deflect the path of the drivers toward a more desirable future. “This book,” he writes, “is not in the business of doomsaying. Its purpose is to recognize and define the threats of the near future so that effective action can be mustered against them” (12). And indeed each chapter concludes with a list of suggestions for an “optimum future history.” Mason is enough of a realist to understand that humanity’s ability to change the trajectory of these drivers is limited by two axioms: “Useful change is likely to come only if it can provide as equal, obvious and general a benefit as possible,” and “If proposed solutions don’t take the lowest common denominators of human nature realistically into account, they will not work,” the “lowest common denominators” here meaning self-interest (10, 12). Given these constraints, if people act today, the 2030 spike is far from inevitable, and a more desirable future can be achieved.

This is part of the problem with this book; Mason’s thinking is far too dichotomous. He presents only two futures: the bleak world of the 2030 spike and the utopian future where most problems are managed by a world authority. Only by working collectively to constrain nuclear weapons proliferation, to curb the effects of global warming, to make urban areas smaller and more livable, can the world avoid the 2030 spike. Without this collective will, and the institutions of a world authority to enforce it, the doomsaying scenario is the only option.

Most professional futurists, including this reviewer, would reject the idea that there are only two choices, only a best-case and worst-case scenario. For those

futurists who practice scenario thinking, a minimum of four scenarios is the typical practice, to reveal the complex and nondeterministic possible directions the future might take. His larger question (Do we have the will to change?) is a political question, and *A Short History of the Future* might best be understood as a political manifesto. The book is also useful as a broad survey of global trends (mostly threats). As an American futurist, the reviewer also appreciates Mason's view from the Australian Pacific, and his grasp of trends largely unseen and unreported here in the United States.

The Ohio State University

David J. Staley

Remembering War: The Great War and Historical Memory in the Twentieth Century.

By Jay Winter. (New Haven, Conn.: Yale University Press, 2006. Pp. viii, 329. \$35.00.)

As Jay Winter has written and edited multiple works on the First World War, one might wonder what new contribution the author wishes to make in a field already well traversed by scholars, including himself. The most general response is contained in the title of this new book: it is not, as it might appear, specifically a work about the Great War but rather an extended essay on the broader estate of history—both academic and popular—at the turn of the twenty-first century.

As such, the first fifty pages establish Winter's expertise in the meanings and events of 1914–1918, but serve principally as historical foundations on which to build an ambitious and wide-ranging survey of what he calls the "Memory Boom" of the twentieth century: a series of concise discussions establishing terms (remembrance, witness, victim, generation, commemoration); contexts (postmodernism, postnationalism, globalism, identity politics); and motive factors (affluence, education, commercialization) that help to explain the what, how, and why of mnemonic expressions ranging from state monuments and local museums to personal memoirs and rituals, to televisions and film stories, to truth and reconciliation commissions.

Specialized students of war and historical memory will find much that is familiar: meditations on Maurice Halbwach's idea of collective memory; disquisitions on shellshock; the roles of Holocaust survivors; "collaborators"; and "the resistance" in the literature; as well as debates about morality, the truth of direct event experience, and the role of representation. Winter distinguishes these discussions with an eye for trenchant examples—letters of fallen German soldiers, cases of disfigured men carrying the war on their faces, Käthe Kollwitz's grief, and Jean Renoir's cinematic moral ambiguities.

Winter's significant contribution is to take these singular studies and wrap them in expanded contexts, engaging comparisons to historical memory in Asia, Australasia, Latin America, Africa, and the United States. He reads the Great War in terms of global and not just European history. This approach allows him to underscore the ways that shifting postcolonial demographics have reshaped boundaries of "fictive kinship" and created newly self-identified communities of remembrance along racial, ethnic, religious, and gender lines. He also keeps his investigations timely by examining popular technologies of memory, from photography to film, with cautionary tales about the ways cultural representations both mark and also shape understandings of the past.

The style for all of this is learned yet colloquial. In discussions focused on public television documentaries and museums, he draws directly on his personal experiences as a producer and writer for a popular BBC/American Public Broadcasting series on the Great War, and as a planner and consultant for the French historical museum dedicated to the Battle of the Somme. Scholarly exegesis of document selection, discursive frameworks, and image interpretation are thus discussed in dialectic with production budgets, construction plans, time slots, and audience share. Winter seems to have spent a good deal of his recent career pondering the divides and complicities between the academic and popular, and memory and history. Here is his book, like an intellectual memoir, to share much of what he has learned.

Rutgers University New Brunswick

Matt Matsuda