Head and Heart takes a traditional, chronological approach to covering the history of American Christianity. The subjects covered by Wills, with brief asides into other themes here and there, include Puritans, Quakers, the First Great Awakening, Enlightenment and religion, the American founding documents, the Second Great Awakening, Transcendentalism, the Social Gospel, Evangelicalism, and finally, a political polemic in a section titled “The Karl Rove Era.” This is mostly a top-down intellectual history, concerned more with the writings of theologians and politicians than with social movements and religion’s place in the nation’s broader political life.

What is best about the book are some of the short vignettes of important figures from American Christian history, from the familiar, such as Jonathan Edwards, Thomas Jefferson, and Dwight Moody, to those who will be less familiar to some readers, such as the Puritan-turned-Quaker Mary Dyer and Reuben Torrey, founder of the Los Angeles Bible Institute. These may prove distracting or even tedious to some readers, however, especially since they can break up the flow of the narrative. Wills is clearly most comfortable in his section on the founders, about which he has written extensively elsewhere, although here he sometimes engages in lengthy diatribes against the work of other authors, such as the distinguished legal historian Philip Hamburger, on whom Wills vents a rebuttal of almost three pages.

What is perhaps most curious among the book’s weaknesses is the absence of the story of Roman Catholicism in America. This is unfortunate given both the diversity of Catholicism’s adherents and the unique place it has always occupied in a nation dominated by an unofficially Protestant culture. It is possible that Wills omits this group because its history does not fit into the “head and heart” model. Also, what about the Mormons, that most distinctively American of religious sects? Wills completely ignores the interesting history of Joseph Smith and his adherents, without which it is difficult to make sense of the early nineteenth-century religious scene.

At times, Head and Heart shifts into a tone that seems unsuitable to a scholarly work. The narrative is interrupted and weakened at a number of points by the insertion of lengthy block quotes from secondary sources.

Whissel, Kristen

Picturing American Modernity:
Traffic, Technology, and the Silent Cinema
Durham, NC: Duke University Press
288 pp., $79.95, ISBN 978-0-8223-4185-7
Publication Date: September 2008

In Picturing American Modernity, Kristen Whissel, an associate professor of film studies at the University of California, Berkeley, reveals a loquacious message in silent cinema. Incorporating the methodologies of film studies and history, Whissel explores modernity’s multifarious “traffic” at the turn
of the century. As she notes, traffic is a paradoxical term encompassing both legitimate and illegitimate transactions, and the cinematic "traffic" events examined in the book—the Spanish-American and Philippine Wars, the 1901 Pan-American Exposition, and white slavery—fall under both definitions. While seemingly disparate, these events are successfully linked through an "imperial" and "commercial" traffic rubric; two traffic inextricably connected by the nature of human and capital movement. Using Benedict Anderson’s concept of the nation’s “imagined community,” Whissel argues that through the transportation of distant events to the local nickelodeon, “the cinema participated in the self-conscious construction of present and future nation identity that were necessary in an era of rapid change” (12). Therefore, at a time of increasing global traffic and enhanced mobility through technology, the motion picture operated as a vehicle for navigating and comprehending the social and political upheaval that characterized the turn-of-the-century United States. Innovations in transportation and mass production annihilated space and time, and cinema’s similar disruption of time and space provided a common language and mutual understanding for young American moderns.

The deterioration of celluloid since the silent era makes difficult the delivery of these distant films to contemporary audiences, but where films no longer exist, Whissel effectively uses noncelluloid sources such as film catalogs and magazine articles to render her argument. In the process, she animates images that have long since melted into air and broadens our understanding of the relationship between silent cinema and turn-of-the-century political culture, including Theodore Roosevelt’s influential writings on imperialism and masculinity. Whissel demonstrates how Spanish-American War documentaries and Philippine War reenactments captured an idealized Roosevelt-like masculinity that operated in contrast to the weak industrial body produced by another of modernity’s life-innovations: Taylorism. Moreover, reenactments fed the “twinned desires linked to the visual consumption of the nation’s military-imperial history: the desire to follow movements of armed forces, even in battle, and the attendant need to ‘manage’ the inevitable trauma incurred by modern warfare” (65). This argument is timely given the relationship between nationalism and media coverage during our recent imperial adventures: embedded journalists feeding a sensational desire to witness war while simultaneously protecting the public from the trauma of the dead.

According to Whissel, imperial and commercial traffic converged at the 1901 Pan-American Exposition in Buffalo, New York, where cinema, electricity, and transportation technologies were showcased alongside imperial conquest. At Buffalo, Whissel argues, cinematic depictions of electricity and light demonstrated the modern ability to harness power and control these mysterious forces and taught Americans to perceive themselves as part of a continuously progressing nation united by transportation and communications technology. The showcase of electricity, modernity, and the uncivilized “Other” at the 1893 World’s Fair is all but ignored here, but the absence of cinema in Chicago certain supports her argument. One particular highlight is the examination of President McKinley’s assassination at the expo, and the shocking cinematic reenactment of Leon Czolgosz’s execution by electric chair. However, the leap from Buffalo to white slavery appears out of place with the temporal confluence of previous events. That does not mean that modernity’s impact on the female body is not the perfect antidote to the previous emphasis on masculinity, or that the argument that white slavery films cast doubt on modernity is unsound. Rather, it elicits curiosity about traffic between The Execution of Czolgosz with Panorama of Auburn Prison (1901) and Traffic in Souls (1913), especially as the empire became entrenched and the nickelodeon emerged as a popular destination for working-class traffic in these years.

Still, Picturing American Modernity is an exciting work of scholarship and will appeal to scholars interested in silent film, empire, and urban amusements. For historians, it builds on Gail Bederman’s work on the relationship between culture, gender, and civilization and enhances Kathy Peiss and Nan Enstad’s scholarship on the liberating aspects of the urban nickelodeon. The cinema and nation building argument provides a useful analogue to Larry May’s work on early cinema’s role in the development of American mass culture. Like these historians, Whissel’s monograph will be at home in an undergraduate survey of the early twentieth century as well as in graduate seminar on American empire and culture. Ultimately, Picturing American Modernity clarifies an often-confusing period in U.S. history.

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Goldstein, Robert Justin
American Blacklist: The Attorney General’s List of Subversive Organizations
Lawrence: University Press of Kansas
388 pp., $34.95, ISBN 978-0-7006-1604-6
Publication Date: October 2008

One of the most famous—or infamous—innovations of the Cold War era was the use of the blacklist. In American Blacklist, Robert Goldstein, a professor of political science emeritus at Oakland University, painstakingly details the development and use of what was officially known as the Attorney General’s List of Subversive Organizations. Despite the prevalence and fame of the attorney general’s blacklist, until the publication of Goldstein’s book, there has been no extensive scholarly exploration of the topic. The scholarship on the topic heretofore has been limited to several articles and a single chapter in a book dating to 1953.

It is Goldstein’s assessment that the attorney general’s blacklist was the most significant development within the United States that enabled the second Red Scare of the 1950s and beyond to thrive so well. He rightly dismisses the influence of Joseph McCarthy in propagating the Red Scare, because the junior senator from Wisconsin appeared on the scene after the advent of the blacklist and because there were far more insidious forces at work beyond McCarthy—including the blacklist and the FBI.

While the attorney general’s blacklist is famous for dating from the advent of Truman’s 1947 Loyalty Program, the origins of the list can be traced to the year 1903 (it was abolished in 1974 during the Nixon administration after a failed attempt to revive it). Following the assassination of President William McKinley by an alleged anarchist,
Congress responded with a restrictive immigration law intended to prevent anarchists from entering the United States. When deporting suspected anarchists, the government used membership in suspect organizations as justification, thus necessitating the maintenance of what would become the dreaded blacklist of subversive organizations.

As the blacklist evolved, especially after the advent of the Cold War, Goldstein observes that while massively publicized, it was nevertheless submerged in confusion and lacked clarity. What was not clear was exactly how many groups were on the list (it was about three hundred), how they were chosen for the list (there seemed to be a lack of clear criteria), and the official purpose of the list. The reality of the blacklist’s use, however, soon extended beyond loyalty proceedings to include all levels of government, whether local, state, or federal. It was employed to remove organizations’ tax-exemption status, to deny the issuance of passports, to prevent employment in the private sector, to deny individuals their earned veteran’s benefits, and to disallow individuals or families access to public housing, to note a few examples. Despite its confused nature, the blacklist was nevertheless considered perhaps the most valuable tool in the arsenal of those participating in what was deemed McCarthyism.

Because there has never been such an in-depth study of the attorney general’s blacklist, this volume is an important scholarly contribution. As written, however, the book would be of interest only to an academic audience and, furthermore, to one that has some expertise or specialization in the topic. It would not be of interest to a general audience. While not necessarily a criticism, the writing is very academic and as such can be at times tedious. One problem is the extensive, or excessive, use of acronyms (more than eighty of them), which sometimes makes reading the book quite confusing. Nevertheless, this study is an important and much-needed contribution to our understanding of the development, maintenance, and use of suspect-organizations lists.

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Elias, Megan J.
Stir It Up: Home Economics in American Culture
Publication Date: May 2008

In Stir It Up: Home Economics in American Culture, Megan Elias, a historian in the City University of New York system, delivers a thought-provoking history of a misunderstood academic discipline. In four chapters, plus a lengthy introduction and a short epilogue, Elias traces the arc of home economics from its inception at a series of conferences at Lake Placid during 1899–1908 to its current incarnation under a new guise. Each chapter merges the vision of home economics on the college level with real-life utility, from Progressive-era visions of science and education to world war-driven despiration, from Great Depression shortag-es to postwar gender ideology reinforced through a reinterpreted home economics vision. Ultimately, Elias concludes, the second-wave feminist generation that most challenged home economics and their (mis)understanding of what it meant to do inadvertently reinforced gender ideals in the back-to-basics movement, as skillfully demonstrated through a close reading of Laurel’s Kitchen, that early 1970s cooking classic-cum-guide.

The book is well organized, and Elias makes good use of archival photographs and other material. Each chapter is clearly delineated in terms of period and cleverly named: “A Department of One’s Own” (1899–1920), “At Home in the World” (World Wars I and II, and the Great Depression), “Future Homemakers of America” (postwar years), “Burn Your Braisers” (mid-1960s and 1970s), and an epilogue (to the present day, especially examining the moniker by which home economics programs wish to be known).

After a compelling opening, each chapter is organized under subheadings, and the final paragraphs of each chapter serve both to summarize the chapter and preview the next. Occasional references to popular materials, such as a textual read of Real Simple and Martha Stewart magazines suggest that this book could enjoy an audience wider than historians and sociologists interested in issues of twentieth-century education and gender.

Stir It Up is a welcome addition to the field of home economics. Culinary history has experienced a surge in interest, visible in conferences, societies, and publications; home economics has not had this advantage. Most of the home economics literature falls into one of two categories: institutional history (University of California, Berkeley; University of Nevada; Iowa State University; Michigan State University; Oklahoma State University; University of Wisconsin; Cornell University; and the list goes on) or history of practical how-to manuals, such as works by Martha Stewart or Cheryl Mendelson (on this pairing and why it is incongruous, see pages 180–82 of the book). To date, Rethinking Home Economics (Cornell University Press, 1997), a volume edited by Sarah Stage and Virginia B. Vinciinti following a conference at Cornell University in 1991, remains the best and most diverse work in the field. An examination of works on domestic advice manuals, such as Sarah Leavitt’s From Catharine Beecher to Martha Stewart: A Cultural History of Domestic Advice (University of North Carolina Press, 2002), is oddly missing from Stir It Up and could suggest a different read on some material. However, the book successfully places home economics into social and cultural context.

The founders of home economics had a clear vision of what this new discipline could and should do: professionalize the domestic space. Rather than reinforce gender ideals of women in the kitchen, they sought to use science—social, behavioral, and physical—to improve how and what women did within the domestic spaces they inhabited. In many ways, they succeeded, even when it appeared quite the reverse. The food technologies of the 1950s, which may have celebrated, glorified, or enhanced domesticity, were possible because of, and through, the work of food chemists and nutritionists. The rebellion against home economics in the late 1960s and 1970s, especially by second-wave feminism, suggests an outdated model of home economics. Had these women truly understood the meaning of home economics, would they have seen an earlier generation of feminists, rather than a generation of women trapped in the kitchen? That many junior and senior high school students today take courses in family or consumer science, in which they learn how to budget; plan tasty, healthy, and economical meals; and study family relationships suggests that the vision of home economics’ founders is still valid.

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Eric C. Schneider has written an important book on the history of heroin in New York City between 1940 and 1985. In Smack: Heroin and the American City, Schneider, an adjunct associate professor of history at the University of Pennsylvania, approaches the topic from the perspective and writing style of an academic urban historian. His primary concern is to trace how market forces intersected with economic and social disadvantages among urban residents to produce changing patterns of heroin consumption. He argues that heroin was highly “spatialized”—it was concentrated among certain urban populations, located in specific areas of the city, and impacted people in ways that varied depending on their proximity to these areas. Schneider employs a number of important analytic frameworks to explore these issues, including what he calls “the geographic concepts of concentration, centralization, and marginality” (xii). These concepts are probably unfamiliar to most historians working in fields other than urban history, and they allow him to link broad questions of policy, economics, and market formation to individual behavior in ways that other historians often find difficult. His emphasis on geography and spatial relations makes Schneider’s book unique among studies of heroin and serves as an important model for the study of other drugs.

Schneider draws on an impressive body of archival material and oral histories and is at his best when he uses this material to trace the meaning of heroin consumption from the perspective of users. He also does a good job of tracking the changing demographic profile of heroin users. In the 1920s, he suggests, heroin was primarily consumed by white working-class men. Following World War II, it migrated into disadvantaged African American and Latino populations concentrated in certain city neighborhoods, and in the 1960s and 1970s, it spread to the suburbs and to white youth. Schneider concludes with a strong critique of current drug policy, and although this critique is by now familiar, it bears repeating: The current approach to regulating narcotics has failed. Despite the fact that we have invested tremendous resources into supply-side control efforts and incarcerated vast numbers of people over the course of the past forty years, heroin “has become cheaper, purer, and available from a larger number of countries than before” (198).

The book is less convincing when Schneider discusses addiction itself. Schneider suggests that the problem of heroin use lay not in the physical nature of addiction per se but rather in “the social setting in which drug use is produced” (xvi). This is not a particularly novel argument—it dates back to Alfred R. Lindesmith’s work in the 1940s—and Schneider never seriously engages with the idea that addiction has an important biological basis. For example, he bases much of his argument on one well-known study conducted in 1974 that concluded that the large majority of soldiers who used heroin in Vietnam, even seriously addicted ones, gave up their habit on returning home. Schneider takes this as evidence that “social setting was clearly more important than the physiological effects of the drug on the brain, even among the most heavily addicted users” (181). Yet current scientific research suggests that different drugs impact the brain-reward system in basically the same manner, and thus that addiction can be arrived at through multiple routes. From the current neurobiological perspective, it is therefore not surprising that a follow-up study (which Schneider cites) found that many of these veterans actually switched from using heroin to using either barbiturates or amphetamines. The fact that they stopped using heroin rather suddenly therefore does not mean that there was no biological basis to their addiction; it simply means that they were able to switch their preferred drug of abuse when the situation called for it. There is, in other words, no contradiction between the idea that patterns of drug consumption were profoundly shaped both by social and economic factors and by biological ones.

Still, this is valuable work. Schneider makes a persuasive case that markets, geography, and economic stratification were fundamentally intertwined in the shifting patterns of heroin consumption following World War II. He brings an important perspective to current debates on the topic of drug abuse, and although his critique of drug policy is a familiar one, he arrives at it in a way that desperately needs to be incorporated into current discussions. This book should be required reading for anyone interested in the history of heroin, the recent history of drug use more generally, or the topic of drug regulation. It is an important work and deserves to be read widely.

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Kingsland, Sharon E.
The Evolution of American Ecology, 1890–2000
Baltimore, MD: Johns Hopkins University Press
328 pp., $25.00, ISBN 978-0-8018-9087-1
Publication Date: November 2008

“I view the history of ecology as an ecological problem itself” (258). So says Sharon E. Kingsland, a professor of the history of science at the Johns Hopkins University, in her ambitious and well-researched book The Evolution of American Ecology, 1890–2000. Not unlike plant and animal species that make up an ecosystem, beginning in the late nineteenth century, American ecologists sought to find their niche in the greater scientific community. Building on the influential work of Samuel Hays in his book Conservation and the Gospel of Efficiency (Harvard University Press, 1959), Kingsland argues that, similar to conservationists of the same period, ecologists sought legitimization through an efficient and practical use of nature. The development of ecology as a profession went hand in hand with the economic progress of the United States.

Ecology found its deepest roots near eastern centers of capital rather than in midwestern universities with agricultural programs. In particular, at the New York Botanical Garden a group of scientists sought to shape unique American taxonomic practices that would challenge Europeans for control over plant and animal nomenclature and in the process establish credit for scientists in the United States. Financial backing from wealthy easterners made possible new research programs in evolutionary science that allowed a nascent ecology to flourish both at the Botanical Garden and in newly established research stations. The Desert Botanical Laboratory near Tucson, Arizona, became an...
important institution in cultivating ecological thought.

By the first decades of the twentieth century, those endeavors had shaped a greater discourse on the field of ecology. Ecologist Frederic Clements’s idea of ecological succession placed an emphasis on climate in understanding the relationships between plants, animals, and soil. Natural historians countered Clements by suggesting a greater emphasis on historical contingency and human-induced changes to the environment. Building on those discussions, ecosystem science came to dominate ecology in the post–World War II years. Born in atomic energy and questions about the ecological consequences of that energy, the discipline was a reaction to the idea of ecological succession placed an emphasis on climate in understanding the relationships between plants, animals, and soil. Natural historians countered Clements by suggesting a greater emphasis on historical contingency and human-induced changes to the environment. Building on those discussions, ecosystem science came to dominate ecology in the post–World War II years. Born in atomic energy and questions surrounding fallout, the new approach created a dilemma as ecologists increasingly challenged ideas of economic efficiency in an age of immense technological change and city growth. Rachel Carson’s *Silent Spring* (Houghton Mifflin, 1962) became the evocative example of a “subversive science” that increasingly questioned unrestrained American economic progress.

For all of the emphasis Kingsland places on the relationship between ecology and the expansion of the United States, readers would benefit from a greater discussion on how ecology was actually employed in a rapidly changing environment. It is not always clear how ecology influenced transformations in the land during profound periods of economic growth. For example, Kingsland argues that work at the Desert Botanical Laboratory played a role in shaping intensive agricultural practices as the population of the American Southwest expanded. Yet the reader is often left to ponder in what ways ecological research actually altered the behavior of regional agribusiness and in turn the ecosystems of irrigated fields.

However, Kingsland has written an impressive history that follows American ecology from its roots in botany to the recent growth of urban ecology. In the end, she argues that it is in ecology’s long history of adaptation that the profession will find its future. Cross-disciplinary engagement offers a place to start. Kingsland’s work comes highly recommended. *The Evolution of American Ecology* should be required reading for ecologists and historians interested in science and nature.

**RYAN EDGINGTON**

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Publication Date: July 2008

Throughout his academic career, historian William E. Nelson has made his first priority the study and teaching of the legal history of colonial America. Nelson, a professor of law and history at New York University, has been hard at work investigating the judicial records of Britain’s thirteen American colonies for more than four decades. His latest book, *The Common Law in Colonial America—Volume I: The Chesapeake and New England, 1607–1660,* is the first of a projected four-volume history of the development of American legal structures from 1607 to 1776. The second volume will examine the founding of the middle colonies and the Carolinas. Volume 3 will describe British authorities’ efforts to construct a coherent empire on the Atlantic seaboard, and the final volume will trace these developments to the eve of the Revolution. Nelson synthesizes the literature on colonial legal history as well as incorporates information from the thousands of court cases and judicial records that he has examined. A prolific scholar, Nelson has written eight books on a wide variety of topics. His work titled *Americanization of the Common Law: The Impact of Legal Change on Massachusetts Society, 1760–1830* (Harvard University Press, 1975) is a classic in the field.

Nelson’s goal is to move the longstanding debate concerning the reception of English common law in colonial society in new directions. The primary thesis “is that the Chesapeake and New England came into being as strikingly different places and that the law in force in each both reflected and contributed to their differences” (7). According to Nelson, those “who possessed political and economic control of a colony routinely used their power to steer that colony’s law in directions that would further their ends and goals” (101). However, while the differences were very real between the law of the Chesapeake region and New England, Nelson shows that both regions extracted “governing law from their English legal heritage” as it suited their purposes (129).

In chapters 1 and 2, Nelson describes the legal structures in Virginia from 1607 to 1660. Settlers who arrived in Jamestown in 1607 did not bring the common law with them. The law of the new settlement was simply the harsh and often brutal law of the Virginia Company. Until the advent of the Atlantic slave trade, Virginia relied on a stream of young, single, male immigrants from the lowest rungs of British society for labor. The Virginia Company sought to control this labor pool by “coercive discipline rather than free market inducements” (13). However, as Nelson notes, by 1618 a transformation in the legal structure of the colony was under way. The governing rationale of the colony had always centered on profit motives, but by the 1620s and 1630s a legal shift to private profit motives is evident in the case law that Nelson describes. The substantive law was now focused on the collection of debts and the facilitation of entrepreneurial activity. Chapters 3 and 4 chronicle the legal structures of the ordered community of the Massachusetts Bay Colony. Unlike Virginia, Massachusetts Bay contained no profit motive for British investors or for colonial leaders. Rather, the goal was to establish a Puritan “utopia” based on strict moral values. Immigrants typically came to Massachusetts as families and received sufficient land on arrival. In contrast to Virginia, the surviving legal record highlights public morals and the law of God. The most common offense was fornication. The rule of law in Massachusetts was used “to control the discretion of the governing elite and thereby prevent it from interfering unpredictably in the lives of ordinary people in the local towns” (78). The conflict, as Nelson notes, dealt with the balance between the power of local communities and the Puritan hierarchy.

Chapter 5 addresses the development of the common law in Rhode Island and Connecticut, the “New England Satellites.” Nelson describes the similarities and differences in the legal structures in these two outlier colonies to Massachusetts Bay. The nature of religious freedom and religious persecution is of particular importance. In chapter 6, “The Battle for Maryland,” Nelson addresses the debate over why the common law came to Maryland. He posits that one possibility for the adoption of the common law...
immediately after Maryland’s founding is that it helped ensure that the colony would not be governed by the ecclesiastical law of the Catholic Church. Unlike Virginia, private property and trials by jury were secure in Maryland from the very beginning. However, after the English Civil War, which deeply affected Maryland politics, there was a convergence with Virginia’s legal path. The central concern of Maryland courts became debt collection and the control of the labor force.

The first volume of *The Common Law in Colonial America* is a magisterial synthesis of existing literature and a copious mining of the historical record. Nelson’s work provides readers with a much-needed supplement to Kermit Hall’s discussion of colonial law in his classic work *The Magic Mirror: Law in American History* (Oxford University Press, 1989). *The Common Law in Colonial America* will become essential reading not only for legal historians, but also for all those interested in political, religious, and economic developments in early America.

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Goldman, Robert M.
*One Man Out: Curt Flood versus Baseball*
Lawrence: University Press of Kansas
Publication Date: September 2008

A number of recent books focus on athletes and their politics and actions off the field, as well as the longstanding convergence of race and sports. Important works by Dave Zirin, William Rhoden, Sally Jenkins, David Wiggins and Patrick Miller, Sal Paolantonio, and Nelson George introduce students to athletes about whom they may know little, and whom they can admire, argue for, and cheer about.

In their columns and books, Zirin, Rhoden, Jenkins, and Scoop Jackson have discussed baseball player Curt Flood, who took a courageous stand against organized baseball that helped open the door for “free agency,” then slipped from the nation’s collective memory. These writers have argued for Flood’s induction into the Baseball Hall of Fame—as much for his actions off the field as his abilities on it. Their writings have followed on the heels of recent Flood biographies, including Alex Belth’s *Stepping Up* (Persea, 2006), Brad Snyder’s *A Well-Paid Slave* (Viking, 2006), and Stuart Weiss’s *The Curt Flood Story* (University of Missouri, 2007).

In *One Man Out*, Robert Goldman tells the history of Flood’s “lawsuit against baseball following his refusal, after twelve years with the Cardinals, to be traded from St. Louis to Philadelphia” (xiii). Goldman focuses on Flood’s case against Major League Baseball and then-commissioner Bowie Kuhn, in “both its legal and historical perspective and setting” (xiii). As a history professor at Virginia Union University who has written books on African Americans, voting rights, and legal history, Goldman is well positioned to write this book. He puts his knowledge to good use here, as he analyzes a number of important documents as evidence: manuscripts of Supreme Court justices; primary source material from the various cases relating to baseball, labor and antitrust law, and the reserve system; interviews with Flood; Flood’s 1971 memoir, *The Way It Is*; and relevant media accounts. As a result of the variety of materials he uses throughout his narrative, Goldman presents a fascinating and multidimensional look at the history of *Flood v. Kuhn*.

Throughout *One Man Out* are references to the institution of slavery. Words and phrases such as human bondage, peonage, and especially property, whether uttered by Flood or his allies, played a central role in the media’s representation of Flood in his case and the appeals, and finally in the dissent by Justice Thurgood Marshall. Although concepts of property provided a foundation for Flood’s arguments, Goldman never focuses long on this aspect of the case, particularly Flood’s references to and use of the Dred Scott decision of 1857, the Thirteenth Amendment, and the ways in which he was “enslaved,” as Marshall put it, to “the reserve system” (118). Flood actually compared himself to Scott at one point and stated he was a “well-paid slave.” When providing background for Flood’s case, Goldman points almost entirely to events in 1890, especially to one of the first legal cases involving organized baseball and the passage of the Sherman Act, which baseball would eventually use to support its antitrust exemption. This reviewer wishes that Goldman had discussed the role that slavery, race, Scott, and the Thirteenth Amendment played in Flood’s decision to pursue his case to the end, despite emotional, financial, and athletic setbacks.

Goldman’s book is part of the Landmark Law Cases and American Society series. The editors of the series have intentionally and unfortunately forsaken footnotes. In a number of places, it is unclear where and from whom Goldman obtained his quotations or which cases he is referring to. Also glaring is the absence in Goldman’s writing of any reference to the following books: *Baseball’s Reserve System: The Case and Trial of Curt Flood v. Major League Baseball* (Walnut Park Group, 2006) by Neil Flynn and *The Imperfect Diamond: The Story of Baseball’s Reserve System and the Men Who Fought to Change It* (Stein and Day, 1980) by Lee Lowenfish and Tony Lupien.

Despite the aforementioned stylistic choice and apparent omissions, *One Man Out* is a detailed and well-written book. Goldman has created a highly readable, brief page-turner that can be used in general U.S., sports, African American, or legal history courses; courses on labor, antitrust, sports, or contract law; or any course that deals with dissent. I intend to have students in my “History of Sport” classes read this book. Goldman’s book will help students challenge baseball’s persistent myths of “social integration” and “social democracy,” among others, as sport historian Steven Riess put it. It may also enable students to find in Flood a hero about whom they previously knew nothing.

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Glatthaar, Joseph T.
*General Lee’s Army: From Victory to Collapse*
New York: Free Press
Publication Date: March 2008

Is there anything new to be said about the eastern theater of operations in the
American Civil War? History professor Joseph T. Glatthaar, of the University of North Carolina at Chapel Hill, thinks so. He distinguishes his new book from Douglas Southall Freeman’s, studies of the Army of Northern Virginia and from the myriad other studies of General Robert E. Lee, his army, and the fighting in the eastern theater of war by noting his intention to “[em]bark upon a major investigation of the army throughout the entire war” (xiv). By looking at the experiences of the men in that army, social history topics such as race and religion, and the battlefield performance of the army, Glatthaar makes a significant contribution to the study of the Civil War.

According to Glatthaar, the Army of Northern Virginia’s character largely defined its fate. He argues that “confederates came from a society that encouraged independence and independent-mindedness. They did not take orders or discipline well and often did what they wanted, not what their officers directed” (466). Throughout the book, Glatthaar stresses that Southern independent-mindedness made training and discipline difficult, a problem compounded by the fact that the army officers were all thoroughly imbued with the same values. In this sense, for Glatthaar, military culture reflected national culture. Further, although army life emphasized order, the soldiers’ constant interaction with the home front undermined military discipline, as both ideas and recruits arrived from back home.

Wisely, Glatthaar does not offer a detailed narrative of the operations of the Army of Northern Virginia. He presents just enough of a narrative to give the outline of the story but does not bog down the reader in operational detail. His focus is on social history and analysis, offering chapters on discipline, camp life, supplies, religion, munitions, medicine, and desertion. He also shows the interplay between logistics and combat performance, for instance, discussing how a change in the type of artillery fuse used by the army diminished the effectiveness of Confederate artillery fire at the Battle of Gettysburg. Nonacademic readers will be grateful that when Glatthaar grinds his historiographical axes, he does so very gently. For instance, in his discussion of what motivated soldiers to fight, Glatthaar subtly attacks the currently fashionable idea of primary group cohesion, the thesis that soldiers fight for each other rather than for a cause.

One of the book’s great strengths is Glatthaar’s selection of sources. First, he adopts a strict policy of relying on contemporary accounts: “General Lee’s Army is based on contemporary evidence, specifically official documents and manuscripts and published letters and diaries of some 4,000 soldiers, tapping memoirs sparingly and only when the contemporary record supports those assertions” (xiv). Through such an approach, Glatthaar avoids many of the memoirs and debates about the Army of Northern Virginia that have already received ample attention from other scholars. Moreover, this allows him to look at soldiers’ impressions of the war before postwar historiographical controversies began to color their memories. Second, Glatthaar makes good use of statistical evidence to offer new insight into Lee’s army. Many of his more interesting claims are based on his analysis of statistical evidence. For example, Glatthaar documents that the Confederate soldiers who enlisted in 1861 were 42 percent more likely than a member of the general population to own slaves or live with family members who did; were an average age of twenty-five; and had an average wealth of $1,615, with 20 percent of the volunteers coming from families with no wealth at all and an equal percentage coming from families worth more than $10,000. Three-fourths of them were single.

Glatthaar did his statistical work with the assistance of two professors from the University of Houston, and he based his conclusions on a sample of six hundred soldiers from the Army of Northern Virginia and supported his data with information from census and service records. A thorough examination of their methodology and samples by those well trained in such methods will likely be one of the lines of attack taken by future academics responding to this book.

General Lee’s Army will interest specialists and general readers alike. The book holds particular interest for military historians because of the way Glatthaar approaches the study of an army, for he manages an excellent balance of operational narrative and social history. Glatthaar gleaned new insights while studying a subject that has not suffered from a lack of attention, and he has produced an essential work for students of the American Civil War.

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Loewal, Fredrik, and Andrew Preston, eds.
New York: Oxford University Press
Publication Date: June 2008

A president is elected promising to bring Americans together after a tumultuous and historic political campaign. At his inaugural, he proclaims a new era of negotiations with America’s enemies. He recognizes that he has inherited a country deeply divided by an ongoing and seemingly stalemated war. This war has also led to a sharp increase in anti-Americanism throughout the world, especially among allies who feel that America is acting alone and without consultation. Adding to his problems is a sharp economic downturn after a long period of economic growth, a recession that leads many Americans to become more isolationist and protectionist. To many commentators, it seems that the United States is now entering a period of decline in its power and influence in the world.

Sound familiar? No, this is not a description of Barack Obama’s situation today, but Richard Nixon’s some forty years ago in 1969. Nixon, like Obama, inherited a polarized country and promised to heal those divisions. He believed he could be a peacemaking leader by talking to America’s foes and working with America’s allies. Nixon was like Obama!? Before I am cast out of the academy for daring to suggest such a thing, let me stress that I am not implying any similarity in the character of these two men, who seem, to put it mildly, very different in temperament and personality. There are, however, many disturbing similarities between the worlds that each inherited and each wanted to change.

Fredrik Loewal and Andrew Preston have collected a remarkably talented group of both seasoned and relatively young historians to survey
the world that Nixon faced. Along with the traditional topics of China, the Soviet Union, and Vietnam, they include articles on Japan, Latin America, and that perennially overlooked subject of Canada. About the only neglected region is sub-Saharan Africa, which loomed larger for the Ford administration than for Nixon. In its coverage and clarity, *Nixon in the World* is one of the best collections for both undergraduates and graduate students who might be familiar with some of these topics.

After a short introduction, the book is usefully divided into four sections: “Parameters,” “Openings,” “Closings,” and a fourth, catch-all category titled “Flashpoints, Hotspots, and Allies.” The first section opens with Jussi Hanhimäki’s essay, which makes clear that Nixon began his administration with a vision of creating a “structure of peace” through a “grand design” for American foreign policy, a realist design that would emphasize American national interests with a “healthy” sense of the “limits of American power” (42). David Greenberg and Jeremi Suri also contribute to this section, with Greenberg critically assessing Nixon as lacking “a firm conception of self” (46), and Suri, in a more sympathetic portrayal of Kissinger, arguing that the German Jewish immigrant was “defending his American dream in Vietnam” (80), an effort that ultimately intensified the challenges to that dream. Dominic Sandbrook discusses the influence of domestic politics on Nixon and Kissinger, arguing that their weakness in convincing Americans of the virtues of détente was “not that they were too preoccupied with salesmanship, but that they were simply not very good at it” (100). This conclusion overlooks the degree to which moralistic positions in foreign policy, such as those taken by Ronald Reagan and Jimmy Carter, were very effective in mobilizing constituencies and advancing political careers, while realism in U.S. foreign policy has had only intermittent appeal, usually in the face of frustrating wars like Korea, Vietnam, or now Iraq.

The rest of the book is pretty hard on the Nixon-Kissinger foreign policy, although some authors have tried to find a silver lining. Robert Schulzinger teams with Lien-Hang T. Nguyen to provide a fascinating discussion of the endgame in Vietnam, enhanced by Nguyen’s Vietnamese sources and perspective. Michael Morgan provides a well-documented and balanced treatment of the Helsinki negotiations, one of the most unanticipated achievements of Western diplomacy during this era. Francis Gavin’s analysis of nuclear policy reflects an equally well-reasoned approach to the strengths and weaknesses of the Nixon administration’s handling of the arms race and nonproliferation. Thomas Zeiler’s discussion of Nixon’s tough tactics toward Japan on economic issues acknowledges the domestic politics involved but gives Nixon credit for recognizing the future trends of the world economy and America’s new position within it.

Given the nasty denouement of the Nixon administration, it somehow seems wrong to suggest it holds lessons for the Obama White House. But it is worth reflecting on how difficult it is to craft new beginnings in foreign policy, and to remind even as graceful and talented a leader as Obama how the world can often frustrate the change we can believe in.

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Bortz, Jeffrey
*Revolution within the Revolution: Cotton Textile Workers and the Mexican Labor Regime, 1910–1923*
Stanford, CA: Stanford University Press
Publication Date: April 2008

In *Revolution within the Revolution*, Jeffrey Bortz has expanded his research on industrial workers and wages in twentieth-century Mexico, with a focus on the revolutionary period from 1910 to 1923. His main argument is that common cotton textile workers and labor activists pushed for a workers’ revolution within the Mexican Revolution (1910–17). Bortz’s book differs from other labor studies that have

argued that anarchist leaders and editors of left-wing newspapers carried out the most important changes for workers during the armed movement. For Bortz, the beginning of the Mexican Revolution in 1910 allowed workers to initiate their own revolution on December 21, 1911, which marked the start of a general strike that shut down the cotton textile industry. From 1910 to 1923, cotton textile workers participated actively in the creation of a new labor regime that required the tripartite participation of the state, industrialists, and workers. This regime later contributed to political peace in Mexico in which workers forced the revolutionary state to come to terms with labor.

The book is divided into nine chapters in which the author discusses the beginning of the Mexican Revolution and the textile industry conditions and struggles. To give an understanding of the making of a new labor regime, Bortz describes the development of the textile industry from the 1830s to the years 1910–19. The establishment of the cotton textile industry owned by Mexicans, French, and Spaniards in four industrial corridors (Mexico City, Puebla, Atlixco, and Orizaba) constituted Mexico’s industrial revolution. The introduction of this new textile industry brought about the first industrial proletariat and the first factory social relations in the country. The concentration of the industry in these corridors allowed for a better flow of communication among workers, their unionization, and a labor culture. One of the most interesting chapters of the book is Bortz’s analysis of social class, social relationships, and social ideas in workers’ daily experience in their workplaces, communities, and families. For Bortz, these are the spaces in which workers identified themselves as an oppressed social class and as part of an imagined community determined by race, ethnicity, gender, and class ideas.

Mexico’s bottom-up workers’ revolution challenged the industrialist authority and brought about several changes, such as the destruction of the old Porfrian labor regimen (a traditional, patriarchal, and repressive authority of industrialists and managers), the rapid unionization of workers within this industry, and the implementation of labor policies. These changes were accompanied by rebellious actions: violence, shut downs, and strikes during increasing mechaniz-
tion, a shift to electrical power, and increasingly impersonal labor relations.

Through these events, workers spelled out the goals of their revolution: the improvement of their labor and living conditions. In chapters 4 to 8, Bortz details the different stages of this social revolution: (1) The owners and the weak state did not repress strikes and unionization from 1911 to 1912, creating the first nationwide wage and work rules recognized in an owners’ convention. This recognition represented the activation of workers’ new political power. (2) From 1913 to 1916, labor militancy pushed for the beginning of the institutionalization of their demands through labor policies—labor military decrees between 1914 and 1915, the 1917 Constitution, and state labor codes between 1918 and 1921. (3) During later years, the institutionalization of the labor regime required the development of a labor code that delineated how the new state accepted workers’ political power and strong trade unions. (4) By 1923, workers had radically transformed their labor world: they received higher wages and other benefits, the working day was limited to a certain number of hours, and they participated in the hiring, firing, and discipline processes through strong unions. But above all, they formed the most hegemonic, pro-worker labor regime in Latin American history.

In spite of the author’s interesting approach, it is striking that he did not use the recent literature on Mexican Catholic social action and gender studies during the Porfirio and the Mexican Revolution. These historiographies would have enriched and deepened Bortz’s study of worker struggles and the construction of labor rights by distinguishing what they meant for men and women according to their political and religious affiliations.

MARÍA TERESA FERNÁNDEZ ACEVES CIESAS–Occidente
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Yates, Lawrence A.
Washington, DC: U.S. Army Center of Military History
329 pp., $36.00, ISBN 978-0-1607-9419-3
Publication Date: September 2008

In recounting the 1989 U.S. intervention in Panama, the natural tendency is to describe the entire crisis at the same rapid pace with which American forces “took down” the regime of Manuel Noriega. In such a retelling, the Panama Canal Treaties of 1979 swiftly give way to Noriega’s confrontations with the United States and then to the massive airborne assault that restored order and turned the dictator into a prison inmate. In reality, however, this intervention, like so many other crises, involved years of shifting policies, plans, and confrontations, most of which never appeared in the final chronicle of events. For more than two years prior to the intervention, the troops of the U.S. Southern Command (SOUTHCOM) operated in what one officer called “the Twilight Zone” between peace and war (280).

Lawrence Yates has devoted much of his career as an Army historian to studying the interface between national policy and military implementation of that policy. He is, therefore, the perfect author for this study, titled The U.S. Military Intervention in Panama: Origins, Planning, and Crisis Management, June 1987–December 1989, which examines the personalities, policies, plans, and crises of the period prior to American intervention. As part of his ongoing research into the crisis, Yates interviewed most of the participants and in December 1989 was present in Panama when Noriega’s harassment finally pushed George H. W. Bush’s administration into armed action.

The protagonist for much of this volume is General Frederick A. Woerner Jr. A Vietnam combat veteran who had trained as an expert on Latin America, Woerner was the ideal person to command SOUTHCOM as America’s military proconsul for the region. Throughout the growing crisis, Woerner tried to take a responsible line, increasing pressure on the Panamanian government without overreacting or precipitating unnecessary violence. Yet, his policy recommendations to the Reagan and Bush administrations were implemented either piecemeal or not at all, and he frequently came into conflict with civilian decision makers, many of whom were less knowledgeable of the situation. Ultimately, President Bush replaced Woerner because the president’s advisers perceived the general as being obstructionist and uncooperative, a perception that Yates clearly rejects. Woerner’s replacement, Maxwell R. Thurman, was a consummate and dedicated military operator who ultimately revised SOUTHCOM’s contingency plans for military intervention. While paying due respect to General Thurman’s dedication and expertise, Yates gently suggests that he was handicapped by lack of knowledge about the situation and unfounded suspicions about the subordinate leaders he inherited from Woerner.

Panama was a Twilight Zone not only between peace and war but also between eras of cooperation between the armed services. The Goldwater-Nichols Act of 1986 was intended to reduce misunderstandings and increase the integration of the military services, but Panama came to a head before that act was fully implemented. Thus, Woerner and Thurman had to deal with a host of issues involving friction between the services. In particular, the SOUTHCOM commanders found it difficult to integrate Marines, conventional soldiers, and special operations experts at the tactical level. U.S. Army commanders thought that Marines in Panama were dangerously aggressive because those Marines were determined not to permit a repetition of the 1983 Beirut bombing incident. Similarly, Special Forces troops assigned to intercept armed Panamanians trespassing on U.S. installations refused to communicate their locations or intentions to the conventional troops on guard, thereby increasing the chances of fratricide. For their part, the other services considered the U.S. Army headquarters in Fort Clayton to be ill equipped to act as a joint task force during the building crisis. Such friction might easily have caused failure when the different units had to cooperate closely against Noriega. Ultimately, General Thurman cut the Gordian knot by violating doctrine and placing all forces under the control of the XVIII Airborne Corps, the headquarters that conducted the massive airborne invasion of Panama.

This study goes beyond such purely military topics to analyze American and Panamanian policies and actions throughout the period, giving the reader a clear grasp of the confusion and frustration that both sides experienced prior to the actual intervention. Yates also describes the difficulties experienced by American
May 1940 fascinates historian John Lukacs. In 1991, he wrote The Duel: 10 May–31 July 1940: The Eighty-Day Struggle between Churchill and Hitler (Ticknor and Fields). Eight years later, he published Five Days in London, May 1940 (Yale University Press, 1999). His latest offering focuses on then–prime minister Winston Churchill’s “Blood, Toil, Tears and Sweat” speech, delivered in the House of Commons, or, as the author puts it even more narrowly, “the subject of this book is one particular sentence said by one particular man on the 13th of May 1940” (10).

Lukacs singles out this particular speech for one main reason. In his view, the speech showed that Churchill fully understood what the West faced in a confrontation with Hitler’s Germany: “It involved his conviction, his deepest one, that if the Western democracies were to give up fighting, if they were to seek an accommodation with Hitler, that it would be the end: the definite end not only of their independence, but of Western civilisation, forever” (53).

With such bleak rhetoric of required sacrifice and impending disaster, the speech set the tone for what Britain would face in the war. Lukacs also asserts that buried within this speech were two important elements: Churchill believed that the British people would prefer to know the worst and that they would rally around his appeal.

Lukacs’s claims regarding the importance of the speech are undercut somewhat by the fact that it was not broadcast by the BBC, nor was it widely read. He gets around this point by discussing some of Churchill’s other speeches from 1940 and describing the effects of those speeches as “cumulative, not instant” (62). Also, he cites the BBC’s “Audience Research” to show that the British people tuned in to Churchill’s broadcasts in greater numbers as the summer of 1940 wore on, along with observations from a Ministry of Information study showing that during the same period the British people began to become aware of the character of the struggle at hand.

Blood, Toil, Tears and Sweat is less a conventional history book than a character sketch of a brief moment in 1940 and of Churchill’s rhetoric at that time. This is in keeping with the book’s place in Basic Books’ Basic Ideas series. This departure from convention allows Lukacs to focus on interesting topics, such as writing a tribute to Churchill’s “magnanimity, which Lukacs sees as his foremost virtue. Lukacs also does a good job of explaining the three types of government competing in 1940: communism, fascism, and democracy. At the time, the first two alternatives appeared more “modern.” By contrast, Churchill’s ideas, his devotion to Western civilization, his rhetoric, and even his style of dress were all old-fashioned, even by the standards of 1940. Lukacs presents these qualities as essential to the man who proved such a dogged foe of Hitler, “not only because of his courage, but because of his vision, of his view of history and the world” (129).

Another departure from convention is more eccentric. The book displays an almost complete lack of citational footnotes, and, when they do appear, they conform to no particular scheme of documentation. Another troubling aspect is the book’s inconsistent placement of a comma between “tears” and “and sweat.” On the title page, there is no comma, yet on page 44, where Lukacs reprints the text of the speech, there is a comma. Nevertheless, Lukacs presents an engaging look at an extremely important moment in history. This book will provide a good introduction to May 1940 and Churchill’s speeches to those who are not familiar with those subjects and will be an enjoyable review for those who are.

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Religion, Law and Power attempts to make the main arguments of lines of ethnic, political, or religious to cut across seemingly intractable unfamiliar with the basics of Irish history, such as most undergraduates (and graduate students) in U.S. universities, for example, this book will be difficult to grasp. This is because the book has an additional purpose, the delivery of an argument about the nature of identity in Ireland, which emphasizes “the fluid and contingent nature of allegiances and aspirations, and . . . the capacity of personal, local, and strategic alliances to cut across seemingly intractable lines of ethnic, political, or religious division” (497). Connolly introduced these ideas in a previous work, Religion, Law and Power (Clarendon Press, 1992), arguing that Irish society was not divided into two distinct and antagonistic cultures: Gaelic and English, conquered and conqueror, Catholic and Protestant. For Connolly, Irish society was not really a colony, as some have argued, but was more in line with ancien régime Europe, where there was severe inequality but also a great deal of exchange and negotiation between different groups. This point is important because Connolly uses it to challenge the nationalist narrative that traditionally identifies continuities between the oppressed in colonial Ireland, the “hidden Ireland” of the nineteenth century, and nationalism in the nineteenth century.

In some ways, Divided Kingdom attempts to make the main arguments of Religion, Law and Power more accessible to a wider readership. Relegating historiographical debates to the footnotes, for instance, may have been a logical choice, especially as the book is already more than five hundred pages long, but will the general reader be able to understand the significance of debates such as those over Gaelic poetry when debates are given only a passing mention in the notes? Furthermore, unlike in typical surveys, the author has incorporated a great deal of his own primary research to bolster his arguments. While this research undoubtedly moves the debates forward, the general reader has no real basis to gauge how so. In some cases, new directions are implicit, as in the case of the title for chapter 6, “Metropolitan Province,” clearly an adjustment of the term metropolitan colony that places Ireland in a subordinate, colonial relationship to England, and an idea that Connolly has challenged in the past. This idea of a metropolitan province is intriguing, but exactly what it means is not spelled out.

As a final point, a bibliography would have been a useful addition to this broadly based survey, but these minor criticisms aside, Divided Kingdom is an excellent and sophisticated study of a difficult period in Irish history. The work is stimulating, and, for this reader, eye-opening in many ways. But it is a survey for those already initiated into the vagaries of Irish history, and those who have charged Connolly with “revisionism” in the past are likely to do so again.

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Resina, Joan Ramon
Barcelona’s Vocation of Modernity: Rise and Decline of an Urban Image
Stanford, CA: Stanford University Press
288 pp., $60.00, ISBN 978-0-8047-5832-1
Publication Date: July 2008

Barcelona’s Vocation of Modernity is the third major comprehensive study of Barcelona published in English since 1992, and it is also the most ambitious. The other two are Robert Hughes’s Barcelona (Knopf, 1992) and Felipe Fernández-Armesto’s Barcelona: A Thousand Years of the City’s Past (Oxford University Press, 1992). While Hughes and Fernández-Armesto wrote classic history books that follow a chronological scheme, Joan Ramon Resina, a specialist on Catalan and Spanish literature who teaches at Stanford University, has produced a painstaking piece of scholarship using an interdisciplinary approach.

The focus of Resina’s book is the study of the representations of Barcelona in a variety of literary texts from the mid-nineteenth century to the present. “Literature,” states the author, “is an exceptionally efficient mode for representing the city—and, in fact, for defining its social form—throughout modernity” (5). History is only used to provide the general framework and to give some structure to the content—each chapter concentrates on a specific historical moment. The study is otherwise diachronic. The author did not intend to write a history of Barcelona, and history is in fact the weakest aspect of this study, as some of the historical sources he uses are outdated (from the 1960s and 1970s). Barcelona’s Vocation of Modernity belongs to that realm of recent scholarship known as the “spatial turn”—a renovated interest in the study of space, in this case urban space, that adopts intentionally driven interdisciplinary perspectives. Resina’s analysis of Barcelona’s recurrent images of modernity draws from a variety of branches of knowledge such as literary analysis, urban studies, sociology, psychoanalysis, sociolinguistics, history, and cultural studies. For that reason, this is a book of many possible readings. For example, it can be read as an enlightened and provocative monographic analysis of the major Catalan writers of the modern era. It also can be read as a sociocultural study of Barcelona’s different representations of modernity since the 1850s. Because the author is clearly committed to a political position in favor of a specific form of Catalan nationalism, the book provides an alternative representation of the city. That representation is presented in the last chapter, which describes the formulation of what Resina calls the “post-historical city”—meaning present-day Barcelona.

Resina discusses a variety of Catalan and foreign literary texts that embody images of Barcelona’s modernity. With impressive erudition and penetrating analysis, the author dissects these images and creates literary frameworks for the interpretation of the city’s different stages of incorporation to modernity. The inquiry starts with early representations of the nineteenth-century bourgeois city studied in the texts of Edmundo de Amicis and, above all, Narcís Oller, who is depicted as one of the main recorders of nineteenth-century Barcelona and Catalan modernity. Resina examines Oller’s first major text in modern Catalan literature, La febre d’or. The novel, written around the time of the 1888 World Exposition, is studied as a vivid testimony of the city’s “coming of age.” Early twentieth-century Barcelona, the modernist city, is contemplated in the context of intellectual debates between supporters of a modernism inspired in northern European patterns
and proponents of Noücentisme, which advocated an alternative Catalan city identified with its Mediterranean past. Pre–civil war Barcelona is seen through the texts of a number of foreign travelers who experienced the city as intellectual tourists during the 1920s. In these texts, Resina finds abundant substance to analyze the “other city”—Barcelona’s fifth district—the Barrio Chino—the opposite of the bourgeois city, with its oriental flavor, outcast culture, and idiosyncrasy of social resistance. Merce Rodoreda’s novel La plaça del diamant (The Time of the Doves) is the text wisely chosen to study the city during the civil war and the obscure years of Francoist repression. Juan Marse’s novel El amante bilingüe is the narrative Resina uses to discuss the role of the city as the main scenario for the political and cultural debates concerning the use of Catalan language in post-Franco Catalonia. Finally, Eduardo Mendoza’s La ciudad de los prodigios (City of Marvels) is the text used to look at the Barcelona of the 1990s, when the city hosted the Olympic Games and resembled the coming-of-age years of the late nineteenth century.

Resina’s knowledge of theory, ranging from classic philosophy to modern psychoanalysis, semiotics, urban studies, and literary criticism, is impressive; so are his analytical skills. However, his prose is dense, cryptic in many points, profuse in the use of social sciences jargon and abstract reasoning, and difficult to read for the nonspecialist. While I find justified and legitimate his views in favor of the use of Catalan language as a means to restore a Catalan national identity, I consider his treatment of those who support the option of bilingualism to be deeply unfair. Supporters of bilingualism in Catalonia may be wrong, but to portray them as a bunch of cynical writers, journalists, and university professors who established themselves in Catalonia during the Franco years, many of them with psychological complexes, is not only inaccurate, it is also unjust and discriminatory. All this said, whether one agrees or disagrees with Resina’s points of view, his book is ambitious, brilliant in many points, and of unquestionable intellectual transcendence.

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Hitchcock, William I.
The Bitter Road to Freedom: A New History of the Liberation of Europe
New York: Free Press
Publication Date: October 2008

While Temple University history professor William I. Hitchcock presents an ample overview of the war against the Nazis in The Bitter Road to Freedom, his significant contribution is to the after-battle aspect of World War II in Europe. He makes fulsome use of extensive archival sources, photographs, and maps. His bibliography is usefully arranged into archival sources, country by country, including press, published primary sources, official histories, microfilm collections, published memoirs and autobiographies, and secondary sources. Combined with his notes, it makes for impressive substantiation of his argument.

Hitchcock uses daunting statistics throughout the volume to drive home his point about the awful reality of this war for the people who experienced it. For example, he states that 20,000 French people died during the Axis/Allied battle at Normandy. Caen, a city of 60,000 inhabitants, was virtually obliterated. During the Battle of the Bulge, 3,000 civilians died. About 542,000 Belgians worked at forced labor in Germany, and 26,000 Belgian Jews were deported to Germany. Only 1,200 of these Jews survived the war. Roughly 16,000 Dutchmen died of starvation before liberation. Of 140,000 Dutch Jews, 105,000 were exterminated. Twenty-three to twenty-six million Soviets died during the war; 8.6 million of them were in the Soviet military. Atrocities on the eastern front were so heinous that for the Soviets it became a war of survival and then revenge.

The great armies are a matter of common knowledge. The fact that someone had to do the labor at home to support them is less well understood. Hitchcock brings into sharp relief the enormity of the forced labor situation in Europe. He explains, for example, that when the European war ended in 1945, there were 5.7 million foreign civilians working in Germany and 1.9 million prisoners of war doing forced labor. The homeward trek of these folks was massive and completely uncontrolled in the west. Hitchcock covers this part of the story with statistics and poignant vignettes. He does not shy away from describing the Allied troops’ revulsion at the smell and sight of what they encountered in concentration camps and the difficulty the inmates had coping with liberation.

He addresses well and sympathetically the complex situation of liberated Jews in Europe. As the Jews of central Europe moved west because they were not wanted in their former homelands, they were housed or stored in camps, mostly in the American and British zones of occupied Germany. Conflict arose because American liberators providing shelter and aid wanted order and compliance with rules in the camps; after years of slavery, Jews wanted freedom and control of their own lives. Overwhelmingly they wanted to go to Palestine. The British completely opposed that idea. It was not a happy stalemate.

The importance of this volume is how Hitchcock relates the human tragedy of World War II—the unbelievable destruction, how Europeans wanted to move on once it was over, and, in part, how they resented the fact that they owed their freedom to others. The human tragedy side of World War II is not a new topic, but until now no author has documented and explained it in a single volume as well as Hitchcock.

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Suvorov, Viktor
The Chief Culprit: Stalin’s Grand Design to Start World War II
Annapolis, MD: Naval Institute Press
384 pp. $38.95, ISBN 978-1-59111-4838-8
Publication Date: November 2008

Viktor Suvorov (the pen name of Vladimir Rezun, a defector from Soviet military intelligence) has written a new book repeating and summarizing his previous work. In The Chief Culprit, Suvorov argues, as he has in numerous books before, that Stalin engineered World War II as a means to conquer and Sovietize Europe, and specifically that on June 22, 1941, Adolf Hitler’s invasion of the Soviet Union interrupted and preempted Stalin’s own plans to invade Nazi territory that summer.

Many historians accept at least some of Suvorov’s claims. Most concede that Stalin did not expect eternal
peace with Hitler and believed that war would come eventually. Some accept that Stalin would have been willing to start a war with Hitler at some later date, perhaps in 1943 or later. Few, however, agree with Suvorov that Stalin was actively preparing to initiate war with Nazi Germany in the summer of 1941. This does not mean that Suvorov is wrong. Our evidence is terribly thin on Stalin’s planning and intentions in 1940 and 1941. Some documents have escaped from Russian archives that relate to Soviet policy in this key period, but relatively few of those that communicate the highest levels of decision making have surfaced. In the absence of evidence, it is at least conceivable that Suvorov is correct. The problem, though, is that it is very difficult to distinguish between active preparations for an attack on Germany in 1941 (Suvorov’s claim) and a Soviet military oriented toward the offensive and expecting eventual war (the majority view). Certainly Soviet doctrine emphasized the offensive, but Suvorov fails to prove conclusively his stronger claim of Stalin’s aggressive intent in 1941.

Lack of direct evidence makes Suvorov’s case a circumstantial one. His typical mode of argument is to claim that there is only one explanation for any particular fact. Essentially every point he makes falls into the rhetorical form that argues “there is no reason” for a particular policy “other than to” prepare aggressive war. “Why not” follow an alternative policy? There is “only one answer”: attack on Germany (xxvii–xxviii). For example, Suvorov argues that there is only one conceivable explanation for Stalin’s failure to put the four-engine Pe-2 (TB-7) heavy bomber into full production: he did not wish to deter aggression. Instead, he wanted to conquer territory and thus wanted tactical aircraft to support offensives, not strategic bombers that would destroy valuable assets. Readers may find their own alternative explanations for Stalin’s policies, most likely a deep-seated bias toward the offensive in communist thinking and Soviet military doctrine.

Unfortunately, Suvorov’s overall credibility is threatened by a number of errors and oversights. His Stalin has a one-track mind, and Suvorov sees no twists and turns in Soviet policy. His survey of Soviet foreign policy mentions neither the 1922 Rapallo agreement nor the 1938 Czechoslovak crisis, both of which bear directly on his claims. He argues that Stalin put the BT tank into mass production in large part because of its ability to run at high speeds on the good roads of Germany for the conquest of Europe. The problem is that when the Soviet Union acquired the BT and put it into production at the beginning of the 1930s, Germany was a Soviet partner and the Soviet military believed its next war would be against Poland and Romania, neither of which was known for excellent roads (then or now). Suvorov does not engage the Western literature on his subject, whether it be those who agree with him (e.g., R. C. Raack and Albert Weeks) or those who do not (e.g., David Glantz and Gabriel Gorodetsky). He routinely quotes documents and makes assertions of fact without providing citations. He repeats the canard that Hitler was the seventh member of the Nazi party and claims that the Japanese defeat gave the Soviet Union control over all of China and North Vietnam.

If all the Russian archives are one day thrown open, we might indeed find that Suvorov has gotten some aspects of the story right. But we might not. Suvorov does not clinch his case here for Stalin as the real villain of World War II.

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Yugoslavia: Oblique Insights and Observations
Ed. Gale Stokes
Pittsburgh, PA: University of Pittsburgh Press
384 pp., $27.95, ISBN 978-0-8229-6010-2
Publication Date: December 2008

Yugoslavia: Oblique Insights and Observations is a posthumous collection of previously published essays by Dennison Rusinow, the renowned specialist on Yugoslavia. An Oxford-trained American historian, Rusinow spent almost four decades reporting on and researching the country and region, first while based in Zagreb, Belgrade, and Vienna as an associate of the American Universities Field Staff between 1963 and 1988 and then as a research and history professor at the University of Pittsburgh from 1988 until his retirement in 2000.

The book’s essays are organized into three parts and proceed mostly in the chronological order that the author’s reports were filed to the American Universities Field Staff. Connecting the sections and essays is the complex relationship of politics, economics, and identity in the former Yugoslavia. Part 1, “Oblique Insights,” deals with Rusinow’s observations on the ways in which both modernization and economic and political changes affected culture and tradition in the 1960s. By describing in detail such seemingly diverse topics as the observance of an orthodox religious holiday in a Serbian village, the plight of Yugoslavia’s Lipizzaner horse farms, and the introduction of the country’s first “American-style” supermarket in downtown Belgrade, he provides an interesting and informative firsthand account of the changes, and the obstacles to that change, in Yugoslav society two decades after the establishment of Tito’s socialist regime.

Although in part 2, “Crisis Moments,” one of Rusinow’s essays covers the Serbian student demonstrations that paralyzed Belgrade during the summer of 1968, the bulk of this section contains Rusinow’s analysis of the political crises and resurgent nationalism that developed during the late 1960s and early 1970s in the Yugoslav Republic of Croatia. Writing just months after the infamous Karadjordjevo meeting of the Presidium of the League of Communists of Yugoslavia in December 1979, during which Tito purged most of Croatia’s top leadership, the author attempts to make sense of these complex developments and proceedings that he states were being described in contemporary Belgrade newspapers as “Yugoslavia’s most serious postwar political crisis” (107).

Part 3, “The National Question,” contains four essays that examine the successes and failures of Tito’s attempt to forge a united socialist political entity out of the extremely diverse southern Slavs. The first two look specifically at Kosovo, which Rusinow first visited in 1965 and then in a subsequent trip in 1980, and examine the myriad changes that had occurred, both domestically and internationally, primarily in regard to neighboring Albania, during those fifteen years. In the third, he uses the vio-
Cohen, Paul A.

*Speaking to History: The Story of King Goujian in Twentieth-Century China*

Berkeley: University of California Press
384 pp., $39.95, ISBN 978-0-520-25579-1
Publication Date: November 2008

The basic meaning of the Chinese idiom “sleeping on brushwood and tasting gall” (woxin changdan) is available in any good Chinese-English dictionary. However, a true understanding of the inspirational value of the ancient tale behind this idiom is often limited to those cultural insiders who grew up in the Chinese social milieu. Paul Cohen’s innovative book *Speaking to History: The Story of King Goujian in Twentieth-Century China* unpacks the many layers of meaning within the idiom and demonstrates how a tale of perseverance from China’s ancient past extended a remarkably adaptable message of encouragement to the Chinese people as they faced the many challenges of the more recent past.

Cohen, a revered American historian of China, has shown in numerous works—particularly in *History in Three Keys* (Columbia University Press, 1997)—a welcome talent for accessing Chinese experiences, motivations, and attitudes that might have otherwise been hidden to cultural outsiders. This talent is on full display in *Speaking to History* as Cohen nimbly explores the relationship of story to history. The book is not a literary history, nor is it a conventional recounting of a historical event. Rather, it is an insightful examination of how the Chinese people relate to their own history. Cohen’s latest is an empathetic history of “the interior of the Chinese world” during the late Qing period, the tumultuous twentieth century, and into the twenty-first century (240).

Cohen first grounds the reader firmly in insider cultural knowledge by opening the book with the tale of King Goujian. In the fifth century BCE, King Goujian of Yue suffered a humiliating defeat at the hands of the neighboring state of Wu but exercised dogged persistence in preparing himself and his kingdom for revenge. Goujian went so far as to sleep on sharp brushwood and lick a gallbladder each day to guard against complacency. After twenty years of constantly reminding themselves of bitter humiliation, Goujian and his people were at last able to conquer Wu. From chapter 2 onward, Cohen shifts to a historical perspective and examines how the Goujian story affected Chinese perceptions of their experiences. According to Cohen, the Goujian story offered a “sympathetic vibration” (236) from the common heritage of the Chinese past that buffered the painful experiences of the present with a tale of eventual triumph.

By charting the different adaptations of the Goujian story since the late nineteenth century, Cohen is able to expose the inner priorities and anxieties of Chinese society during different historical phases. Since the onset of foreign imperialism in the late Qing Dynasty, the collective Chinese psyche was pained by the feeling of “national humiliation” (guochi), so patriotic Chinese naturally turned to the Goujian story for inspiration. To remind Chinese people of the need to avenge national humiliation, the Goujian story was disseminated widely in the early twentieth century, finding its way into school primers, operas, and even advertisements. (In one of the book’s most fascinating expositions, Cohen ventured to explain Chiang Kai-Shek’s famously puzzling complacency in the face of Japanese invasion as a factor of Chiang’s strong personal belief in Goujian’s strategy of preparing well over many years before launching an attack.) Chapters 3 and 4 present a study in contrasts as Cohen examines how the Goujian story was simultaneously applied in Taiwan and on the mainland in very different ways. In Chiang Kai-Shek’s Taiwan, the element of “recovery of one’s country” (fuguo) within the Goujian story was heavily emphasized. In Mao’s China, the element of “working hard to strengthen the country” (fafen tuqiang) was highlighted. Finally, Cohen provides a valuable look into twenty-first-century China. As political control over society recedes, the Goujian story is now being applied not to national but individual aspirations. As Chinese society opens onto an increasingly competitive world, the Goujian metaphor is read not as an encouragement for revenge but for perseverance through all adversity to reach a personal goal.

For readers already familiar with the history of twentieth-century China, this book will be a welcome revelation. Although *Speaking to History* may not hold as much broad historical insight as *History in Three Keys*, it is commendable that Cohen has attempted to dig down past the surface of events and seek “the undercurrent of meaning flowing beneath the surface of conventionally recounted history” (240). Overall, this book is an excellent look into how Chinese society views and uses its own history, and it will provide cultural outsiders with a better feeling for how the Chinese people experienced the twentieth century.
Performing Pasts: Reinventing the Arts in Modern South India
Peterson, Indira Viswanathan, and Davesh Soneji, eds.
New Delhi: Oxford University Press
Publication Date: May 2008

This book builds on a spate of recent work exploring the consolidation of Indian classical music (Janaki Bakhle’s Two Men and Music: Nationalism and the Making of an Indian Classical Tradition [Oxford University Press, 2005], Lakshmi Subramanian’s From the Tanjore Court to the Madras Music Academy: A Social History of Music in South India [Oxford University Press, 2006], and Amanda Weidman’s Singing the Classical, Voicing the Modern: The Postcolonial Politics of Music in South India [Duke University Press, 2006]) and dance (Janet O’Shea’s At Home in the World: Bharata Natyam on the Global Stage [Wesleyan University Press, 2007]), and several of those studies’ authors have contributed articles to this collection. As in the wider literature, this collection both traces the mechanics of classicization and offers some explanations for why the shift occurred.

However, the book also adds to those general themes in several ways. First, it approaches music and dance together, arguing they are so intertwined in South India that they must be viewed side by side. Second, it argues for new understandings of both agency and hegemony in classicization projects. In terms of agency, authors identify a broader set of actors as central to the process: instead of just Brahmin, middle-class reformers, the articles draw attention to the role of former devadasis (women who performed ritual temple dances) in creating, reforming, and preserving dance culture, and that of professional musicians in standardizing musical performance and notation. In terms of hegemony, the authors emphasize that Brahminical definitions of tradition never went uncontested but instead always struggled with alternatives that challenged elitism in artistic practices or claims to origins. Third, the book sets out to locate performing arts in South India outside of the usual stories of either the interplay of local and global forces or the emergence of national culture. Classical dance and music emerged in response to Western standards of notation, respectable sexuality, and cultural achievement, as Indian elites sought to claim their own ancient traditions in response to colonial criticism; as the authors point out, however, classical forms also developed in response to local popular dance or music, as those same elites sought to differentiate themselves from the lower classes. At the same time, classicization of the arts was not purely a national story but framed “the regional and the national in layered overlapping configurations” (25). Nation and region complemented each other for men such as V. Raghavan of the Madras Music Academy, who located Bharatanatyam dance simultaneously in pan-Indian and regional identities, to the glory of each. For others such as Kothamangalam Subbu, however, nation and region conflicted: Subbu’s 1956–57 novel Tillana Mohanambal celebrated a distinctly Tamil regional dance and music superior to that offered by homogenized nationalism. Together, the collection problematizes relations between nation and region, even as it discusses multiple ways of imagining each. As O’Shea argues, classical traditions were “not simply refigured in the interest of nationalism” but instead “emerged as a platform where competing versions of identity could be staged” (172).

Although there is some unevenness in the contributions, this is a very useful compilation of articles by top scholars studying the performing arts in South India. There are, however, some issues the authors raise collectively but do not fully address. One is the regional nature of this story. The authors locate the story of classicization largely in the Tanjore court in the nineteenth century and colonial city of Madras in the twentieth. Interestingly, the only articles that deal with South India as a wider region are the two by Soneji and Zoe C. Sherinian, which address resistance to normative traditions. How much, in the end, is this a truly regional story, as opposed to one in which reformers in Madras made aspirational claims to regionality as they tried to make their vision universal?

Another issue that is raised provocatively in several chapters is the spiritual nature of the modern performing arts. Classicization is usually described by performers, admirers, and scholars alike as involving a loss of spirituality as dance and music moved out of temples and into secular concert halls. And yet, as various authors note, that transition did not really secularize music or dance. Instead, both arts continued to invoke spirituality as a source of authenticity by identifying tradition with ancient Hindu texts or devotionalism, or by rendering concert halls temple-like for the space of a performance. Indeed, for prominent Bharatanatyam reformer Rukmini Devi, art was essentially spiritual: “Religion is Divinity expressed inwardly. Art is Divinity expressed outwardly” (144). Taking the spiritual associations of modern performing arts seriously, how do these stories of the reinvention of music and dance speak not just to a history of the arts, but also more broadly to the reinvention of religion itself from external rituals to interior experience? How, in other words, do the arts shape or reveal the experience of Indian modernity? While not all the essays tackle these questions directly, together they suggest promising new lines of scholarship that investigate the role of the arts in forging modern ideas of self, identity, and community.

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As Big as the West: The Pioneer Life of Granville Stuart

Milner, Clyde A., II, and Carol A. O’Connor

New York: Oxford University Press
448 pp., $34.95, ISBN 978-0-19-51-2709-6
Publication Date: October 2008

Granville Stuart, born in what was then western Virginia in 1834, lived to the ripe old age of eighty-four, passing away in 1918. His life was full in several respects: he partook in many of the West’s economic frontiers, he participated in some significant events in U.S. history, and geographically his life spanned a continent while touching another. Although portions of Stuart’s life have been written about, Clyde A. Milner II and Carol A. O’Connor, both history professors at Arkansas State University, bring together for the first time all aspects of Stuart’s life in As Big as the West.

Stuart’s formative years were spent in Iowa as it moved from being a territory to a state. There the Stuart family struggled, dealing with a peripatetic father and sons disinclined to farm. In 1852, Stuart traveled the California Trail with his father and older brother to the gold fields. For five years he worked in northern California, and although he, like almost everyone else, may have found little gold, he did develop an appreciation for the natural world that would stay with him for the rest of his life. In 1857, he became seriously ill and was unable to make a planned return to Iowa. What was to be a winter in Montana soon turned into a home for the rest of his life.

For almost thirty years, Stuart’s life in Montana was one lived in two worlds. Economically, he participated in an Anglo-American world of business and speculation with dreams of wealth moving him to the top. Beginning in 1852, mining, whether as a prospector or a speculator, became almost a lifelong constant. In the end, however, neither panning for gold nor buying silver and gold lodes led to anything but frustration. Moreover, his efforts in mercantile, banking, and cattle ranching proved equally frustrating, earning him nothing but mountains of debt.

A central part of Stuart’s story is the Davis-Hauser-Stuart ranch (DHS), a major operation in the Montana open-range cattle business that was begun in 1879 as an idea to generate quick and substantial wealth. Stuart borrowed money to buy an ownership stake and was made ranch superintendent. He worked diligently to bring order to the range and, in the process, protect his investment. While creating a stockmen’s association was acceptable, vigilantism was less so.

Stuart’s activities as a vigilante on the Montana plains are legendary, and while the authors bring nothing new to the reader, they do contextualize and ground the “Stranglers’” actions in reality, proving that the scope of Stuart’s vigilante actions was much less than has been previously speculated. Weighing heavily over everything he did was Stuart’s debt, which he increased greatly to have a chance at financial success. The “Big Die-Up” of 1886–87 was severe for the DHS: the ranch lost 60 percent of its herd, and Stuart lost both his investment and position as superintendent.

The other world that Stuart lived in was a constructed social world: he took a Shoshone woman, Awbonnie, as his wife, and during their twenty-six years of marriage she had eleven children. His wife and mixed-blood children made it impossible for him to socialize in any way that would further his economic dreams. At times, his circumstances drove him to distraction and he wished to be done with his family; at other times, he stood by them and embraced them. This complicated positioning continued until 1888. Stuart tried so hard to hang on to the DHS in no small part because he felt it was the best place to raise his mixed-blood family. In 1888, Awbonnie died, and Stuart’s role at the ranch was finished. He married a white schoolteacher and walked away from his mixed-blood children.

Stuart and his second wife, Allis Isabelle, also struggled. He relied on government positions to survive: from state land agent, to minister to Uruguay and Paraguay, to Butte librarian. Through it all, debt was his constant companion. His last effort at success, his memoir and the early chapters of the book, unfinished at his death.

Memory is an important theme in respect to Stuart’s life, one the authors address substantively in the introduction and the early chapters of the book. Yet that theme disappears at times with no explanation. Milner and O’Connor’s previous research on both memory and the West equips them well for taking on Stuart’s life. Information from the Internet is used to a great extent, illustrating its growing importance as a resource for research. As Big as the West fills a void in Montana history and does so in an engaging manner.

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Leibniz: An Intellectual Biography

Antognazza, Maria Rosa

New York: Cambridge University Press
652 pp., $39.95, ISBN 978-0-521-0619-0
Publication Date: October 2008

In many ways, G. W. Leibniz is a daunting subject for a biography. His interests and writings spanned virtually the entirety of human knowledge in the seventeenth century and the majority of his extant work has yet to be published. Although he has been long of interest to professional philosophers, intellectual historians have only recently turned their attention to Leibniz. For a biographical project of this nature, Maria Rosa Antognazza—a reader in the philosophy of religion at King’s College in London—is well qualified. Her previous work on Leibniz is well regarded, especially her monograph titled Leibniz on the Trinity and the Incarnation: Reason and Revelation in the Seventeenth Century (Yale University Press, 2007), now available in translation from the original Italian.

Antognazza’s main goal is to demonstrate that Leibniz’s manifold pursuits, from the practical to the most abstract and metaphysical, were unified by his tendency to be a universal synthesizer of ideas. This trait is visible early in his career and represents a clear and binding thread through the rest of his life and work. “Throughout his life Leibniz nursed essentially the same dream: the dream of recalling the multiplicity of human knowledge to a logical, metaphysical, and pedagogical unity, centred on the theistic vision of the Christian tradition and aimed at the common good” (6).

As Antognazza notes, this thesis is not novel, but her comprehensive attempt to support this hypothesis throughout his intellectual life is impressive.
The book is divided into nine chapters based on unequal periods in Leibniz’s life. Each chapter explores several persistent themes in Leibniz’s thought, with his mathematical, metaphysical, and religious projects taking center stage. The approach makes it hard to track some developments over the entire book, but it is useful organizationally. Generally well written, the book is nonetheless heavy going. One must flip back and forth to the endnotes and retrace steps across chapters to complete a full picture of Leibniz. I doubt, however, that this could be avoided, and in the main the organizational structure of the book is good.

Antognazza’s analysis is compelling. Occasionally, however, her theme that for Leibniz “everything is related to everything” (211) is not always supported by clean explanations. While remarking on the frustration that biographers have had with Leibniz’s activities in the Harz mines, for example, Antognazza tries to link Leibniz’s metaphysical endeavors with his engineering project. After noting that he might expect royalties from his anticipated improvements in the mines, she concludes that “Leibniz’s tenacious attempts to solve the practical problems of the Harz, in short, were sustained by his equally tenacious desire to provide the practical foundations of his key theoretical project: the development of the characteristica universalis” (212).

Yet the evidence for this intellectual connection is weak; what she has demonstrated is that Leibniz pursued practical matters for practical reasons, not that he believed that solving engineering problems was tightly bound with his core metaphysical project. Although there are a few other examples like this one, I hasten to note that they do not detract from the power of Antognazza’s overarching thesis. She does an excellent job of showing how throughout his career Leibniz was pursuing an explicit project of unifying human knowledge. At times, it just appears that she stretches the thesis a bit farther than the evidence supports.

As is often the case with even excellent intellectual biographies like this one, Antognazza’s book will likely disappoint on two accounts. Philosophers looking for argument, analysis, and insights into why Leibniz held various views and their relative plausibility will find little to satisfy them. Of particular note in this regard is the odd omission of any discussion of Christa Mercer’s provocative thesis about the development of Leibniz’s thought (Leibniz’s Metaphysics: Its Origin and Development [Cambridge University Press, 2001]). Although Mercer’s work is listed in the bibliography, no actual engagement of her claims occurs in the book, which is disappointing for those more philosophically minded. Being convinced by Antognazza that Leibniz’s unifying project was a constant throughout his life, one wants to know what impact this insight had on the development of his philosophical claims and how it led him to his mature metaphysical system. An additional chapter discussing the influence of Leibniz’s thought on subsequent thinkers and events would have been welcome.

The book will also likely frustrate nonspecialist historians who lack the background to fully digest and appreciate the necessary jargon. Antognazza’s narrative is filled with references to substantial forms, monads, and other technical terms. Only rarely does she stop to unpack any of these concepts, assuming often considerable background knowledge on the part of the reader.

The monograph is best intended for a specialist audience: Leibniz scholars—mainly philosophers—who want to enrich their understanding with his historical and intellectual context. For those specialists, the book is first-rate; the level of detail and its relation to Leibniz’s various intellectual projects is appropriate and useful. For early modern scholars, this biography will serve as a vital reference work.

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Gabriel, Richard A.
Scipio Africanus: Rome’s Greatest General
Washington, DC: Potomac Books
Publication Date: June 2008

War remains a constant, “the father of all things,” to quote the Greek philosopher Heraclitus (ca. 500 BC). But does writing about war try to explain it within the broader context of society and culture, what has come to be known as the (not-so) “New Military History.” Richard Gabriel’s Scipio Africanus: Rome’s Greatest General, on the other hand, is a paean to those nineteenth- and early twentieth-century accounts of war that relate the stories of great generals and brave soldiers, the latter heroically fighting like Monty Python’s famous Black Knight against an ever-impatient King Arthur. Readers energized by this sort of approach will find a competent assessment of Scipio and the reasons for his triumph over Hannibal. While critics might have a point that Scipio’s Spanish successes came at the expense of ungifted Carthaginian commanders and that Hannibal fielded an ill-prepared army at Zama, Gabriel presents a solid if not remarkable survey of battle as the Roman Republic embraced empire.

The problem with the approach taken here is that it does not really offer anything new or tell readers anything not already found in the pages of the sources, whether Livy and Polybius in the case of Scipio or Froissart in the case of the Hundred Years’ War. Writers such as these looked at the world differently than we do in the twenty-first century, valued things differently, and—more important for the historian—had different questions in mind when they wrote about the past. Along these lines, too, a historiographical protest must be raised against Gabriel’s dismissal of B. H. Liddell-Hart, author of an early twentieth-century study of Scipio, as an unqualified journalist. Liddell-Hart survived the Somme in July 1916, one of four officers (and seventy men) in an eight-hundred-man battalion (9th of the King’s Own Yorkshire Light Infantry) who survived a few days on the western front that summer. His personal experiences authenticate his contributions to the study of strategy, and they rank with those of Clausewitz. While one might debate his assessment that Scipio was greater than Napoleon, his analysis of Scipio and war rests on not simply study, but on painful experience not to be discounted.

More troubling are the basic misunderstandings of much of the Roman social-cultural-political background on which Gabriel’s study rests. Space
A relationship that held Roman societ
institution of clientage (clientelae), a
assignation went to extraordinar
extraordinary grant? Gabriel misses
privatus cum imperio) to command troops
why this extraordinary grant? Gabriel misses
the point that the assignment went to Scipio because of the Roman social
relationship that held Roman society together and measured the status of
Roman elites. After seven years of campaigning, Scipio’s father and uncle
had built a client base and if the Romans had any hope of recouping
their lost fortunes, the best person for the job was one who could inherit
those ties, namely another Scipio.
Second, and surprisingly for a for
soldier, Gabriel’s discussion of battle mechanics misses a point that
defends why opposing forces aim at
flanking their opponents, namely
human physiology and eye and hand
movements. The eye sees and the
hand follows, usually in a straight-
ahead fashion. But if you can slide
around your opponent—or better yet
hit him from behind—you will gain
the advantage because you can hit
him where he is not looking. This is
the reason why soldiers from ancient
Greece to Vietnam have attempted to
flank their opponents and roll them
to kill them (ugly, yes, but that’s
what war is all about).
After the Roman defeat at
Trasimene, a young Roman thought
death greeted his mother at the door
only to watch her die from shock
(Livy 22.7.13); after the defeat at
Cannae, the Romans buried alive in
the Forum Boarium two men and
women, Gallic and Greek couples
(Livy 22.57.6). Such acts reveal war’s
psychology and its social-cultural
base and enlarge our understanding of
the experience of battle—topics
unnoticed in Gabriel’s book.

Frances Dolan’s provocative new book on
marriage will interest historians, literary
scholars, and students as well as general
readers. Dolan, a professor of English at the
University of California, Davis, argues in
Marriage and Violence that modern
America has inherited from early modern
England a tangled set of contradictory
and ultimately irreconcilable models of
marriage. According to Dolan, an under-
standing of this early modern legacy is
necessary before modern marriage can be
reimagined in ways that truly accom-
modate two equal partners.
Dolan identifies in representations of
early modern marriage “an economy of
scarcity in which there is only room for
one full person” (3), expanding on an
idea she first articulated in Dangerous
Familias: Representations of Domestic
Crime in England, 1550–1700 (Cornell
University Press, 1994). Dolan argues
that this economy of scarcity also
informs ideas about modern marriage.
She thus rejects the “developmental
model of change” (28) popularized by
Lawrence Stone’s The Family, Sex
and Marriage in England, 1500–1800
(Weidenfeld and Nicolson, 1977) and
subsequently debated by numerous
scholars (for a fuller historiographical
treatment, see Helen Berry and
Elizabeth Foyster’s introduction in
The Family in Early Modern England
[Cambridge University Press, 2007]).
An investigation of two bodies of
marital advice literature, the first
authored by early modern Protestants
and the second by modern evangelical
Christians, opens Dolan’s exploration
of early modern marriage’s legacy.
She identifies in each an attempt
to reconcile competing visions of
marriage as both fusion and hierarchy
that closes with a directive for wives
to submit to husbandly authority. The
theory of male governance masks more
complicated negotiations of power
between spouses but can also destroy
women, some of whom imagine their
husbands’ deaths as the means of
securing emancipation.
Dolan next considers the legacy of
coverture, which “shapes our imagina-
tion of marriage in ways that make vio-
ence seem inevitable” (94). The
doctrine of coverture as practiced in early
modern England held that a husband
“covered” his wife during marriage,
suspending her independent legal iden-
tity. To examine its implications, Dolan
compares twentieth-century debates
concerning battered woman syn-
drome as played out in the courts and
popular films to seventeenth-century
pamphlets describing murderous
wives whose crimes were considered
petty treason and were punishable by
burning at the stake. For Dolan, these
sources indicate an understanding of
marriage in both periods that restricts
women’s options for self-assertion to
usurpation through violence.
Accounts of domestic life ranging
from The Taming of the Shrew
and the diary of Samuel Pepys to Noel
Coward’s Private Lives (Heinemann,
1930) and Barbara Ehrenreich’s Nickel
and Dimed (Metropolitan Books,
2001) inform Dolan’s discussion of
the displacement of domestic tensions
and responsibilities onto slaves and
servants. Such texts explore conflicts
stemming from a struggle for equality
within the marital unit as well as
contestation and negotiation between
husbands and wives concerning
authority over others outside the
marital unit. In a suggestive but
underdeveloped discussion of modern
domestic workers, Dolan concludes
that a persistent link exists between
marital equality and subjection.
In the final chapter, Dolan turns to
historical novels featuring Anne Boleyn
as the loser in a winner-take-all battle
with Henry VIII and their daughter
Elizabeth as the recipient of the lessons
of her mother’s fatal failure. In novel
after novel, the fictional Elizabeth
decides that marriage, because of
its inability to sustain two persons,
must be avoided. Dolan suggests that
modern audiences’ desire to explore the
depiction of marriage as simultaneously
attractive and dangerous to the Tudor
women stems in part from their own
sense of marriage as a contradiction.
Dolan’s book is timely and innovative.
First, taken together with recent
books by Elizabeth Foyster, Vanessa
McMahon, and Joanne Bailey, Marriage
and Violence helps demonstrate the

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considerable diversity of sources and methods presently employed in the study of early modern marital violence. Dolan demonstrates active engagement with current scholarship in the text as well as its extensive citations, which will be particularly useful to readers wishing to consider the book’s evidence and themes at greater length. Second, ongoing debates concerning marriage have created renewed interest in its past at a time when scholars are publicly questioning the usefulness of history in illuminating the present (e.g., two lively sessions at the American Historical Association’s [AHA] Annual Meeting in January 2008 considered connections between medieval studies and modern social justice, and an assessment of “neomodernism” was the cover story of the September 2008 issue of the AHA’s Perspectives on History). While Dolan’s juxtaposition of past and present may not satisfy all readers, Marriage and Violence is a brisk, intriguing read that raises important questions about the purpose and utility of historical scholarship.

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Carnochan, W. B.
Golden Legends: Images of Abyssinia, Samuel Johnson to Bob Marley
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Golden Legends is a delightful examination of almost three hundred years of British “enchantment with the idea of Ethiopia” (1) by W. B. Carnochan, the Richard W. Lyman Professor of the Humanities Emeritus at Stanford University. Although familiar territory for Carnochan, who has written previous works on some of the key figures in the book, it offers something new with its focus on those figures’ interest in Ethiopia.

Beginning with Samuel Johnson’s 1735 translation of an account of a Portuguese Jesuit’s seventeenth-century journey and ending with a debate about the proper resting place for Bob Marley’s remains, Carnochan takes his readers on a fast-paced expedition through select pieces of the surprisingly vast number of English literary works on the not-so-distant but decidedly romantic land of Ethiopia. The author seems to have highlighted his favorites, who have caught his interest with their intriguing personalities. James Bruce “was brave, indefatigable, quarrelsome, proud, perhaps depressive, and sometimes devious” (23), traits he seemingly shared with Sylvia Pankhurst, who trumped the Scotsman by eventually moving to Ethiopia for good and winning a final resting place in the Holy Trinity Cathedral in Addis Ababa as a reward for her devotion. In contrast, Mansfield Parkyns was a modest traveler who is nevertheless notable for his secret Ethiopian wife and son. Their motivations and their personalities differ, but all the members of Carnochan’s cast of characters are united by the desire to get something from their experience. They go to Ethiopia in search of disparate things, and they find them, or do not, according to their personalities. Almost all eventually leave, their feelings of homesickness winning out over their love for Ethiopia.

As Golden Legends is about the travelers, instead of their destination, Carnochan tells his readers much more about the West than Ethiopia. Emphasizing how the descriptions of both have changed over time, he provides a useful minihistory of nineteenth-century anthropology and twentieth-century travel writing. In this work, Ethiopia exists only through the eyes of its visitors, and Carnochan explains how their perceptions changed over time. The result is a literary journey that feels remarkably similar to reading Italo Calvino’s Invisible Cities (Harcourt Brace Jovanovich, 1974 [English translation]), in which Kublai Khan sends Marco Polo around his empire in search of its wonders, only to discover that the boundary between what is imagined and what is true is impossible to decipher. Although the descriptions of Ethiopia become more “factual” with time, the journeys are still dominated, at least in part, by a longing for the romance of Abyssinia. Samuel Johnson’s “Happy Valley” still lingers in Britain’s collective unconscious. Carnochan makes clear that Ethiopia the romance and Ethiopia the mystery continue to beckon travelers, citing the numerous travel volumes published in recent years. The examples highlight one of the long-term problems of Western perceptions of the country: the idea that Ethiopia “is” the “anomaly” and “paradox” of Africa. Carnochan’s cast of characters agree with him. Adventure-hungry, English-speaking peoples chose, and still choose, Ethiopia because they see it as a middle way, lying somewhere between European “civilization” and African “wilderness.” Celebrating its written language, Christianity, and, although less openly today, its Amharic citizens’ “Semitic features,” Europeans have tried to take Ethiopia out of Africa. Even today, when many people are familiar only with its poverty and political struggles, it is still the old romance and mystery that draw those “in the know” to Bole Airport.

In Invisible Cities, Calvino (1974, 28–29) explained Marco Polo’s hunger for travel thus: “Arriving at each new city, the traveler finds again a past of his that he did not know he had: the foreignness of what you no longer are or no longer possess lies in wait for you in foreign, unpossessed places.” It is as good an explanation as any of the allure of Ethiopia for most of Carnochan’s travelers. It might also be a good explanation of the author’s own fascination with East Africa. Carnochan clearly shares some of his subject’s “enchantment,” which helps to make the book an enjoyable read. It is an easy-to-digest history of an understudied phenomenon and will be of interest to both general and specialized readers who are similarly fascinated by the idea of Ethiopia.

REFERENCES

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