American participation in World War II dramatically changed relations between the two groups, with consequences that lasted for decades. Bowing to pressure from elected officials and presidents of chambers of commerce on the West Coast who saw Japanese Americans as a security threat, President Roosevelt issued Executive Order 9066 authorizing mass deportations. Blacks struggled on the home front. As their numbers expanded, they moved into squalid housing forcibly vacated by Japanese Americans and formed a Negro Victory movement to accelerate integration into sectors of the defense industry that denied their entry. They complained to the Federal Employment Practices Committee, whose members could do nothing, however, because they lacked federally authorized enforcement mechanisms.

During the postwar years, Cold War policies favored Japanese Americans at the expense of African Americans. With Japan now an ally in the fight against communism, Japanese Americans became a “model minority” (186). They gradually integrated with whites, moved from old segregated neighborhoods into those on the Westside and in the suburbs, and increased their participation in the city’s political and civic life. In contrast, blacks fought the stigma of a “problem minority” (205), fighting unemployment after losing war-related jobs and unsuccessfully resisting destruction of their homes to slum clearance and freeway construction. As anti-Communism reached its peak in the early 1950s, many fellow travelers abandoned their Communist ties, and other blacks moved to the political center. Members of the black middle class moved into neighborhoods vacated by whites and found opportunities to increase their influence in the city by forming biracial coalitions to elect local representatives. In 1974 they contributed to the election of Tom Bradley, Los Angeles’s first African American mayor, who enhanced the city’s multiculturalism by working closely with blacks and Japanese Americans to strengthen civic engagement and economic growth.

In pairing African Americans with Japanese Americans in his analysis, Kurashige contributes significantly to a growing body of historical scholarship on race and politics in Los Angeles and Southern California. He mines manuscript collections and incorporates considerable research by Japanese American scholars to substantiate his arguments. He places his study in a political and economic context by drawing on Lisa McGirr’s observations on conservatism in Suburban Warriors (Princeton University Press, 2002), Becky Nicholson’s analysis of white-collar workers in My Blue Heaven (University of Chicago Press, 2002), Douglas Flamming’s portrayal of black life in Bound for Freedom (University of California Press, 2006), and Raphael Sonenshein’s analysis of elections in Politics in Black and White (Princeton University Press, 1994).

Kurashige’s intended audience is academia, which limits the appeal of his work and exposes weaknesses in his study. He relies heavily on the ideological language of race and class and repeats terms and phrases excessively, often without defining them. He does not explain what Fordism means, nor does he tell his readers who white liberals are or which groups belong to “communities of color” (223). He attributes greater significance to Communist activity than the membership numbers merit and minimizes gains made by the black middle class in the postwar years. Yet underneath the rhetoric is a well-researched analysis of multicultural Los Angeles that enriches scholarship of the city’s history.

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Joselit, Jenna Weissman
Parade of Faiths: Immigration and American Religion
New York: Oxford University Press
Publication Date: December 2007

In Parade of Faiths, Princeton University professor Jenna Weissman Joselit examines the role of immigrants in American religion from the nation’s early experience of diversity within Christianity to its later and more expansive diversity among religions in general. Adding a twist to Sydney Mead’s legendary description of Amer-
ica as a “nation with the soul of a church.” Joselit writes of immigrant life in Protestant colonial society as “a world whose rhythms were religious ones” (4). Religious they may well have been; however, the concomitant melodies and harmonies built on those rhythms were shaped by the dissonant strains of denominational controversy and secular improvisations on the theme of economic opportunity.

Catholics first came as missionaries, but their early evangelistic efforts did not soon result in the establishment of a strong Catholic community. Intimidated by social hostility, discrimination, and low numbers, early Catholics were cautious in practicing their faith. By the middle of the nineteenth century, however, Catholics were coming by the thousands from Ireland, Germany, Italy, Czechoslovakia, and Poland, seeking the fellowship of others with similar ethnic backgrounds. As discrimination lessened, Catholics came to focus more on issues such as worship languages, public versus parochial schools, and the relation of American Catholicism to the Vatican.

Jewish immigrants faced their own unique problems as they attempted to accommodate their non-Christian beliefs and practices to modern cultural and institutional realities. Joselit skillfully weaves together various cultural, familial, and religious themes to give her readers a sense of the personal struggles faced by Jewish immigrants in building a new community in America. To the dismay of many traditionalists, for example, Jewish customs such as the bar mitzvah and confirmation were Americanized to include social celebrations that, for many, denigrated the religious nature of the events. Nevertheless, the numerous Jewish support communities (from schools to kosher food stores) eased the transition to American life for Jewish immigrants from Europe, and the author’s account of this is a heart-warming testimony to the power of a faith community to maintain its solidarity in the face of daunting spiritual and political oppression.

Asians further expanded the American religious tent, although American racial antipathy led many to return to Asia. Since 1965, however, Indian and Muslim immigrants have increased markedly. Many now emphasize their cultural rather than religious identities, although they are also making creative efforts to educate their children in traditional religious matters (e.g., through Sikh summer camps). Reflecting American pragmatic functionality, Asian temples, like their church counterparts, have become multipurpose structures, and their religious leaders’ responsibilities have expanded to include counseling, activism, and even Boy Scout jamborees. Although the author contends that the presence of the Buddhist, Hindu, Sikh, Jain, and Muslim religions in America has made Will Herberg’s “American Way of Life” thesis (Protestant-Catholic-Jew [1955]) obsolete, her narrative seems to suggest rather that the success of these groups’ accommodation efforts actually confirms Herberg’s thesis.

Parade of Faiths is actually more about immigrants than immigration. Eschewing dizzying displays of statistics, the writer seeks instead to acquaint readers with the zeitgeist of immigrant religious life in America, as that can be rediscovered through the study of cultural institutions and individual cross-cultural experiences. Much like an oral history from below, the book is populist in tone, with the narrative skillfully punctuated by well-chosen anecdotes that give an existential depth to the analysis that would not otherwise be possible in so short a book. Some may wonder, however, if the historical developments treated came off quite as smoothly as the book often seems to imply. The author’s treatment of the Asian “photomarriage” phenomenon, for example, is highly romanticized, seeming to deny the reality that many such liaisons came to tragic ends.

All said, however, this is a charming book. It is well written and an easy, quick read. It should enjoy a wide popular readership especially among those unwilling initially to sift through the more academic discussions of immigrant religion found in works like Ahlström’s or Gaustad’s histories of American religion. The author provides helpful explanations of groups, terms, and so forth when necessary, although she omits a few quotations’ sources. Joselit includes a helpful chronology at the back of the book, along with an index and a list of books for further reading. The type is easily read, and this reviewer noticed no errata.

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After sixty years of unchallenged American global naval mastery, this lively book offers a fresh look at the origins of a modern institution. The process was anything but straightforward: born in the Revolutionary War, the Continental navy was among the more obvious victims of the constitutional crisis of the 1780s, when the federal government had no money. The navy’s refounding in 1794 marked the beginning of its continuous existence, and its success. The Continental navy had been singularly ineffective. Poor leadership and higher priorities elsewhere ensured it did little more than supply the British with well-built frigates. Daughan argues that the Continental navy chose the wrong strategy: it should have built a coastal force of gunboats and small craft, a mosquito fleet to cooperate with the army in littoral operations. For anyone who thinks naval history is primarily a tool for budget battles on Capital Hill, such opinions will be heresy after reading this book. The navy that secured American independence was that of Bourbon France. When France joined the war, Britain had to prioritize, and it sacrificed the mainland colonies for the West Indian islands. Despite this, a crippling British blockade brought the patriots to the edge of surrender. Although the Battle of Yorktown secured American independence in 1781, the British smashed the French fleet at the Battle of the Saints in April 1782 and retained the American empire’s commercial heart, the sugar islands. In that battle, the British captured the French flagship, the massive Ville de Paris. Although the ship sank in a hurricane, the British built another Ville de Paris to remind the French that
Britannia ruled the waves. The British took the French seriously as naval opponents, proudly reusing their ships and ship names as trophies of maritime glory. They did not reuse the names of captured Continental warships.

Daughan’s decision to place the development of the navy in the heart of national life—linked to party politics, military events, and economic activity—ensures his book has a strong context. The bitter constitutional and partisan debates prompted by sectional and ideological factors demonstrate that before 1812 the navy was far from being a core institution. It divided the founding fathers, with Washington and Adams in favor, and Jefferson and Madison opposed. Such sectional interests were evident when the navy was refounded in 1794 to defend commercial shipping against Barbary corsairs. The Federalist navy quickly established itself as a professional force and achieved very high standards. It was, as John Adams noted, “a chip off the old [British] block.” Daughan concludes with a conventional, if not old-fashioned, account of the War of 1812—when the navy came of age. Despite Jefferson and Madison’s overt hostility, the failure to build a single significant warship since Adams’s administration, and the expectation that war would be won in Canada, the navy saved the Republican Party from humiliation. These events soon achieved mythic status. Whereas the early Republic was short of firepower and fighting men, it was a past master of propaganda, turning every success into a celebration and finding glory in defeat. Nowhere was this more obvious than in the three great frigate victories of 1812, battles that still resonate in the wider historical consciousness. For all the skill and courage they evinced, they were fundamentally unequal contests. The Constitution and the United States were at least one-third bigger and more heavily armed and manned than their opponents. Daughan only allows a hint of this reality to emerge; the United States had a crew of 478 when she captured the HMS Macedonian, which had only 301. A century ago Captain Alfred Mahan, America’s greatest naval writer, dismissed this phase of the war as an irrelevance and emphasized the blockade’s impact. By 1814 the economy was in ruins, coastal shipping had stopped, most of the coast was open to assault, and Federalist New England states met at the Hartford Convention to consider leaving the Union. Victory at Plattsburg and the need to focus on European diplomacy led the British to offer peace on status quo ante. The war ended without resolving the serious issues of impressment and maritime rights—because the Republican government had never cared about them. In the interval between signing the peace in Europe and news reaching the Americas, there was time for a few more battles. Although Daughan follows the standard approach adopted by Theodore Roosevelt, concentrating on the army victory at New Orleans, the navy’s war ended with a serious reverse. A British squadron took the fleet’s flagship, the USS President, off Sandy Hook. After the war the British built a replica, to remind the world of their success. In this they paid the U.S. Navy the ultimate accolade: they took it seriously.

An excellent introduction to the subject, and one that will reach a wide audience, this book is stronger on the Revolution and Washington’s presidency than on the later period and would have benefited from consulting more modern British studies of the Revolutionary war era. This might provide a better-balanced treatment of the key characters—too often the British are simply drawn caricatures. A striking, simple theme runs through the book. For all the romance and heroism, the drama and glory of war on the ocean, and the vital need for the modern navy to link itself to an oceanic origin, the naval battles that mattered between 1776 and 1815 took place on fresh water. As Mahan observed a century ago, Valcour Island, Lake Erie, and Plattsburgh were the greatest victories of the early navy.

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Mobley, Joe A.  
Weary of War: Life on the Confederate Home Front  
Westport, CT: Praeger  
200 pp., $49.95, ISBN 978-0-2759-9202-6  
Publication Date: February 2008

When people think of the Southern home front during the Civil War, most envision Scarlett O’Hara in rags, surrounded by her loyal slaves—the epitome of the virtuous, civilized Southerner suffering terribly at the hands of the barbarian Northern hordes. Joe A. Mobley’s Weary of War: Life on the Confederate Home Front goes far to dispel that stubborn myth. The picture of the Civil War South painted by Mobley is a bleak one. He does not, as some authors do, indulge in sentimentalism for his subject. Rather, most Southern civilians are revealed to be drunks, cowards, and rogues who were often violent, unclean, and lazy. His sections on alcohol consumption, crime, and prostitution, in particular, do much to undermine the stereotype of civilian purity. Moreover, Southerners exhibited selfishness in striking ways: idealizing the decadent planter elite, most Southern whites refused to do the extra work necessary to overcome the shortages caused by the coastal blockade; planters did not give up the lucrative cotton business to grow food crops; and there was widespread hoarding and speculation, which aggravated the scarcity of supplies.

Though not innocents, Mobley makes it clear that Southerners endured great hardships. Weary of War, which is primarily a synthesis of earlier works, provides an impressively thorough yet concise look at life in the South during the Civil War. The book is organized thematically, with eight chapters addressing different aspects of civilian life, such as health, religion, and manufacturing. Each chapter examines three related areas. Chapter six, for instance, explores “Refugees, Cities, and Towns.” Tying such disparate issues together as illness and conscription laws is Mobley’s thesis that Southern civilians, although they did not fight, experienced war’s hardships and deprivations. “Although not soldiers in the ranks,” he asserts, “they nevertheless were affected by the upheaval and pain of war” (18). He is careful, however, to differentiate between the various elements of Southern society, such as small farmers, wealthy planters, slaves, and free blacks. For example, his final chapter, “Courtship, Marriage, and Family Life,” does an excellent job of contrasting the “spoiled Southern belle” of the plantation, who lived in luxury throughout the war, and the average Southern civilian, who suffered from disease, malnutrition, and poverty (129).

Despite its clear thesis, Weary of War reads less like an argument and more like a laundry list of Southern
grievances. Whereas some sections of the book are fascinating, such as his discussion of Northern teachers in the South, the constant flow of details and statistics can be tedious. His sources are disproportionately from North Carolina (not surprising, given his employment at North Carolina State University and the North Carolina Office of Archives and History), and he works to elevate the importance of that state, as well as the port city of Wilmington. In addition, the book seems to lack the profundity that characterizes related works, such as James McPherson’s What They Fought For, 1861–1865 (1994, Louisiana State University Press) and William Blair’s Virginia’s Private War: Feeding Body and Soul in the Confederacy, 1861–1865 (1998, Oxford University Press). McPherson and Blair, like Mobley, make poignant observations about life in the Civil War, but, unlike Mobley, they connect their findings to larger conclusions about the conflict’s causes and consequences. It is not until the epilogue of Weary of War that Mobley attempts to tackle a larger issue: the reason for the rebellion’s failure. Conditions on the home front, he concludes, caused the Southern will to fight to collapse by 1863 and disappear by 1865. Had Mobley organized his argument with this thesis in mind, Weary of War could have provided more than a description of Civil War life. Curiously, Mobley places most of the blame for civilian misery on the blockade, and, with the exception of his section on state-level “poor relief,” does not tackle the topic of government inactivity. While he eventually concludes that the Confederate government carried on the war long after civilian support had evaporated, he does not explain why that same government stubbornly clung to a states’ rights ideology and refused to provide aid to its citizens. Furthermore, there is little discussion of the Civil War, with battles and key events referred to only as they affected civilians. Mobley’s narrative style also blunts his final conclusion’s impact. Although written in refreshingly clear prose, his word choice is often puzzling, such as his fondness for the term ersetzen and his frequent use of the word folk when referring to civilians.

In the end, the reader is left wondering whether the suffering was worth it. Mobley neither poses nor answers this question. In the vein of McPherson, Mobley might have asked what they were “fighting” for. Asking and answering such questions and directly addressing the issue of motives would have significantly strengthened the book and provided a more comprehensive exploration of the Southern home front. Overall, however, Weary of War is an excellent volume on a complex issue that avoids the pitfalls of sentimentality and long-windedness.

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Ward, Andrew
The Slaves’ War: The Civil War in the Words of Former Slaves
Boston: Houghton Mifflin
Publication Date: June 2008

Ever since the first shots were fired on Fort Sumter in the spring of 1861, the Civil War has fascinated Americans. Crowds of onlookers watched as cannon fire streaked across the Bay of Charleston. Hundreds of curious Washingtonians, many carrying picnic lunches, traveled in their carriages or on horseback to watch the first battle at Bull Run. This strange desire to witness the war during the opening forays soon transformed into revulsion and anguish as the conflict stretched from weeks to years and the casualties and deaths mounted. For those who failed to travel to the battlefield or have the conflict arrive uninvited at their doorsteps, men like Matthew Brady made real the violence and seemingly senseless loss of life at battles such as Antietam and Gettysburg.

This fascination has not diminished as the years have elapsed. Twenty-first-century Americans are just as captivated by the war. Most often, though, our understanding of the war and its impact on American society has been based on evidence generated by white men and women who participated in or witnessed the nation’s most violent conflict. Recently, historians such as Ira Berlin have paid more attention to the role African Americans played in the contest, particularly as Union soldiers. Andrew Ward, an award-winning author, contributes to this effort in his new book, The Slaves’ War.

Organized chronologically from the late 1850s through the contest’s aftermath, Ward has compiled and presented evidence of the war and its consequences as witnessed by enslaved men and women. Hilary Watson, the slave of a Sharpsburg farmer, for example, remained behind to protect his master’s property as Union and Confederate soldiers converged on one another during the battle of Antietam. As he walked across his owner’s fields, reported Watson, “I stumbled over some of them [rebel soldiers], . . . [their guns was laid aside, and they didn’t know they had them, I reckon” (95). His account of the chaos in the town and disorganization among the soldiers during the battle provides an interesting contrast to the organized troop movements and official strategies that dominate traditional military histories of the event.

Similarly, while historians have routinely identified Lincoln’s decision to issue the Emancipation Proclamation as a turning point in the war, many slaves experienced the new policy as a mixed blessing. In the border states, the Union forces’ close proximity prevented masters from ignoring the new policy. Harry Smith, a Kentucky plantation owner’s slave, recalled the speech his master delivered on the occasion. “‘Men and women, hear me,’ he said . . . you, one and all—women, men and children, belonging to me—you are free’” (108). Yet, Deep South slave owners, as many slaves testified, defied the order whenever possible. Adeline Hodge recalled, for example, that “the overseer and his black slave drivers ‘began to drive us round like droves of cattle. Every time they would hear the Yankees were coming they would take us out in the woods and hide us’” (140). Other slave owners were likewise determined not to lose their investment but chose to sell their enslaved property to traders bound for Cuba rather than transport them around the countryside. As these examples demonstrate, throughout his book, Ward consistently presents firsthand accounts of important events and moments that reveal a different view of the conflict.

Perhaps this work’s greatest strength, though, is also its greatest weakness. While he has certainly performed an important task by compiling and organizing all this testimony, Ward’s desire to “let them [the slaves] speak for themselves” has meant that he has functioned more as an editor than an author (304). As a result, the excitement
a reader feels while reading the evidence compiled here is often coupled with disappointment because these men and women’s important words are not put in context or placed within a stronger narrative structure. By failing to do so, Ward has missed the opportunity to help his popular audience understand the significance of this testimony and to ensure that they see how these accounts complicate and improve the dominant historical narrative. Despite this flaw, however, it is still this rich testimony that makes Ward’s work an important resource for readers intrigued by the American Civil War.

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Varzally, Allison
Making a Non-White America:
Californians Coloring outside
Ethnic Lines, 1925–1955
Berkeley: University of California Press
Publication Date: April 2008

With Making a Non-White America, Allison Varzally offers an important contribution to our understanding of the formation of nonwhite ethnic and racial categories during the first half of the twentieth century in California’s multiethnic neighborhoods. Varzally’s study focuses specifically on the ways in which California’s nonwhite migrants (Mexican, Asian, European, African, and Native American) created panethnic affiliations (i.e., coalitions across ethnic lines in which minority individuals perceived themselves as sharing a common interest with members of other ethnoracial groups) through a series of “transformative ethnic crossings” (79). These panethnic crossings took many forms, ranging from youthful associations and friendships to intercultural marriages and families to wartime experiences and political alliances. In analyzing the intersections of minorities’ lives, Varzally, an assistant professor of history at California State University, Fullerton, joins an emerging group of historians who discard biethnic explanatory frameworks and embrace a polyethnic or multiethnic model of racial categorical formation. Like Mark Wild’s Street Meeting (2008, University of California Press), Varzally’s study downplays the significance of minority interactions with whites and their culture in favor of the less-explored relationships between minority groups. Ultimately, Varzally’s deeply researched and well-written study illuminates the importance of investigating the role minorities played in shaping racial categories through their specific associations with other minorities.

Varzally begins her study by establishing the economic and demographic breakdown of California’s multiethnic neighborhoods, arguing that housing and financial discriminations forced minorities to form multiethnic communities rather than strictly segregated ethnic settlements. Drawing on oral histories, memoirs, newspapers, interviews, and census data, Varzally then proceeds chronologically through the remainder of the book, beginning with a discussion of the formation of a multiethnic youth identity, in the decades before World War II, centered on numerous ethnic crossings in schools, churches, and the workplace. Chapter 3 discusses the creation of intercultural families and the role children played in netting together the fissures created when minorities married across ethnic lines. In chapters 4 and 5, Varzally turns her attention toward the wartime experiences of minorities. Internment, racial violence, and military service provided spaces within which ethnic Californians experienced America’s larger racial system and in the process came to contextualize their displacement as analogous to that of Indians: “The experiences of Native Americans offered language and structure through which the displaced Japanese could explain their own circumstances” (136).

However, her attention to the specific reactions of some minorities over others occasionally results in an uneven presentation. In a discussion of minority intermarriages, Varzally reports that an analysis of Los Angeles marriage records in 1940 revealed no intermarriages except one between a Mexican man and an Indian woman. Yet, Varzally mentions this only in passing, choosing to explore the black, Asian, and Mexican intermarriages she found in 1949 and 1950 in greater depth. This is not to say that American Indians are absent from her study, but they are rarely the center of her analysis and only then when California’s Asian, black, or Mexican minorities leave the state to encounter American Indians in other places. In light of the strong analysis of the book, the paucity of California Indians is surprising. Bringing the rich, complex history of California’s indigenous people more prominently into the narrative of multiethnic relations would have added additional depth to her study and addressed a gap in the historiography. But this is minor criticism for a work of great interest to scholars of race and ethnicity as well as students in graduate courses on twentieth-century U.S. or California history, the making of race, or the politics of ethnicity in the American West.

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Meyerson, Michael I.
Liberty’s Blueprint: How Madison and Hamilton Wrote the Federalist, Defined the Constitution, and Made Democracy Safe for the World
New York: Basic Books
Publication Date: March 2008

Who was this Publius? We now know he was Alexander Hamilton, John Jay, and James Madison. Together they wrote eighty-five essays—published from October 27, 1787, to May 28, 1788,
and comprising 175,000 words—to promote ratification of the 1787 Constitution.

Michael I. Meyerson, a professor of law at the University of Baltimore and author of scholarly articles on constitutional law and legal history, presents in *Liberty’s Blueprint* a wonderfully readable, useful, and fresh approach to the Federalist. He gives the background and context of how Madison and Hamilton (not much on Jay) produced these gems of legal and constitutional analysis that explained, in eighty-five published pieces, how the new constitution was intended to work.

While the Federalist essays must be the most thorough, erudite, and reasoned explanations of how the new constitution was to function, it was also Madison and Hamilton’s clever, persistent, and energetic political leadership that contributed so much to victory (i.e., ratification). This, as Meyerson points out, was no small feat given the obdurate opposition of Governor Patrick Henry of Virginia and Governor George Clinton of New York and their political machines. A salient feature of this volume is how Meyerson highlights Madison and Hamilton’s cooperation and friendship during the ratification process and their overcoming of the enormous antifederalist obstacles put in their way. In short, Meyerson catalogs and explains just what consummate politicians and first-rank intellectuals they were. Later in the book he shows how they grew apart politically once the ratification process ended. Most of us are more aware of this phase of their relationship rather than their “togetherness” and cooperation.

As an interesting side note, Meyerson points out how an antifederalist, writing under the Brutus pseudonym, called attention to a significant weakness of the U.S. Constitution and the Madison/Hamilton theses. “Brutus explained why impeachment could not serve as an effective mechanism for policing the courts. Noting that the only constitutional grounds of impeachment were ‘. . . treason, bribery, or other high crimes and misdemeanors . . .’” (190–91). What if the judge were merely incompetent rather than treasonous? This is one of the few criticisms that the dynamic duo did not adequately address.

It is in the last two chapters, where he addresses current constitutional interpretation, that Meyerson wings it a bit. For example, when he deals with treaties and Senate approval he seems to support the “originalist” school. Yet, he fails to mention that the original concept was to have senators represent state legislatures and reflect state politics and issues. Hence, while Meyerson would have the Senate vote on treaties and would have the nation avoid executive agreements, and so forth, which would require a majority vote or none, the whole process was really vitiated by direct election of senators and their modern concern with national and international issues. One last point—readers may be unable to determine where in the book Meyerson explains how Madison and Hamilton “. . . Made Democracy Safe for the World.” However, it is a catchy subtitle.

*Liberty’s Blueprint* is enjoyable for the general reader and important to those trying to understand the issues of that day and the constitutional ratification process’s accomplishments. The book is most informative for those studying the early national period. The work becomes more political when Meyerson relates modern interpretations to eighteenth-century concepts.

**SHELDON AVENIUS**

Miami, Florida

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**Patton, Robert H.**

**Patriot Pirates: The Privateer War for Freedom and Fortune in the American Revolution**

New York: Pantheon Books


Publication Date: May 2008

The American Revolution is a seminal event in the history of the United States. American independence was won on both the land and the sea. Yet, popular and academic overviews of the origins, progress, and results of this formative confrontation have privileged incidents on land. Academics and enthusiasts are well versed in the Boston Massacre, various land campaigns such as the Battle of Saratoga, and the efforts to ratify a new Constitution. Aside from naval histories, the enduring popular image of the Revolution involves founding fathers, such as George Washington, and the Continental army. Robert H. Patton’s recent book on American privateering in the Revolution prompts consideration of the war for independence’s maritime dimensions. His work reminds us that the sea played an important role in American history.

**Patriot Pirates** persuasively demonstrates the ways in which a variety of revolutionary leaders made fortunes from privateering—and secured American independence in the process. General Patton’s grandson relies primarily on the Naval Documents of the American Revolution series and secondary sources to make his case. He reveals that Robert Morris, a Pennsylvania delegate to the first American government, the Continental Congress, “ran up more than half a million dollars in personal debt” investing in warships armed and manned to capture British prizes on the Atlantic Ocean (73). Silas Deane, the first American diplomat to France, “took a percentage in a privateer, *Tartar*, whose captain carried a commission specially arranged in America by Robert Morris, one of the ship’s investors” (76). Nathanael Greene, one of George Washington’s favorite brigadier generals, “put up the capital” for no less than nine privateers (106–07). Paul Revere, whose famous ride inaugurated the military conflict, invested in a privateer that seized a British transport carrying cargo worth a small fortune. Such investments typically yielded great profits to investors. For example, captured and sold British prizes in Rhode Island provided profits worth double the value of real estate in Providence. Revolutionary leaders carrying on private business ventures may be perceived as nothing more than self-interested war profiteers. However, Patton insists that the combination of impulses “to make money and whip the British besides” motivated privateers and proved “fortuitous for American independence if not for every American” (xxi). “Privateers,” he writes, “carried the war to Britain. . . . Whatever their motivation, they panicked the British public, intimidated the merchants, and humiliated the crown” (xix).

This book is recommended for educators who desire to pique their students’ interest in the American Revolution, particularly its maritime dimensions. Patton is a first-rate writer who will make learners thirsty for more. Nonacademic readers interested in the role the sea played in the birth of
the United States will also find much food for thought in this book.

However, the book is not for everyone. Academics will find that Patton's endnotes do not follow scholarly form, and they are frustratingly erratic. Furthermore, the citation of facts and statistics is inconsistent at best, and completely absent at worst. Moreover, Patton makes no effort to place his work in the rich revolutionary historiography. His is an exceptionally well-written popular history of privateering in the Revolution, but serious students interested in the early modern history of privateering should turn their attention to Carl Swanson's Predators and Prizes (1991, University of South Carolina Press).

Sadly, Patton seems entirely unfamiliar with this definitive study. Those seeking an academic portrait of privateering specifically within the context of the Revolution should refer to William Bell Clark's Ben Franklin's Privateers (1956, Louisiana State University Press).

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Bowers, J. D.
Joseph Priestley and English Unitarianism in America
University Park: Pennsylvania State University Press
282 pp., $50.00, ISBN 978-0-271-02951-1
Publication Date: June 2008

With this work, which is a revision of his dissertation, J. D. Bowers (an assistant professor of history at Northern Illinois University) has written a provocative reassessment of the impact that Joseph Priestley and English Unitarianism had on American Unitarianism during the nineteenth century. He argues that Priestley has for too long been relegated to the margins of the history of American Unitarianism, and he seeks to "restore Joseph Priestley and English Unitarianism to their proper and influential place in the history of the American denomination" (10).

Bowers's argument is elegant and persuasive. Priestley, immigrating to the United States in 1794 because of his theological, political, and social beliefs, was instrumental in the creation of numerous societies and congregations that adhere generally to the views of Socinianism, a doctrine that stressed the notion of one God without a Christ on earth (thereby defining Jesus as a human prophet), rationalism, and a belief in historical progress. These Unitarians, similar to Protestants in many ways, also believed in Armenian ideas about the notions "of free will, resistible grace, and universal atonement" (2). Bowers claims that these societies and congregations, although not always popular with the general public, would become "the accepted foundation of American Unitarianism" (3).

Simultaneously, a cadre of American Congregationalists who called themselves "New England liberals" (or Arians) also embraced Unitarian ideas in their theology, differentiating themselves from orthodox Congregationalists over issues such as universal atonement and accepted ideas about grace. Like English Unitarians, they also emphasized a single God (although they continued to insist on the divinity of Jesus) and the importance of rationalism, especially for interpreting the Bible. However, these New England liberals stayed within their Congregational fold, denying they had anything to do with English Unitarians and openly attacking them for their extremism.

This standoff began to change in the early nineteenth century. First, English Unitarians sought to bring New England liberals under their wing by claiming that they too had gone through an Arian "phase" on the way to a more complete and consistent Socinian view. Feeling pressured, New England liberals soon labeled themselves "Liberals" and began to move away from Congregationalists in the 1810s. Ultimately, they created their own sect in 1825, called the American Unitarian Association (AUA), under the leadership of William Ellery Channing. However, they continued to shy away from the more Socinian views of the English Unitarians and to denounce Priestley and his theology. Eventually, the AUA won out, establishing itself as the orthodox Unitarian group in the United States.

Though American Unitarianism consistently attempted to repudiate the importance of English Unitarianism, Priestley and his ideas remained a powerful influence, even if only as a foil. His views encouraged others to openly embrace Unitarianism, and English Unitarians laid a social and political foundation for the sect by creating congregations, publishing writings, and getting involved in national issues and debates. New England Unitarians, Bowers claims, could rely on that foundation when they formed the AUA. But Priestley also proved convenient for rehabilitation after his death, with the arrival and challenge of transcendental humanism in the 1830s and 1840s. Many in the AUA believed Priestley and his ideas could be useful weapons against extreme forms of this humanism, and by the end of the nineteenth century Priestley had been rehabilitated and absorbed into the American Unitarian vision.

Bowers presents a historiographically provocative thesis by insisting on the centrality of English Unitarianism to American Unitarianism's history. Following the outlines of William James's The Varieties of Religious Experience, Bowers claims the American variant ultimately dominated Unitarianism in the United States and then systematically went about eradicating English Unitarianism from the sect's history. He claims modern-day historians have followed this program faithfully, such as Conrad Wright, who states that American Unitarianism was simply "indigenous to New England" (9). Bower's dissent from this position, and the substantial amount of social, political, and theological material he marshals to assert his dissent, makes clear that a reassessment of Priestley and his legacy has been overdue. A highly focused work, Bowers's book would work well as assigned reading in graduate-level or quite possibly upper-level undergraduate courses on themes of American religion.

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Arthur, John
Race, Equality, and the Burdens of History
New York: Cambridge University Press
Publication Date: September 2007

John Arthur was a professor of philosophy and the director of the program in philosophy, politics, and law at Binghamton University, State University of New York. He authored Words That Bind: Judicial Review and the Grounds of Modern Constitutional Theory; The Unfinished Constitution: Philosophy and Constitutional Practice; and Studying Philosophy: A Guide for the Perplexed.
Arthur was also the editor of *Morality and Moral Controversies*, a volume on ethics anthologies that is now in its eighth edition. He received his PhD from Vanderbilt University and taught at Tennessee State University, a historically black university in Nashville, where he experienced firsthand injustices and de facto segregation. He and several of his colleagues filed a suit against the state of Tennessee for "violating the Equal Protection Clause of the U.S. Constitution through its failure to desegregate its educational system and for its neglect of Tennessee State University" (ix). The case was later settled and resulted in the improvement of the university and the development of a "new Desegregation Plan for the state’s entire system of higher education" (ix). Arthur succumbed to cancer in January 2007.

In *Race, Equality, and the Burdens of History*, Arthur provides an in-depth historical overview of the reasons for and consequences of racism. His provoking arguments—especially about the challenges facing proposals that are designed to promote justice and his conclusion that education, parental involvement, and schools could help in providing equality—are remarkable. He outlines reasons racism is ingrained in society, and firmly distinguishes between prejudice and racism by stating that "while 'prejudice' . . . is a harmless matter of personal preference, racism is . . . both an unjustified attitude and a dangerous one" (29). He argues racism does not necessarily have to be against a certain race because it is an attitude of contempt against others, regardless of color or national origin. He uses the Constitution to make his arguments and then shows how many people and groups have interpreted the document to foster racism. His arguments are stimulating and often counter current writings about the subject.

The eight chapters of the book discuss, for example, slavery, racial quality, poverty and race, restitution, and affirmative action. These chapters are spellbinding and provide the reader with a fascinating historical perspective about race and equality. Arthur uses existing literature and court cases to show how racism has flourished as a result of court cases and public policy.

This book provides excellent critical analysis about racism. I highly recommend it for philosophy educators; teachers of race, gender, and equality; constitutional law students; government and political science students; anyone interested in civil rights and liberties; and anyone interested in learning about injustice in America.

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Hendy, David
*Life on Air: A History of Radio Four*
Oxford: Oxford University Press
Publication Date: October 2007

Considered by many to be "the heartbeat" of the BBC, Radio Four has simultaneously interpreted, shaped, and embodied the complexities of British middle-class identity. Launched in 1967, the channel's programming has spanned forty years of British history, and during that time it has championed social and cultural pluralism, played a significant role in crafting British nationalism, and made its voice heard in wider debates on the postwar character of the nation. Radio Four has been the subject of passionate audiences, and the object of complex political maneuverings, and yet, until David Hendy’s *Life on Air: A History of Radio Four*, little comprehensive scholarly exploration exists of the channel that, for countless listeners, has been iconic of Britain itself.

Hendy’s volume narrates the complex history of Radio Four with all the intimate detail and unflinching frankness of a former insider. While trained as a historian, Hendy spent six years of his career as a producer at Radio Four. He brings these dual perspectives to each page of *Life on Air*, crafting a richly nuanced institutional history that explores the underpinnings and social implications of the station’s management, programming, and intersection with the wider political culture. The other key volume on the station, *And Now, on Radio Four . . .* (2007, Random House), was written by another BBC producer, Simon Elmes, and offers a blend of anecdotes and history that Hendy studiously avoids.

The formal structure of *Life on Air* closely adheres to the timeline of personnel and events as they animated the station’s long history, and with each successive chapter, an additional dimension is added to the readers’ understanding of public service broadcasting in Britain, along with the fight to retain and nurture the “rich mix” or pluralistic nature of the station’s programming. The volume’s chronology begins in 1967, although its narrative stretches back to 1963 to set the stage for the transition of the Home Service to Radio Four. Rethinking the Home Service’s purpose—which had been to comfort and boost morale in World War II Britain—led to the adoption of programming of popular favorites, such as *The Archers* and *Women’s Hour*, over the next six years.

These early years, extending to 1976, are framed by Hendy as the “Reformation,” and he considers them critical in the battle for the character of Radio Four. The following four chapters explore “Counter-Reformation”—from 1976 to 1983—years of struggle between Radio Four’s new controller and the various departmental agendas that had shaped programming to that point. The final segment, from 1983 to 1997, is devoted to the arena of auditing, the impacts of Thatcherism, reactions to perceived liberalism, and the battle for audience share. Throughout each political-historical segment, Hendy carefully intertwines individual personalities, corporate and individual expectations, and meta-perspectives of social change to illustrate the contested terrain of Radio Four’s programming and public image. Factions, anxieties, neo-managerialism, and fragmentation of public tastes all played a part, over time, in the trajectory of the station’s character.

*Life on Air* makes an invaluable contribution to not only the documentation of Radio Four as a cultural institution but to a deeper understanding of the powerful role of public service broadcasting in Britain as it shapes notions of what “the public” is. Hendy’s explorations of Radio Four also demonstrate significant linkages with the BBC’s larger struggles to remain iconic of the nation, rather than the state. In this way, *Life on Air* speaks to questions of the role of the media in the larger sociopolitical arena in Britain as well.

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Shrady, Nicholas
The Last Day: Wrath, Ruin, and Reason in the Great Lisbon Earthquake of 1755
New York: Viking
Publication Date: April 2008

On the morning of All Saints’ Day, 1755, a major earthquake off the coast of Portugal destroyed the great capital city, Lisbon, in three ways. First, the quake’s three shocks brought down the stone buildings, including churches packed with parishioners participating in the holy day. This took about fifteen minutes. Then fire from hearths and holy candles, spread by violent winds, burned what was left. When the survivors fled to the shore, three tidal waves arrived and swallowed them. “God had ceased to be just and nature to be beneficent” (111). Lisbon and its environs would be a wasteland for the next twenty years.

The event was of such brutal magnitude that it destroyed blind belief in God, and with that the almighty power of church rulers claiming to represent God, including, in Lisbon, the Inquisition and the Jesuits. Out of this rubble emerged a new power in the hands of men, a new form of enlightenment, admitting rational thought, scientific and philosophical exploration, and other pursuits previously forbidden. After the earthquake, in Lisbon one despotism was replaced by another, as Sebastião José de Carvalho e Melo, protected by his king, José I, wreaked revenge on church leaders and the nobility while directing the city’s reconstruction on a rational plan that disregarded previous landowners. Having destroyed their enemies, Carvalho and his followers finally celebrated the rebuilt city in 1775. Within two years King José was dead, and Carvalho was ousted, dying in exile in 1782.

As The Last Day makes clear, the effect of this single event was not limited to Lisbon but spread across Europe and the Atlantic, opening men’s minds, but also enabling the unfettered human cruelty of the French Revolution and, once the death of God had been certified by philosophers, the inhuman dictatorships of the twentieth century. Nicholas Shrady, a writer and journalist living in Barcelona, whose previous books include Tilt: A Skewed History of the Tower of Pisa (2003, Simon and Schuster), has produced a thoroughly researched, detailed, and readable history centered on the 1755 earthquake. He packs a large amount of information into this slim volume, describing brutality by church to man, by nature to man, and by man to man, in great detail. It is not a book for the squeamish.

In a lengthy middle section, Shrady offers the history of Portugal, including the Inquisition, the Jesuits, and the slave trade, veering into the crimes of various churches and their leaders, the Protestants, Luther, Calvin, and others in Europe and America. Before the earthquake, anyone who could persuade others that he was an agent of God had free run to torture, dismember, burn, or otherwise massacre whomever he pleased. Just as one begins to believe Shrady has strayed from his subject, he launches into the post-earthquake reconstruction of Lisbon, the emergence of rational thought, and the brutal force Carvalho unleashed to create a new city and society out of the ashes.

His publisher calls The Last Day “the only book available on the disaster,” a claim that might be levied by Shrady’s extensive bibliography, but which nevertheless brings this new depiction, highly readable in a slightly journalistic style, to general readers today and, in its thorough detail, to specialists interested in the earthquake and its very broad consequences. The story is enriched by sixteen pages of historical illustrations. The notes and index are clear and thorough.

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Williams, John Alexander
Turning to Nature in Germany: Hiking, Nudism, and Conservation, 1900–1940
Stanford, CA: Stanford University Press
354 pp., $55.00, ISBN 978-0-8047-0015-3
Publication Date: September 2007

A flurry of recent works have addressed German environmental history, as historians have come to grapple with the apparent contradictions between German interest in environmental causes and the crimes of the Nazi regime. John Alexander Williams, an associate professor of history at Bradley University, contributes to this dialogue with his fine study of several mass movements—which he bundles under the term naturism—that brought many Germans into closer contact with nature.

As his subtitle suggests, Williams’s study addresses three distinct aspects of the German turn toward nature in the early twentieth century: nudism, hiking, and conservation. In each case he challenges widespread assumptions that the German interest in nature can be linked directly to the Nazi state. Disputing the notion that German naturism was inherently or abnormally antimodern, nationalist, or racist, Williams convincingly demonstrates that its leaders consistently sought solutions to modern problems through a return to nature.

The first section focuses on the nudism movement’s socialist branch. Williams rejects the argument that nudist organizations nurtured anti-Semitic and nationalist ideologies; instead, he argues that these groups represented hopes that nudism and exercise could promote workers’ physical health and improve the proletariat’s only real capital: their bodies. By the 1920s, a network of schools and clubs supported a membership of some 100,000 practicing nudists. Although conservative critics continually challenged the socialist nudists’ idealism, and the Nazi regime appropriated and distorted much of their agenda, Williams suggests that the nudist movement channeled a widespread assumption that the naked body could be linked with modernity, sexual hygiene, and a healthy working class.

The book’s largest segment focuses on the history of youth hiking in Germany. Two schools of thought dominated this movement in Wilhelmine Germany. The first, the Jugendpflege, or “youth cultivators,” were led by an educated elite convinced that increasing young Germans’ exposure to nature would inculcate them with desirable and traditional values. Meanwhile, supporters of the other movement, the Wandervögel school, argued that a turn to nature offered Germany’s youth the chance to challenge the materialism, nationalism, and other disagreeable trends of the modern world. Youth cultivators prevailed before World War I, particularly as some Wandervögel leaders became identified with leftist
political ideas and rumors of pedophilia. Interestingly, Williams suggests that many members of the leftist groups went to great lengths to prove their masculinity and patriotism on the World War I battlefront, often with tragic results.

The Weimar Republic offered the chance for reconciliation. Conservatives and liberals came to agree that hiking and outdoor experiences would help mold the German youth into productive citizens. The dramatic expansion of youth hostels in the 1920s was only one example of the growing belief that youth hiking was not a dangerous idea, but one that could counter unhealthy trends in the urban environment and generate greater appreciation for German landscapes and cultures.

Williams argues that this paradigm began to break down even before the National Socialists came to power. After 1933, the Nazis aggressively synchronized the youth hiking movement with their völkisch ideology: they took over hostels and hiking organizations; replaced aimless hiking and “yammering about nature” (200) with more regimented marches through the countryside; and increased surveillance of trails and hostels. In short order, the Nazis were able to appropriate movements that socialists and other reformers had once led.

The third section, on conservation, offers a relatively brief survey of Wilhelmine, Weimar, and Nazi policies concerning landscape preservation and related issues. Many of the groups allowed political and economic considerations to shape their approach to nature preservation, and Williams offers a strong condemnation of the conservationists who were complicit with the Nazi regime. Contributing to the historians’ recent question, “How green were the Nazis?” Williams concludes that the Third Reich’s policies of autarky, war mobilization, and eastward expansion outweighed any of their claims to preserve the homeland for future generations.

In the end, Williams contends that his groups were “anything but antipathetic to the modern world” (257). All his actors sought to use the nonhuman environment as a way to improve human society. If their approach to nature seems idealistic and not in accord with modern realities, it is reassuring to learn that Germans’ long interest in nature did not lead in a straight path to the Nazi atrocities. In sum, this fine monograph rightly takes its place on the shelf alongside the many other important works that tell the history of the environment and social reform in twentieth-century Germany.

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Cole, Laurence, and Daniel Unowsky, eds.
The Limits of Loyalty: Imperial Symbolism, Popular Allegiances, and State Patriotism in the Late Habsburg Monarchy
New York: Berghahn Books
256 pp., $90.00, ISBN 978-1-8454-5202-5
Publication Date: October 2007

The last decade has witnessed a true efflorescence of high-quality English language scholarship on the “late” (with the double meaning of “most recent years of” and “dead”) Habsburg Monarchy, perhaps at least partly spurred by the seventy-years-later collapse of the similarly multinational, multiethnic, and multilingual Soviet Union. The book’s title reflects this development, especially in that the ten contributors (nine American and European history professors and a German graduate student) are collectively responsible for most such scholarship (combined they have authored or edited almost twenty books) and that Berghahn Books has led the way with its Austrian and Habsburg Studies series, of which this is the ninth volume. Although, as is invariably the case with essay collections, some contributions are considerably stronger than others, this book will be required reading for any serious student of the post-1848 Habsburg Monarchy (even though, as a whole, the essays are probably too specialized for all but graduate students and faculty with a strong interest in this particular area).

In their introduction, editors Cole (a University of East Anglia professor and coeditor of European History Quarterly) and Unowsky (a University of Memphis professor and book review editor of the Austrian History Yearbook) correctly point out that most late-Habsburg scholarship has focused on the disintegrating forces that eventually helped blow the empire apart, whereas they argue that, as with most essays in this book, scholars should “also ask what held it together for so long” (2) and note that only recently have historians seriously started to examine the renewal of imperial ritual and celebration as a tool for bolstering state unity and imperial loyalty, and to analyze the adoption of dynastic imagery by rival political movements” (4). Two of the most important other recent contributions along these lines (both published by Purdue University Press) were authored or edited by contributors to this volume: Unowsky’s 2005 The Pomp and Politics of Patriotism: Imperial Celebrations in Habsburg Austria, 1848–1916 and the 2001 collection Staging the Past: The Politics of Commemoration in Habsburg Central Europe, 1848 to the Present, coedited by Nancy Wingfield (of Northern Illinois University and also author of Flag Wars and Stone Saints: How the Bohemian Lands Became Czech, published in 2007 by Harvard University Press).

In general, while the volume’s essays are of high quality, the best contributions seek to cover subjects of “middle-ground” breadth—neither too ambitious for adequate coverage in a chapter nor too narrow to be of interest to more than a handful of readers. Thus, one of the best essays is by Alice Freifeld (a professor at the University of Florida and the author of the truly outstanding Nationalism and the Crowd in Liberal Hungary, 1848–1914 published in 2000 by Johns Hopkins University Press) on how the famously beautiful, troubled, Hungarian-enamored, and ultimately martyred Empress Elizabeth became a powerful weapon in dynastic attempts to win popular support in Hungary amidst constant nationalist challenges there to Habsburg rule. Wingfield makes a similarly important contribution in her essay on the Habsburgs’ historiographical/iconic uses of the (ultimately failed) reformist Emperor Joseph II (1765–90), who was portrayed as a sympathizer with the common man and who, ironically, was symbolically deployed to appeal to the monarchy’s divergent nationalities, although he had alienated many of them by his German-centric standardizing policies. Other solid chapters include Cole’s essay on the role of veterans societies in fostering dynastic unity (with a focus on the Italian-majority Trentino region of the Tyrol province) and a chapter by Ernst Bruckmüller (a University of Vienna

On the other hand, the short essay by Sarah Kent (of the University of Wisconsin--Stevens Point) focuses on the far-too-narrow topic of the burning of a Hungarian flag facsimile by Croatian students during Emperor Franz Joseph’s 1895 visit to Zagreb (with only the briefest contextual explanation). Similarly, the contribution by Tel Aviv University historian Alon Rachaminov on the conflicted identity of the Austro-Hungarian Jewish/Hebrew author Avigdor Hameiri, although providing more background information on the general subject of Habsburg Empire Jews’ status, is probably too specialized to attract much interest. The contribution by University of Tübingen graduate student Christiane Wolf, which seeks to compare the images of the Habsburg, German, and British empires’ monarchies in twenty pages, suffers from the opposite problem; the topic is far too broad to adequately cover in a book-length chapter, even in theory, but it also drastically suffers in practice from, bizarrely, relying entirely for the Habsburg Monarchy on German-language newspapers and magazines. This results in the conclusion that the dynasty was viewed far more favorably than many other accounts suggest, particularly in the non-German regions (Serb nationalist hatred for the Habsburgs, of course, led to the assassination of archduke Franz Ferdinand in Sarajevo in 1914, touching off World War I and leading to the collapse of the empire).

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Chazan, Robert
The Jews of Medieval Western Christendom: 1000–1500
Cambridge: Cambridge University Press
Publication Date: January 2007

Chazan offers “extended synthetic history” (xiii) of Jews in medieval Christendom from 1000 to 1500. By “medieval Christendom,” Chazan means the Latin West, leaving out the Greek Orthodox variant of medieval Christendom in Byzantium and Russia. Given the Western focus of the study, its temporal boundaries make sense since Jewish life in Western Europe came into its own in the eleventh century, flowered in the twelfth century, responded creatively to serious challenges during the thirteenth century, and wrestled with decline in the fourteenth century until its demise by the end of the fifteenth century. As part of the Cambridge Medieval Textbooks series, Chazan’s work is intended for college students, medieval scholars, and general readers who know that the Jewish minority is most important for the correct interpretation of majority history but who are not familiar with or interested in the details of Jewish history. The author deliberately minimizes details in the narrative and in the notes and offers only a limited but useful bibliography. In a rather traditional narrative style, Chazan focuses on individual luminaries of Jewish history, especially those involved in Jewish-Christian polemics, deliberately leaving out social and economic history, and giving but a superficial treatment of Jewish intellectual history. Specialists in medieval Jewish history will come across few surprises in this book, but nonspecialists will find the book very readable and usable. I highly recommend the book for advanced undergraduate and graduate courses in medieval Jewish history in particular or in medieval history in general.

The book’s organization is sensible, albeit conventional. The first two chapters set the stage for the medieval story: whereas chapter 1 focuses first on premedieval “legacies” of Jewish life in Islam, the Jewish origins of Christianity, and Jewish rabbinic culture, chapter 2 focuses on the policies and doctrines of the Catholic Church and the evolution of Jewish-Christian polemical interaction that emerged in the twelfth century and intensified during the thirteenth century. The following three chapters are arranged geographically by focusing on specific Jewries in particular locales. Chapter 3 discusses Mediterranean Jewries in southern France, Spain, Italy, and Sicily; chapter 4 tells the story of the Jews in northern France and England; and chapter 5 discusses the Jewries of Germany and eastern Europe (i.e., Poland and Hungary). The final two chapters provide general reflections on the medieval Jewish experience: chapter 6 assesses the successes and failures of the Jewish economic, legal, and political status, and chapter 7 evaluates the strengths and weaknesses of Jewish culture. This organization is designed to capture the diversity and complexity of the medieval Jewish experience, on the one hand, while offering generalizations about Jewish-Christian relations, the status of the Jewish minority, and Jewish literary creativity. Much of these reflections can be found in Chazan’s previously published works.

The author’s main argument is that “the Jews of medieval western Christendom were very much a part of the social and culture ambience in which they lived, encountered a creative majority milieu seething with new ideas and ideals and were profoundly challenged by their dynamic environment” (242). In this formulation, the story of the Jewish Middle Ages is not simply one of marginalization, exploitation, exclusion, and expulsion, but also one of unusual creativity, originality, and dynamism. Instead of passive victimization, Chazan highlights Jewish agency and choice; instead of hatred and animosity, he focuses on the Jewish minority’s creative response to the dynamism of majority culture; instead of segregation and exclusion, he provides ample documentation of close cultural interdependence. The result is a balanced narrative that follows in the footsteps of Salo Baron’s masterful scholarship and the sustained work of Jewish historians for the past fifty years, to which Chazan has contributed significantly. Although Chazan documents anti-Jewish hostility, social marginalization, physical attacks, and negative imagery, he refrains from labeling them as examples of anti-Semitism, let alone anti-Semitism. In Chazan’s narrative, the Middle Ages was a period in which the Jews were stimulated by the creativity of majority culture; were instrumental in the growth of European nascent money economy; played a distinctive role in the power struggle between emperors and popes and between the monarchs and the landed aristocracy; and fulfilled a distinctive role in the spiritual economy of medieval Christendom. The inclusion of this volume in the Cambridge
Medieval Textbooks series signals the growing integration of Jewish studies in the academy and the awareness that no study of the Middle Ages is complete without the Jewish story.

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Burnham, Louisa A.
So Great a Light, So Great a Smoke: The Beguin Heretics of Languedoc
Ithaca, NY: Cornell University Press
233 pp., $39.95, ISBN 978-0-8014-4131-8
Publication Date: February 2008

Beginning in 1317 and continuing for more than a decade, the church investigated, prosecuted, and punished men and women in southern France known as “Beguins.” These Beguins, who Burnham tells us had no apparent connection to the better-known, mainly female communities of the same name, were staunch followers of now-obscure Franciscan friar and theologian named Peter Olivi. Olivi, who died in 1298, espoused the practice of extreme poverty and the eschatological expectations that the Franciscans had ultimately inherited from Joachim of Fiore and that became associated with the order’s Spiritual party. When the church decided against the Spirituals’ interpretation of Franciscan poverty, the Beguins’ beliefs were declared heretical, and those who did not recant faced exile, imprisonment, and death at the stake.

So Great a Light, So Great a Smoke, based on Burnham’s PhD dissertation, is the first book focused wholly on this group of heretics. Its evocative depiction of these individuals and their communities make it a valuable contribution to the social history of later medieval religious difference. The book begins with a background chapter on Franciscan controversies, Peter Olivi, and the devotion of Franciscans in Languedoc and Provence to his memory. The next three chapters contain a series of case studies of individual Beguins drawn mainly from inquisitorial records but supplemented with evidence such as a Beguin martyrology detailing executions and notarial registers from Montpellier. These chapters, in which events and characters overlap, might be read as a view into the Beguin community from three perspectives. First, Burnham uses accounts of individual Beguins to illuminate the strategies by which the Beguins coped with persecution, including aiding fugitives, lying to inquisitors, and even joking about the pope. She then turns to Montpellier, which housed a significant Beguin community, many of whom were fugitives. Following individuals through the archives, Burnham suggests that despite Montpellier’s reputation as a bastion of orthodoxy, the Beguins there enjoyed significant support from non-Beguins, or at least from people who were never accused of heresy. The final chapter looks at two leading figures in the Beguin movement: Na Prous Boneta, whose visionary gifts and charismatic leadership encouraged Beguins to remain firm in their convictions, and the intriguingly named Peire Trençavel, who coordinated Beguin attempts at flight and resistance and who succeeded in escaping from the Inquisition. The book closes with a reflection on the Beguins’ resistance, and Burnham provides an appendix of the executions of Beguins in Languedoc and Provence.

Burnham’s book benefits from extensive archival work, including consultation of local depositories in France and manuscripts located elsewhere in Europe. The historiography of the Beguins and the Franciscans is strong, and Burnham’s use of James C. Scott’s work on resistance is also welcome. But there are some important omissions, the most puzzling of which is the failure to discuss R. I. Moore’s theory of the “persecuting society” and critiques thereof. Moore does not even appear in the bibliography, although his thesis (however debatable) has profoundly influenced scholarship on heresy, particularly in southern France, for the last two decades. Similarly, Burnham’s intriguing discussion of the reception and transmission of ideas among the Beguins, a theme to which she repeatedly returns and which is a major strength of the book, would have benefited from reference to Brian Stock’s “textual communities” and more recent work on communication in popular medieval religious movements.

Beautifully produced, the book will provoke thoughtful discussion in an undergraduate seminar.

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Badcock, Sarah
Politics and the People in Revolutionary Russia: A Provincial History
Cambridge: Cambridge University Press
280 pp., $99.00, ISBN 978-0-521-87623-0
Publication Date: November 2007

The study of revolutions is typically concerned with the “big picture”—that is, historical accounts of revolutionary leaders and analyses of the structural pressures and institutional defects that foment revolution. In Politics and the People in Revolutionary Russia, Sarah Badcock takes the opposite approach and focuses instead on the lives of ordinary people living in extraordinary times. Specifically, Badcock examines the political experiences of average Russian men and women living in the Volga provinces of Nizhegorod and Kazan during the revolutions of 1917 and, in the process, offers a fascinating “ground-level” view of this turbulent period in Russian history.

A historian at the University of Nottingham, Badcock’s primary objective in Politics and the People is “to address the failure of democratic party politics in Russia in 1917 from the perspective of ordinary people’s experiences of the revolution, and the political elite’s attempts to communicate with them” (28). In turn, through meticulous analysis of her well-drawn case studies in the provinces of Nizhegorod and Kazan, Badcock convincingly illustrates how “local concerns, conditions and interests dominated the ways that the revolution was received and understood by ordinary people” (3).

Badcock offers a broad survey of everyday political life in 1917, with chapters exploring such topics as elite efforts to shape public discourse during the February Revolution, the somewhat
limited impact of party politics in the form of interactions between the Social Revolutionary Party and Russian citizens, and the influence of soldiers and—rather intriguingly—their wives on regional politics. Among the most compelling topics that Badcock considers in her research is the failure of the Provisional Government’s “cultural enlightenment campaigns,” aimed at extending popular education and participation throughout Russia. While Provisional leaders envisioned these programs as essential in terms of bridging the gap between political elites and “the people,” Badcock argues that this message’s content was essentially lost on a Russian populace more concerned with issues such as land reform and dwindling food supplies.

Each chapter in Politics and the People is thoroughly researched and relies on primary sources ranging from period newspapers to archival evidence to local election results. What emerges is a sketch of local Russian politics and society that highlights, in Badcock’s words, the “confusion and imprecision of power relations and social interactions” in 1917 (238). In turn, Badcock’s research compares favorably not only with traditional, elite-focused studies of revolutionary Russia, but also with other grass-roots-level perspectives on Russian history such as Mark Steinberg’s Voices of the Revolution (2002, Yale University Press) or Sheila Fitzpatrick’s Everyday Stalinism (1999, Oxford University Press).

However, Politics and the People would perhaps benefit from a more nuanced discussion of why these two cases were chosen for analysis. Are Nizhegorod and Kazan intended to serve as critical case studies or broadly generalizable cases in the context of revolutionary Russia—or were they simply cases in which a relative wealth of evidence was available? Equally compelling would be an extension of the book’s timeline to discuss in greater detail how the Bolsheviks’ initial attempts to consolidate power following the October Revolution impacted average citizens, but one suspects that ambitious aside would likely merit a book-length analysis of its own.

Despite such minor criticisms, Badcock’s work nevertheless offers a captivating exploration of everyday Russian political life amidst the upheavals of 1917. As such, Politics and the People in Revolutionary Russia would make a valuable addition to any graduate-level course on Russian history or comparative revolutions. By shifting focus away from revolutionary elites in major population centers such as Petrograd and Moscow and instead emphasizing the significance of average Russian citizens as political actors, Badcock offers a fresh perspective on a familiar set of historical events.

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Wakabayashi, Bob Tadashi, ed., The Nanking Atrocity: Complicating the Picture
Herdon, VA: Berghahn Books
356 pp., $95.00, ISBN 978-1-8454-5180-6
Publication Date: June 2007

The “Rape of Nanking” has drawn special attention in recent years following the publication of the late Iris Chang’s book, The Rape of Nanking: The Forgotten Holocaust of World War II, in 1997. In China, Chang’s book earned considerable praise and seemed to conform to the Chinese government’s position with respect to Japanese war crimes. In Japan, the situation was a bit more complex, as supporters and critics of Chang objected to fallacies and historical inaccuracies in her book. The response was somewhat similar in the United States, where nonexperts were generally impressed with the book, whereas academic historians were not. In 1999, Bob Wakabayashi and others organized a conference at York University on the topic of what Wakabayashi calls the Nanking Atrocity (a term used throughout this volume as well). Those papers, with the addition of others, eventually resulted in this volume. There are ten contributors to this volume, two of whom are American but who reside permanently in Canada. Wakabayashi has written extensively on early modern Japanese cultural and intellectual history and has now moved into the fields of twentieth-century and even contemporary Japanese history. The rest of the contributors are in the early stages of their careers, with the notable exceptions of Fujiwara Akira (who passed away in 2003) and Joshua Fogel, the preeminent scholar of Sino-Japanese relations.

The overall theme of the volume is that the passions surrounding the historiographical debate about the Nanking Atrocity have been an impediment to objective, scholarly research and publication. Iris Chang, the Chinese government, and others have insisted that the Japanese killed no fewer than 340,000 people in and around the city of Nanking during (roughly) the period from the latter half of 1937 to the first half of 1938. By contrast, Japanese “minimizers” and deniers offer a number of victims ranging from zero to the tens of thousands. Not surprisingly, the contributors to this volume offer figures in the considerable range in between. In fact, Wakabayashi concludes the volume with an essay in which he tries to produce a more reliable figure for the number of deaths at Nanking; he puts the number at roughly 109,000. This is certainly one of the volume’s concrete contributions. More important are the historiographical issues confronting scholars who participate in the debate on the Nanking Atrocity. Issues such as geography (How big was the theater of operations?) and time (When did it begin and end?) can significantly alter the final tally. Moreover, even the definition of victim is not as straightforward as it may seem. The Japanese intentionally sought out men of military age in the Nanking Safety Zone for arrest and summary execution on the basis that all (or most) of them were former combatants who had shed their uniforms with the intention of later rejoining the Nationalist army or becoming insurgents. For those who support the number of victims at the higher end of the range, every death associated with Nanking at that time was a legitimate victim; Japan’s invasion of China was already illegal, so the Chinese were justified in using any means to resist the Japanese.

The book’s sixteen chapters are grouped into three sections and a postscript. The essays of the first section, “War Crimes and Doubts,” seem the strongest, especially Wakabayashi’s chapter titled “The Nanking 100-Man Killing Contest Debate, 1971–75.” The last section, titled “Another Denied Holocaust?”
also particularly instructive. The best essay in this section is Joshua Fogel’s “The Nanking Atrocity and Chinese Historical Memory,” in which he argues that members of the Chinese diaspora community, Chinese Americans in their thirties especially, have latched onto the Nanking Atrocity and its opportunity to assert victimization in an effort to construct and maintain their ethnic identity. As Fogel wryly observes, “One would think that 5000 years of a resplendent world culture might suffice” (283).

This book is useful for undergraduate and graduate history courses. It is a potential text for classes on Chinese, Japanese, Asian, and world history and is entirely appropriate for courses on historiography. Unfortunately, the volume’s cost is prohibitive, and instructors, even of graduate seminars, will be reluctant to order it for classroom use. In addition, this volume makes an effort to set the record straight with assertions made in Chang’s, regard to the serious counterfactual effort to set the record straight with assertions made in Chang’s

In 1798, the English physician Edward Jenner announced his discovery of a preventative method against smallpox. The Vaccinators: Smallpox, Medical Knowledge, and the ‘Opening’ of Japan

Jannetta, Ann

Stanford, CA: Stanford University Press

In 1798, the English physician Edward Jenner announced his discovery of a smallpox vaccine, which had been tried in the eighteenth century. The vaccine, first developed in eighteenth-century Japan, was not due to lack of interest or effort. Smallpox was a devastating disease that claimed the lives of nearly 20 percent of children under the age of five. As Ann Jannetta, an emerita professor of Japanese history at the University of Pittsburgh, explains in thoughtful details, numerous and sometimes heroic attempts were made to introduce smallpox vacci-
colonialism in Goa, and the structure and responses of various elements of colonial society enables the history of Goa to be overwritten by the narrative of Indian nationalism” (25). The nature of the Portuguese state, its fraught relationship with the European Enlightenment, the development of a specific Portuguese Orientalism, and the conflicted connection with the structures and narrative forms of British colonial modernity all combined to produce the specificity of Goa’s colonial history. These multiple ambivalences were immediately materialized in the history of schools, the nature of “scientific” research into the lived conditions of Goan subjects, and the role of ethnography and of history in nurturing a colonial and anticolonial project. Cognizant as some Goan intellectuals were of the very different trajectory of state-sponsored history and ethnography in British India, they set out to address the comparative disinterest of the Portuguese state. Intriguingly, they did so by claiming that the Portuguese state had—unlike the British in India—denied Goa a history and denied the Goan people a wider understanding of their own social and cultural knowledge.

Willingly writing themselves into a situation of alternative backwardness, some Goan elites skillfully maneuvered the discourse on the absence of the Portuguese state to claim for themselves the primary ability to judge claims of caste and social mobility. Print would thus provide an especially important, and volatile, avenue for the Goan elite to reshape its relationship to the state and society. Much more so than in British India, print rapidly became the means by which to forge a multisited subjectivity. Here the array of historical sources Pinto addresses convincingly demonstrates the competing sense of temporality and the ability to speak to multiple audiences among different groups within the Goan elite. Caste would be forged through references to scripture, textualty, and land records. Disputes over symbolic and material power culled language. Eliciting tense negotiations over the putative ability of English and Marathi to relegate a once pan-regional Konkani to the language of domestic, working-class disputes, Pinto continually maintains her focus on the porous—yet deeply political—boundaries between cultural forms.

Despite the efflorescence of specific trajectories and class formations, why was the Goan case overwritten by Indian nationalism? In part, Pinto’s answer is that by continually referencing British India’s emerging and dominant epistemological frameworks, the Goan elite never staked a position of radical difference. And just as noticeably, the elite distanced themselves from the discourses of cultural authenticity. Theirs was largely an ambivalent move toward seeking participation in a modernity overdetermined by the British case, while simultaneously retreating into an awareness of an alternative modernity. This they portrayed by developing competing, multisited temporal and narrative structures, and simultaneously addressing an array of audiences for their projects. Attempting to address change and modernity in the style of British India on the one hand, many of the Goan authors Pinto discusses were also projecting an ambivalence over the their location within the discourses and institutions of modernity on the other. Here the chapter “The Truth about Pamphlets” is especially revelatory: while appearing to address the colonial state in expressing their claims to caste power, the real concern of the pamphlet authors was with a local audience. This multisited, audience-oriented subjectivity, skillfully manipulating multiple forms of self representation and ethnographic power, is crucial in understanding the nature of Goan modernities and its conversation with Indian nationalism.

In the chapter titled “The Domain of Konkani,” Pinto reveals how “concealed behind the structure of a realist novel, alternative temporal and experiential frameworks were inserted as an insistently intrusive presence of non-elites lives in realms customarily occupied by the elite” (251). Indeed, print provided many personae and allowed competing elite and nonelite subjectivities to develop their identities. Here Pinto’s work complements Veena Naregal’s work on language politics and elites in Bombay and Poona from the same period. Both authors materialize powerful critiques of Benedict Anderson’s modular notion of print capitalism, showing that far from creating a hospitable terrain for the elaboration of anticolonialism, print permitted the efflorescence of socially conservative political agendas.

Certainly no “derivative discourse,” the nationalism expressed by the Goan elite was never purely reactionary, nor blindly accepting of European modernity. As Pinto demonstrates, its subsisted within realms of political and social formation, creatively drawing on various projects from liberal egalitarianism to anticolonial nationalism, from the culturally contingent to the stridently prudential.

The book ends by making a strong case against exceptionalism. Indeed, the emphasis is on the “different locations of print production by Goans, suggest[ing] how print enabled and inflicted the representations of various groups . . . elite and non-elite . . . sometimes outside of Goa’s borders . . . but positioned by the print market [to feed] back into an expanding Goan identity” (265). Print captured as well as captivated, and ultimately, as Pinto’s close, multilingual study demonstrates, it also freed. Rochelle Pinto’s work emphatically marks a tremendous addition to a field characterized by scholars such as Veena Naregal, Francina Orsini, Charu Gupta, and Anandita Ghosh among others. Together, these scholars have moved far beyond the agenda of “Provincialising Europe” and instead have delineated, with care and expertise, how some colonized subjects creatively manipulated the institutions of modernity to seek local power among social groups already “raced” through the colonial experience. Together these works provide the most important and concerted interventions in a field otherwise overdetermined by the framework of colonial imposition and anticolonial response.

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Ristaino, Marcia R.
The Jacquinot Safe Zone: Wartime Refugees in Shanghai
Stanford, CA: Stanford University Press
206 pp., $27.95, ISBN 978-0-8047-5793-5
Publication Date: February 2008

The French Jesuit Father Robert Jacquinot de Besange (1878–1946) was seemingly predestined to be trained, through personal experience, knowledge of many languages, including Chinese and Japanese, and a sense of human mercy transcending all parti-
efforts won his cause and his church raised some $700,000 in Canada. His President Roosevelt in Washington and led a nationwide campaign. He met in the United States, Herbert Hoover and organized a “safe zone”—not a “neutral” zone—in the middle of the city, inside of which some 300,000 refugees flooded one side or the other” (152).

All these events were but a preamble to 1937, when Japan invaded China in force. Some 300,000 refugees flooded Shanghai. Father Jacquinot negotiated and organized a “safe zone”—not a “neutral” zone—in the middle of the city, inside of which some 300,000 refugees lived in peace from 1937 until 1940, when they were able to leave and resettle.

Jacquinot became famous. Others copied his methods—with some success in Hankow, failure in Nanking, and mixed results in other Chinese cities, but his personal abilities could not be duplicated. He himself was the indispensable ingredient; he succeeded where others, with more exposed convictions, failed. In 1938, he set out across the Pacific to raise China relief funds, starting in Tokyo. In the United States, Herbert Hoover led a nationwide campaign. He met President Roosevelt in Washington and raised some $700,000 in Canada. His efforts won his cause and his church the support of Chiang Kai-shek and Madame Chiang.

After 1940 he wanted to stay in China, but the Jesuits ordered him home to France. He sailed from Shanghai on June 16. Hitler had begun his occupation of Paris on June 13. He hoped his safe zone concept of rescuing innocent victims could be applied in Europe and elsewhere, but in Paris he lacked the almost holy reputation of the one-armed priest that he had in Shanghai. He was sent to England and Ireland, the United States, and Canada as an envoy and finally, in December 1945, as chief of the Vatican’s delegation to Berlin.

Spent, he died there in 1946. He was forgotten, although after his death, the “Jacquinot Zone,” by name, was built into the Geneva Conventions of 1949.

Marcia R. Ristaino, a research assistant at the Library of Congress in Washington, D.C., and author of several books on China, has rescued this great man from obscurity. Her research is detailed and exhaustive, her book well written. There are twenty-eight illustrations and photos, although a better city map up front would be helpful. I wish she had included more dates to clarify the tumultuous course of events.

However, she has performed an invaluable service, rescuing this great, humble, and effective servant of mankind from obscurity. He saved hundreds of thousands of innocent victims trapped in natural disasters and savage warfare, using only his left arm and his brilliant, overarching sense of ultimate human need. This book is a valuable addition to the history of Shanghai and China, particularly in the 1930s.

JOHN MOSHER
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Reynolds, David
Summits: Six Meetings That Shaped the Twentieth Century
New York: Basic Books
560 pp., $35.00, ISBN 978-0-4650-6904-0
Publication Date: November 2007

David Reynolds is a professor of international history at Cambridge University. He has authored eight books, worked extensively with the BBC, taught at Harvard and at Nihon University (Tokyo), and won prizes for his published work. That varied experience has contributed to making this book academically worthy and popularly interesting. Professor Reynolds makes the reader an invisible participant at six summits that had a significant impact on world history: Munich (1938), Yalta (1945), Vienna (1961), Moscow (1972), Camp David (1978), and Geneva (1985). A concluding chapter considers the developing of summitsy under British Prime Minister Anthony Blair and U.S. President George Bush and provides some useful suggestions about the way that this particular type of high-level meeting can be made more productive in terms of world politics. This excellent and well-written book would be useful for all levels of university students and interesting for the general public.

Reynolds explains the importance of his subject, stating that “our world is . . . linked by a web of institutionalized summity that networks leaders and their officials as never before” (411). He explores each of the six summits under consideration, weaving an intricate tapestry of political hopes, dreams, illusions, misconceptions, and misperceptions that drove prime ministers, dictators, and presidents to convene and discuss their differences, because, as President John F. Kennedy said, “it is far better that we meet at the summit than at the brink” (xiii). Some of the summits, such as the now infamous meeting at Munich in 1938, were initiated under pressures and threats of war. Some, such as the equally flawed Vienna summit of 1961 between President Kennedy and Soviet Chairman Nikita Khrushchev were probably motivated by a desire for each side to assess the potential threat posed by the other. The 1978 Camp David Summit was a high-level mediation attempt by President Jimmy Carter to create peace between Egypt and Israel. Although Egyptian President Anwar Sadat paid with his life—he was assassinated in Egypt in 1981—the Egyptian-Israeli peace has lasted for three decades. The most unusual of the summit outcomes was the meeting of President Ronald Reagan and Soviet leader Mikhail Gorbachev in Geneva (1985). That meeting, followed by others, resulted in a degree of mutual respect and warmth between the two
widely differing leaders that “helped ensure that the Cold War ended not with a bang or a whimper, but with a handshake” (400).

Reynolds is keenly aware of the importance of the contribution of great persons to history. However, he is also aware that ultimately all persons, great or otherwise, are subject to prejudice, partiality, human frailty, illness, and fatigue and that such problems can have a dramatic impact on the success or failure of summits. Reynolds admits that “summitry is exhausting” (432). He provides some interesting insights into the challenges facing the delegates, from coping with bed bugs to avoiding electronic bugs; the dilemma of making boring small talk with obstreperous opponents; and the importance of presenting a positive media spin on the talks to avoid political consequences on the home front. As he has clearly conducted extensive research on this subject, it is refreshing to see that he avoids being judgmental about the personalities being analyzed. He presents their dilemmas and leaves it largely to the reader to appreciate the reality that great persons are sometimes the victims of circumstances beyond even their control, coping with challenges that most people would find daunting. Reynolds proposes for future summits better preparation by governments, greater attention to negotiation skills, and attention to implementation by all parties.

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Abulafia, David
The Discovery of Mankind: Atlantic Encounters in the Age of Columbus
New Haven, CT: Yale University Press
Publication Date: April 2008

Professor Abulafia’s work on the fourteenth–sixteenth-century European discovery period is a well-written, enjoyable, and enlightening tome about European contact with “... peoples whose looks, behavior and morality were strikingly different from what they were familiar with, people who appeared to represent a more primitive form of human life” (9). As a professor of Mediterranean history at Gonville and Caius College of the University of Cambridge and the author of several previous history volumes, Abulafia appears to have the experience and background for this task. He takes us through a winding tale of exploration and exploitation from Europe to Africa to the Atlantic islands to South Asia to the Americas. He provides maps and illustrations to help guide us along the way. In addition to explaining what happened during this discovery period, Abulafia gives ample space to the Spanish national discussion of who and what they had found on islands, how they treated these new peoples (whether these beings were beasts or innocents), and the actual results of conquest. Abulafia adeptly sets the scene with the Spanish discovery and conquest of the Canary Islands. This discovery provided the organizational framework for the islands of the New World and for the mainland that followed. Abulafia’s coverage of Amerigo Vespucci and his actual or imagined voyages to the newly discovered areas provides entertaining background for how America became America and not Columbia.

Years ago, those who taught conquest history referred to the three Gs: God, Gold, and Glory. Although the first G was given as the reason for discovery and conquest, that is, bringing souls to Christianity and God, it certainly seems from the record of events that gold was the real driving force. Frankly, Charles I of Spain (Charles V of the Holy Roman Empire) and Phillip II of Spain needed every ounce of gold and silver from the New World to sustain their vast European empires. Although many native Americans perished to mine those metals, under what some called unspeakable conditions, they too had great Spanish advocates, such as Bartolomé de las Casas who “... defended the Indians from the mindless savagery of the invaders . . .” (300).

Perhaps Abulafia’s most controversial assertion is that “the Mexicans also possessed writing and recorded their own history . . . ” (303). Although Nahuatl was the Aztec and Toltec language, and there are a number of recorded pictures writing in this language (kinds of hieroglyphs), the implication that native writings/records existed for the great Western Hemisphere Indian civilizations stretches credulity. What is even more difficult to accept is this work’s total lack of any reference to the records of other visitors to the New World previous to the discoveries of the fifteenth and sixteenth centuries. For example, Barry Fells’s America B.C. (1998, Times) and Gloria Farley’s In Plain Sight (1994, ISAC Press) present copious documentation of artifacts and writings left in New England, along the Mississippi, and in the Mar de la Plata region. Rocks in these areas contain writings in Ogam, Punic, and other Old World scripts. In short, there is much evidence of Mediterranean and Celtic visitation to the New World long before Columbus and the Iberian tribes of four hundred years ago. Earlier exploration of the New World may or may not have had relevance to the great discovery period covered by Abulafia (What did the Portuguese really know?), but Abulafia should have mentioned it.

However, The Discovery of Mankind is a most enjoyable and scholarly read, an excellent discussion of the Iberian attitude toward and actual discovery of “unknown” lands and peoples. Professor Abulafia needs to make this a work in progress in which he should include previous European and Mediterranean activities in the New World and examine the relatively meager but “rock solid” record that earlier exploration left.

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Findlay, Ronald, and Kevin H. O’Rourke
Power and Plenty: Trade, War, and the World Economy in the Second Millennium
Publication Date: November 2007

Vast amounts of energy came flowing forth in an arc reaching from the North Sea, through Russia, and into the Middle East to fuel the world economy. But the energy source was not oil and the year was not 2008. It was the year 1000 and the commodity was slaves. The scope of the world economy—in value, complexity, and distance—a thousand years ago is only one of the fascinating facts revealed in Power and Plenty: Trade, War, and the World Economy in the Second Millennium, a recent addition to the Princeton Economic History of the Western World series.
“The greatest expansions of world trade have tended to come . . . from the barrel of a Maxim gun, the edge of a scimitar, or the ferocity of nomadic horsemen” (xiv). So state authors Ronald Findlay, the Ragnar Nurkse Professor of Economics at Columbia University, and Kevin H. O’Rourke, a professor of economics at Trinity College, Dublin. Reviewing the history of international trade over the past millennium, they find that “for much of our period, the pattern of trade can only be understood as being the outcome of some military or political equilibrium between contending powers” (xix).

Not surprisingly, the authors deal in depth with the effects on trade of events such as the Mongol conquests, when the Pax Mongolica stretched from the Pacific almost to Vienna, creating a free-trade zone affecting economies as far west as Greenland. At one point, Chinese silk sold in Italy cost only three times as much as it did in China. Of course, military and economic hegemony shifted westward to Europe (in 1000, the poorest region on the Eurasian continent), as first the Spanish, then the Dutch, and finally the English and England’s heirs in the New World dominated the world economy. The British believed trade followed the flag, and that flag was usually flown from a Royal Navy ship.

To avoid the difficulties of dealing with many transient nations and constantly shifting borders, the authors divide the Eurasian continent (plus northern Africa) into seven geographic regions: western Europe; eastern Europe; the Islamic world of the Middle East and northern Africa; central Asia; south Asia (primarily the Indian subcontinent); Southeast Asia; and east Asia. The authors then proceed to treat their subject chronologically and topically.

The first five hundred years saw control of the key trade routes, both on land and water, shift decisively by what the authors view as “two great (and interrelated) shocks” (68): the Mongol unification of two-thirds of the Eurasian continent and, as a consequence of this opening of borders and relaxation of trade barriers, the spread of the Black Death (the first of the authors’ three great historical world events) with Europe’s consequent demographic catastrophe. Ironically, however, the surviving European population experienced a significant increase in living standards, resulting in greater demand for east Asian spices. This coincided with the Mongol Empire’s demise and new barriers to East-West trade, which, by raising the price of spices, encouraged European attempts to go directly to the source. The result of these explorations, of course, was the discovery of the New World—which the authors consider the second great world event.

The following 150 years saw Europe’s dramatic rise, as silver from the New World paid for the “Military Revolution” of the era, an “interlocking set of developments in strategy, tactics, equipment, weaponry, fortifications, recruitment, training, and organization of armies and navies” (144). The Age of Silver, dominated by the Spanish, was gradually supplanted between 1650 and 1780 by the mercantilist system, the Age of Sugar and Slaves, and the increasing power of the Dutch and British. Citing Jacob Viner, the authors claim that the “classic formulation of mercantilist policy” was that “Power would be the means to secure Plenty, which in turn would provide Power with its sinews . . .” (228).

The individual and national fortunes created in this era provided the financing for the Industrial Revolution, the third great world event. The revolution solidified the Western economic and military hegemony that remains to this day. In the quarter-millennium since 1780, the integration of the world economy, only occasionally delayed by wars and isolationism, has proceeded apace as technology in its various forms, especially transportation technology, has aided globalization’s growth. Toward the end of the book, the authors consider some of the problems that the world economy will face in the coming century, such as the peaking of oil production and concerns about global warming.

Anyone who believes economic history is merely an offshoot of the “dismal science” should read this brilliant synthesis of recent research. Replete with useful charts and graphs, its narrative style and clarity make it not only a very enjoyable experience but also a work of lasting significance in its field.

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Michael S. Goodman is a lecturer in the department of war studies at King’s College, University of London. His book, Spying on the Nuclear Bear, is a significant contribution to the Stanford Nuclear Age Series edited by Marvin Sherwin. Emanating from Goodman’s doctoral thesis presented at the University of Nottingham, this work demonstrates intensive research into both published and unpublished materials. Goodman has accessed the Harry S. Truman Presidential Library, the National Archives’ Public Record Office in London, and the National Archives based in Maryland. Most interesting of all, he has obtained access to the private papers of a number of individuals who played a significant role in the era when the wartime cooperation of the United States and the Soviet Union converted to a mutual distrust popularly referred to as the Cold War.

Goodman focuses on the issue of atomic weapons and delves with considerable detail into the intelligence successes and failures of the West in coping with a Soviet Union that was determined to acquire nuclear arms and use any means, including espionage, to keep up with the West. Between July 1945, when the United States entered the atomic age in an explosion code-named Trinity, and August 1949, when the Soviet Union followed suit in a venture dubbed Joe-1, the two superpowers competed fiercely in the fields of intelligence gathering, weapons testing, detecting and monitoring systems, and political agendas crucial to both countries.

Goodman provides a wealth of detail about this rivalry but also gives insight, mainly from a British perspective, into the problems facing those in British and American intelligence services who were coping with the dilemma of keeping their activities as secret as possible while scrambling to gain access to Soviet secrets. The Soviet Union, an effectively closed society under Stalin, did not readily yield its secrets, and the West experienced numerous intelligence failures as a result of resorting to intelligent deduction rather than hard
factual information. Conversely, the Soviet Union had a number of very effective spies in high offices in the West. The most interesting part of this book deals with the activities of the Cambridge group of Soviet spies, including British government officials Kim Philby and Donald Maclean, who caused considerable damage to the West. Most damaging of all was Klaus Fuch’s betrayal of atomic secrets; Fuch had high-level access in the West, and his betrayal considerably shortened the time required for the Soviet Union to catch up with the United States in the atomic field.

A mutual distrust that existed between certain elements in Washington and London also bedeviled Western intelligence efforts. British and American scientists were legally disallowed from sharing much technical information that could have been compromised had it leaked to the Soviet Union. Operating under these difficult circumstances, British intelligence officers resorted to building vast networks of personal connections and contacts on both sides of the Atlantic. One such British intelligence official who was very successful in these activities was Eric Welsh, who served as head of the British Atomic Energy Intelligence Unit. Turf wars and internecine conflicts plagued British and American intelligence agencies. Welsh had to deal not only with the Soviets and with American suspicions about British security but also with attempted take-overs of his division by other bureaucratic departments. The interplay of office politics, individual personality clashes, and tension about the existence of spies at very high ranks all became part of the colorful backdrop for the larger competition between East and West known as the nuclear arms race.

Although this field of study has inspired other writers, Goodman’s work brings a fresh look at this subject, and his access to hitherto unpublished information makes this book a very valuable contribution to our knowledge of the 1950s, when atomic destruction was always an imminent possibility. We now know that the tensions of the Cold War were based on faulty intelligence about capabilities and a mutual misreading of intentions, but that was not realized at the time. This book will be very useful for historians at all levels, particularly graduate students. Students of intelligence issues and military matters will find it particularly insightful.

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Gill, Anthony
The Political Origins of Religious Liberty
New York: Cambridge University Press
Publication Date: October 2007

The emergence of liberty—religious or otherwise—in society is often tied to secularization, the diffusion of modernization theory, and ideational explanations that posit a philosophic shift in levels of civic toleration. In The Political Origins of Religious Liberty, Anthony Gill, an associate professor of political science at the University of Washington, sets forth a different explanation, one taking into account the underlying trade-offs and cost-benefit calculations of political leaders from a rational choice perspective. Gill holds that although religious liberty may have some philosophical foundation in high-minded ideals, this alone does not explain why its history follows a decidedly nonlinear trajectory. It may, however, be explained by state regulatory policies motivated by political incentives—or disincentives—to render positive endorsements or negative restrictions on the religious landscape.

Gill’s contribution in this book is twofold. Moving beyond the false dichotomy of “liberty or no liberty,” he cites the fitful and complicated development of religious freedom in colonial America, Latin America (particularly Mexico), and the Baltic states of Estonia, Latvia, and Lithuania as empirical examples that contradict the notion of a binary clash of liberation and oppression with one irrefutable victor. In addition, his use of rational choice theory to form a deductive political framework suspends sweeping theoretical abstractions long enough for explanations of religious liberty derived from temporal considerations (the primacy or pluralism of religious sects in a region, for example) to emerge. Gill documents the various mechanisms states use to restrict or endorse specific sects, such as zoning laws, office-holding restrictions, and landowning ordinances; he also sheds light on the fundamental impetus of leaders (political survival) and the secondary and subordinate interest (economic prosperity), motivations that speak to the core of rationalist human agency. This unraveling carries interest not only for those focused on the history of the separation of church and state but also for academics and advanced undergraduates interested in realist politics writ large.

Gill’s book builds on other quantitative attempts to evaluate religious liberty, such as Barro and McCleary’s correlation of religious belief to economic growth, Norris and Inglehart’s evaluation of religion in the age of industrialization, and Chaves and Cann’s own inquiries into religious regulation. His methodology—analytic narrative—is consistent with that used by Robert Bates, Avner Grief, and Harry Jaffa. Gill does not attempt to supplant theories focusing on the normative philosophical underpinnings of religious liberty espoused by writers such as Fred Hood, Owen Chadwick, and W. Cole Durham, but successfully insinuates his work as the other side of the hermeneutic coin.

If there is any glaring weakness in Gill’s work it is the somewhat narrow scope Gill takes in focusing only on North and South America and Eastern Europe with a singularly Christian backdrop (a shortcoming Gill acknowledges). Fertile ground exists in many other regions today for Gill to test his hypothesis and provide a more varied picture of the relationship between religious liberty and governmental regulation. Still, Gill’s path on the development of religious liberty provides needed clarity in beginning to explain the capricious nature of church and state relations in the modern age.

CLYDE RAY
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