Frank Merriwell, a fictional character and invention of Gilbert Patten (alias Burt L. Standish), was a transformative cultural icon in the United States during the Progressive Era. His emergence in popular literature, specifically Street and Smith’s serial *Tip Top Weekly* (1896-1912), marked a transition from the nineteenth century’s emphasis on “character” to the twentieth-century notion of the “All-American boy.” He is the focus of Ryan K. Anderson’s contribution to David K. Wiggins’ book series, Sport, Culture, and Society. Using Patten’s Merriwell stories and reviews of them, Anderson offers a compelling case for incorporating interactions among authors, publishers, and readers into studies of gender and sports. His findings elaborate upon, but do not challenge or supersede, important earlier work on Progressive Era culture, specifically Gail Bederman’s *Manliness and Civilization* (1995), Clifford Putney’s *Muscular Christianity* (2001), and John Kasson’s *Houdini, Tarzan, and the Perfect Man* (2002).

This generally well-researched book shows how Patten and his editors “tapp[ed] into contemporary concerns about boyhood” (p. xxix). Anderson substantiates this claim by probing into many letters that regular Merriwell readers sent Street and Smith, some of which the editors published in the magazine’s “Applause” column. These sources, Anderson argues, shows that *Tip Top’s* readership cut across lines of age, gender, and class. In particular, readers praised Merriwell’s manly qualities, or, what Ryan K. Anderson has termed “manly boyhood”: a blend of “manly physical and intellectual power”—ideals that Progressives believed would define America’s place in the world (p. xx). Anderson argues, “The fiction that Merriwell was a representative ‘all-American’ boy was not calculated. It was an unintended consequence of the progressive ethos at work” and contributed significantly to the era’s “commodification of gender” (p. xxi).

Anderson explores these themes in six chapters, which he organizes in two parts. Part One deals with the historical context of publishing industry, as well as Patten’s
life and career as a “boyologist” and author; the history of his publisher, Street and Smith; and the popularity of juvenile fiction, especially schoolboy stories. Part Two explores the four most significant narrative “arcs” that Patten developed for the Merriwell story over its lifetime. Merriwell first appeared to readers in the context of college, specifically Yale, where Merriwell illustrated “how boys participated in a student culture driven by sports that supplemented their formal educations” (p. 61). Women did not play a major role in this formula, however, and Patten created a “love triangle arc.” Here, Merriwell encounters love and courtship. These female characters, however, only “served the larger purpose of letting Merriwell prove his sand did more than win ball games” (p. 104).

As all boys do, Frank Merriwell grew into manhood, but some readers longed for the schoolboy fiction. Thus, Patten invented a third narrative arc involving Dick Merriwell, Frank’s fictional brother, a rough-and-tumble westerner whom Frank convinced to go to college, where he could channel that temperament into manly boyhood. According to Anderson, this narrative appeased Merriwell’s original readers at the same time as it appealed to a new crop of young readers still interested in collegiate life. The final narrative arc, therefore, focused on “the Merriwell School of Athletic Development,” where the adult Merriwell taught boys to become strong, manly, smart, American men. In the process, Patten introduced the concept of the “All-American” boy to the reading public.

Anderson’s thorough study of the Merriwell brand and stories will appeal to scholars of print and popular culture. While the book itself might not be as useable in the classroom as the aforementioned works of Bederman, Putney, and Kasson, instructors of history, literature, and American Studies will benefit from this exhaustive list of primary documents. In particular, one of the book’s major research and teaching strengths is its appendix, which lists the published works of Gilbert Patten over his career.

The book’s claims about gender, however, are not as compelling as those about publishing. While Anderson does a fine job recapitulating claims about manhood in the Progressive Era, he remains focused on a fairly one-dimensional notion of “manly boyhood” at the expense of understanding how others influenced that notion including not only women, but also “sissies.” Anderson acknowledges that the latter group appear within the Merriwell stories, but he does not sufficiently analyze their significance. Given that this era was also the era in which manhood was increasingly defined by its compulsory heterosexuality—indeed the era in which the phrase “heterosexual” emerged in American English—it is striking that Anderson does not explore the exclusionary nature of this gender ideal.

University of Oregon

Timothy J. Williams

For most historians, the political and legal apparatus brought to bear against slaveholding—the pair of confiscation acts, the Emancipation Proclamation, and the passage and ratification of the Thirteenth Amendment—has been supplemented in recent years by a recognition that the enslaved themselves participated actively in their own emancipation. By liberating themselves from masters, aiding union troops with their labor and arms, or undermining the plantation economy, bondsmen and women facilitated the obliteration of the Confederacy and the world of slavery it fought to preserve. Understandably, the historiography of emancipation has often focused on its wartime fulfillment. Yet this emphasis fails to account for a much longer process by which slavery—a “leaky vessel” from the start, as Ira Berlin describes it—disintegrated gradually as a result of the very same processes that the Civil War intensified, but did not create (p. 13). The Long Emancipation, a short, brilliant volume from one of our leading historians of slavery, argues for abandoning the distinction between antebellum and wartime emancipation. Instead, Berlin urges us to recognize several “omnipresent” features in the struggle for black freedom. As he contends, “the character of wartime abolition differed little from that of the more than half-century of struggle for universal freedom that had preceded it; only the scope and size were new” (p. 175).

Berlin emphasizes that emancipation began with the refusal of enslaved people to accept their status. By the early nineteenth century, men and women were not only fleeing their confinement and seeking refuge in the swamps of Florida, in free black communities of the North, or in the political safety of Canada, but they were also working through the courts, filing suits against their masters in Maryland, Massachusetts, Connecticut, and elsewhere, insisting that state statutes and constitutions had already set them free. In New York and Pennsylvania, where post-nati laws abolished slavery gradually, enslaved people took matters into their own hands, pressuring masters to grant them early freedom. As Northern slave owners relied on subterfuge to evade the law, enslaved people fought back with the aid of white-led anti-slavery societies, which offered material assistance arguing for universal freedom in the public sphere.

Yet slavery’s gradual demise in the North marked, among other things, the collapse (at least among whites) of any egalitarian spirit that might have lingered from the Revolutionary era. Pro-slavery voices in the South aggressively denied the equality of blacks and took measures not only to secure their institutions, but to constrict the liberties of free blacks as well. Meanwhile, Northern whites turned their attention to other matters, concentrating on the development of an industrial economy while leaving the South to chart its own course; though many white elites continued to disparage slavery, they were likewise unable to imagine emancipation without the subsequent mass deportation of blacks to Africa or the Caribbean.

Free blacks, North and South, were thus left to defend the principles of equal liberty. During the early decades of the nineteenth century, African Americans developed new religious, civic, and cultural institutions to promote their equal citizenship and full humanity. Churches, masonic lodges, and newspapers fueled the growth of a new abolitionist sentiment that rejected gradual emancipation and colonization, criticized fellow blacks for their servility and deference to whites, and cast a searing eye on white racism. Berlin reminds us that white abolitionists
like William Lloyd Garrison learned to speak a new anti-slavery language by listening to the far more radical black voices such as Jacob Greener, David Walker, and William Watkins. Indeed, the usual roster of prominent white abolitionists is conspicuously absent from Berlin’s account, which is preoccupied not with speeches, written arguments, and petitions against slavery, but with the ways in which slaves and free blacks took steps to materially dismantle chattel servitude in the face of devouring opposition.

This work could not take place without incessant violence, a “bloody struggle” that marked the decades preceding the Civil War. Though Berlin acknowledges the violence of the 1850s, he once again centers the discussion on black agency and resistance, on the persistence of local vigilance committees that protected fugitives, to the brutal work of white kidnapping rackets that ensnared the free and the unfree, and to the “undeclared but no-less-real war” over slavery that raged throughout the urban North and across the rural borderlands (p. 143). In place of Bleeding Kansas or John Brown, Berlin highlights the 1849 Christiana Affair; skirmishes over fugitives in Maryland in 1845 and Pennsylvania in 1850; and to the emergence of armed black militias in response to the Dred Scott decision. The war itself, in Berlin’s framework, serves as a coda that “changed nothing and everything” at the same time (p. 158). During the war, free blacks pressured Congress and President Lincoln ceaselessly, arguing not merely for emancipation, but insisting that slavery’s demise be linked to the creation of a multiracial democracy that would align the nation at last with the ideals of its own Declaration of Independence. And slaves themselves, using the weapons at their disposal—and eventually the weapons supplied to them as they entered the Union armies by the tens of thousands—“provided crucial muscle and blood” to the campaign against the South (p. 165).

For history educators, The Long Emancipation would be well worth adopting in U.S. survey courses. Though brief, it draws attention to many features of anti-slavery resistance that often escape our attention; and in prioritizing the efforts of African Americans themselves, it highlights the ways that emancipation was tied to an expansive and challenging vision of nationhood that has yet to take shape.

*University of Alaska Southeast*

David Noon

*We Are Who We Say We Are: A Black Family’s Search for Home Across the Atlantic World*, by Mary Frances Berry. New York: Oxford University Press, 2014. 224 pages. $14.95, paper.

The Colored Creoles of New Orleans have been the topic of academic attention for decades, and eminent scholar, writer, and activist Mary Frances Berry continues this tradition, but with a unique and contemporary angle (p. xiii). In *We Are Who We Say We Are: A Black Family’s Search for Home Across the Atlantic World*, Berry uses the milieu of Caribbean and United States history to document the family biography of the Snaer clan.
The Snaers’ extensive genealogy is mapped (p. ix) and their multi-generational story spans the major events of the past two centuries, including the Haitian Revolution, Louisiana Purchase, heroic participation in the Civil War with the 1st Louisiana Native Guard, the Reconstruction era, the onslaught of racial apartheid vis-à-vis Jim and Jane Crow, the Great Migration, and the Civil Rights Movement. Berry is at her best when she delves into great detail of the regional Atlantic histories as she traces the Colored Creoles Snaers’ Haitian, Cuban, and New Orleans roots. Woven into nine chapters, this concise and easy to read family account gives particular attention to the political, economic, and social forces that ensnared the Snaers and how they were impacted, including the choices they made regarding their fluid citizenship, racial identity, and economic opportunities (p. xiii).

Similar to famed literary critic Anatole P. Broyard, cartoonist George J. Herriman, and Harlem Renaissance novelist Jean Toomer—all Louisiana Colored Creoles—some Snaers chose to live as whites, invoking their prerogative to do so perhaps because “whites wouldn’t let them be free and equal so it was the fault of the whites and they shouldn’t be blamed” (p. 145). Yet, to accept this explanation contradicts the claim of Snaer agency since these few Snaers appear to have capitulated to larger institutional pressures such as the lure of whiteness or the belief that blackness was a burden. It is true that the Snaers who did pass for white could be viewed as subjects who were assertive in becoming makers of their own destiny by choosing a path unfettered by the constraints that race and ethnicity may bring. However, for Broyard, Herriman, and Toomer, their talents were possible because, not in spite, of their formative lived experiences as African descendant peoples which allowed them to have a particular worldview that contributed—among other factors—to their creative professional successes. Nevertheless, interviews from more current white members of the Snaer family could have further complicated this analysis. While some Colored Creoles availed themselves of the indignities of blackness due to decades of state-sponsored racism by passing for white, unfortunately, their voices are mostly lost to history and thus absent in this book.

Surprisingly, in Berry’s discussion on the initial stages of the Haitian revolution (p. 8), the story of mambo Cécile Fatiman and houngan Dutty Boukman is not mentioned. In August 1791, the pair engaged in a Vodoun ceremony with their fellow comrades under the Freedom Tree in Bwa Kayiman and vowed to strike for freedom while rejecting the false gods of their European oppressors and foretold a resistance movement that would liberate the African captives of Saint-Domingue. A week later, the prediction would come to fruition. Here was an example to incorporate another dimension of the Atlantic world: the African Diaspora, whose principal actors originated in West Africa and not in France, and who had an unapologetic faith in the Loas and not in Jesus. A glossary of terms may have also been useful to remind readers of the various distinctions in expressions such as Creoles (p. 110), Colored Creoles (p. 104), Dagoes (p. 134), free people of color (p. 38), and people of African descent (p. 105). This is particularly true for the politically loaded and period-specific mulattoes (p. 73) and Negroes (p. 149).
We Are Who We Say We Are is an excellent addition to resource lists and course curriculums of those teaching the African Diaspora, Atlantic World, African American, Caribbean, or United States history classes at the high school and college levels. Students will learn the nuanced ways in which Colored Creoles navigated a myriad of environments that limited and brought opportunities based on their skin color. Berry is to be commended for bringing this important family history to the public’s attention and thus making a distinctive contribution to the existing literature. The Snaers’ history is uniquely Americana and teachers will be well served for promulgating this salient story in their classrooms.

Florida Agricultural and Mechanical University

Will Guzmán


Thomas E. Buckley’s Establishing Religious Freedom is an attempt to explore the “complicated historical background” behind the passage of Jefferson’s statute and “its subsequent interpretation and lived experience in Virginia” (p. 3). Buckley accomplishes his goals in a virtually comprehensive yet surprisingly fresh account of the origins and effects of American religious freedom. Thoroughly researched and intricately detailed, Buckley situates his narrative in Virginia; acknowledging its national import, while filling historiographical gaps that tend to discount Virginia’s importance following the establishment of the First Amendment of the U.S. Constitution.

Ordered thematically in ten chapters (establishment, toleration, statute, property, litigation, culture, politics, education, constitution, bible), the book brings to life the larger historical context that, in Buckley’s estimation, is unfortunately neglected in much of the historiography. The book begins with a rather standard presentation of the nature and extent of church-state relationships from the founding of Jamestown in 1607. Chapters one through four examine over 150 years of history, displaying how the entanglement of politics, religion, and economics produced a difficult road for establishing religious freedom and a much more tumultuous one for those left to navigate disestablishment in post-Revolution Virginia. The lay elites who governed the state, along with the growing coalition of evangelical dissenters, found themselves locked in a struggle to navigate the tensions between their vision of a thoroughly Protestant Virginia and the new legal commitment to Jefferson’s wall of separation. Chapter four’s commentary on the “glebe controversy” is particularly enlightening. On the most basic level, the outcome of the contest over church property rights provides one of the clearest (and original) examples of possible entanglements of “church and state, religion and politics that would follow throughout the nation’s history” (p. 115).
Chapters five through eight analyze post-disestablishment issues encountered by evangelical churches. Arguably the most important contribution of this work, Buckley explores the wide-ranging implications of church ownership of property, the legal status of clergy, Christian morality in state legislation, church incorporation, private and public education, and the status of religious organizations. Buckleys narrative is one of contest, negotiation, and compromise. Far from a utopia of religious freedom, Virginia was defined by church-state conflict for over a century and a half.

The final two chapters are set in the twentieth century, giving treatment to the Virginia Constitutional Convention of 1901 and various evangelical moral reform movements that followed. Leading into the 1901 convention, Virginia was thoroughly saturated in evangelical Protestantism, which subsequently dictated the development of religious freedom in the Old Dominion. Such cultural dominance continued, even in the face of the economic collapse of the Great Depression that threatened every facet of Virginia culture. Virginia evangelicalism’s hold on the interpretation of church-state issues ended when U.S. Supreme Court decisions in the Cantwell and Everson cases wrested jurisdiction from the state. Since then, the ultimate authority on religious liberty and church-state is located on the federal level, separated from its Virginia origins. This might explain for Buckley why modern historians often ignore Virginia’s role in post-Revolution history. Buckley claims that “contemporary examinations of the broader church-state landscape in America offer the requisite paeans to Virginia’s leadership but ignore what happened in the state following the Revolutionary era” and continue through the twentieth century (p. 5). Working as a type of subliminal sub-theme in the last two chapters, or possibly the misreading of this particular scholar, it appears that Buckley might be willing to argue that the Virginia-ignoring historiography documents religious freedom without acknowledging the impact of historians’ context; a context where for over sixty years, the church-state relationship has been an explicitly federal issue defined more by the modern decisions and their ramifications than by historical precedents where Virginia occupies a central role.

One of the greatest strengths of Buckley’s work is the fact that his meticulous and detailed research decenters the narrative away from Jefferson and Madison, the typical characters in the story, and displays how the fight for religious freedom and the contest following was a fight had on the local level. Buckley presents a story that is much deeper than the consensus narrative that dominates many historiographical works. His attention to detail shows that this story was much more nuanced, messy, and deserves a closer look. Buckley takes this closer look with great care. It must be noted, however, that Buckley’s attention to the most minute of details tends to distract the reader from the overarching narrative and aims of the work. This is no real fault—rather, the natural product of a scholar who has done extraordinary research. Thomas E. Buckley’s Establishing Religious Freedom is a welcomed addition to the historiography and should be required reading for all who are in courses seeking to understand the complicated development of religious freedom in the United States.

Florida State University

Dan Wells
Teaching History Then and Now: A Story of Stability and Change in Schools, by Larry Cuban. Cambridge, MA: Harvard Education Press, 2016. 256 pages. $64.00, cloth. $32.00, paper.

Many readers of this journal probably know the work of Larry Cuban, a Professor Emeritus of Education at Stanford University. In recent years, Cuban has authored or co-authored a handful of books on educational reforms that aimed to transform public high schools, history curriculums, and history teachers’ pedagogy. Cuban’s Teaching History Then and Now is a hybrid history—part memoir and part historical case study—that analyzes his experiences teaching at Cleveland’s Glenville High School (1956-1963) and Washington, D.C.’s Cardozo High School (1963-1967), mid-to-late-twentieth-century history educational reforms, and recent history pedagogy at Glenville and Cardozo (2012-2013), to explain change and continuity at two representative, urban high schools. Cuban aims to answer two questions: “Over the past half-century, what has changed and what has remained the same in the content and pedagogy of high school history? I then go beyond that question by asking a final one: So What?” (p. 10).

In the first two chapters, Cuban reconstructs his experiences teaching history from the mid-1950s to the late 1960s at Glenville and Cardozo. Cuban describes his teaching style, the prevailing “grammar of schooling,” and his colleagues and students at each school. He places the micro-contexts of each school within the post-World War II macro-contexts of race, urban America, and educational policy and reform. At Glenville, Cuban taught history primarily through a teacher-centered heritage approach. Since most of Glenville’s students were African American, Cuban slowly integrated black history into his lesson plans and began to provide opportunities for students to make connections between the worlds of the past and the present. Cuban also started to integrate activities into his lesson plans to help students develop critical thinking skills. Cuban claims that, although students appreciated his efforts, he became “frustrated” by “the limits of classroom teaching” (p. 39).

During the summer of 1963, Cuban moved to Washington, D.C. to direct the Cardozo Project in Urban Teaching (CPUT). At Cardozo, Cuban oversaw ten former Peace Corps volunteers who worked as “teaching interns.” Cuban and the interns integrated aspects of the New Social Studies Movement into their lesson plans that relied heavily on primary sources and invited students to respond to interpretative questions in hope of cultivating their historical thinking skills. Equally important, while director of CPUT, Cuban learned that educational policy reform implementation gaps derived from top-down reformers who often ignored crucial micro- and macro-contexts of schooling and failed to recognize that teachers were policymakers too.

In chapter three, Cuban discusses mid-to-late-twentieth-century history education reforms. During the 1960s, advocates of the New Social Studies Movement crafted lesson plans to promote student inquiry through critical thinking, investigating, and writing about the past. Cuban attributes the brief life of the New Social Studies Movement to curriculum materials that only high-performing students could use, policymakers’ neglect of training and preparing
teachers to implement the new lesson plans, teachers’ skepticism of inquiry teaching, and the tumultuous political and social contexts of the 1960s. After a brief overview of the “history wars” of the 1990s, Cuban describes the New, New History through a focus on the recent work of Sam Wineburg and his colleagues at the Stanford History Education Group who promote a historical approach to teaching history in which students learn that history is an interpretation of the past.

In the next two chapters, Cuban revisits Glenville and Cardozo in the early 2010s to see what changed and what remained the same during the past fifty to sixty years. The macro-contexts of each school changed, yet the “grammar of schooling” and teachers’ pedagogy showed continuity. Although the teachers whom Cuban observes use different lesson plans and activities than he did during the 1950s and 1960s, “teacher-centered instruction with occasional mixes of student-centered activities prevailed among the profiled history teachers” (p. 135). In the final chapter, Cuban attempts to make sense of the change and continuity that he observes at Glenville and Cardozo. Cuban concludes, “in this small sample of history teaching at Glenville and Cardozo urban high schools, all of the teaching fell within the historical framework of teacher-centered, content-driven instruction with the clear development of hybrids” (p. 175). According to Cuban, this conclusion demonstrates that educational reformers who focus so tightly on outcomes and fixing “broken schools” have ignored the “grammar of schooling,” macro-contexts of schooling, and teachers who are expected to implement change that they had little to no part in formulating.

Teaching History Then and Now is a valuable contribution to the topics of history pedagogy, urban schooling, and educational policy reform. History teachers, policymakers, and education reformers who wish to understand the complex and often conflicting relationship amongst educational policy, reform, and practice in the nation’s high schools will find Cuban’s insightful and subtle book of interest.

College of Saint Benedict and Saint John’s University

Jonathan Nash


In Lillian Gilbreth: Redefining Domesticity, part of the Westview Press Lives of American Women series edited by Carol Berkin, Julie Des Jardins distills into a readable volume the essential contributions of Lillian Gilbreth to scientific management, home economics, and her own household economy. As such, it is a valuable work in humanizing a person who is often mentioned only nominally in reference to the motion study, which in the early twentieth century divided workers’ movements into “therbligs” (roughly “Gilbreth” spelled backwards) (p. 67) and reconfigured them in “The One Best Way” (p. 68) to eliminate unnecessary motion. Alternatively, Gilbreth is remembered in the book and subsequent film Cheaper by the Dozen in a largely passive domestic role. What can be obscured
in these renditions is that Lillian Gilbreth became one of the most prominent professional women in the country, and that she was a “pioneer” of combining profession and motherhood (p. xv).

Citing the historian Laurel Graham, Des Jardins states that Gilbreth contributed about half of the literary work of her and her husband, Frank, even though she was not always acknowledged as a co-author. Frank, who was not college educated, was more of an inventor than a scholar. He was initially drawn to her intelligence and was curious about her opinions on various subjects. He encouraged her to obtain a Ph.D. and relied on her to shepherd his writings through the editorial process. As a couple, they had an enormous output of books and articles, completing over fifty papers in the nine years after she finished her doctorate in applied management from Brown University in 1915. Des Jardins suggests her influence showed in Frank Gilbreth’s seminal *Motion Study*, published in 1911. Indeed, in a poem he wrote her in 1920, Frank said that Lillian first came up with the idea of dividing tasks into component movements.

Gilbreth accomplished this while managing a household of twelve children. The Gilbreths developed a system whereby the older children would take care of and tutor the younger ones, along with an extensive system of charts. Lillian also used a Dictaphone to record notes in spare minutes. However, Des Jardins points out that the Gilbreths also employed servants, and Frank Gilbreth’s mother did the cooking for him.

After her husband died in 1924, Lillian Gilbreth soldiered on as an analyst of home economics and efficiency for women’s workplaces. She taught male managers methods of motion study, redesigned the sales floor of Macy’s, and developed several designs for better kitchens. She also worked as head of the Women’s Division of President Herbert Hoover’s Emergency Committee on Employment. Des Jardins points out that Gilbreth lost some consulting clients due to discrimination, although according to Jane Lancaster in *Making Time*, Gilbreth’s consulting work continued well into the post-World War II period.

One question raised implicitly by the book, and addressed more thoroughly in the longer treatment by Lancaster, is the relationship between the professionalization of management—and attendant opportunities for women—and skilled workers’ autonomy. Des Jardins does not explore in significant depth the effect of Gilbreth’s innovations on workers or how they felt about it. Though she argues that Gilbreth focused on psychology and fatigue, as against the speed-up of Frederick Winslow Taylor, Gilbreth was part of the larger movement of scientific management, which sought to assert managerial control over the methods of production that had traditionally been in the hands of skilled workers. In *The Fall of the House of Labor*, David Montgomery argues that this process led to an upsurge in worker militancy. Although Des Jardins says with respect to the Gilbreth’s process of recording workers’ movements that “participating in the micromotion films made the worker an integral member of their investigative team” (p. 68), studying workers is very different from involving them actively or giving them a voice in the conditions of their labor.

*Lillian Gilbreth* would make an excellent addition to the reading list of an undergraduate women’s history course and provides useful anecdotes that could
illustrate lectures on business at the turn of the century in the introductory survey. It would also provide useful counterpoint in a labor history course and fit very well into a business history course. It provides rich detail in a clear, organized way and preserves a sense of humor about the Gilbreths’ scientific management of their home. The author also provides some useful study questions in the back of the book. It is a welcome contribution to a subject of critical importance in a manner that is highly accessible for students and teachers.

_Borough of Manhattan Community College_  
Jacob Kramer


Scholarly interest in the cultural dimensions of the Cold War rivalry between the United States and the Soviet Union, conducted from the end of World War II to the collapse of the Soviet Union in 1991, continues to grow. In the late 1940s, the Soviet-sponsored world peace movement began establishing the World Peace Council to promote the international policies of the Soviet Union and its allies. The WPC sponsored conferences, publications, and art that depicted the Soviet Union as the global champion of justice and anti-imperialism. The Chilean poet, diplomat, and politician Pablo Neruda was one of many Latin Americans associated with the WPC. Awarded the Nobel Prize for Literature in 1971, Neruda is widely regarded as twentieth-century Latin America’s most important poet.

In *Neither Peace nor Freedom: The Cultural Cold War in Latin America*, historian Patrick Iber writes cogently about Latin Americans like Neruda who were attracted to the World Peace Council. Others included the Brazilian writer Jorge Amado, whose novels of life in the state of Bahia won worldwide praise. Amado grew up on a cacao plantation. In his early works, he wrote of the mistreatment and suffering of the poor who harvested cacao, commonly suggesting Communism as solution to their troubles. Several of Amado’s books were banned in Brazil. Amado became a journalist in 1930 and was imprisoned by 1935. He was elected to the Constituent Assembly as a federal deputy representing the Communist Party of Brazil in 1946, but the party was outlawed in 1948. Due to his political activities, Amado frequently lived in exile. Diego Rivera, the celebrated Mexican painter whose murals inspired a revival of fresco painting in Latin America, also worked with the WPC. Rivera lobbied Mexican President Lázaro Cárdenas to grant asylum to Leon Trotsky in 1936. A central participant in the Bolshevik seizure of control in Russia, Trotsky had been second only to Vladimir Lenin at the beginning phase of Soviet Communist government. Trotsky was defeated by Joseph Stalin in the struggle for power that ensued after Lenin’s death. Directed by Stalin, a Spanish assassin ended Trotsky’s life in Mexico in 1940. Iber makes clear how debates and divisions like these of the international Left became reframed within the Cold War context.
The World Peace Council’s great foe was the Congress for Cultural Freedom. In June 1950, a day after the start of the Korean War, the U.S. Central Intelligence Agency funded a conference of intellectuals in West Berlin. Opposition to Communism became a central theme of the conference, after which the CIA-funded Congress for Cultural Freedom was created. Headquartered in Paris, the CCF supported the non-Communist Left. The CIA subsidized the CCF’s activities and publications. The CCF’s primary publishing endeavour in Spanish was the magazine Cuadernos, which never very successfully aimed to influence Spaniards and Latin Americans. For most of its existence, Cuadernos was edited by Julián Gorkin, a Spaniard who had founded the Communist Party of Valencia in 1921. Gorkin broke with Moscow in 1929. From 1936 to 1939, a civil war raged between those loyal to Spain’s Republican government and the Nationalists, as the Spanish rebels were called, who received aid from Fascist Italy and Nazi Germany. Towards the end of the Spanish Civil War, Gorkin joined Trotsky in Mexico, which has granted asylum to tens of thousands of leftist political refugees. “Under Gorkin’s editorship,” Iber explains, “the pages of Cuadernos were filled almost entirely with Hispanic poetics, anti-Soviet propaganda, and reports on the culture and politics of Europe and Latin America” (p. 110). Like Gorkin, many of the writers published in Cuadernos were defeated Spanish Republicans living in exile.

On January 1, 1959, the dictator Fulgencio Batista fled Cuba. A week later, Fidel Castro marched triumphantly into Havana. Iber describes how the Cuban Revolution altered the landscape of Latin America’s Left. Center-left anti-Communist politicians and their parties initially backed Castro. They became disillusioned after members of the Communist Partido Socialista Popular achieved high ranks in the armed forces and began to shape government legislation. As tension with the United States increased, Castro embraced the Soviet Union and squelched voices of anti-Communism in Cuba. In April 1959, Castro created the Casa de las Américas, a cultural organization mandated to promote the Cuban Revolution through art and literature. Two years after the creation of the Casa de las Américas, some 1,500 Cuban exiles, opposed to Castro and financed and directed by the U.S. government, made a failed attempt to invade Cuba at the Bay of Pigs. The Casa de las Américas and its magazine subsequently became the CCF’s main adversary in Latin America.

The Congress of Cultural Freedom ceased publication of the unpopular Cuadernos in 1965. The following year, the CCF introduced the magazine Mundo Nuevo under the guidance of the Uruguayan writer Emir Rodríguez Monegal, who presented an early excerpt from One Hundred Years of Solitude, the novel that established Gabriel García Márquez as a giant of twentieth-century world literature. Iber credits Mundo Nuevo with championing the 1960s boom in Latin American literature and becoming the CCF’s most important publication in Latin America. However, the CCF was discredited in 1967. The left-wing U.S. magazine Ramparts exposed the CIA’s role in the CCF’s funding. The CCF was consequently renamed the International Association for Cultural Freedom. The Ford Foundation, which along with other philanthropic organizations had brokered CIA funds for the CCF, provided for the renamed organization’s financing until its dissolution in the late 1970s. Iber’s carefully reasoned examination of the
reviews

international activities of artists, writers, politicians, social scientists, and union leaders is indispensable for Latin Americanists concerned with covert action, literature, print media, and propaganda in Cold War-era Latin America.

St. Andrew’s Episcopal Church, Collierville, Tennessee

David M. Carletta


1916 proposes two main theses. The first is that a month-by-month tour of that year illustrates the “extraordinary global reach” (p. 210) of the First World War. Here, 1916 is an engrossing encyclopedia of events and people of 1916, both grand-scale (the Somme) and close up—as in the brief vignette on the fascinating William Seabrook, whose exploits ranged from volunteer service in France to reports on the taste of human flesh. At its strongest, Jeffery’s first thesis provides an example of the sort of Global History championed in Lynn Hunt’s recent Writing History in the Global Era. At its weakest, 1916 becomes a concept in search of a subject, where specific subject matter strains to remain connected to the broad thesis the book seeks to argue. The book’s second main thesis is that memory of themes prominent in 1916 have been “powerfully intensified” (p. 376) in the years since. This thesis is largely compelling, though not always in the way the author intends.

The sections on WWI in Asia and in the Balkans are particularly good. Arguing for the truly global nature of the conflict, Jeffery points to anti-imperialist revolts and mutinies in Central Asia, the use of Chinese labor back in the European theater, heightened Sino-Japanese tensions in East Asia, the use of Indian troops, and intensified religious tensions in Singapore. These examples clearly carry forward the thesis that the global perspective on WWI is essential. Likewise, the chapter on the Balkan theater successfully connects discussion of WWI-era ethnic tensions with those of the late twentieth century, by discussing the events that led to the creation of Yugoslavia. This is a compelling example of Jeffery’s thesis that themes pertinent to 1916 have been “powerfully intensified,” post-war.

Occasionally, 1916 proves this thesis by illustrating it. In the chapter on the United States, Jeffery criticizes Woodrow Wilson for having regarded China, Italy, and the Ottoman Empire as “second-division” powers (p. 306). Jeffery’s tone exemplifies the desire to put jingoistic imperialism behind us. Nothing wrong with that. From a rational military point of view in 1916, however, these entities were second-rate powers. 1916 therefore comes to illustrate its own thesis that memories of WWI make its features loom ever larger. The historian bows to contemporary pieties that one must say bad things about Imperialism, even if that means accusing Wilson of failing to have twenty-first-century sensibilities. What better illustration of Jeffery’s “powerfully intensified” thesis could there be?

One further weakness of 1916 bears consideration: that the sheer range of subjects covered exposes the author to criticism from this or that specialist vantage point. The chapter on December 1916 revolves around the murder of
Rasputin, and is bound to leave readers with an inaccurate sense of Rasputin’s big-picture importance. Jeffery seems unaware of the whole edifice of specialist scholarship that sees the Romanov autocracy as doomed, even without WWI. Compounding matters, the author takes time to quote British agent-on-the-spot Samuel Hoare’s judgment that, had Kitchener not been killed en route to Russia, he “with his immense prestige could have stopped the rot.” It is too little, too late to qualify this with a statement that Hoare’s view “has a slight air of desperation about it” or to observe that Rasputin might be seen as a “symptom” rather than a cause of Romanov problems (pp. 355-358). Granted the immense scale of Russian political, social, and economic afflictions, Rasputin’s individual role in its collapse was comparatively trivial. His December 1916 murder fits handily into the book’s month-by-month conceptual scheme, but a whole chapter on him needs better justification than this.

Viewed from the classroom, however, many of 1916’s weaknesses become strengths. The book would make an excellent addition to a history classroom, particularly as a starting point for research paper topics. The sheer range of subjects Jeffery covers will undoubtedly pique student interest (it certainly piqued mine), prompting them to engage in further research. His reliance on largely English sources is a bonus as well, enabling English-speaking students to locate and read additional primary and secondary sources. The book is accessibly written, and students should gain from it a sense of the truly global reach of WWI. While the book may be subjected to a few scholarly criticisms, this should not detract from its potential to engage advanced high school and undergraduate students in the study of a conflict whose usual “Western Civ” treatment tends to leave the “World” side of WWI largely unexamined.

University of Montana Western

Aaron Weinacht


This is a gift for the classroom, most appropriate I should think for high school juniors and seniors and for undergraduates. Kittelstrom (Sonoma State University) delivers a clear, concise history of American liberalism from the Revolution to the turn of the twentieth century and beyond—her “Conclusion” extends to the present—through a series of biographical portraits. Her dramatis personae run the gamut from the world-famous to the largely forgotten. The former include John Adams, William Ellery Channing (a pivotal figure in American religion and history whom your students might not know), William James, and Jane Addams. Among the largely forgotten are Mary Moody Emerson (Ralph Waldo’s outspoken maiden aunt), Thomas Davidson (promoter of self-culture for workers and women), and William Mackintire Salter (champion of workers’ rights vis-à-vis the laissez-faire state). These are all white Americans, and Kittelstrom might have better practiced
her liberals’ value of inclusivity had she, well, included a black American as a main character. That way, her twentieth-century liberals could not only have been “moved” by Martin Luther King Jr., but also more clearly included him (p. 354).

Not that The Religion of Democracy is just about white people. It is one of Kittelstrom’s major contentions that her elite white liberals deliberately, out of moral commitment born of religious conviction, expanded the sphere of humanity deemed worthy of equal dignity and rights to include all human beings in all of their diversity—male and female, rich and poor, slave and free, black and white. Faith bore a morality that chiefly valued open-mindedness, inclusivity, and pluralism. These values are especially pertinent to current political debates, in which liberals identify, and are identified, with government intervention in the economy. Kittelstrom argues that insomuch as a liberal adopts an idea as ideology (as “fixed,” as “dogma”), he or she ceases to be liberal. Many of today’s “liberals” are conservative insofar as they conserve the gains of the past in the interest of a fixed idea. They presume the rightness of government intervention in the economy and defend and seek to extend the gains of the New Deal and the Great Society. One of the great lessons this book can teach young students is that words and labels are historical: their meanings change over time and are always up for debate. What it meant to be liberal in 1800 differed from what it meant to be liberal in 1900, which differed from what it meant to be liberal in 2000. And history can be mined for the retrieval of past meanings. So Kittelstrom wants to shake “liberal” free from its association with the New Deal and return it to the core values of open-mindedness, inclusivity, and pluralism. Such a pursuit necessarily excludes certain other values and meanings, but that is the unavoidable paradox of liberalism and Kittelstrom is not to be faulted for it. Liberalism, like its poet-priest Walt Whitman, contradicts itself precisely because it strives to contain multitudes.

Most of all, Kittelstrom wants to liberate “liberal” from its association with “godless.” The Cold War, she argues, is largely to blame for liberalism’s reputation as irreligious. The (il)logic runs something like this: communism = government command of the economy + atheism; liberalism = government intervention in the economy; therefore, liberalism = “godless.” And without God, everything is permitted. Kittelstrom’s liberals, on the other hand, practice moral values born of religious conviction, whether Christian or post-Christian. Several American religious historians have recently excavated a religious left alongside a religious right. Prominent among these is David R. Swartz, whose Moral Minority: The Evangelical Left in an Age of Conservatism (2012) is itself a series of biographical chapters, but of twentieth-century post-war evangelical progressives rather than nineteenth-century religious liberals. Read in this way, The Religion of Democracy is part of a historiographical movement to rescue the religious underpinnings of American liberalism and progressivism from the neglect of scholars, the polemics of modern conservatives, and the ignorance or denial of liberals themselves. Kittelstrom makes a persuasive case, even as she gives teachers an eminently teachable and readable book they can assign either as a whole or as individual chapters. Highly recommended.

University of Virginia  Guy Aiken
Andrew Lees’ slim volume offers a succinct overview of urban development from the Neolithic Revolution to modern day. Lees’ work condenses an impressive amount of world history research into a short number of pages. The book functions as part of a series on world history published by Oxford University Press that seeks to connect themes across time and space. Even though Lees’ work does not offer new scholarly insight into the development of cities, he successfully produces a text that makes an extremely useful ancillary for both Advanced Placement and college undergraduate students.

Lees’ book works well for teachers and students in two different ways. First, by comparing and contrasting the growth of various cities around the globe, and secondly by tracing the changes and continuities over time of major places such as London, Paris, and Edo, now Tokyo. This technique helps the book become imminently beneficial to Advanced Placement students in secondary schools. Students have much to learn about historical writing from this scholar’s example as he weaves his tale of urban development resulting from economic and cultural influences throughout the text. Additionally, Lees’ composition style makes the reading interesting and easily comprehended by beginning historians, while his carefully chosen vocabulary permits students to easily discern meaning using context clues.

In the opening chapter, Lees’ work focuses on the Neolithic Revolution and the societal transformation that had to occur in order for cities to develop. Lees argues that technological change in rural areas permitted the creation of large settlements. Denser populations and increased technology encouraged the rise of specialized labor. Since early civilizations formed near large waterways, long-distance trade in foodstuffs and other commodities increased burgeoning trade networks. Lees notes that the first cities arose in Mesopotamia because this region met the criteria of plentiful and fertile land for crops, access to the Euphrates and Tigris Rivers, and sufficient population numbers.

Also in the first chapter, Lees lays out the groundwork for the remainder of the book’s comparative analysis. Lees successfully argues that city governments developed due to a need to control waterways and surplus agricultural products in most regions. The priestly classes frequently reinforced the prestige of political figures by proclaiming them divinely chosen. Kings maintained power through the use of force, but also by establishing regulatory control methods. Thus, the idea of government protection of economic property begins very early in the historical record.

A second comparison factor for the rise of cities focuses on government building plans. Places such as Harappa and Mohenjo-Daro exhibit signs of planned development, most likely suggested by the ruler of the time. Lees carries out the theme of organized city development by comparing other major urban centers in different chapters and time periods. His discourse includes cities like Alexandria in Egypt and moves through time and space to the strategically designed cities of Europe such as Rome, Paris, and London. While Lees acknowledges that most
of Christopher Wren’s seventeenth-century London renovation after the famous fire in 1666 found little favor among the elites, he remarks that the city planning continued to emphasize economic prosperity.

As significant to city growth as economic factors became especially during and after the eighteenth-century Industrial Revolution, a new desire for knowledge and culture found equal importance in furthering urban development. Beginning as early as the famous ancient library in Alexandria that drew hundreds of people to the city and continuing into the European Renaissance and Enlightenment eras, the search for understanding of human progress encouraged the continued growth of cities. Upper classes engaged in philosophical and intellectual debate circled around coffee houses in Constantinople, taverns in colonial Boston, and salons in Paris. Entertainment outlets such as theaters and music halls found new patrons among the middle classes in the eighteenth century. As a result, new public spheres flourished in cities and contributed to flourishing economies.

While much of the city development seems focused on western European accomplishments, Lees does not neglect the achievements of China or Japan in his book. The rise of haiku poetry and kabuki theaters in Japan appealed to merchant and artisan classes in increasing numbers in the seventeenth century. The political climate of the shogun and daimyo in Edo contributed to a rise in urban population and a demand for administrative effectiveness, thereby reinforcing the role of government in city growth. Lees addresses the rise of cities in the Americas only lightly until the advent of Chicago as a center of the meat-packing industry along with Detroit’s preeminence as Motor City. However, both of these places receive more negative attention from Lees due to loss of industrial jobs in the twentieth and early twenty-first centuries. High unemployment rates in the city resulted in a significant outmigration of people to the suburbs. Increased crime, inner city blight, and rising pollution contribute to a renewed call for government intervention in urban development.

Lees’ book does an excellent job at tracing the growth of cities in world history. As the chapters move from one time period to another, a clear pattern of government’s role in creating, promoting, and protecting urban development arises. For teachers seeking to improve their own knowledge or looking for additional readings for students, this text makes a wonderful accompaniment to classroom resources.

Academies of West Memphis


In her examination of the origins, history, and political influence of African American domestic workers in the post-war period, Professor Premilla Nadasen brings to light the influence of a previously underrepresented group of activist
women who sought to bring both social and legal respect to their industry. In a brief but powerful study, Nadasen deftly weaves recorded oral histories with more traditional archival sources, and traverses difficult issues to present the story of an unrepresented group of laborers. In doing so, Nadasen addresses such dichotomous issues such as how African American domestic workers fought stigmatization and forged alliances (where possible) with labor and feminist groups that previously rejected them due to the nature and location of their work and in some cases because of their race and gender. Previously thought of as “difficult to organize and neglected by most labor organizers” (p. 6) because of the private location and one-on-one employment implicit in their work, domestic workers had no choice but to form their own labor movement, utilizing tactics like individual bargaining and lobbying to bring respect and economic legitimacy to their industry. In presenting their story, Nadasen seeks “to piece together narratives of African American women in private household labor in the post-war period who came to develop the category of domestic workers as rights-bearing citizens engaged in socially and economically valuable work” (p. 7). Nadasen accomplishes this goal and in doing so furthers the importance of storytelling in academic studies of underrepresented groups.

While the study contributes to the cross sections of labor, gender, race, and political history, its particular use in application comes in its reliance on storytelling as a form of historical documentation. According to Nadasen, the study seeks to “offer a new way to think about how storytelling helps construct identities and how social movements create historical narratives” (p. 3). As such, the study has useful applications for history educators, most specifically for those of advanced undergraduate and introductory graduate-level students who seek to use storytelling to supplement archival sources or as the primary research when such written sources are unavailable. The study is also useful for any existing member of the academy who seeks to widen their own breadth of research methodology to include storytelling. Often, records of particular group are incomplete and the best way to get the history is from those that were a part of the efforts. This study advances the idea that storytelling is a viable and useful tool in presenting the history of previously underrepresented groups. That Nadasen did not personally conduct the interviews only heightens this application as she demonstrates how to use interviews conducted by others and apply their results to her own work. The study’s use of storytelling as an important research tool is both innovative and done with academic expertise and serves as a model to any historian (graduate student or professional) who wishes to apply the same goals to their own study and weave storytelling with written archival sources.

By her own admission, Nadasen focuses her study on African American domestic workers “because it was African American women who were at the forefront of these campaigns” (p. 182). While she dedicates a chapter to exploring the cross-section of women, work, and immigration, the study’s exclusive focus on African American women does provide a limitation that cannot be overlooked in its exclusion of the labor and organizational efforts of Native American women, European immigrants, Chicanas, as well as male domestic workers. This exclusion is especially applicable in the southwest region, where a large number of household
workers were of Mexican and Latin descent in the post-war period. That Nadasen is open in discussing her choice to limit her study to the African American women who forged and led this important movement, though, mitigates this issue and prevents it from deterring from the study’s overall importance. The result of her efforts to examine both recorded oral histories as well as more traditional written archival records is a well-researched and well-written study on the efforts and effectiveness of African American organization in the contexts of not only race and gender history, but also labor and social history. The study is an important addition to the discipline and is useful to a variety of levels ranging from upper-division history courses to graduate students and those within the academy who seek to utilize storytelling as a research method.

University of Alabama

Kyle Goyette


The New Deal is a recent addition to the Princeton University press series, America and the World, edited by Sven Beckert and Jeremi Suri, that draws together scholarship writing the history of “global America.” Kiran Klaus Patel, author of Soldiers of Labor: Labor Service in Nazi Germany and New Deal America, 1933-1945 (2005), aims to connect recent publications from that series and others (Daniel T. Rodgers, Ian Tyrell, Mary Nolan, Ira Katznelson) to create a fuller, more global narrative of the New Deal.

The book compares American responses to the worldwide crisis of capitalism and democracy during the 1930s to responses by other countries around the globe—principally in Europe and Latin America, with references to other parts of the world. Patel argues that the “territorial space of the nation is insufficient to understand U.S. history” of the New Deal and how it relates to the world’s attempts to deal with what he calls the “Great Slump.” This ambitious work of economic and political history begins with the familiar explanation of how the destabilizing effects of World War I caused the collapse of states and empires and how the reparations required by the Treaty of Versailles left an insurmountable burden on Germany. Franklin Roosevelt’s proposal to ease payments to European countries did not include an offer to ease the debt they owed to the United States, which they struggled to pay without reparations. Patel argues that the resulting economic crisis, the Great Depression, was perceived as a general crisis of “(Western) modernity” that affected “the very fabric of societies” (p. 1).

The “rather narrow arsenal of alternatives” for economic recovery available to the U.S. government included nationalism, government action, welfare state building, and charismatic personalities. Many New Deal plans shared a sort of “kinship” to the programs developed in Hitler’s Germany and Mussolini’s Italy, which unfortunately included racism, expansionism, and control of their
inhabitants. Patel illustrates with careful attention to transnational connections how many Western nations turned to nationalism, social engineering of planned communities, intervention, and insulation to seek security and recovery. The author argues that by making short-term domestic needs a priority, the United States not only harmed itself, but also failed a global economy that depended heavily upon it.

It was World War II, Patel suggests, that reinforced New Deal tendencies, such as an active, managerial state, responsible for welfare, regulation, and security—and led to a far greater commitment to international engagement. Citing the eight-point joint declaration issued by Roosevelt and Prime Minister Winston Churchill, now known as the Atlantic Charter, Patel argues that the United Nations, the World Bank, and the International Monetary Fund constituted attempts to project the principles of the New Deal onto the world. Since that time, the New Deal remained a potent symbol, with politicians and activists around the world invoking the program as a remedy to growing global inequality (pp. 298-300).

In consistently questioning and challenging American exceptionalism, Patel advances the effort to transnationalize historians’ understanding of the New Deal. The text is an excellent addition to the Princeton series and a welcome contribution to the historiographical turn toward global U.S. history. More forward-looking historians are beginning to broaden the geographical and conceptual range of analysis for many diverse themes in American history—including important periods and topics such as the American Revolution, slavery, abolitionism, Reconstruction, labor activism, the destruction of Native American societies, Progressivism, the Civil Rights Movement, and Cold War politics.

A factually dense text, the book is best suited for graduate students, educators, economists, researchers, and specialists interested in transnational histories of the United States. Given the plethora of unique transnational connections explained in The New Deal, the text could be utilized as a comprehensive resource for educators interested in globalizing U.S. history courses, or specific themes of the 1920s, 1930s, and New Deal in U.S. history. Why did the New Deal have enormous repercussions on China? Why did New Dealers study cooperatives in Sweden, but ignore similar systems in Japan? What commonalities did welfare schemes in the New Deal share with similar programming in Nazi Germany? Why? These are all topics that could be drawn from Patel’s writing, and explored with students as history educators work to illustrate the intense global debates of capitalism and democracy occurring in this critical period of twentieth-century history.

Nichols College

Erika Cornelius Smith

Compared to other prominent African American women in the long Civil Rights Movement literature—such as Mary McLeod Bethune and Nannie Helen Burroughs—Mary Church Terrell is a less familiar figure. Similar to Bethune and Burroughs, Terrell fought for racial justice through word and deed during the nadir of American race relations. Although her activism spanned the nation, Terrell contributed most directly to segregation’s end in Washington, D.C., according to Joan Quigley. Quigley’s *Just Another Southern Town: Mary Church Terrell and the Struggle for Racial Justice in the Nation’s Capital* spotlights both Terrell and the American capital to explicate *de jure* segregation’s construction, maintenance, and eventual destruction in the United States. Quigley contends that Terrell’s fight to end segregation in the American capital represents significance within the capital and reverberates “outside the capital, across the South, and beyond” (p. 19). Despite uneven evidence to support broader significance, this book offers a compelling account illuminating the origins, development, and dissolution of American segregation and the *sui generis* political status held by the nation’s capital city.

*Just Another Southern Town* manifests biography done well. Quigley describes Mary Church Terrell’s life by drawing on newspapers, periodicals, personal papers, memoirs, and legal documents. While recounting Terrell’s life, Quigley seamlessly situates them in a broader political, social, and legal context to elucidate the individual and collective battle for racial justice. As Quigley chronicles Terrell’s various travels across time and space, readers learn about segregation’s geographic nuances and constructed nature. During a speaking tour in 1904, Terrell traveled by train from Huntington, West Virginia to Covington, Virginia. When the train neared the border, “the conductor insisted Mary move to the Jim Crow car” (p. 51). Initially, Terrell resisted the conductor’s decree in a heated exchange. Eventually, Terrell capitulated to avoid missing another speaking engagement. This incident’s full description in the book offers a rich perspective on African Americans’ experiences during the nadir. Furthermore, this incident—eight years following the *Plessy v. Ferguson* (1896) Supreme Court decision—also substantiates the continued resistance to segregation even after its legal codification. This single episode could be utilized in a class to analyze segregation’s consequences and African American resistance to it. Although other books in the long Civil Rights Movement literature have described similar events, Terrell’s long life, widespread travel, and many experiences furnish a narrow and lucid account delineating the changes over time in American race relations.

Quigley’s book will be most useful for undergraduate survey courses in American history and African American studies. Students will find the book engaging, accessible, and—in some moments—surprising. Quigley’s beautiful prose, vivid imagery, and absorbing supporting examples will grip students from start to finish. Students who are unfamiliar with segregation within and beyond the Jim Crow South or unacquainted with Washington, D.C.’s unique political position will possess a greater grasp on both issues after reading this book. The aforementioned episode on the train offers just one example for the former issue, while the following provides one example of the latter. In a section on the 1920 elections, Quigley notes, “As a Washington resident, she [Terrell] had no local,
congressional, or presidential voting rights” (p. 97). Not only were Terrell’s political rights circumscribed due to her race and gender, but also her place of residence. Indeed, in addition to discussing segregation, instructors can use the book as a platform to discuss the tenuous political situation of Washington, D.C.’s residents throughout the twentieth century.

Despite the book’s many strengths, instructors should be prepared to support student understanding and analysis of the material. First, instructors should be primed to explain and clarify judicial terminology and procedure in the book’s latter half. As Quigley traces Terrell’s civil rights case against Thompson’s Restaurant in Washington, D.C., students will better understand the twists and turns in the case with some background information about the American judicial system. Providing this background, however, should be viewed not as a nuisance, but as an intellectual opportunity. Second, instructors need to buttress students’ analysis by having them think about Terrell through an intersectional lens. Quigley alludes to Terrell’s multiple and intersecting identities—African American, female, mother, heterosexual, and upper class—and how they empower and disempower her depending on the context. A more robust and explicit conversation about these issues would build on the analysis employed by Quigley throughout the book. These teaching emphases will only enhance an already important and well-written contribution to the long Civil Rights Movement literature. Instructors of American history and African American survey courses would do well to add this book to their syllabi.

*University of Virginia*  
Alexander Hyres


Disasters are some of the tough stuff of history. From earthquakes, to hurricanes, to volcanoes, and more, natural disasters are sometimes attributable to human error, which makes the tragedy seem that much more difficult to comprehend. This lesson underscores *Floodpath*. Jon Wilkman primarily tells the story of the 1928 St. Francis Dam Flood outside of Los Angeles. But the story also includes urbanization and boosterism in Los Angeles, the role of government and capitalism in benefiting the public, the rise and fall of a respected public figure, and meaning-making in the face of technology and in the wake of tragedy.

Wilkman documents the lead up to the disaster, the flood, and the many consequences, from lawsuits down to the way we talk about it today. Located about forty miles northwest of Los Angeles, and under the watch of the famed William Mulholland, the St. Francis Dam was completed between 1924 and 1926 as part of the Owens River Aqueduct and to create a storage reservoir for a growing Los Angeles. The dam failed around midnight on March 12, 1928. A wall of water moved south, but as it continued to pick up earth and wreckage
from property it destroyed, “a battering ram of rocks, mud, debris, and mangled bodies” moved west toward Ventura and dumped into the Pacific Ocean (p. 109). It instantly killed more than 400, injured innumerable others, and destroyed millions of dollars in property.

For teachers or others desiring to learn more about the flood or to give students a book about it, Floodpath is a great one. This is precisely because Wilkman documents the longer history and context of the disaster by looking back at the Owens River Aqueduct that began in 1908, and looking forward to the historical memory of the disaster that, aside from a Hollywood film (1974’s Chinatown), garners little attention.

First, the story is a corrupt urban one involving an exploding metropolis full of capitalist speculators gifted (or cursed) with plenty of pluck—and in bed with local government. While not too surprising, this can be used to help students excavate the nuances involved with a growing, modernizing metropolis that featured what some scholars call a “growth machine,” i.e., a conglomeration of business, government, and other interests who agreed that growth is good. Beginning with the Owens River Aqueduct to the dam itself, Angelino elites sought to provide the city with what it needed to grow, but all while profiting. This raises tough questions for students of history—of life, really. What is the public good? What is the proper role of public and private players? Is growth always good? Is it corrupt for private parties to profit off public services—or is that ideal? What if others are hurt or injured, such as the farmers and other speculators along the Owens River who saw water (and thus their future crops, real estate deals, and auxiliary businesses) diverted to Los Angeles?

Second, hurt—not to mention the blame game—is at the heart of Floodpath. Teachers and students can read the stats concerning the flood all day long, but what Wilkman does best is making you feel it. You feel the pain and suffering. I cried. Babies are torn from their parents’ arms and spouses and siblings die in front of each other. This—not the violence, but the engagement—is when history is at its best, especially with younger students, because it helps draw people in and open them up for deeper lessons. Plus, there is dynamite and a sensational trial that ensued.

At the trial, Mulholland, who oversaw the dam, took the stand, both in court and in public. He was forced to explain and defend a myriad of questionable decisions, from his use of mixed concrete and choice of location, to the impacts on cutting costs, building experience, and more. What we see is the fall of a once proud man who saw himself as a city servant, but who also rubbed elbows with the same elites who profited. We also see city growth on trial, technology questioned, and a search for answers about racist relief efforts and, indeed, who and what is really to blame for the calamity. While numerous quality books exist on Mulholland, water in California, and the disaster itself, such as the recent Heavy Ground by the preeminent historians Norris Hundley Jr. and Donald Jackson, Floodpath will undoubtedly take its rightful place on the must-read shelf of any serious teacher and/or student of history.

Stephen F. Austin State University  
Paul J. P. Sandul

In The Story of American Freedom, Eric Foner frames the American past through the single unifying concept, “freedom.” Ralph Young attempts a similar project with the concept of “dissent” in his 500-plus-page survey of American history, Dissent: The History of an American Idea. But “freedom” evokes rich, complex, contested content in the American experience, since, as Foner points out, “No idea is more fundamental to Americans’ sense of themselves as individuals and as a nation than freedom. The central term in our political vocabulary, “freedom”… is deeply embedded in the documentary record of our history and the language of everyday life” (p. xiii). In contrast, “dissent” focuses on action, providing a less robust, more imprecise narrative framework: “On the broadest level, dissent is going against the grain. It is speaking out and protesting against what is (whatever that is is), most often by a minority group unhappy with majority opinion and rule” (p. 3). The imprecision of dissent as an organizing theme presents Young with a dilemma. Does dissent encompass all forms of disagreement, extending even to reactionaries “whose goals are not well intended or virtuous and who use questionable means to attain their goals” (p. 7)? Or does it primarily identify the activities of those Young admires who “have embraced lofty ideals and have a moral purpose,” who act “to ensure that the United States lives up to its promise to secure Americans’ natural rights” (p. 7)? Instead of deciding between these conflicting definitions, Young embraces both, with mixed results.

In the first half of his book, spanning from the colonial period to the era of big business, Young sticks to his broad definition of dissent. Rather than narrowing his focus to the most illuminating or contentious examples of dissent in American history, Young aims to be exhaustive. As a result, few individual cases receive extended analysis, as he recounts a lengthy succession of conflicts in American life. Any student who has taken a U.S. survey course would find much of the material familiar, as Young largely covers the same ground—with largely the same perspective—as a mainstream college textbook: the founding of Massachusetts, Pennsylvania, and Virginia; the Revolution; the early Republic; antebellum reforms, including abolition; Manifest Destiny; the sectional crisis, Civil War, and Reconstruction; and late-nineteenth-century industrial expansion. In this half of the book, virtually everyone acts as a dissenter: Anne Hutchinson and Roger Williams, as well as the Puritans who banished them; the Patriots, as well as the Loyalists who attempted to resist their rebellion; radical abolitionists, and the pro-slavery advocates who answered their accusations; post-Civil War advocates for the Freedmen, and the Ku Klux Klan members who terrorized them. While it may be accurate to characterize the entire American past as a series of disagreements, framing a book around one concept should make unfamiliar stories seem important while helping readers see familiar stories in a new way.

Just when it seems that Young has settled for a mainstream account, he eases into his second definition of dissent, a reading that stresses the role of left-of-center rebels in shaping American institutions. This is clearly the story he really
wants to tell. The shift begins in his chapter on progressives, where he gives significant attention to socialists and radicals alongside well-known progressives Florence Kelly, Jane Addams, and Lewis Hine. Mary Harris (“Mother”) Jones, *Dissent*’s first sustained case study, emerges as a radical crusader against child labor, organizing a children’s march to President Theodore Roosevelt’s Oyster Bay vacation home. Bill Haywood, leader of the radical Industrial Workers of the World, receives as much attention as socialist labor organizer Eugene Debs. When he reaches the world wars, Young clearly abandons his earlier efforts at comprehensive coverage: nearly one-third of the Great War chapter focuses on anti-war protestors, and he explicitly rejects the notion of World War II as a “good war” as he devotes half the chapter to conscientious objectors—pacifists, Jehovah’s Witnesses, intellectuals, and communists. In his chapter on the 1920s, Young highlights women’s rights advocate Margaret Sanger; black nationalist Marcus Garvey; and his wife, Amy Jacques Garvey, a civil rights supporter who traveled the country tirelessly promoting civil rights. Young explores the role of socialist and communist agitation in strengthening Depression-era unionism in the industrial work force, concluding with the protest music of Woody Guthrie, a forerunner of Young’s counterculture heroes. The period of post-war liberal and radical dissent constitutes the real heart of his book—adulatory treatment of the Beats, civil rights activists, free speech advocates, anti-war activists, and the counterculture consumes over ten percent of the book’s narrative. This should not be surprising, as Young dedicates his book to Pete Seeger and Allen Ginsberg. Much of the material in the second half of the book serves to show, as Young clearly intends, the crucial role played by liberal and left-wing activists in molding American law and culture.

The broader definition of dissent returns for the last few chapters, which deal with the recent American past. Greenpeace members, gay rights activists, anti-globalists, Iraq War protestors, and Occupy Wall Street members share the stage with the Moral Majority and the Tea Party movement. The book’s conclusion recapitulates this more inclusive definition: in one breath, Young offers a stirring affirmation of dissent as the “fuel for the engine of progress,” “creating a more just society in which all Americans enjoy the rights set forth in the Declaration of Independence and the Constitution,” but in the next breath, he states that conservative dissenters have viewed such progress as “an unmitigated disaster, a drastic deviation from the ideals of the founders that will bring the country to ruin” (p. 522). Given such widely divergent definitions of dissent, the book would have been much more compelling had Young concentrated on the first group of dissenters, those who fought for the rights of others. Instead, for much of the book, Young’s capacious definition of dissent drowns out the narrower, more radical forms of dissent that inspire him. As a result, *Dissent* too often echoes the conventional, a surprising outcome for a book dedicated to counterculture figures “who marched to the beat of a different drummer” (p. 2).
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