

Reviews

Spare No One: Mass Violence in Roman Warfare, by Gabriel Baker. Lanham, MD: Rowman & Littlefield, 2021. 279 pages. \$89.00, cloth. \$36.00, paper. \$34.00, electronic.

The title of this book is misleading, in that it suggests that “spare no one” was a fundamental and particular feature of Roman warfare. Thus, it feeds into the common trope of the Romans being hyper-militaristic and bloodthirsty. Sometimes, publicity-hungry presses are responsible for such lurid titles, but in this case it is drawn from Baker’s dissertation. The fact is, Baker’s study of Roman mass violence is quite nuanced, and points out that while the Romans did at times massacre enemies, this was not a consistent practice, nor did it differ greatly from that of their neighbors.

In the first chapter, Baker introduces the idea of “strategic use of mass violence” (p. 7). He relies on the theoretical work of political scientists such as Benjamin Valentino and Stathis Kalyvas and sociologists such as a Martin Shaw to argue that mass violence can be used rationally and as a policy tool. Indeed, it can be. As a counterweight, however, Baker might have better exploited the large literature on violence in human history—for example, Steven LeBlanc’s *Constant Battles: Why We Fight* (2004), which posits that massacre was the norm in tribal and chiefdom-level warfare, and was indeed curbed by the rise of states.

After a historical survey of Rome, down to 146 BCE, with a focus on military and political affairs, Baker covers the methods and logic of mass violence during Roman wars in two chapters. Here, Baker really shines: his analysis of the ancient sources is thorough, insightful, and even-handed. He presents, and analyzes, a great deal of evidence of large-scale Roman killings of non-combatants and the systematic destruction of property. To his credit, Baker does not omit examples that illustrate the Romans avoiding mass violence, using negotiation, and even refraining from fighting altogether. It almost seems as if Baker began writing with the idea of proving that the Romans rationally used mass violence for strategic purposes, but is too good a scholar to ignore the large amount of evidence to the contrary.

The final three chapters are case studies. Baker discusses the Second Punic War, the Third Macedonian War, and the Lusitanian War, focusing on the Roman use of mass violence and exploring its strategic use. Again, there are clear examples of the Romans carrying out cold-blooded destruction, the most obvious being the razing of Corinth and Carthage. Baker also notes many examples when Rome refrained from devastation and slaughter, and indeed punished commanders or armies who carried them out.

Baker presents the ancient evidence in two appendices: one lists cases of Roman use of “mass violence” from 400-100 BCE and a second lists the same among other states—primarily the Greeks, Macedonians, Persians, and Carthaginians—in the same period. He does not list cases in which mass violence was avoided. In addition, only literary sources are included; archaeological evidence is not. The latter would have provided evidence for the use of mass violence by other ancient peoples, such as the Celts (it should be noted that Baker does use both examples of the refraining from mass violence and archaeological evidence in the text). A third appendix gives a brief survey of Roman Republican government and its military forces.

Baker’s concluding remarks note, again, that there are clear examples of the Romans using mass violence strategically, but there are others when they do not or strategically refrain from the use of violence. Here, at the end of the book, he places Rome in the wider context of ancient Mediterranean states, noting that Roman behavior was not demonstrably different in this respect. One wishes this caveat had been placed at the beginning of the book, and repeated throughout. The book’s conclusion, that the Roman use of violence was at times strategic and at times not, and did not differ markedly from the practice of other ancient states, is doubtless correct, but this brings up the issue of why the book is framed, and marketed, as if it made the opposite case. *Spare No One* is to be recommended at the college or advanced high school level as an excellent discussion of Roman mass violence, with the caveat that its misleading title not be mistaken for the book’s conclusion.

San José State University

Jonathan P. Roth

Pacifist to Padre: The World War II Memoir of Chaplain Roland B. Gittelsohn, December 1941-January 1946, edited by Donald M. Bishop. Quantico, VA: Marine Corps University Press, 2021. 377 pages. Open access, electronic.

Rabbi Roland Gittelsohn, soon after his discharge as a naval chaplain in 1946, wrote a memoir of his service with the U.S. Marines. Gittelsohn was a prolific author, and his manuscript for *Pacifist to Padre* sat in an archival box at the American Jewish Archives at Hebrew Union College until rediscovered and edited by Donald M. Bishop. Gittelsohn, one of the leading Reform rabbis of the twentieth century, recounts in this memoir his journey from a pacifist to naval chaplain who served as a pastor to Marines during the battle for Iwo Jima.

This memoir joins a growing body of both primary and secondary sources examining the religious life of the American G.I. in World War II. Ronit Stahl, author of *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America* (2017), provides a superb preface that places Gittelsohn's wartime experiences in a broader context. Gittelsohn's embrace of pacifism during the interwar years was hardly unique and found many adherents among mainline Protestants and Reform Jews. He was not by any means the only cleric to set aside his pacifist principles and accept the need to support a war to meet the threat posed by Nazi Germany and Imperial Japan. For Gittelsohn, the struggle was not only one of simple survival, but even more importantly remained critical that it remain a people's war fought to advance the cause of democracy. For Gittelsohn, part of this democratic ethos centered on a chaplaincy that eschewed sectarianism and promoted ecumenicalism. Recounting his experiences at chaplain's school, Gittelsohn marveled at how the training not only made him into an officer, but also fostered friendships among Protestant ministers, Roman Catholic priests, and rabbis like him. Gittelsohn embraced the call by Navy leaders that a chaplain must meet the needs of any sailor or Marine, irrespective of their faith. Throughout his time as chaplain and later in civilian life, he remained passionate in promoting racial and religious tolerance, denouncing discrimination and anti-Semitism.

Gittelsohn's account deserves a wide audience and is an ideal text for any upper-division high school or college class focusing on the World War II era. Gittelsohn recognized that one of the central contributions a chaplain could make to fighting effectiveness was improving morale. Highly readable, much of this memoir centers on Gittelsohn recounting his efforts to counsel G.I.s while stationed at Marine bases in California before being deployed overseas with the 5th Division. He sought to aid Marines with a range of issues, from marital discord, bed-wetting, fear of water, the loss of loved ones, and difficulties in adjusting to the rigors of training. For Gittelsohn, a worried Marine who wondered if his spouse was faithful or was distraught over a parent's failing health would not make an effective fighter. Many high school and college students who read this memoir will likely identify with the stories of the men and women Gittelsohn recounts—many of the Marines and their wives or girlfriends were teenagers grappling with life and death issues in a few short months that most experience in a lifetime.

Scholars of social history of the G.I. in World War II emphasize that comradeship remained the essential glue that sustained men in battle. Gittelsohn admired how Roman Catholics, Protestants, and Jews could meld themselves into a brotherhood and depend on each other when confronting the enemy. Among the most poignant parts of this memoir is his discussion of Christians mourning their dead Jewish comrades, and Jews doing the same for their Christian comrades when visiting the cemetery on Iwo Jima.

Gittelsohn viewed one of his roles as offering ideological indoctrination and explaining the nature of the war and the democratic ideals that remained central to the fight. Gittelsohn observed that while the U.S. Army created programs to explain the nature of the war to soldiers, the Marines' ethos centered on a warrior culture that seldom bothered to explain the "why." Until World War II, the Marines

had been an all-volunteer force, but the demands of the war required them to accept draftees and enlist Black Americans for the first time in their history. Gittelsohn wanted to inspire men to fight not only to defeat the enemy, but also to make American society more just and embrace internationalism in order to ensure a more peaceful world order. His thoughtful teachings, especially his sermon at the dedication of the Iwo Jima cemetery, will inspire many students who read it.

Florida State University

G. Kurt Piehler

New Horizons for Early Modern European Scholarship, edited by Ann Blair and Nicholas Popper. Baltimore, MD: Johns Hopkins University Press, 2021. 304 pages. \$49.95, cloth. \$49.95, electronic.

Edited by Ann Blair and Nicholas Popper, *New Horizons for Early Modern European Scholarship* demonstrates continued methodological innovation in the field and fresh opportunities for cross-field and interdisciplinary application. Historiographical and provocative, its ten essays review previous literature and propose innovative approaches for future studies.

The book is divided into four thematic “horizons”: chronological, geographical, disciplinary, and evidentiary. “Chronological Horizons” begins with Elizabeth McCahill’s “Humanism between Middle Ages and Renaissance,” which posits that the study of humanism’s roots and influence in early modern Europe should include synchronic and diachronic approaches, along with consideration of how humanist practices disseminated through Renaissance intellectual life. William Bulman’s “From Renaissance to Enlightenment” shows how Enlightenment thinkers used and amended humanism’s practical and intellectual tools to serve new imperatives of civil peace and secularized argument.

“Geographical Horizons” draws together usually disparate spaces, beginning with Daniela Bleichmar’s “New Worlds, New Texts,” which proposes “a transregional approach” to the history of the book, of scholarship, and of science “that places European and non-European ideas...in conversation with one another and highlights the active contributions of the Americas to Western knowledge” (p. 54). Alexander Bevilacqua’s “Beyond East and West” argues that the now-fashionable trend for finding evidence of globalization in the early modern world puts too much emphasis on commercial connections, whereas religious and intellectual movements were also central to early modern cultural interaction.

“Disciplinary and Generic Horizons” begins with Jill Krayer’s “Reconfiguring the Boundary between Humanism and Philosophy,” which posits that Renaissance humanists and philosophers had much in common and offers a revised definition of humanists as “experts on antiquity with transferrable skills...[applicable] to any ancient text no matter the discipline” (p. 106), much like historians today. Frederic Clark’s “The Varieties of *Historia* in Early Modern Europe” offers that “the primary significance of early modern *historia* is not...whether or not

it adumbrated historicism,” but instead “its eclectic nature, which allowed it to simultaneously illuminate the past and instruct the present” (p. 126). Nicholas Popper’s “The Knowledge of Early Modernity” proposes that a focus on *practice* is well suited for “highlighting the generative, undisciplined fluidity of early modern intellectual culture” (p. 131), offering a corrective to artificial divisions between fields he sees as inextricably intertwined, such as the history of science, humanism, and political thought.

Finally, “Evidentiary Horizons” considers new and changing approaches to the types of evidence early modernists study—most notably, the revival of collaborative scholarship. Amanda Wunder’s “Material Histories” presents case studies of items from the Metropolitan Museum of Art, advocating collaborative study of material objects. This chapter could be assigned in a survey course that includes material culture objects among its sources or a project where students research and present a museum object of their choosing. Ann Blair’s “New Knowledge Makers” challenges the age-old distinction—and assumed hierarchy—between “liberal” and “mechanical” disciplines, citing early modern examples of collaboration among practitioners of both and pointing to the renewed importance of this type of knowledge production in the sciences and digital humanities.

The volume’s final essay is its most suitable for classroom use. Yuen-Gen Liang’s “History, Historians, and the Production of Societies in the Past and Future” examines how historians use their knowledge of the past to engage with contemporary societies. Liang begins with a case study of the Knights Hospitallers’ 1530 relocation to Malta, transitioning to three opportunities for historians to contribute to contemporary society: fostering civic and professional skills in students, reaching out to new publics through the digital humanities, and bringing our expertise to bear on present issues. Liang concludes saliently, “whatever we want to be, we offer our learning of the past and our whole selves to shape the future” (p. 198). While some historians may be reticent to embrace a role in shaping the future, Liang (and this volume as a whole) asserts the necessity of such engagement. This could offer a starting point for an essay or class discussion, asking students how knowledge gained in a history course is applicable both to their present world and the future they seek to inhabit.

Practically speaking, it would be challenging for survey students to digest this entire volume, but one could profitably assign chapters in an upper-division seminar. However, as a primer to historiographical debates in the field and as evidence of its continuing vitality, the book should be required reading for graduate students in early modern history. Furthermore, its insights will prove useful to other fields, especially intellectual and cultural history, the history of science, and medieval *and* modern Europe. Just as its contributors are inspired by the pioneering work of mentor and friend Anthony Grafton, this volume should motivate the next generation of historians to continue pushing toward new horizons.

The Atlantic in World History, 1490-1830, by Trevor Burnard. London, United Kingdom: Bloomsbury Academic, 2020. 344 pages. \$115.00, cloth. \$36.95, paper. \$33.25, electronic.

Trevor Burnard's book is an impressive work of synthesis of a field that is as vast and dynamic as the ocean basin from which it takes its name. Burnard introduces readers to the Atlantic world and to Atlantic history with a particular emphasis on key debates and reflection on the nature of the field itself. With its unique structure and multiple entry points into the Atlantic, this book has much to offer for teachers and teachers in the making.

The book is organized into four sections with historiographic, chronological, geographic, and thematic approaches. Each section stands alone well. While this modular approach makes it easier to assign individual parts of the book, readers of the whole will notice some areas of repetition across the sections. A particular strength is Burnard's ability to weave summaries of key findings from individual works of scholarship into each chapter. The question of periodization, especially on determining when the Atlantic world ended, is one that has long been a source of contention among historians in this field. Burnard makes his case for 1830—the end of the Age of Revolutions—while alerting readers to other possible endpoints such as the 1880s—the decade that saw both the end of slavery in the Americas and the expansion of European imperialism in Africa (pp. 17-18). In the geographic and thematic chapters, the author often discusses developments across the mid-nineteenth century, including transformations in the cotton industry and the long work of emancipation. Most historians of the Atlantic would agree that there was a gradual unraveling in the distinctness of the Atlantic web across the nineteenth century; a chapter focusing on this unraveling after the Age of Revolutions would have aligned the chronological section more closely with the others.

Overall, Burnard keeps the perspectives of Africans, Native Americans, and Europeans and their interactions in play, and the synthesis is expansive across all four continents. However, the English/British Atlantic frequently does take center stage. For example, in the chapter on North America, a section ostensibly on English and French colonization in the seventeenth and eighteenth centuries focuses overwhelmingly on details of English colonies (pp. 224-232) with only one page specifically on the French (p. 233). Burnard does not claim to encompass every topic of importance to the Atlantic world, and it feels churlish to criticize him for drawing detailed examples from his area of greatest expertise; still, readers should be aware of this tendency. There are also some weaknesses in his synthesis of Atlantic Africa. For example, in several sections, he elides distinctions between the Portuguese colony of Angola and the Kingdom of Kongo (pp. 45, 144) in ways that miss the significance of both to the Atlantic world. Some of Burnard's historiography on Atlantic Africa could also have been updated—for example, on the relationships between Angola and Brazil (p. 144).

The unique organization of this book—reminiscent of a “choose your own adventure” structure—lends itself to multiple possible teaching and learning applications. This book is not meant to be a textbook, as the author explains in his illuminating introduction (p. x). The emphasis throughout on historiography, as

both a part of the opening framework and with several solid examples throughout, could be particularly helpful for teachers developing ways to introduce students to the key concepts of history as an interpretation of the past, of historians as participants in ongoing and unending conversations, and of these conversations themselves taking place in their own historical moments. Standouts include Burnard's discussion of interpretations of the Age of Revolutions (pp. 116-121) and the Abolition of Slavery (pp. 205-210). The geographically organized chapters of Part 3 could also be useful for teachers to assign in regionally based courses to introduce an Atlantic perspective. The author emphasizes the excellent new resource of the Oxford Online Bibliography in Atlantic History and includes relevant entries with each chapter. While Ph.D. students with access to well-funded research libraries will undoubtedly find this resource enormously helpful, teachers at high schools or smaller colleges are much less likely to have access to this database. Fortunately, the well-curated reading lists at the back of each chapter highlight both classics and important scholarly works of the past twenty years. These lists can serve as excellent springboards for acquiring deeper knowledge. Burnard's synthesis brings together a truly impressive amount of scholarship and will be a useful tool in the field for both experienced educators and Ph.D. students training to be educators.

Randolph College

Chelsea Berry

Brown Trans Figurations: Rethinking Race, Gender, and Sexuality in Chicana/Latina Studies, by Francisco J. Galarte. Austin, TX: University of Texas Press, 2021. 200 pages. \$90.00, cloth. \$29.95, paper. \$29.95, electronic.

The nuanced quality of Francisco Galarte's earlier work created high expectations for this first monograph—and *Brown Trans Figurations* does not disappoint. Galarte's nonlinear analysis of how "transness and brownness coexist within the social and larger queer, trans, and Chicana/Latina historical natives and material contexts" (p. 9) challenges readers to rethink how they understand trans and Chicana/o/x, Latina/o/x spaces, lives, and history, as well as resistance and the deployment of rights agendas.

Brown Trans Figurations is constructed as a series of microstudies through which Galarte invites readers to (re)examine their understandings of gender, race, brown spaces, and rights agendas. Using the lives of transgender historical figures and cultural production, *Brown Trans Figurations* calls us to deploy new ways of seeing and speaking the lives, and deaths, of Gwen Amber Rose Araujo and Angie Zapata and the cultural production of scholars and artists as diverse as Cherríe Moraga, Carla Trujillo, Wu Tsang, and Adelina Anthony. It is a theoretically complex text, and educators unfamiliar with the work of theorists such as Jacques Lacan or José E. Muñoz may need some background reading as they move through its dense and layered analysis.

Galarte begins and ends his text with the impossibility and possibility of transness and brownness existing in the same space. Jennicet Gutiérrez's words at Obama's White House in 2015 ring out from the opening pages, creating a rupture where transness and brownness did indeed exist. Yet Galarte marks this historical moment as a fraught disruption, moving from the White House to the Mission District of San Francisco, to representations and the deployment of the deaths of Araujo and Zapata, and it becomes very clear that brown trans realities are often seen despite rights agendas and despite the work of other LGBTQ activists and scholars—not because of them.

In examining the lives and deaths of Araujo and Zapata, Galarte notes that these young women were not allowed to speak for themselves. The life of Araujo was spoken by lawyers at the trial of the young men who murdered her: prosecution and defense. The Lifetime movie addressing her murder framed her life through her death, not her words, not any pleasure she might have experienced in her life. Araujo was given voice neither in the courtroom nor in the cultural production that followed her violent murder.

For Galarte, the trials for these violent crimes demonstrate the inability of the criminal justice system to value life. In Zapata's case, when the perpetrator, Allen Andrade, was found guilty, it was not because the larger society valued Zapata's life, but because it refused to see value of Andrade's. In a county, and nation-state, with a strong history of Klan and anti-immigrant activity, Zapata's perpetrator could only be treated as the "hateful other." Galarte's examination of these trials and public discourse that followed serves as a necessary critique of hate-crimes legislation and of rights agendas, while his discussion of the women's families provides glimpses into the possibilities of brown trans realities.

While *Brown Trans Figurations* is historically grounded, much of the work also functions as a brown trans literary critique of sources such as the Lifetime movie, *A Girl Like Me: The Gwen Araujo Story*; Cherríe Moraga's essay, "On Keeping Queer Queer"; Carla Trujillo's novel, *What Night Brings*; and Karla Rosales's documentary, *Mind If I Call You Sir?* It is in Rosales's work that—like the words and actions of Jennicet Gutiérrez at the White House—brownness and transness exist in the same space. In this instance, the words "Chicano Transsexual Man" mark the existence and narrative of a brown trans man: Prado Y. Gómez. Through a deep contextual reading of Gómez's representation in the documentary, Galarte addresses changes in care and access to physical transitioning in the late twentieth century. Equally important, he maps the importance of voice to the possibility of brown trans existence.

It is through these and other multiple microstudies that Galarte illustrates how readers can and must move beyond tropes: refusing to use the lives and deaths of brown trans people as tools for rights agendas and finding resistance in moments of disruption—whether in written texts or the texts of our lives. Central to this project is an insistence on brown trans futurities. Galarte successfully demonstrates that "despite the erasure these trans figures endure, they disrupt, linger, provoke, enliven, and most importantly mark a presence within Chicana/o/x, and transgender studies" (p. 22). While this is a challenging text,

it is worth the effort. Those teaching trans and any LGBTQ histories will benefit from reading it. Doing so will provide them with tools to complicate their own understandings of brown trans lives and resistance, and to enrich the material they bring to their students.

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L. Heidenreich

China's Muslims and Japan's Empire: Centering Islam in World War II, by Kelly A. Hammond. Chapel Hill, NC: The University of North Carolina Press, 2020. 314 pages. \$95.00 cloth. \$29.95, paper. \$22.99, electronic.

China's Muslims and Japan's Empire: Centering Islam in World War II is a novel contribution to discussions concerning the contours of empire, religious subjects, and local collaboration with occupying powers. In her inaugural monograph, Kelly Hammond examines how imperial Japan of the 1930s and 1940s envisioned the role of "Sino-Muslims" (Chinese-speaking Muslims) as agents in an expansive Japanese Empire. Hammond uses the Japanese vision for Sino-Muslims to explore both imperial visions and localized experiences of occupation. Japan did not solely occupy northern China, Hammond demonstrates, but cultivated relations with local Sino-Muslims in a bid to establish economic and diplomatic ties across an "aspirational empire" spanning Asia and the Middle East. The Sino-Muslims targeted in this plan were complex individuals with ambivalent relations to empire.

Hammond employs cases from across the aspirational empire to probe different aspects of this relationship. Rich, site-specific archival research allows Hammond to craft vignettes challenging long-held assumptions about Japanese occupation and Sino-Muslims in China during the war. Hammond opens by examining the development of Islamic studies in Japan and subsequent policy of using Japanese support for Sino-Muslims in occupied Northern China to legitimize Japan's image as an anti-colonial power. Hammond details Japanese surveying of Sino-Muslim populations and negotiations over the education of these new imperial subjects. The narrative then follows a Japanese-sponsored Hajj delegation of Sino-Muslims, and Chinese Nationalists' attempts to counter Japanese support. The final chapter examines the role of Sino-Muslims in cultivation of a shared culture through trade in a common commodity—tea.

The use of case studies within a transnational framework allows for nuanced interrogation of the nature of empire and several substantive interventions. Hammond demonstrates that the aspirational empire extended far beyond the bounds of the Greater East Asian Co-Prosperty Sphere and raises the question of whether this was an Oceanic empire connected by a common population (Muslims), thus positioning her work in conversation with Nile Green, Sunil Amrith, and others. However, Hammond's focus is on policies towards and experiences of Sino-Muslims as they engage with the Japanese Empire; more research needs to be done on how interactions with Sino-Muslims and other co-opted Muslim

subjects (Tatars co-opted as ideal Japanese Imperial subjects are mentioned) shaped perceptions of Japaneseness and the “Home Islands” vis-à-vis empire.

While Japanese imperial expansion eventually foundered and, as Hammond admits, “Islam and Muslims were never central to imperial Japan’s policy initiatives and decision making” (p. 149), the connections, vocabulary, and expectations engendered by Japanese interaction with Sino-Muslims nevertheless informed postwar approaches to Pan-Asian aspirations, Sino-Muslim ethnic identity, and Islam as a diplomatic tool in China. Indeed, while the content of the book primarily covers the years up to Japanese surrender, many of Hammond’s most ardent arguments actually speak to the postwar period—which we will likely see further developed in a promised second book project on Islam and politics in the East Asian Cold War. I would be especially interested to see how Hammond addresses Japan’s adaptation of Pan-Islam as a counter to Western colonialism in the Muslim-majority Dutch East Indies, which Japan occupied from 1942–1945. Were Sino-Muslims employed as ambassadors of empire, and did they successfully promote Japanese policy beyond the Sino-sphere?

One of the innovative aspects of Hammond’s work is the multidirectionality of gaze. Rather than examining occupation solely from the eyes and archives of the occupying forces or focusing only on the experiences of the occupied, Hammond includes both perspectives from the Japanese archives and a variety of Muslim voices reflecting back on Chinese Nationalist and Japanese rule. In evoking the individual experiences of and negotiations undertaken by Sino-Muslims in Japanese-occupied China, Hammond challenges their role as “collaborators.” Japan, she demonstrates, initially put a better offer on the table than the Nationalists by encouraging the active involvement of Sino-Muslims in home affairs and the expansion of empire. While a number of historians have recently highlighted the Nationalists’ engagement with Sino-Muslims at home and abroad, Hammond claims that the Nationalists only reached out to Muslim populations in reaction to successful Japanese overtures. Nevertheless, there remained a high level of ambivalence towards the Japanese among Sino-Muslims who accepted their support. Hammond highlights the pragmatic value of an alliance with the Japanese for Sino-Muslims, arguing that acceptance of funds does not equal promotion of policies.

Overall, this is a highly readable collection of accounts with several important interventions. The book could have been aided by a map of distribution of Sino-Muslim communities across China and a short discussion of varying narratives of historical identity among geographically dispersed Sino-Muslim communities, as well as Japanese understanding of these differences.

History teachers may find the case studies useful for problematizing core narratives about World War II. Particularly, the sections on the Hajj and tea may provide ground for nuancing discussions about economies, global connections, and political associations among marginal groups in World War II. Additionally, the extensive glossaries and discussion of archives may be useful for teaching research approaches in East Asia.

It Can Happen Here: White Power and the Rising Threat of Genocide in the US, by Alexander Laban Hinton. New York: New York University Press, 2022. 304 pages. \$29.00, cloth. \$19.95, paper. \$29.00, electronic.

The title of Hinton's extremely timely, relevant, well-researched, and well-written contribution of the historical and social science disciplines to the possibility of atrocity crimes in the United States is an obvious response to Sinclair Lewis's 1935 bestselling novel, *It Can't Happen Here*. Atrocity crimes have happened, continue to happen, and may happen again. The major victims of these crimes in the U.S. have been Indigenous peoples, immigrants, and African Americans. The term "atrocity crimes" embraces such phenomena as racism, antisemitism, white supremacy, slavery, genocide, ethnic cleansing, mass violence, and war crimes, among others. Atrocity crimes must be understood from a historical and structural perspective (functionalist) and not on the basis of the psychology (agency) of "The Hater." For instance, Hinton argues in his preface, "If dramatic, Trump was not exceptional. His presidency was a symptom of a long and enduring history of systemic white power in the United States, one filled with moments in which genocide and mass violence took place" (p. x). Simplistic name calling is as diverting when aimed at oppressors as it is when aimed at the oppressed.

In addition to Hinton's work on atrocity crimes in the U.S., he has studied such crimes in Cambodia during the rule of the Khmer Rouge. Both professors and students will find the unexpected and informative discussion of Cambodia to be one of the strengths of *It Can Happen Here*. The Cambodian case, as well as others, reflect Hinton's structural and comparative education as an anthropologist. Of particular value to professors are his accounts of what happened in his graduate and undergraduate courses. In all courses, he teaches the importance of critical thinking, which "involves revealing what's taken for granted, masked, hidden, and assumed to be 'natural'" (p. 30). One of the major strengths of this work is that Hinton exposes what goes on in his classes. The narrative of the book comprises a series of descriptions based on his syllabi, notes, recollections of the contributions of his students, and his presentations.

Although populist demagogues can be placed along a continuum, and Trump's "atrocity crimes" did not reach the extreme of Hitler, Stalin, Mao, or Pol Pot, "he pandered to white power interests, a situation that could have had disastrous consequences—even genocidal ones—if circumstances had fully aligned" (p. 16). The insurrection at the Capitol on January 6, 2021 took place as this book was going to press. An event that took place soon after Trump was elected that occupies a significant place in Hinton's book is the "Unite the Right" march that took place in Charlottesville, Virginia in August 2017. Here, white supremacists, neo-Nazis, Christian Identitarians, and members of the KKK chanted, "Blood and Soil," "White lives matter," and "Jews will not replace us," among other slogans. In terms of violence, there were fights and one person was killed as a result of a car smashing into a crowd. Once again, this event is not an exception, but a manifestation of "systemic white supremacy that continues in the present and creates the potential for further atrocity crimes" (p. 17). In the Epilogue, Hinton discusses his plans for teaching about the killing of George Floyd and structural racism.

In an extremely informative chapter titled “White Genocide,” Hinton explains how white supremacy grew to target groups other than African Americans. The Tree of Life synagogue attack of October 27, 2018 is perhaps the outstanding example of this expansion, in which antisemitism is couched in terms of an ongoing conspiracy to bring about white genocide. This conspiracy is said to be led by Jews, joined by cultural Marxists, internationalists, globalists, and civil rights supporters, among others. Students will benefit especially from Hinton’s brief discussion of various supremacist groups, their leaders, and their publications. Elsewhere in the book, Hinton reminds us that millions of Americans hold white power attitudes, and that such attitudes are held by segments of power holders, including in law enforcement and the military. It appears that we can also include segments of the U.S. Senate and the House of Representatives.

For Hinton, the question of “Could It Happen Here?” has been answered in the positive by current and historical events in the United States. For him, the appropriate question is “Can It Be Prevented?” His proposals—e.g., memorials, museums, reparations (including monetary), acknowledgments, education, and job training—provide an excellent opportunity for students to express their “moral imagination” (pp. 18-19). That is, to think about and think beyond “white power extremism and the threat of atrocity crimes in the United States” (p. 196).

New York City

Mark Oromaner

Christian Citizens: Reading the Bible in Black and White in the Post-emancipation South, by Elizabeth L. Jemison. Chapel Hill, NC: The University of North Carolina Press, 2020. 242 pages. \$95.00, cloth. \$29.95, paper. \$22.99, electronic.

In *Christian Citizens*, Elizabeth Jemison describes how black and white southern Christians in the Mississippi River Valley arrived at diametrically opposed interpretations of the religious and political landscape of post-emancipation United States. She writes, “Black and white Christians narrated mutually incompatible accounts of southern history that created separate echo chambers in which distinct views of the world reverberated” (p. 167). She contributes to literatures on Reconstruction, race, religion, and politics, and argues, in company with Luke Harlow’s *Religion, Race and the Making of Confederate Kentucky* (2014), that southern white Christians’ proslavery theology did not die out, but was transformed in response to the post-emancipation political landscape. Salient components of this argument include how white Christians shaped Reconstruction and its aftermath through their interpretations of Christian citizenship, the incongruous political engagement of white Christians juxtaposed with their attempts to curtail black Christian political engagement, and, most striking of all, the integration of violence within white supremacist Christianity and imbrication of anti-lynching activism within black Christian ethics.

The centerpiece concept of Jemison's work is Christian citizenship, which newly freed black people and white southern Christians defined in oppositional ways to construct their claims on the state in light of their identity as Christians and their readings of key themes of the Bible. The transformation brought on by emancipation meant that white southerners no longer retained power over black people, a reality they were unable to accept. In response, white Southern Christians doubled down on a reading of the Bible that "presented relationships of duty and obedience, rather than rights-based freedoms, as godly means of social organization" (p. 20). Further, they espoused a white Christian paternalism that their lack of evangelical or educational work among the freedpeople belied. Simultaneously, they ignored black efforts toward self-determination and independence most prominently exhibited through the separation from white churches. By contrast, black people argued for their citizenship on the basis of their Christian identity and values exhibited through their family structures and support of temperance and education. Black definitions of Christian citizenship relied on their self-identification as Christians as a justification for equal social and political rights.

Where the intersection of black religion and politics has been well explored, Jemison offers a different take, exposing how white southern Christians demanded black Christians stay out of politics. The terms of this political disengagement were unevenly enforced. White southern Christians regularly mixed religion and politics. Endorsing Confederate loyalty, supporting the overthrow of democratically elected Reconstruction governments, and calling ministers to pray at the disfranchising Mississippi constitutional convention are just a few examples. While white southern Christians embraced this mix of religion and politics for themselves, they attempted to stop black Christians from acting similarly. The case of the Colored Methodist Episcopal Church's relationship to the Methodist Episcopal Church, South provides an apt example. Though the MECS tried to keep the CME Church from engaging politics in their conventions and other meetings, they did not succeed. If the CME Church eschewed politics in their conventions, they surely discussed politics in their newspapers. Among their columnists was none other than investigative journalist and activist Ida B. Wells.

Jemison describes the violence characteristic of the Mississippi River Valley of the Reconstruction and post-Reconstruction period—from black worshipers being forced into segregated galleries to the incorporation of lynching and mob violence into white southern Christianity's theology and values. Like Stephen Kantrowitz in *Ben Tillman and the Reconstruction of White Supremacy* (2000), Jemison highlights how white southern Christians justified violence as the response to black political engagement. As Jemison puts it in her summation of the lynching of Harrison Tunstall, a black man, on a Sunday in the yard of an Oxford Mississippi Southern Methodist Church, "White southerners worshipped white supremacy more faithfully than Christianity" (p. 127). In response, black Christians argued that lynching violence defied the biblical injunctions against murder and delimited black constitutional rights. Accordingly, the full expression of black Christian citizenship meant the realization of democratic principles. And while Sylvester Johnson, in *African American Religions, 1500-2000* (2015), warned against

viewing black religion only through the prism of upholding American democratic ideals, Jemison demonstrates how much black Christians joined their views of democracy and Christianity in the post-Reconstruction period.

In sum, this is a timely and insightful work on the intersections of religion and politics after Reconstruction. Jemison's arguments about white supremacist violence, black resistance, and anti-lynching rhetoric augment current understandings of the failures of reconstruction; now white Christian paternalism and white supremacy can be added to the list of causes. Clearly written and persuasively argued, this text is suitable for undergraduate and graduate courses.

Yale University

Nicole Myers Turner

The Greco-Persian Wars: A Short History with Documents, by Erik Jensen. Indianapolis, IN: Hackett Publishing, 2021. 232 pages. \$49.00, cloth. \$18.00, paper. \$15.50, electronic.

The wars between Persia and the Greeks started in 499 BCE and have reverberated through history in later wars and in the accounts of Herodotus and other near contemporary ancient Greek authors. Later reception of the conflict by authors from Rome through the present has made it a topic that continues to draw attention in the curriculum. This book is genuinely a short history accompanied by documents. As should be clear from the title, the author is not writing an original history of the wars or of either side. Jensen and Hackett Publishing have provided a textbook that is both practical and affordable for undergraduate students at various levels.

The book starts with a brief introduction to the wars (33 pages). Jensen provides several short, useful sections focused on giving students the Persian and Greek backgrounds (18 pages). The rest of the introductory sections (15 pages) start with the events of 499 BCE leading to the wars and then proceed chronologically through the phases of the conflict down to 387 BCE. Following the historical introduction, there is a valuable discussion (8 pages) devoted to the sources, Persian and Greek. Each topic has a clear header, readable text, and includes select citations of good, relevant modern scholarship. The length will not intimidate readers, while the author's presentation leaves plenty of scope for in-class discussion and exploration of the documents, which fill the rest of the book.

The documents are organized within thirteen topical sections that parallel Jensen's introduction. The sections are "Organization of the Persian Empire" (with 8 documents), "Persian ideology" (13 documents), "Cyrus' conquests" (3 documents), "Greek relations with Egypt" (3 documents), "Egypt under Persian rule" (6 documents), "The rise of Darius" (7 documents), "Greek relations with Persia" (8 documents), "The Ionian Revolt, 499-493 BCE" (5 documents), "Darius' Aegean Campaigns, 492-490 BCE" (2 documents), "Xerxes' Aegean Campaign, 480-479 BCE" (13 documents), "The Persian response to the wars in Greece" (3 documents), "A troublesome frontier, 478-451 BCE" (5 documents), and

“Diplomacy and stability, 450-387 BCE” (9 documents). The documents come from a range of source types including histories, biographies, epigraphy, and a play. Each text has a brief introduction to contextualize it. Given the intended audience, all the documents are only provided in translations, which are a mixture of previously published material (all cited) and the author’s own translations. Each document is fully and properly labeled to permit further research and citation.

The strength of the documents selected is their variety and presentation. Most of the documents providing Persian background are Persian sources, but there are several from the Bible, Egypt, and Greek authors. The documents on Persia and its treatment of peoples within its empire are not only a rich source for background, but they are also too seldom provided in a practical form like these. They provide an opportunity for students to dive into the Persian background and perhaps get a better sense of the context within which the wars occurred. The documents about Greece and the war are mostly from Greek sources, which is not surprising given the volume of material. While drawing on the traditional Greek authors (Herodotus, Thucydides, Xenophon, and Plutarch) for material, Jensen has reached beyond these for additional material. The use of epigraphic texts throughout helps drive home the point that inscriptions are an important source that students need to recognize and use effectively.

There are ancillary materials that contribute to the effectiveness of the volume. The book opens with an abbreviations list, chronologies, glossary, and two basic maps. Placing these items in the beginning will make them easy for students to locate as they read. A timeline corresponding to events in the documents starts with the Assyrian conquest of Egypt in 679 and continues down to 387 BCE. There are also king lists for Achaemenid Persia and Saite Egypt. The glossary is sufficient to fill in most basic questions students may have as they read. The maps of the Greek Aegean and the Persian Empire are basic, but key sites are sufficiently marked. There are also useful footnotes, a bibliography, and a thorough index.

This book should not be judged by its brevity. Jensen has brought together a textbook that will facilitate effective teaching of an important topic. His efforts, as well as those of Hackett in keeping the price reasonable, deserve recognition. It is a pleasure to recommend this book.

Western Illinois University

Lee L. Brice

The Greatest Escape: A True American Civil War Adventure, by Douglas Miller. Guilford, CT: Lyons Press (Rowman & Littlefield), 2021. 304 pages. \$26.95 cloth. \$19.00, electronic.

Documentary filmmaker, writer, and producer Douglas Miller aptly asserts that Libby Prison was “unique in the same way so much of the Civil War was unique. The facilities there were improvised by patriotic, hard-working men who had almost no idea what they were doing” (p. 29). His chronicle of Libby, a military prison in the Confederate capital of Richmond Virginia, its captives,

and their daring escape highlights how ordinary individuals were swept into war's undercurrents for four long years. Miller's book allows Libby's captives, mostly through postwar memoirs, to describe the war, the imprisonment, the breakdown of prisoner exchanges, the great tunnel escape, and the tension and desperation that fugitives experienced trying to avoid recapture. Miller complements POW voices with narration that brings the story of Libby Prison and its captives to life and provides an overview of the crisis of imprisonment, life in a military prison, and the prisoners' desire for freedom.

The focus of Miller's work is the February 1864 tunnel escape and the hard labor that it took for malnourished POWs to construct their secret tunnel, so tight that most men barely had one inch on either side as they crawled through sixty feet of it in total darkness (p. 132). Prior to detailing that thrilling escapade, the book follows Union soldiers through military campaigns (like that of Chickamauga), on railcars to Richmond, and into Libby Prison, as POWs experienced life amidst strict disciplinary regulations, overcrowding, boredom, loneliness, disease, insect and vermin infestations, and lack of adequate food and provisions that challenged their day-to-day existence and became seared into their memory, and into public consciousness, long after the Civil War ended. Miller also highlights divided loyalties in Richmond by chronicling the efforts of Elizabeth Van Lew and her spy ring to undermine the Confederacy, which included involvement in Col. Abel Streight's fall 1863 uprising and escape plan that targeted Libby, as well as her efforts to aid individual prisoners.

Miller's work does not make significant contributions to the historiography of Civil War prisons, but that is not his main goal. His work, however, brings the experience of prison to life, highlighting the importance of prisoners' connections to their homes through the receipt of mail and packages, and his chronicle of the tunnel escape underscores POWs' desire for freedom. Teachers, especially at the middle and high school level, could use the book to illuminate important issues raised by the Civil War generally, and the treatment and experience of POWs specifically. Some themes include soldiers' and prisoners' connections to the home front, the breakdown of the 1862 Dix-Hill exchange cartel, the psychological shift from being a soldier engaged in active campaigns to being held captive in an enemy military prison, and attitudes towards race during the Civil War era. However, given that Miller's work was not intended to connect with historiography on the Civil War era, teachers may want to balance this narrative with scholarship.

Another note of caution revolves around Miller's use of postwar testimonies as his core source base. Postwar memoirs were written amidst a tense political atmosphere of partisan battles over Reconstruction and, directly relating to the Civil War's crisis of imprisonment, the trial and execution of Andersonville Commandant Captain Henry Wirz and the U.S. House of Representatives authorization in July 1867 of a special committee to gather testimony and generate a report on the treatment of prisoners of war and Union citizens held by Confederates during the war. The resulting *Report of the Treatment of Prisoners of War, by the Rebel Authorities, During the War of the Rebellion: To Which Are Appended the Testimony Taken by the Committee, and Official Documents*

and Statistics, Etc. published by the House of Representatives in March 1869 elicited strong emotions from both former Union and Confederate soldiers on an already polarizing issue. POWs penned their memoirs amidst this polarized atmosphere, so it is important for educators to balance postwar accounts with letters and diaries written during the war. This provides an excellent opportunity for instruction on bias apparent in primary sources.

Cautions aside, Miller's account brings the Libby tunnel escape to life and provides a glimpse into life after imprisonment for the sixty-one captives who were lucky enough to escape, as well as the experiences of the forty-eight men who were recaptured as Libby Prison's authorities tightened already strict prison rules (p. 241). Miller's chronicle of prison life encourages readers to remember POWs, whose sacrifices, trials, and triumphs are often overshadowed in popular memory by those soldiers who participated in active campaigns.

University of North Carolina Wilmington

Angela Zombek

Designs on Empire: America's Rise to Power in the Age of European Imperialism, by Andrew Priest. New York: Columbia University Press, 2021. 304 pages. \$145.00, cloth. \$35.00, paper. \$34.99, electronic.

Designs on Empire is a useful text for instructors aiming to illuminate the backstory to the U.S. overseas empire building that took off in 1898 and to de-exceptionalize U.S. imperialism by situating it in a global context. In addition to an overview chapter on United States and European imperialism from the early republic onward, it provides four case studies: on U.S. views of the French installation of Maximilian as emperor of Mexico; the Ten Years' War in Cuba (1868-1878); Britain's 1882 occupation of Egypt; and the 1884-1885 Berlin West Africa Conference, centered on the Congo. These well-chosen examples enable Priest to discuss U.S. responses to a range of European imperial actions on both sides of the Atlantic. Taken together, they demonstrate that European imperialism garnered ample attention and fostered vigorous debate in the late-nineteenth century United States. As a result, U.S. political leaders embarked on their own overseas empire building efforts well-aware of European precedents and related commentary on the appropriate exercise of power.

Priest's source base consists of writings by "the elites of the foreign policy establishment," meaning secretaries of state, congressmen, presidents, diplomatic and consular service agents, members of the military, and writers for the press (p. 2). This last category is especially capacious, and the reasoning for who to include or exclude could be clearer. The cited newspapers and periodicals skew toward New England; the cited authors skew toward white, middle-class and wealthy men, with some exceptions, such as Victoria Woodhull and Frederick Douglass.

These elites may have shared an interest in European actions, but did not agree on how to construe these actions or how to respond. Many U.S. observers "objected to European empires on ideological grounds," conceiving of their own

nation as “unimperial”—overlooking its long history of and ongoing commitment to settler colonialism (p. 4). Some attacked European overseas expansionism for economic reasons, fearing that Europeans would shut U.S. actors out of closed economic systems or, conversely, push for free trade policies that would undercut U.S. industries.

Along with flagging disagreements, Priest identifies emerging trends. Towards the end of the nineteenth century, an increasing number of the individuals he studies concluded that imperial intervention “could be a necessary evil” (p. 10). Some cited writers went further, coming to regard imperial intervention as an outright good. Others learned lessons from British efforts to extend economic power without establishing formal political control.

Lecture writers seeking to beef up their coverage of U.S. foreign relations in the years after the Civil War will find much to like in this account, including its coverage of Secretary of State William Henry Seward and the Mexican issue, the Grant administration’s efforts to purchase Santo Domingo, the increasing favor with which Cuban revolutionaries saw the U.S following emancipation, the significance of Egypt in U.S. thinking about a number of empires (British, Ottoman, and Russian, among others), the connections that contemporaries drew between the Monroe Doctrine and the Berlin Conference, and the ways that stated opposition to European imperialism enhanced U.S. elites’ understanding of their country as anti-imperialist *and* as deserving of hemispheric leadership. References to the secondary literature in the text and the endnotes and bibliography will also prove useful.

Designs on Empire provides a good launching point for discussion in advanced high school and college-level courses. Instructors might have students reflect on Priest’s statement that elite Americans faulted European empires for failing to provide a “system of democratic rule within a particular polity that encompassed all citizens” (pp. 191-192) in light of the limits to political inclusion in the United States in this time period. Priest’s assertion that the U.S. participants in the Berlin Conference “appear to have had a genuine desire to help the African people” (p. 179) might also spark discussion. More generally, *Designs on Empire* offers an opportunity to think about the label of “transnational” and its applicability to histories that involved imperial border crossings.

As a point of entry into the position of the United States in global history, *Designs on Empire* also opens up doors for additional research, for there are plenty more imperial escapades that generated headlines in U.S. newspapers. Instructors of both U.S. and global history classes could charge students with reading sources such as missionary publications, consular reports, local newspapers, African American newspapers, and world’s fairs materials, with an eye on the position of the United States in the imperial world system of the late nineteenth century. In addition to evaluating perceptions of specific policies, students could grapple with the underlying senses of affinity that in many instances tempered critiques of other empires and the common interests that counterbalanced rivalries.

The Princeton Guide to Historical Research, by Zachary M. Schrag. Princeton, NJ: Princeton University Press, 2021. 440 pages. \$80.00, cloth. \$24.95, paper. \$24.95, electronic.

Zachary M. Schrag has done a great service to teachers and students alike with *The Princeton Guide to Historical Research*. Readers may already be familiar with Schrag, Professor of History at George Mason University, for historical works such as *The Great Society Subway* (2006), *Ethical Imperialism* (2010), and, most recently, *The Fires of Philadelphia* (2021), and he is also known for the pedagogically useful website HistoryProfessor.org.

In *The Princeton Guide to Historical Research*, Schrag demystifies the process of historical research and writing from A to Z, and makes clear at the outset that he hopes readers will be “historians from middle school through doctoral study and beyond, as well as those who identify not as historians—anthropologists, economists, geographers, political scientists, policy makers, sociologists, journalists, and non-fiction writers—but who want to answer questions about the past” (pp. 2-3). With this diverse and interdisciplinary audience in mind, Schrag takes the reader on an accessible yet in-depth journey into the theory and practice of historical research. The book’s sixteen chapters are divided into five parts—definitions, questions, sources, projects, and stories—covering everything from research ethics (Chapter 2), research design and historiography (Chapter 4), qualitative and quantitative sources (Chapters 5, 6, 7, and 8), archival research (Chapter 9), and interpretation (Chapter 10), to project management (Chapter 11), note taking (Chapter 12), organization (Chapter 13), storytelling (Chapter 14), style (Chapter 15), and publication (Chapter 16). Schrag’s expertise is evident and his enthusiasm infectious as he invites students, teachers, and scholars to embrace (or perhaps reconsider) the uses of historical work in a manner that is egalitarian and connects the past, present, and future. As he writes at the end: “Some people will misunderstand your work, some will misuse it, and many will ignore it. You yourself will probably find flaws in the work, long after it is possible to correct them. But every competent work of history is a contribution to that infinite fandom: the shared human experience. History is for everyone” (p. 399).

Students who are skeptical about the relevance of historical research might especially appreciate the final chapter—on publication methods—since it moves beyond a traditional focus on peer-reviewed journal articles, book chapters, and monographs and considers ways to present research online, in the media, in political and public policy contexts, and even in movies and musicals (pp. 391-399). Another area where the volume shines is the emphasis on “sources beyond traditional texts” (Chapter 7), including maps, images, films, artifacts, and architecture, as well as the value Schrag places on oral history at the end of Chapter 8, where he states, “oral historians have the superpower of creating primary sources” (p. 183). Of course, there is the perennial challenge of how and where to access reliable sources in the digital age, especially in light of the COVID-19 pandemic and restrictions on in-person research. Schrag might have included a section or appendix with databases as one way to help wean students off Google

and Wikipedia—for example, a starting list of subscription-based and open-access digital resources such as JSTOR, Project MUSE, National Archives, Library of Congress, ArchiveGrid, HathiTrust Digital Library, Internet Archive, Directory of Open Access Journals (DOAJ), and Digital Public Library of America, among many others (although, to be fair, a number of these are mentioned throughout the book). But Schrag emphasizes something that is perhaps even more fundamental and well worth reiterating to teachers: the importance of connecting with librarians and archivists. He writes, “Librarians are the pathfinders” (p. 183) and “historians and archivists depend on each other” (p. 199). They are also invaluable *teachers* in their own right, not only in terms of accessing information, but also in fostering information literacy and critical thinking skills that can translate into lifelong learning and a more sophisticated historical analysis.

The Princeton Guide to Historical Research is highly recommended and teachers will find that it is an excellent reference source in its own right and one that can and should be assigned—either in whole or part, depending on the grade level—to students as they gain familiarity and confidence with the research and writing process. It is free of jargon, but not at the expense of watering down the complexities of methodology, historiography, sources, etc. As such, it would also make for an excellent textbook at the undergraduate and graduate levels, both in and outside of history departments, I suspect, and just as Schrag intends.

San José State University

Donald A. Westbrook

Backcountry Ghosts: California Homesteaders and the Making of a Dubious Dream, by Josh Sides. Lincoln, NE: University of Nebraska Press, 2021. 248 pages. \$29.95, cloth. \$29.95, electronic.

The current historiography on homesteading in the United States primarily centers on the Midwest and Great Plains. In *Backcountry Ghosts: California Homesteaders and the Making of a Dubious Dream*, Josh Sides brings California into this academic conversation by examining homesteading in the Golden State. Sides focuses on the period between the passage of the Homestead Act in 1862 and its repeal under the Federal Land Policy and Management Act of 1976. Within this timeframe, he emphasizes homesteading’s first seventy years, as by the 1930s, most of the “good” public land had been sold. Throughout *Backcountry Ghosts*, he deftly weaves homesteaders and homesteading into early California’s broader history of gold mining, cattle ranching, railroad speculation, agribusiness, and boosterism. He also places homesteaders and homesteading within the context of early California’s social struggles, including vigilante violence, legal battles over land, and tensions over water access and use.

Sides characterizes the Homestead Act as “the most ambitious and sweeping social policy in the history of the United States until the passage of the Social Security Act in 1935” (p. xi). In pursuit of this claim, he draws from the

experiences of individual homesteaders, often juxtaposing success stories with failures to demonstrate that the “dubious dream” of yeoman independence rested on luck as much as hard work or pioneer grit. He further argues that the Homestead Act strengthened the contemporary cultural notion that “virtually every American could and must own land, regardless of their background or station, no matter the sacrifice” (pp. xiii-xiv). Here, he engages a wealth of narratives that show homesteaders seizing and defending land by squatting, filing fraudulent claims, entering into armed standoffs with law enforcement, and participating in mob violence. Moreover, he concretely connects homesteading to the decline and displacement of California’s indigenous peoples and Mexican-descended *Californios*.

In the first five chapters of *Backcountry Ghosts*, Sides examines how the Homestead Act reshaped early California’s social and political landscape. Beyond increases in migration, he links the mounting fever for cheap public land to heightened civic boosterism and an influx of swindlers and speculators, as well as the decimation of Spanish and Mexican *ranchos* and spikes in violence against indigenous peoples, *Californios*, and Chinese laborers. In the next nine chapters, Sides adopts a geographic approach that considers the Antelope Valley, Santa Clarita Valley, San Gabriel Valley, Coachella Valley, Imperial Valley, and Santa Ana Valley in Southern California; the San Joaquin Valley in Central California; and the Bay Area, the North Coast, and the logging lands surrounding Mount Lassen in Northern California. This perspective highlights the challenges presented by California’s unique topography, allowing Sides to explore how regional variances impacted crop choices, irrigation schemes, and overall success rates. In some instances—like the first raisin-growers in Fresno—he pinpoints the homesteading roots of industries still flourishing to this day. In the conclusion to *Backcountry Ghosts*, Sides overviews homesteading in postwar California, at which point the available public land had dwindled to the most desolate reaches of the Mojave Desert. His discussion of these late adopters, who were enthusiastic about their parcels despite the poor quality of the land, brings his claim that the Homestead Act deepened American convictions about land ownership into the present day.

In *Backcountry Ghosts*, Sides offers a fresh and succinct look at an understudied aspect of California’s past. He expands the current scholarship on homesteading by moving the conversation away from the Midwest and Great Plains and into California, and he broadens California’s agricultural history, which often overlooks homesteaders in favor of irrigation schemes, growers associations, and the development of agribusiness. His clear writing style and short chapters make *Backcountry Ghosts* accessible to lower- and upper-division undergraduate students. *Backcountry Ghosts* would work well in undergraduate courses on the history of California and the history of the American West. It also presents multiple entry points for graduate research on individual homesteaders or homesteading at local or regional scales.

The Daughters of the American Revolution and Patriotic Memory in the Twentieth Century, by Simon Wendt. Gainesville, FL: University Press of Florida, 2020. 296 pages. \$90.00, cloth.

For many in the United States, the Daughters of the American Revolution (or DAR) are known through their portrayal on the television show *Gilmore Girls*, where the organization embodied upper-class snobbery and conservative ideals. Simon Wendt's *The Daughters of the American Revolution and Patriotic Memory in the Twentieth Century* in many ways supports this fictional representation. Wendt's exhaustive history of the DAR, the "most comprehensive account of what can arguably be called one of the most influential women's organizations in US history" (p. 2), spans from the organization's founding in 1890 to the start of the twenty-first century. The DAR and their memory work of monuments, markers, educational pamphlets, and scholarships, Wendt argues, demonstrates how this organization of (mostly) wealthy, white women formulated a narrow vision of American nationalism and memory. Using a breadth of archival sources including letters, newspaper editorials, and visual aids created by the DAR and utilizing theories about nationalism, gender, and collective memory, Wendt makes a compelling case for how the organization created commemorations and fought for policies that fit into its beliefs of how the history of the United States should be remembered, reinforcing a conservative vision of the past.

After a brief introduction outlining how the DAR came to be and the organization's strict genealogical and financial member requirements, Wendt's analysis breaks into five chapters that roughly fall into chronological order. Chapter 1 focuses on the beginnings of the DAR and their stated attempts to center women in the history of the American Revolution, while in action uplifting the men of the Revolution more aggressively, choosing to fund commemorations of George Washington and purchasing house museums of men in power during the Revolutionary period (p. 35). Chapter 2 turns to Midwestern and Western chapters of the DAR and their advocacy for commemorative markers and monuments to male pioneers, "invented" women (p. 82), and Westward expansion as a means of reinforcing traditional gender roles. These two chapters capture both the fascinating history of the DAR and a slight shortcoming of the text. While Wendt does an admirable job detailing and analyzing these efforts from the first thirty years of the DAR's history and how ideas of nationalism and communicative memory help us understand why the organization made what decisions it made, the analysis of gender is relegated to a more simplistic analysis of reinforcement of traditional roles. Wendt cites very few scholars or concepts that utilize gender as an analytical category that can help explain why the DAR celebrated policies and monuments that reinforced these gender roles.

The following three chapters of Wendt's book are a real highlight of the argument and would be particularly beneficial for use in history classrooms. In Chapter 3, Wendt examines the relationship between the DAR and Indigenous people, tracing how the organization supported "good Indians" in commemorations and performances and worked to "preserve and protect Indian culture" as a means of promoting a nostalgic version of the treatment of Indigenous peoples by the

United States (p. 120). Chapter 4 looks at the organization's hostile relationship with immigrants and African Americans in the mid-twentieth century, including a thorough accounting of the most famous incident involving the DAR: their refusal to let African American singer Marian Anderson perform in their Washington, D.C. venue. Chapter 5 follows the DAR's actions in the wake of World War II, from the lawsuit that forced the organization to allow African American members to their steadfast support of conservative causes. These chapter and analyses would work very well in the classroom, pairing well with discussions of the Dawes Act or Indian Reorganization Act (Chapter 3) or Karen Cox's work on the United Daughters of the Confederacy and the entrenchment of racist Jim Crow policies (Chapter 4). Wendt's analysis would illustrate the role of white women in shaping public memory and discourses throughout the twentieth century and how racism permeates memory work.

The Daughters of the American Revolution is a well-researched, engaging read that fills a crucial gap in the historiography of women's organizations in the United States. In a moment where public commemoration and what should be covered when teaching the history of the United States are hotly debated, Wendt's study provides important context for understanding how this has been a topic of discussion for over a century. By centering the conservative white women from all over the country who worked to ensure their vision of the past was the principal history in public space, Wendt asks us to consider how the work of white supremacy comes in many forms.

Northwestern University

Rebekah Bryer

My Shadow is My Skin: Voices from the Iranian Diaspora, edited by Katherine Whitney and Leila Emery. Austin, TX: University of Texas Press, 2020. 296 pages. \$35.00, cloth.

Written and compiled during the Trump administration, the anthology *My Shadow is My Skin: Voices from the Iranian Diaspora* features emerging and established writers who identify as part of the Iranian diaspora. Both the Foreword, written by one of the contributors, and the Introduction, written by editors Katherine Whitney and Leila Emery, emphasize that this anthology adds to the narratives previously published by Iranian diasporic writers. In particular, the editors emphasize the anthology's exclusive focus on non-fiction narratives and its diversity of contributors. In addition to these choices, they intentionally "elevate feminist and queer voices," while also attempting to put forward lived experiences that move beyond the 1979 Iranian Revolution as the central touchpoint for belonging and identification in the diaspora (p. xvi).

The anthology itself is divided into three parts, with each addressing different questions related to liminality and the in-betweenness of moving physically and/or emotionally between Iran and the United States. Part I, "Light/Shadow," thinks through the obfuscation and illumination of self in times of transition. Part

II, “Coding/Decoding,” contains narratives exploring the negotiation of life at the interstices of Iranian and American identity. Part III, “Memory/Longing,” tackles the idea of severance from the homeland as it manifests in topography and kinship. This organization reflects and highlights the tone of each contribution, as the narratives affectively complement one another in each part.

Pedagogically, *My Shadow is My Skin* would be most useful as primary source material for high school U.S. history educators. Despite the implication in the title that contributors are representative of the “Iranian diaspora” writ large, it is centered primarily on reflections and negotiations of Iranian American identity. I could see curated selections from the volume serve as additional context to U.S. history students learning about the relationship between the U.S. and Middle East—particularly for units on the 1979 Iranian Revolution, the U.S. Hostage Crisis, 9/11, and their legacies. Essays from Iraj Isaac Rahmim, Mehdi Tavana Okasi, and Amy Malek would serve as points of entry into thinking through the implications of foreign policy on individuals both inside and outside of the United States. Pairing one of these pieces with clips from Ted Koppel’s *America Held Hostage* (1979), for instance, would show students the power of discourse and its implications for how history is written and by who. Selections from *My Shadow is My Skin* could also be used in modules that focus on migration after the 1965 Immigration Act, as Iranians were able to enter more freely with the abolition of the quota system. The contributions from Daniel Rafinejad and Dena Rod would pair well with other personal essay collections, such as *Minor Feelings* (2021) by Cathy Park Hong or *Conditional Citizens* (2021) by Leila Lalami, that speak to the lived experiences of minoritized populations in the United States.

As a whole, *My Shadow is My Skin* uplifts diverse perspectives of gender, sexuality, and stories of migration in the Iranian diaspora of the United States. While the volume’s contributors produce generative pieces of writing that think through what is gained and lost in negotiating feelings of in-betweenness in light of their subject-positions, more attention could have been paid to the scholarly theorization of the term “diaspora.” I understand that this is primarily a literary work and not a scholarly one. However, the vocabulary of diaspora follows a specific intellectual tradition that should have been acknowledged to some extent. This is particularly important considering the ways in which the editors choose to depart from more conventional notions of diaspora. For instance, they make a point to mention that the term “diaspora” could include white people who married a person of Iranian descent, and do so without sustained engagement. While I do not want to suggest that we cannot conceive of a more capacious understanding of the term “diaspora,” I do think that a more rigorous inquiry into its theorization by scholars such as Stuart Hall, Paul Gilroy, Kobena Mercer, and Brent Hayes Edwards would have served as a strong foundation from which to reconfigure the term and attempt to push beyond its boundaries. Ambitious educators could bring this scholarly discussion into the classroom for students to theorize firsthand.