

Book Reviews

- The Baseball Stadium Insider.* By Matt Lupica. Reviewed by Jacob Bustad. 85
- Personal Modernisms: Anarchist Networks and the Later Avant-Gardes.*
By James Gifford. Reviewed by Wayne Arnold. 86
- Sex Scene: Media and the Sexual Revolution.* Edited by Eric Schaefer.
Reviewed by Amitabh Vikram Dwived. 88
- The Fabric of Space: Water, Modernity, and the Urban Imagination.*
By Matthew Gandy. Reviewed by Jamie Benidickson. 89
- After War: The Weight of Life at Walter Reed.* By Zoë H. Wool. Reviewed by
Adrian R. Lewis. 90
- Early Blues: The First Stars of Blues Guitar.* By Jas Obrecht. Reviewed by
Roberta Freund Schwartz. 91
- From the Land of the Shadows: War, Revolution, and the Making of the
Cambodian Diaspora.* By Khatharya Um. Reviewed by
Iris-Aya Laemmerhirt. 92
- Katrina: After the Flood.* By Gary Rivlin. Reviewed by Liz Skilton. 93
- Latino Heartland: Of Borders and Belonging in the Midwest.* By Sujei Vega.
Reviewed by Jose G. Moreno. 94
- Lynched: The Victims of Southern Mob Violence.* By Amy Kate Bailey and
Stewart E. Tolnay. Reviewed by David B. Parker. 95
- Masters of Empire: Great Lakes Indians and the Making of America.*
By Michael A. McDonnell. Reviewed by Christophe Boucher. 96
- “No One Helped:” Kitty Genovese, New York City, and the Myth of Urban Apathy.*
By Marcia M. Gallo. Reviewed by Katie Batza. 97
- Red War on the Family: Sex, Gender and Americanis in the First Red Scare.*
By Erika J. Ryan. Reviewed by Robert Justin Goldstein. 99
- Religion of a Different Color: Race and the Mormon Struggle for Whiteness.*
By W. Paul Reeve. Reviewed by Christopher James Blythe. 100
- Strong Inside: Perry Wallace and the Collision of Race and Sports in the South.*
By Andrew Maraniss. Reviewed by Thabiti Lewis. 101

84 Book Reviews

- The Great Melding: War, the Dixiecrat Rebellion, and the Southern Model for America's New Conservatism.* By Glenn Feldman. Reviewed by Gwyneth Mellinger. 103
- The Rise of the Right to Know: Politics and the Culture of Transparency, 1945–1975.* By Michael Schudson. Reviewed by Tim Lacy. 104
- Clean and White: A History of Environmental Racism in the United States.* By Carl A. Zimring. Reviewed by Guy Lancaster. 106
- Moments of Impact: Injury, Racialized Memory, and Reconciliation in College Football.* By Jaime Schultz. Reviewed by Nick J. Sciullo. 107
- Nature's Path: A History of Naturopathic Healing in America.* By Susan E. Cayleff. Reviewed by Samuel Adu-Gyamfi. 108
- The Black Radical Tragic: Performance, Aesthetics, and the Unfinished Haitian Revolution.* By Jeremy Matthew Glick. Reviewed by Vanessa K. Valdés. 109

Editorial note: Book reviews are edited for typographical errors, and otherwise are printed as received.

Reviews

THE BASEBALL STADIUM INSIDER: A Comprehensive Dissection of All Thirty Ballparks, Legendary Players, and Memorable Moments. By Matt Lupica. Kent, OH: Kent State University Press. 2012.

The sights, sounds, and experiences of professional baseball stadiums have often been celebrated as a right of American sporting passage, as these places serve as architectural representations of the contemporary state of the “national pastime.” Matt Lupica celebrates the character and unique history of each stadium currently hosting Major League Baseball (MLB) teams, recognizing that these “stunning ballparks” are characterized by the confluence of a traditional game within a modern professional context, and engrained with famous and infamous moments and events (413). In *The Baseball Stadium Insider*, Lupica describes the dimensions, histories, and narratives of the thirty stadiums where professional baseball happens, providing a detailed profile for each ballpark. The depth of information serves to distance this work from other popular texts focused on MLB stadiums, especially the number of books that primarily concentrate on stadium ‘road trips’—instead, Lupica aims to provide a comprehensive guide and factbook, highlighting the particular characteristics of each stadium.

The profiles of each ballpark are organized regionally, rather than by the divisional alignment of MLB, and Lupica begins the description of each stadium with a brief history of how and when it was built. Collected together, these profiles allow the reader to note the present trends in baseball stadium construction. For example, while some stadiums—including Wrigley Field in Chicago and Fenway Park in Boston—remain as current iterations of classic ballparks from a previous era, nearly half of MLB teams play in stadiums built after 2000. Each profile then contains a section on the “Special Features” of the stadium, explaining the specific ways in which that ballpark displays connections to the history of the city, team, and players both past and present. These features also include the unique accommodations and fan-focused amenities that are an integral aspect of the contemporary professional baseball experience, from regionally-based food and drink options to the numerous measures which teams employ to enhance the experience of attending a baseball game.

Given that Lupica's aim is to provide a conclusive factual representation of each stadium, it may be outside the purview of this book to engage in a more critical study of the relationship between ballparks, baseball, and other academic themes such as consumerism or urban development. However, this does mean that the author often expresses a view of his topic in a generally favorable and 'fan-friendly' tone. For example, while the cost of each stadium is included, the book does not include the often complex and contested process that accompanies facility construction in the case of a stadium like Nationals Park in Washington D.C., or Marlins Park in Miami. Moreover, the complicated history of baseball itself is at times neglected, such as the discussion of Yawkey Way in Boston without mention of longtime Red Sox owner Tom Yawkey's views and practices in regards to maintaining baseball's ban on black players. The perspective that Lupica provides may therefore limit the usefulness of this text for scholars engaged in researching stadium construction, but may be useful for those interested in learning or teaching about the particular histories of each stadium. In general, the book serves more as a source for facts and unique stories pertaining to the stadiums for every MLB team, and in this capacity should appeal to fans of baseball and American ballparks.

Jacob Bustad

Towson University

PERSONAL MODERNISMS: Anarchist Networks and the Later Avant-Gardes. By James Gifford. Edmonton, Canada: University of Alberta Press. 2014.

With the prolific scholarly interest in American and British modern literature, it can be surprising to come across a pocket of overlooked and often overshadowed writers. Movements and schools of literary thought are easily classifiable and thus encourage specific compartmentalization within modernist literature. In doing so, however, writers who do not fit snugly into these predetermined categories risk going undetected and under-recognized as to their larger impact on modernist literature and thought. One such group is the Personalists, a descriptive term that James Gifford is clearly trying to popularize in his study of the anarchist networks that spanned the globe in the 1930s and 40s. Paris's Villa Seurat attracted a wide variety of novelists and poets who embraced and utilized anarchist theories to project their own interpretations of the self. Gifford argues that there is a gap in the trajectory of the modernist path, and that the influence of certain overgeneralized and miscategorized artists (specifically, Henry Miller, Lawrence Durrell, Herbert Read, and Dylan Thomas) extended far beyond both the time and place of the Villa Seurat, spreading an anarchist network—emphasizing one's own identity—throughout the world.

Divided into four lengthy chapters, *Personal Modernisms* moves through three stages. Gifford first establishes how the scholarly arc has oversimplified the role of these personalists during the last seventy years. Second, he demonstrates how the Villa Seurat and English Post-Surrealists were not born out of the Auden group, but instead drew ideas from anarchism. The Personalists published their brand of literature well into the 1940s, thereby influencing the Beat writers more than has been previously granted. Finally, the book examines the courses of personalism enmeshed within these writers' works, as Gifford correctly notes, "we have a theoretical tradition that impairs our capacity to understand what the personalist authors have explicitly stated" (161). In the last chapter, Gifford walks through the practical implications of his argument in a "rereading and recasting" of four texts: Henry Miller's *The Colossus of Maroussi*, Lawrence Durrell's *The Black Book*, Elizabeth Smart's *By Grand Central Station I Sat Down and Wept*, and Robert Duncan's "An Ark for Lawrence Durrell."

Foundational to Gifford's recasting of the Personalist writers is exploring how these writers have been portrayed in the critical literature. In the first chapter, "Late Modernism Inside the Whale," Gifford "contextualizes the state of criticism by remapping the developmental path our critical approaches to Late Modernism have followed" (xvii). This task is achieved by meticulously outlining a large body of critical interpretation by individuals such as Stephen Spender, J. F. Hendry and Alan Wilde. The correspondence between Henry Miller and Herbert Read is an integral part of emphasizing how, for instance George Orwell—and others—have de-emphasized and underestimated the connecting element of anarchism throughout the writings of Miller and the Personalists. The sense of identity is a crucial feature of the 1930's anarchists (54), and these writers bridge what Gifford claims to be a gap between the Auden group and the Beat writers, a breach that can only be filled by re-evaluating the role of the Personalists.

The second and longest chapter, "Narrative Itinerary," is an in-depth examination of the interconnections originating in the Villa Seurat anarchism, and then spreading around the world during the 1940s. A strong source for Gifford's argument lays within the literary journals of the period, beginning with Miller and Durrell's *The Booster*, but more importantly Gifford traces several other short-lived publications, including: *Delta*, *Seven*, *Phoenix*, *Kingdom Come*, *Personal Landscape*, *Transformation* and *Circle*. These journals, Gifford emphasizes, demonstrate that the lingering impact of the surrealist/anarchist experiments of the 1920s and 30s were still being conceptualized by writers into the 1940s. Henry Miller and Lawrence Durrell's influence is apparent through the web of writers publishing in these successive journals. Dylan Thomas, David Gascoyne, Henry Treece, G. S. Fraser, Nicholas Moore and Alex Comfort, are just a few of the notable figures in what had become an intercontinental group of often itinerant writers.

With a range of poets, novelists and essayists working within the Personalist mindset, not surprisingly, there were a variety of interpretations surrounding personal modernism. The third chapter subtitled "Theories of Personalism" presents some common tenets of the groups. A lasting trend was the fundamental disagreement with Marxism and an anti-utopian standpoint. Even though the term anarchist carries negative and violent overtones, Gifford emphasizes that these anarchists never argued to overthrow the state, but, instead, placed more emphasis on the self, as "both the personalist writers and their various theorizations of their practices accord a significant role to embodiment" (189). This embodiment, of course, might also include a unique subtext on sexuality in their writing, for which Miller and Durrell are well known.

Personal Modernisms is intended as a starting point for reassessing and repositioning an often-overlooked group of artists who produced a meaningful body of work during the inter-war and WWII period. If, as Gifford attests, we recast the influence of these authors, then we will open up to future generations of scholars and students this underexplored literary pocket. Written with obvious conviction, Gifford is not afraid to clearly state his disagreements with previous scholarly work. The four chapters of *Personal Modernism* serve well as building blocks, with the first two chapters being the strongest and most interesting. Gifford's book is not groundbreaking, as he himself notes (205). Nevertheless, by altering the perspective through which these personalist writers have been compartmentalized and sidelined, in many cases, he has generated a reformed platform for exploring these anarchist networks.

Wayne Arnold

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88 Book Reviews

SEX SCENE: Media and the Sexual Revolution. Edited by Eric Schaefer. Durham, NC: Duke University Press. 2014.

Sex Scene, edited by Eric Schaeffer, includes contributions from sixteen authors and specialists with various scholarly sexual backgrounds including the history of hardcore pornography, sexuality and gay matters, as well as media, film, culture, and gender studies. The book is divided into five parts (each has three chapters) of almost equal length. Each essay is supported by nude, erotic or sexy scenes, stills, and posters thus there are more than five dozens black and white figures in the entire book. The book discusses art films, sexploitation films, mainstream movies, erotic films, and gay pornography in fifteen lively essays. Schaeffer's anthology offers a comprehensive and complex history of the sexual revolution of the late 1960s and early 1970s.

Part I, *Mainstream Media and the Sexual Revolution*, has three chapters. In Chapter one, *Rate It X? Hollywood Cinema and the End of the Production Code*, the author examines the transitional period in American film history which consisted of the 1960s to the end of the 1970s. Milliken mainly focuses on films which were made "immediately preceding and after the implementation of the rating system through 1973-1974" (26). In chapter two, Williams states that in the late 1960s and early 1970s Hollywood began to "devise new tropes for sexual representations" after the demise of the Production Code (53). Female sexual pleasure was frequently represented in the willowy body of Jane Fonda in *Barbarella* (1968) and hardcore pornography discovered fellatio and mainly featured two heterosexual acts—genital sex and oral sex. Levine in *The New Sexual Culture of American Television in the 1970s* offers an overview of television's translation of the sexual revolution for the American mainstream.

Part II, *Sex as Art*, consists of three chapters. Heffernan starts his essay with a quote by *Inside Deep Throat's* (2005) director Gerard Damiano, which states "I always believed that Hollywood and porn would eventually merge" (105). The writer discusses the reception of *I Am Curious (Yellow)* over a two-year period when the MPAA's ratings system was implemented. Chapter five, *Wet Dreams: Erotic Film Festivals of the Early 1970s and the Utopian Sexual Public Sphere*, presents a micro-history of the rise of erotic festivals in New York, San Francisco, and Amsterdam in the early 1970s. Gorfinkel argues that erotic film festivals represented "a shift in the conceptualization of sexuality in film, in film culture, and in the public sphere" (126). Chapter six uses the case study of *WR: Mysteries of the Organism* to trace the intertwined cultural discourses and market histories of a specific time and cultural space.

Part III, *Media at the Margins*, includes chapter seven to nine. In *33 1/3 Sexual Revolutions per Minute*, the author suggested that sexually explicit records convened the home audience in several different configurations and "played a part in three overlapping sexual revolutions," including stag party records, the records of sexually explicit female comics, and LPs (long-playing recordings). Jacob argues that these revolutions helped bring new forms of popular sexology to couples in the early 1970s. In chapter 8, editor Schaefer discusses some of the factors involved in defining sexiness in "terms of a national point of reference" in the eyes of Americans and France (208). The chapter also reminds the readers of the seemingly progressive sexual attitudes in Scandinavia. Sconce, in *Altered Sex: Satan, Acid, and the Erotic Threshold*, emphasizes frustration, failure, and damnation resulting from sex. The author discusses the case of *The Satan Club*, *The Satanic Bible*, *The Acid Party*, and *The Big Freak-Out* alike, where the combinations of acid and witchcraft displayed for staging eroticized erotic displays.

Chapter ten opens Part IV: *Going All the Way*. Johnson talks about sex education as an environmental multimedia experience and argues how this theory was put into practice by the National Sex Forum (NSF) for sexual attitude reassessment. The essayist deals with sensory stimulation techniques for entertainment, therapy, and education for psychic gratification. Duong in *San Francisco and the politics of Hard Core* suggests the adversarial politics that May Rexroth conveyed and how Arlene Elster developed a political consciousness through the Sexual Freedom Movement. Chapter 12 shows the transition from softcore pornography to hardcore pornographic films and argues how this proliferation of pornography “opened up social space for the emergence of the perverse dynamic” (342).

The final part addresses the publicizing of sex through consumer and privacy rights and the liberation of the media brought on by the American Civil Liberties Union during the 1960s. In *Critics and the Sex scene*, Haberski explains how many critics had found the work of art that transgressed a boundary of the mind. He analyzes *I am Curious (Yellow)*, *Last Tango in Paris* and *Deep Throat*, noting how Marlon Brando bared his soul in *Last Tango in Paris*, whereas “it was Maria Schneider who bared her flesh” (399). The last chapter, and the only co-authored one, discusses how porn moved into American colleges and universities, affecting students between 1968 and 1973. Overall, this text is a wonderful read. The essays are original and contain wide-ranging agreements that gave rise to sexual revolution.

Amitabh Vikram Dwivedi

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THE FABRIC OF SPACE: Water, Modernity, and the Urban Imagination. By Matthew Gandy. Cambridge, MA: MIT Press. 2014.

This volume explores selected aspects of the water and wastewater infrastructure of six megacities with an emphasis on distinctive characteristics rather than systematic comparison. Modernity, particularly in its technological and social dimensions, serves to unite the essays thematically, with perspectives on nature and the environment as a background theme.

Part history, part critique, and sometimes travelogue, the collection takes us through the sewers of Paris, then, by way of the recreational landscapes of Berlin, to the malarial swamps of Lagos. Then en route to the severely challenged lawful and unlawful water conduits of Mumbai before delivering readers to the vanished Los Angeles River and a not so fictional London widely inundated by rising groundwater levels and surface flooding.

Within the narrative of the construction of 350 miles of Paris sewers by 1870, Gandy presents his more elaborate enterprise: “By tracing the history of water in urban space we can begin to develop a fuller understanding of changing relations between the body and urban form under the impetus of capitalist urbanization.” The Berlin story then illustrates the role of industrialization in promoting civic appreciation for nature’s contribution to urban well-being including, for example, opportunities for bathing and outdoor waterside recreation on the part of the growing workforce. Swamp draining in Nigeria—the removal of surface waters and disease carrying insects—represented a strategic colonial priority that simultaneously contributed to social ordering and the discipline of nature. Mumbai’s continuing struggle to achieve any semblance on or below the ground of its engineers’ ambitions for water supply calls into question technologically-driven urban futures. Yet efforts to pull back from the brink through projects of ecological restoration—such as those repeatedly proposed in parts of Los Angeles—are presented as equally facing severe obstacles. These might take the form of social discord or at least lack of universal

90 Book Reviews

consent, or, profound water shortages such as California has experienced more dramatically since this book was written. The issues facing the city of London in connection with rising tides or increased flow along the Thames again suggest the difficulties of altering course to embrace ecological or nature-based responses to the imperatives of adaptation.

The six prominent illustrations of the modernization of urban water supply and management arrangements ultimately serve to anchor a cautionary observation about what can and cannot be accomplished: “water is ostensibly universal, as a metabolic component of urban life, yet it remains highly differentiated in its cultural and material appropriations... The fickle materialities of water serve to allude both technomodern attempts to control nature as well as increasingly sophisticated attempts to model socioecological systems.”

The environmental or ecological backdrop is often insightfully addressed (with the significant exception of biodiversity) even though the index slots valuable and provocative discussions of adaptation and resilience under climate change.

Jamie Benidickson

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AFTER WAR: The Weight of Life at Walter Reed. By Zoë H. Wool. Durham, NC: Duke University Press. 2015.

Zoe H. Wool's book, *After War*, is an ethnographic study of seriously wounded soldiers and their family members as they leave battlefields in Iraq or Afghanistan and enter another, the struggle for normalcy, for ordinary lives at Walter Reed Army Medical Center in 2007-08. This is an important area of study. Wool is a medical anthropologist at Rice University. Her purpose is to examine, understand, and interpret the lives of a few white soldiers who have lost their mobility, who live with pain and on drugs, who live with PTSD, who have lost the lives that they knew and thought they would have, and who have been made to serve as national icons, to serve in the public arena in support of war. Zoe wrote:

This book considers the national significance of the soldier body as an icon of normative masculinity, the various scales of disturbance produced when that body is injured, and the awkwardness and discomfort that arise when soldiers' quotidian efforts to live on in the after-war collide with the myth-laden post 9/11 public imaginary of them (3).

Wool's book is organized into five chapters. The introduction discusses the methodology. Chapter 1, “The Extra/ordinary Atmosphere of Walter Reed,” focuses on humanity, the actual lives of a few badly wounded soldiers, how they survive, persevere, interact with family and their surroundings, and struggle with extraordinary circumstances. Chapter 2, “A Present History of Fragments,” traces a bit of the history of Walter Reed Hospital, which was built in 1908 and has served the nation through two World Wars, the Cold War, and GWOT. She noted that: “It [Walter Reed] is a site of powerful acts, a place where notable people perform certain kinds of national magic, binding a nation to war through public intimacies. It is a public theater in which notions of national masculinity, patriotism, and moral debt are dramatized with each flash bulb, sound bite, and stroke of the pen” (94). Chapter 3, “The Economy of Patriotism,” is the most significant and interesting chapter. Americans tend to believe soldiers fight and sacrifice for the preservation of the American way of life and to help other people achieve independence. Wool's examines this relationship: “The subjects and objects and acts of sacrifice that produce these national debts of gratitude remain unspecified. There were necessary omissions,

implicit and necessary fictions that support expressions of thanks and claims of sacrifice” (107). The relationship between soldiers and the nation is, in part, a fiction. Soldiers did not volunteer for service to sacrifice, they saw their work as a “job” and most were wounded not charging the hill, in an intentional act of heroism, but riding in vehicles. As a consequence of this fiction, all of the gratitude and gifts heaped on wounded soldiers is seen, by some, as a form of charity. Chapter 4, “On Movement,” examines the “multiple experiences of transformation” wounded soldiers have to make. Wool also takes a look at PTSD. How soldiers suffering from PTSD act in the world, and their movement towards recovery. Chapter 5, “Intimate Attachments and the Securing of Life,” examines the many connections that keep wounded soldiers alive. The concerns are not just death from the physical trauma suffered in war but also from suicide.

Important themes that run through this book are: how difficult it is for wounded soldiers to do routine things such as getting in a car; the negotiations that take place between doctors and soldiers about whether to save or amputate a limb; the ways that the taking of drugs impedes ordinary life; the relationships between wounded soldiers, their wounded buddies, their wives, and other family members; the relationship between wounded soldiers and the Walter Reed Army Institute of Research and the U.S. Government that pays soldiers for lost limbs; and the relationship between the American people and wounded soldiers as one of sacrifice and gratitude. This book has two audiences. It is written for other professionals in the field and for the educated, reading American population. I recommend chapter three, which posits that the nation did not fight the Global War on Terrorism; the state, the government, and the one percent of the populations that form the Armed Forces, fought the wars.

Adrian R. Lewis

University of Kansas

EARLY BLUES: The First Stars of Blues Guitar. By Jas Obrecht. Minneapolis: University of Minnesota Press. 2015.

Since the late 1970s, Jas Obrecht has supplied sharp and insightful commentary on guitarists and popular music to a variety of publications, particularly *Guitar Player*, where he served as staff editor for two decades. However, his most insightful and prolific writing has been on the blues, and he is one of the most respected writers on the genre. His two previous monographs, *Blues Guitar: The Men Who Made the Music* (1990) and *Rollin' and Tumblin': The Postwar Blues Guitarists* (2000), focus largely on the giants of the urban blues, such as Muddy Waters, John Lee Hooker, and B. B. King, though include profiles of earlier, important figures from the previous era, such as Robert Johnson.

In *Early Blues: The First Stars of the Blues Guitar*, Obrecht turns his attention to nine often overlooked predecessors of the more familiar post-war generation. Much of this material has been available in some form as liner notes, biographical essays, journal articles, and blog posts for nearly a decade. In *Early Blues*, Obrecht not only makes them more readily accessible, but their presentation in a single collection also highlights the critical paradigm shift in the genre during the 1920s, as guitarists became the dominant figures in the blues.

Obrecht begins, appropriately, with Sylvester Weaver, the first blues guitarist on record. While the careers of most of the other figures overlap, they are presented in the order in which their influence was most keenly felt: Papa Charlie Jackson, the first commercially successful male blues artist; Blind Lemon Jefferson, whose national popularity launched the market for the country blues; Blind Blake, “the king of the ragtime guitar”; Blind Willie McTell, whose recordings highlight nearly every genre of roots music; the gospel blues singer Blind Willie

92 Book Reviews

Johnson, whose slide guitar skills are without peer; Lonnie Johnson, the most influential guitarist of the 1920s, who made both blues and jazz recordings; Mississippi John Hurt, whose fingerpicking style and folk repertoire influenced legions of blues revivalists in the 1960s; and Tampa Red, “the Guitar Wizard,” the most prolific artist of the 78 rpm era and a crucial figure in the development of the post-war blues style.

Early Blues is, like Obrecht’s work in general, painstakingly researched. Nearly every previously published essay contains new information and he draws on the combined knowledge of an international body of experts to present the most accurate accounts to date of the lives and careers of each artist. Were that all, *Early Blues* would be an important contribution to blues scholarship. However, Obrecht weaves this information into compelling narratives that include details about the recording and compositional process, advertisements and press excerpts that demonstrate how each artist was marketed and received, and their challenges in navigating an industry that did not always work in their favor. Some of the most compelling details are the testimonies of blues and blues-influenced guitarists, culled from interviews with figures such as B. B. King, John Lee Hooker, Ry Cooder, Stephen Grossman, and Jorma Karkonen. These artists provide not only comments on style but also their personal reactions to these early guitar heroes and how they have influenced blues, country, jazz, folk, and rock music throughout the twentieth-century.

While aimed at readers familiar with the blues, Obrecht’s introductory chapter provides helpful background information for the non-expert. *Early Blues* is eminently readable and has much to offer any reader interested in the history of American popular music, African American history, and the early recording industry.

Roberta Freund Schwartz

University of Kansas

FROM THE LAND OF SHADOWS: War, Revolution, and the Making of the Cambodian Diaspora. By Khatharya Um. New York: New York University Press. 2015.

The history of Cambodia is complex as it is entangled with the history of Vietnam and overshadowed by the rule of the Khmer Rouge, a brutal revolutionary group that aimed to radically transform the country. Under the leadership of Pol Pot, the Khmer Rouge took control of schools, hospitals, and communal labor in order to turn Cambodia into an agrarian state based on the Maoist-Communist model. Subsequently, Cambodians were forcefully relocated and pressed into servitude on collective farms in labor camps. Those who could not work for the regime or opposed it were immediately killed, and thousands fled the country and sought refuge in the neighboring countries as well as in the United States, Europe, and Australia. In the relentless pursuit of their ultimate goal, the Khmer Rouge committed one of the most severe genocides the history of humankind. After the collapse of this regime, those who had survived in Cambodia as well as those who had fled had to find a way to cope with the legacy of its history.

Khatharya Um’s book *From the Land of Shadows: War, Revolution, and the Making of the Cambodian Diaspora* traces the tragic history of Cambodia and closely examines the Cambodian diaspora, revealing how these people struggle to cope with and make sense of this historical trauma. In seven chapters that are divided in three parts, the author analyzes more than 250 first-hand accounts of survivors in Cambodia, the United States, and France and contextualizes their stories within Cambodian history. Giving space for formerly unheard Cambodians to tell their stories, Um places her book within the theoretical framework of transnational studies, memory studies, as well as new historicism. This approach to the (hi)story of Cambodia has been long overdue, as this nation has

still been mainly exposed to the colonial gaze and continued to be rendered a “[...]small Buddhist kingdom suspended in antiquity, frozen in time, and fixed in the imaginary of the outside world” (2). Um’s approach is very timely and necessary given the global refugee crisis. *From the Land of Shadows* impressively investigates what it means to be a refugee and discloses the traumatizing experience of having to leave one’s home country stating, “for many survivors, the ability to move on is hindered by the remembering of things left unresolved” as “many are plagued by the tormenting self-questioning about what they could have done to save their loved ones [...]” (185). Questions of identity, belonging, and reconnecting with one’s roots are addressed as well as the ideal of collective national healing.

Despite all the tragedies recalled and recollected, Khatharya Um’s book also reflects a notion of hope and resistance. As she insists in the Epilogue, these narratives are not only about the tragedies but also—or even more—about “[...] the heroism in the daily acts of living, the ability to retain one’s dignity...humanity in the moral abyss [...]” (259), thus surviving and remaining human, remaining Cambodian, and not being destroyed by an oppressive regime.

Iris-Aya Laemmerhirt

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KATRINA: After the Flood. By Gary Rivlin. New York, NY: Simon & Schuster. 2015.

A decade after Hurricane Katrina, do we really understand the seemingly endless social and political fallout that occurred with “Katrina”? Journalist Gary Rivlin seeks to answer this question in *Katrina: After the Flood*. The book traces the events surrounding the storm and its aftermath, through to its nine-year anniversary in 2014. Piecing together news coverage, interviews, public documents, and his own observations on the effects of the storm and the rebuilding process, Rivlin argues that, despite the ample media coverage around the storm, the public has been left, paradoxically, with a caliginous understanding of one of the most publicized disasters in American history. This ambiguity of experience has sustained the political and physical disarray still felt a decade after the storm and provides ample discourse for Rivlin to untangle.

In August 2005, Rivlin, then a journalist for the *New York Times*, was part of the “storm team” sent to cover Katrina. As the storm unfolded, he was keenly positioned to record reactions to the unfolding chaos in real time (xv). In the book, Rivlin relies on these interviews and firsthand observations to root the political in the personal, devoting whole chapters to the stories of people affected by the storm. One story is that of Cassandra Wall, one of five sisters from New Orleans East whose relocation struggle is emblematic of the thousands of residents throughout the region. Another is Alden J. McDonald, Jr., the owner of the city’s largest black-owned bank, Liberty Bank, who is representative of the effect of the storm on local businesses. Additionally, Rivlin highlights the daily activities of New Orleans Mayor C. Ray Nagin and others, showcasing the response and mitigation efforts by leaders at local, state, and national levels. Rivlin supplements these and other interviewees with trial transcripts, newspaper articles, television footage, and governmental records to parse out a complicated narrative of response and rebuilding.

With its personal anecdotes, *After the Flood* re-examines the familiar speeches of an unraveling mayor, the political power plays of governors and the President, the fumbling of FEMA officials, and the well-publicized horrors of the Superdome, the Danziger Bridge shootings, and the closure of the Crescent City Connection. It is in the re-examination of these familiar incidents that Rivlin unpacks the ante-diluvian and post-diluvian periods in vivid detail, using hard evidence and research to challenge the narratives disseminated by

popular memory. He records who did what and when, without resorting to moralization or blame for dramatic effect.

Rivlin focuses on the historical framework of race and class in New Orleans through pointed and well-researched segments (as detailed in extensive endnotes). Rivlin attempts to highlight a straightforward argument set out in the introduction—that the areas affected the most were those “where most of the city’s black people lived” and these areas, historically, shoulder a longer history of racial segregation, unfair environmental burden, and financial immobility (xvi). However, the jarring onslaught of themes presented in Rivlin’s twenty-eight chapters results in the loss of his argument. For example, in chapter twenty-two, he jumps from a discussion of Bobby Jindal’s gubernatorial race, to Brad Pitt’s Make It Right Foundation, and then zooms out to presidential contenders John McCain and Barack Obama, and finally to the Clinton Global Initiative’s programming at Tulane University. As a result, his reader is left awed by the magnitude of this narrative, but frustrated at what is left unsaid, or at least under-emphasized, regarding the theme of racial inequality and rebuilding.

Despite this, in the crowded marketplace of scholarly and popular nonfiction publications on Katrina, *After the Flood* stands alone in the minuteness of its detail. Its documentation of a multi-faceted storm, particularly the first four years after the storm, is impressive. The work also evidences the major problem with studying “Katrina”: with so much to cover and a plethora of material accessible on the issue, our understanding of what happened, when, and why is clouded even a decade later. Charting this narrative in its entirety, as Rivlin has done, is not the last step but the first towards contextualizing the full effects of the storm.

Liz Skilton

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LATINO HEARTLAND: Of Borders and Belonging in the Midwest. By Sujevy Vega. New York: New York University Press. 2015.

In the last twenty-five years, since the aftermath of the publication of Dinoicio Valdes *Al Norte: Agricultural Workers in the Great Lakes Region, 1917-1970*, various scholarship has documented the Mexican/Latino working class experience in the North American Midwest. Sujevy Vega has recently added a new ethnographic history to the Mexican and Latino experience in Greater Lafayette, Indiana. Vega argues that ethnic populations have a rich cultural and political historical memory in central Indiana and that the Anglo-American farmer image is an imaginary representation (4). In analyzing the film *Hoosiers* (1986), the author adopted the concept of Latino Hoosier to identify this research subject matter. (5) Historically, scholars and popular mythologists have implemented the term Hoosier to identify a person from the farmlands of the state of Indiana (11). Vega contends that Mexicans and Latinos have experienced racial and class conflicts with their Lafayette Anglo-American counterparts. (12) The author supports this claim by employing archival materials, oral interviews, ethnographic observations, and secondary sources.

Vega began the writing process of this text by explaining how the Latino Hoosier is re-imagining the cultural production of the state of Indiana. (15) For instance, she examines the 2005-2006 anti-immigration policy HR 4437, which led to rise of the current Latino Hoosier pro-immigrant social and political movement. Vega spent most of this monograph contextualizing how Mexicans and Latinos impacted the historical, cultural, and social representations of the Hoosier heartland. Chapter one examines the making of race and class relations from late nineteenth and twentieth century European

immigration to 2006 (22). The next chapter provides a contextualization of the creation of Mexican and Latino Greater Lafayette community borders, which were designed by their Anglo-American counterparts (67). In chapter three, Vega discusses how the local citizens formulated a policing process and used print media to promote anti-immigrant sentiment toward the Latino population (99). The following chapter provides an overview of class and political conflicts and the culture of empire (135). Chapter five contextualizes anti-immigrant policies and the counter-hegemonic perspectives and activism of the Latino Hoosier (177). Finally, the concluding chapter summarizes the aftermath of the local anti-HR 4437 social movement and how the state of Indiana lawmakers and other states attempted to pass anti-immigration laws that challenge federal government policies and perspectives (218).

Latino Heartland has several strengths. Vega moves beyond the Southwest Latino experience in analyzing the making of the Latino Hoosier's cultural and migration foundations in Greater Lafayette and the rest of Indiana. She includes a historical and ethnographic assessment of racial and class conflicts, including the contributions that Latinos made to the Midwestern landscape. The author's research methodology is thorough, making great use of primary sources, its ethnographic examination is well constructed. Vega's critical arguments regarding Latino community development and engagement offer a major contribution to scholarship on the subject. The book also has its weaknesses. Vega could have included more in-depth research and contextualization on workforce issues and a class analysis on the effects of the US culture on empire. Finally, Vega's concluding chapter unsuccessfully offers the reader an analysis on how the anti-immigrant policies and the pro-Latino immigrant Movement will change the mainstream Hoosier cultural and political landscape. Nonetheless, *Latino Heartland* is a welcome addition to the body of scholarship and in the disciplines of Latina/o Studies and US Midwestern historiography.

Jose G. Moreno
Northern Arizona University

LYNCHED: The Victims of Southern Mob Violence. By Amy Kate Bailey and Stewart E. Tolnay. Chapel Hill: The University of North Carolina Press. 2015.

Lynching scholarship has proliferated in the last fifteen years or so. In addition to general studies, one can find works on individual lynchings, on the causes of lynchings, on lynchings in photographs, literature, and more. The one thing we have lacked is a study of the victims themselves. In *Lynched: The Victims of Southern Mob Violence*, sociologists Amy Kate Bailey and Stewart E. Tolnay begin to fill that void.

For this study, Bailey and Tolnay looked at the victims of 2,805 lynchings in the southern states between 1882 and 1930. (Their list was one drawn up by Tolnay and E. M. Beck in 2010 that reconciled previous compilations with names and events described in contemporary newspaper accounts.) Using recently digitized census records, they searched for each victim in the U.S. Census that immediately preceded the lynching. The authors supplemented this with archival research of World War I draft registration cards, which are also available online, and digitized newspapers. The result is a much more thorough study than one could expect from earlier studies like Arthur Raper's *Tragedy of Lynching* (1933), which examined lynchings in the year 1930.

This is not a perfect approach, of course. Newspaper accounts for roughly ten percent of the lynchings gave no victim name at all. In many cases, there was no obvious match to the name of the lynching victim in the census records. In some cases there were several possible matches. And, of course, almost all of the 1890 census materials were destroyed in a fire—which is particularly unfortunate since the decade of the 1890s saw

more lynchings than any other. Ultimately, the authors were able to find fairly reliable matches in the census and other records for 935 victims of southern lynchings. (Bailey and Tolnay's lengthy and detailed discussion of their methodology is interesting and worthwhile in its own right.)

Census records vary from decade to decade, but from 1880 to 1920, they generally included, among other things, age, mixed-race status, marital status, relationship to head of household, literacy, occupation, home ownership, and place of birth. Based on this information, the authors found several significant trends in their study of the victims of southern mob violence. Across the South, black male victims tended to be "older adolescents or young adults who resided in rural areas and were engaged in unskilled work, generally within the agricultural sector" (88). There was considerable diversity in literacy and marital status. Victims were more likely than the average adult black male to own their own home.

With the possible exception of that last sentence, none of this is really surprising. Bailey and Tolnay's most significant finding, "the social marginality perspective of victimization" (116), came when they looked at the statistics on a county level. In counties where there were relatively few African Americans of higher status (by such measures as literacy, occupation, mixed race, and home ownership), those of higher social standing were more likely to be victims of mob violence; in counties with higher than average numbers of higher-status African Americans, those with lower social status were more likely to be victims. Hence marginalization's relation to lynching rates affected both ends of the socioeconomic spectrum.

The 935 victims studied by Bailey and Tolnay make up exactly one-third of the total in the Beck-Tolnay inventory. What of the two-thirds that could not be found in the census or other records? It is easy to imagine that many of them were missing from the census because they were less prosperous and more mobile than average. This is not to say the analysis is wrong, but it might call into question the usefulness of some of the coefficients, carried out to three decimal places, in the tables at the back of the book.

For some readers, the most salient part of the book might be the scattered stories of lynching victims, included to support one part or another of the authors' analysis. This might be the most significant aspect of Bailey and Tolnay's research: not only did it provide data, it also restored the identity (and in a sense the lives) of hundreds of victims of mob violence in the South.

David B. Parker

Kennesaw State University

MASTERS OF EMPIRE: Great Lakes Indians and the Making of America. By Michael A. McDonnell. New York, NY: Hill and Wang. 2015.

With this monograph, Michael McDonnell joins a growing list of historians who have taken up Daniel Richter's challenge to reinterpret American history by "facing east from Indian Country." While the narrative unfolds along a familiar timeline stretching from the early 1600s to Removal, McDonnell gives a new spin to the story by recounting it from an unusual vantage point: that of the Anishinabe Odawa who lived around the straits of Michilimackinac. As a strategic gateway connecting Lakes Huron and Michigan, the region has long been of scholarly interest but no one, until now, had published a detailed ethno-history of its Odawa residents. Although he draws on familiar sources, McDonnell has nonetheless produced a work that is fresh, engaging, and provocative. His book is groundbreaking in that Native Americans are not just actors in a world changing to the beat of colonial drums, as is often the case in Native American History. *His* Odawa are

actually prime movers in American history and their actions “often changed the course of North American events” (327). McDonnell traces, for instance, the outbreak of the Seven Years War to an Anishinabe raid on a Pickawillany, a Miami village, two years before the Battle of Jumonville Glen in 1754.

In his quest to re-assert the centrality of the Odawa in defining historical moments, one could accuse McDonnell of over-reaching by engaging, at times, in rather speculative exercises. But overall, by flipping the frame of reference around and focusing “on one people and one place over the long durée,” the author cleverly destabilizes the traditional master narrative by periodizing known events according to a new historical logic (6). As such, the French and Indian War unfolds in the broader context of the First Anglo-Indian War (1752-1758), a conflict initiated by and for Native Americans with Michilimackinac—not Quebec City—as ground zero. Far from being peons in a larger imperial contest, the Anishinabeg and their allies only fought alongside the French—and later the English—as long as their interests converged. “The Odawa,” McDonnell remarks, “were able to exploit European imperialism when it came and they did so mostly for their own purposes” (15). Without indigenous support, imperial powers vacillated. In order to keep a foothold in the region, the French, British, and Americans had therefore to adapt their imperial designs to meet the expectations of their hosts, making the Odawa “Masters of Empire.” Interestingly, the Anishinabeg’s influence emanated from the fact that Europeans—and not Native Americans as the story usually goes—were dependent on the locals.

Readers familiar with Richard White’s *The Middle Ground* will discover here a compelling counter-argument to his seminal work. Since its publication in 1991, White’s depiction of European-Indian relations in the Great Lakes region from 1650 to 1815 has had a profound historiographical impact. While scholars initially applied his model indiscriminately to other times and places, more recently, historians have highlighted its shortcomings. McDonnell’s study draws from these more recent works. Echoing Heidi Bohaker’s argument, for instance, the author rejects White’s claim that, after 1650, the Anishinabeg were refugees from Iroquois war parties. Nor did they live in a shattered world or owe their political cohesiveness to French diplomatic endeavors. Instead, they lived in a world “in flux... not in a state of collapse” where the extension of kinship networks, more than French mediation, played a central role to foster political integration among the region’s inhabitants, Indians and Europeans alike. In the colonial Great Lakes region, therefore, “the French could only follow, not lead” (91). This statement stands in sharp contrast to White’s argument that the middle ground, this zone of inter-cultural accommodation, was possible because French and Indians had similar power and none could dictate to the other. As McDonnell points out however, this perspective only reflects distortions in the records. By over-privileging ethno-historic sources, historians have artificially amplified the voice of Europeans at the expense of Native Americans. This work largely succeeds at setting the record straight as McDonnell gives due historical credit to a people who have long “been hiding in plain sight” (328).

Christophe Boucher

College of Charleston

“NO ONE HELPED:” Kitty Genovese, New York City, and the Myth of Urban Apathy.
By Marcia M. Gallo. Ithaca, NY: Cornell University Press. 2015.

In “No One Helped” Marcia Gallo uses the Kitty Genovese murder and sexual assault in the Queens borough of New York City on March 13, 1964 to track the larger political discourses that shaped, framed, and reflected the shifting historical meaning of the crime over the last 50 years. In this masterfully researched work, Gallo challenges depictions

of Kitty Genovese as the “Ideal Victim” to reveal a vivacious, intelligent, independent young woman with a lesbian partner and strong family ties before dedicating most of her analysis on the powerful mid-career *New York Times* editor A.M. Rosenthal and the myth of urban apathy he created in his coverage of her murder. Gallo argues that the notoriously homophobic editor “reduced [Genovese] to a cipher, her personhood erased in service to the myth of urban apathy” (19).

The *Times* coverage quickly moved, in part inspired by the lamenting of a New York City police official, from a standard accounting of crime to an indictment of the 38 (number later contested) neighbors who witnessed the crime but failed to intervene. From there, apathy became a sickness of epidemic proportions, infecting cities across the country: “apathy was depicted as the enemy of civic participation” (74). This framing inspired the creation of a national 911 system as well as award-winning and field-changing psychological research on “Bystander Syndrome” that examined group dynamics and violence. Gallo charts these direct consequences of the crime, but the most intriguing and challenging aspects of “*No One Helped*” comes when she goes a step further in her analysis of the “urban apathy” myth. Gallo locates the power of “urban apathy” in contemporary conversations over the developing crisis in Vietnam, the shifting racial demographics of United States cities, and the climaxing civil rights movement. She traces how the myth of urban apathy allowed Rosenthal to encourage intervention in Vietnam, to disapprove of post-war cities’ slowly growing racial and sexual tolerance, and to dismiss the activism of the civil rights movement as “impersonal social action” that “infect[ed] the body politic” (80).

Gallo then moves through time, demonstrating the new deployments of the Genovese legacy and attempts to rebuff “urban apathy” that illuminated “the necessity for self-empowerment as well as community mobilizations to confront official indifference” in the 1980s (133). Employing urban apathy as a larger political framework, Gallo connects a diverse, and often opposing, set of social and political movements from the decade that included feminist self-defense and anti-rape activism, the founding of ACT-UP and other AIDS activist groups, and the growing power of neoliberal discourse in both local and national politics. By the end of the century, Gallo assigns meaning to continuing social fascination and discourse around the Genovese case 40 and 50 years after the event as neighbors, friends, and family members challenge the lasting urban apathy narrative spun decades earlier.

“*No One Helped*,” both ambitious and wide-spanning, is largely successful. Gallo’s clear, steady writing helps weave together the complex history she aspires to tell. But the sheer number of threads and the incredible detail she shares about each of them works against her at times. In tracing the full spectrum of issues and movements shaped, defined, or discounted by both Genovese’s legacy or the urban apathy myth, Gallo illuminates numerous areas for additional scholarship but also misses opportunities to enrich the work. Gallo is clear to position race and civil rights struggles as a constant force in creating the Genovese legacy and the urban apathy myth, but a direct discussion of it at various points would have been powerful, as would a similarly frank analysis of emerging neoliberal politics. However, wanting more from Gallo reflects her skill and the many values of “*No One Helped*.” The myth of urban apathy as explored by Gallo proves a productive and rich mode of analysis sure to inspire future scholarship. By examining how and why the national fascination Kitty Genovese has endured for more than half a century, Gallo convincingly interconnects a bright young woman with the histories of sexuality, neoliberalism, racial justice and racism, feminism, psychology, and the post-war United States.

RED WAR ON THE FAMILY: Sex, Gender and Americanism in the First Red Scare. By Erica J. Ryan. Philadelphia, PA: Temple University Press. 2015.

In about 2010, when I (successfully) proposed to the University of Illinois Press a book to be entitled *Between the Great Red Scares: American Anti-Communism and Political Repression, 1921-1946* (to appear in about 2018-19), I argued that although there was by then a massive literature on the two great post-world war red scares (1919-20 and 1946-1954), the “inbetween” period has been relatively neglected, although anti-communism and political repression, even if diminished, had by no means disappeared. Therefore, I maintained, especially as what was available on these topics was scattered through very specialized books and articles (often on individual strikes and/or localities), that there was a crying, unmet need for a volume synthesizing existing relevant material.

During the six years since I made this proposal, the amount of relevant material, including the book under review here by history professor Ryan (Rider University), has literally exploded. But as it has continued to be quite specialized, the need for an overall synthesis is now greater than ever. Among the other relevant books of this explosion, just to mention the most prominent for only the last nine years, are Ernest Freeberg’s *Democracy’s Prisoner: Eugene V. Debs, the Great War, and the Right to Dissent* (2010), which includes much on the amnesty campaign of the 1920s for World War I political prisoners such as Socialist Party leader Debs (who gained one million votes for president in 1920 while still jailed); Jennifer Luff’s *Commonsense Anticommunism: Labor and Civil Liberties between the World Wars* (2012), essentially on the vicious and highly self-interested anti-communism of the AFL (which saw communist-dominated unions, including those of the new CIO, as a major threat); Randi Storch’s *Red Chicago: American Communism at Its Grassroots, 1928-35* (2008); Nick Fischer’s *Spider Web: The Birth of American Anticommunism* (2016) (on the 1920s); Kirsten Delgard’s *Batling Miss Bolshevik: The Origins of Female Conservatism in the United States* (2011), also on the 1920s; Alex Goodall, *Loyalty and Liberty: American Countersubversion from World War I to the McCarthy Era* (2013), which covers the whole period but primarily through specialized chapters; Rebecca Hill’s *Men, Mobs, and Law: Anti-Lynching and Labor Defense in U.S. Radical History* (2009), focused mostly on the interwar period; and Landon Storrs’s *The Second Red Scare and the Unmaking of the New Deal Left* (2015), with much on the pre-World War II background to the post-war red scare “loyalty program” which began in 1947.

On anti-labor repression, recent excellent books include Ahmed White, *The Last Great Strike: Little Steel, the CIO, and the Struggle for Labor Rights in New Deal America* (2015), the best of four new books on the 1937 “little steel” strike and its brutal repression, including the notorious Chicago “Memorial Day Massacre”; Bryan Palmer’s *Revolutionary Teamsters: The Minneapolis Teamsters Strike of 1934* (2014); and Kathryn Olmsted’s *Right Out of California: The 1930s and the Big Business Roots of Modern Conservatism* (2015), which is a rather mistitled book focused overwhelmingly on the brutal (fascist is truly the more accurate word) repression of Communist-led California agricultural strikes/unions. Finally, on the extremely intense 1938-1941 red scare, see Shirley Wiegand’s *Books on Trial: Red Scare in the Heartland* (2007), on Oklahoma; Donna Haverty-Stacke’s *Trotskyists on Trial: Free Speech and Political Persecution Since the age of FDR* (2016)— a bit misleadingly titled but an excellent study of the 1941 (pre-war) prosecution of the Socialist Workers Party; Clarence Taylor’s *Reds at the Blackboard: Communists, Civil Rights, and the New York City Teachers Union* (2011), which includes material on New York’s Rapp-Coudert Committee and the anti-communist purge of teachers in the pre-war period; and Douglas Charles’s *J. Edgar Hoover and the*

100 Book Reviews

Anti-Interventionists: FBI Political Surveillance and the Rise of the Domestic Security State, 1939-1945 (2007).

After that lengthy throat-clearing, Ryan's book can be quickly summarized and evaluated. Very much complementing and often duplicating the book by Delgard referenced above, Ryan, who has very deliberately used the same title of a 1922 book by anti-radical Samuel Soloman (one of many anti-communist screeds of the interwar period, of which the most notorious were those by Elizabeth Dilling during the 1930s), focuses on the 1920s and argues that a wide variety of anti-radical groups attacked communism as not only an assault on capitalism but on the traditional American family. Largely reflecting a conservative backlash against the pre-war and World War I rise of labor and progressive social legislation, as well as the 1919 ratification of the women's suffrage amendment, and especially spurred by the ludicrous but widely-believed claim that the Bolsheviks had "nationalized" women, numerous conservative organizations (led by many women's groups such as the Daughters of the American Revolution, "patriotic" men's groups, and business organizations like the National Association of Manufacturers) attacked such developments as depriving individual workers and businessmen of their "liberty," substituting the state for the authority of the traditional patriarchal household dominated by fathers, and enslaving women while simultaneously symbolically castrating men.

Ryan's book is solid and substantial, although I found Delgard a bit better organized and more clearly written. Both deserve a wide audience.

Robert Justin Goldstein

Oakland University

RELIGION OF A DIFFERENT COLOR: Race and the Mormon Struggle for Whiteness.
By W. Paul Reeve. New York, NY: Oxford University Press. 2015.

According to Charles Furley, a medical doctor who visited Utah in 1863, Mormons had a distinctive appearance. Their faces possessed "a general lack of color" and their cheeks were "sallow and cadaverous." "The eye is dull and lusterless—the mouth almost invariably coarse and vulgar" (18). Other scientific voices commented on Mormon weak frames and even their "polyerotic eyes" which left them prone to moral depravity (28). A new race had begun to form in the American West as the worst dregs of European society immigrated to join the Mormon Church and their participation in polygamy. This discourse was not limited to those opposed to Mormonism. Mormons saw themselves through a similar lens for their missionaries were literally gathering a sacred Israelite bloodline that had forgotten its identity.

In this groundbreaking work, W. Paul Reeve examines the connections between race Mormonism in an effort to explain how Mormons both positioned themselves and were positioned by the nation in racialized terms. This is not the first time a scholar has studied the racialization of early Mormonism. Terryl Givens's *Viper on the Hearth* argued that those opposed to Mormonism viewed adherents of the denomination as racial others. Reeve goes beyond this work to address the social construction of whiteness and how Mormonism has both benefitted and been marginalized by their place in this discourse. In short, Reeves argues that Mormonism was once in early America considered not white enough based largely on their adherence to plural marriage; a seemingly foreign and uncivilized practice to nineteenth-century Americans. In the twenty-first century, he argues, Mormons have become too white, based on criticisms of their denial of ordination to African-American Mormons until the late twentieth century.

Reeve's argument that perceptions of Mormons were racialized is substantiated through his use of political cartoons in the American press. These depictions present

Mormons as having strange physical features or overtly non-white builds in textual descriptions of Mormon otherness. A clever use of an early twentieth century cartoon published in *Life* provides the framework for the book's structure. The nativist cartoon, "Mormon Elder Berry—Out With His Six-Year-Olds, Who Take After Their Mothers," portrays a bearded Mormon patriarch standing hand-in-hand with nine children of different racial backgrounds. Chapter one considers the debate over Mormon whiteness and thus employs the image of Elder Berry's six European immigrant children as a starting point. Other chapters focus on Mormons and Blacks, Mormons and American Indians, and Mormons with peoples of the Orient, each represented in the depiction of Elder Berry's children. Additional cartoons are employed throughout each chapter.

While the largest contribution of *Religion of a Different Color* is its positioning of racialized conceptions of Mormonism in broader conversations about race, Reeve also makes significant strides in our understanding of Mormonism's own ideas about race. He describes how Mormons demarcated the world through a biblical lens of peoples originating from Noah's flood and, later, with the aid of the Book of Mormon, identified Native peoples as the descendants of ancient Israel. His chapters on Mormonism and Native Americans examine how complicated this relationship became once Mormons had colonized the Great Basin. He ably examines the history of earliest Mormonism's acceptance of black members into the ranks of the priesthood and how this position was reversed nearly two decades later. As a result these earlier Mormon priesthood holders were removed from popular memory.

Religion of a Different Color will be recognized as a crucial work in the field of Mormon Studies. Scholars of American religious history and American studies will be interested in Reeve's distillation of race theory and its application to the study of religion and American culture. It would be a strong addition to any graduate course on race or religion in America.

Christopher James Blythe

Joseph Smith Papers

STRONG INSIDE: Perry Wallace and the Collision of Race and Sports in the South. By Andrew Maraniss. Nashville, TN: Vanderbilt University Press. 2015.

In February 2015, Serena Williams surprised the world when she announced that she would return to the Indian Wells; a tournament she had boycotted permanently. In 2001, a predominately white crowd booed and harangued the then-nineteen-year-old the entire match because they believed that her sister, Venus, had pulled out of a match at the last minute to avoid playing Serena in the semifinals. Distraught and traumatized, Serena, then 19-years-old, wept in the locker room for several hours and vowed never to return. For years the Indian Wells officials begged her to return. For thirteen years she declined, but in February of 2015 she had a change of heart after reading Nelson Mandela's autobiography, *Long Walk to Freedom*. She learned that victims are expected to extend the sentiment and gesture of reconciliation.

Andrew Maraniss's *Strong Inside: Perry Wallace and the Collision of Race and Sports in the South* seems to follow a similar pattern as it outlines the traumatic journey of the first African American to play in the South Eastern Conference (SEC). In this narrative, Wallace resolves that bitterness would only earn him scorn. The contemporary reader who annually watches the University of Kentucky trot out five blue-chip African-American freshman basketball players in hopes of capturing a national title may be astonished to discover what Kentucky used to be and Wallace's pioneering efforts. The Kentucky of Perry's era would never have considered starting five freshmen—and certainly not a

102 Book Reviews

single African-American player. Few contemporary players realize that they have Perry Wallace to thank. Wallace's inner strength and resolve to withstand unimaginable strife, vitriol, and abuse to break racial barriers deserves more notice.

In *Strong Inside*, Maraniss, a former member of the Vanderbilt University athletic department, tells the story of Perry Wallace's historic effort to successfully break the SEC color line. Maraniss is perhaps the best person to write about Wallace's historic trials and tribulations and his journey to desegregate SEC basketball because he wrote about Wallace while he was an undergraduate at Vanderbilt. He interviewed Wallace, and, at one time, he was director of media relations for the Vanderbilt Athletic Department. Thus his knowledge of the institution and its culture, along with his access to key archival material, prepared him to tell as whole of a story as possible. The book falls within the trajectory of recent books about race and sports like Kenneth L. Shropshire's *Sports Matters: Leadership, Power, and the Quest for Respect in Sports*, Jennifer H. Lansbury's *A Spectacular Leap: Black Women Athletes in Twentieth Century America*, and the James Conyers, Jr. edited book *Race in American Sports*, among others.

A strength of Maraniss's *Strong Inside* is that it is several connected stories. Not only is it about Wallace, but also about his teammate Dillard, the South, Vanderbilt University's racist past, the civil rights struggle in the South led by James Lawson, and Chancellor Heard's struggle to uphold his belief in universities as spaces where one's plea for fuller freedom can be calmly debated and heard.

The narrative gets especially interesting once Wallace's black teammate, the proud Godfrey Dillard appears. Maraniss is to be commended for making Dillard such a significant part of Wallace's narrative. Dillard, who signed with Vanderbilt seven days after Wallace, is often a forgotten figure. A native of Detroit, Dillard was not your typical African-American recruit of the 1960s. He attended an integrated Catholic school in Detroit, and unlike Wallace he wanted to go to the South. His "reverse migration" was about becoming "the SEC's first black ballplayer" and it "was the only reason [he] wanted to head south" (107). His presence confirms Maraniss's impetus throughout the book that change is not an isolated event and there is never a singular individual or moment that produces change.

Godfrey Dillard, the reader learns, had grown up seeing "accomplished blacks and whites living side-by-side in what was increasingly becoming a very integrated, progressive neighborhood" (108). These experiences make him the perfect pairing for Wallace who knew the South and its rules. It also made Dillard a nightmare for the racist South. Dillard lived in a neighborhood where he knew black men that "could succeed" thus "the idea that the Afro American could not succeed was not an issue to [him]" (108). What Vanderbilt and Skinner did not fully realize is that when they signed Dillard they were getting more than an athlete; Dillard "considered himself a political figure" in high school and at Vanderbilt it became the thing that was his ruination. He saw himself as being in the vanguard of the movement to break racial barriers, while his friend Wallace reluctantly assumed this position. But, together, Dillard and Wallace were a good balance, teaching one another valuable strategies.

Maraniss leaves the question of the discrimination against Dillard for readers to interpret. This approach is a flaw in the text because Maraniss is reluctant to harshly critique Skinner's treatment of Dillard, despite conceding that the player chosen over Dillard, Rick Cammarata, was "no basketball star" (308). An assistant coach admits that Godfrey was "run out of the program" in a "passive-aggressive way" and that the demotion "was a way of Skinner showing Dillard an early exit from Nashville" (310). Wallace also agreed that the factors working against Dillard were political and racial discrimination.

There is little question that the most powerful chapters in the book are the final four. In these final pages Wallace's voice in all its thoughtfulness, sadness and anger, command the page. In these chapters Wallace publicly reveals his pioneering experience at Vanderbilt in his own words—he controls the final narrative of his four years at Vanderbilt. For the first time, Wallace reveals, in his own words, “less of the good, quiet, obedient, Negro” (356). The usually stoic Wallace tells the world that things were horrible dealing with racist teachers, fans, and students.

While there has been modest progress, post-race America is not. The truth is that there are no isolated acts of idiots but the acts of idiots are too often supported and cultivated by systemic and institutional policies and rules that discriminate on the basis of race. Racism still has life in modern society. Just ask the Los Angeles Clippers players that refused to play unless their racist owner (Donald Sterling) sold the team in 2014. Professional athletes Wayne Simmonds (hockey), Maris Balotelli (soccer), and Val James (hockey), who in this epoch have suffered racial abuse from fans would, concur. In *Strong Inside*, Perry Wallace shows that heroic barrier breaking efforts can make change—it just takes time and the steps are small. Ironically, the SEC has benefitted more than any other league from integration—the very institutions most hostile to Wallace have capitalized the most. Nonetheless, Wallace's return to Vanderbilt at the close of the book to be honored, like Williams's return to Indian Wells, is an unsettling reminder that the rules for the abused need to be rewritten: no longer should the victims be asked to show guts, ignore, let go, display honesty, honor, and integrity. Conciliatory expectations of the victims leaves this reader wondering if a day will soon come that the victims of racism-induced traumas will not be burdened with forgiveness and forbearing. Despite some missteps, *Strong Inside* is a robust tale of a man who rises above negative circumstances and refuses to let people make him hate.

Thabiti Lewis

Washington State University

THE GREAT MELDING: War, the Dixiecrat Rebellion, and the Southern Model for America's New Conservatism. By Glenn Feldman. Tuscaloosa: University of Alabama Press. 2015.

Concern for disparities in income and power tend to be cyclical in American political life, even if such inequity remains constant. In the current era, when discourse about the “top 1 per cent” produces voter backlash and distinctions of race, religion, and national origin have renewed salience, history offers lessons on how our democracy both allows and encourages a politics that is distinctly undemocratic. Voter acquiescence to conservative economic and political oligarchy is a necessary condition for the persistence of such stark inequity in a democracy, and this political fact is by no means new.

In his historical analysis of twentieth-century Southern politics, focusing most directly on Alabama as prototype, Glenn Feldman offers a comprehensive accounting of how political manipulation and popular reaction in the South of 1942 to 1952 laid the groundwork for a new conservatism that eventually manifested in Reagan's election in 1980. Feldman demonstrates that white reaction against the economic and racial liberalism of the New Deal, which activated lingering anxiety over federal intervention during Reconstruction, made the 1948 Dixiecrat rebellion and defection of Southern Democrats to the Republican Party inevitable.

Within the cultural logic of Jim Crow, poor whites saw themselves as having racial affinity with white elites rather than class affinity with blacks, allowing poor whites to develop reverence for the economic fundamentalism on which the accumulation of white

wealth was predicated. Racial alliance with white elites required poor whites to embrace free-market principles and deride federal programs, even though poor whites were victims of the free market and stood to benefit from New Deal-era government initiatives.

Feldman characterizes this mid-century convergence of Jim Crow and economic orthodoxy as the First Great Melding; the addition to the mix of religious fundamentalism produced a second. A Third Great Melding entailed the alliance of old money and new, the landed gentry with the industrial New South, forming an anti-labor, anti-tax, anti-statist fortress that disdained regulation and spending on social services and education. These alliances drew their legitimacy from poor whites, who accepted this social order as natural and transformed it into a political mandate.

Southern racism is central to this thesis, as is the lingering animosity toward federal intervention in Southern affairs; a remnant of Lost Cause and Reconstruction lore. Maintaining the social, economic, and political structure of the mid-century South required what Feldman calls “Sophistic Pruning” and “smoke and mirror politics.” By denouncing racial extremism and violence, white Southern elites sought to persuade Northern critics that the South was attending to its own problems and that Northern intervention was unnecessary. For Feldman, this was a deliberate and calculated strategy designed to preserve the white supremacy that undergirded not only Southern social custom, but also white wealth in the region.

These are big and heavy arguments, and Feldman applies them not only to American politics writ large but also to a meticulous analysis of Alabama politics in the years preceding and following World War II, his pivotal decade in the conservative realignment. The scholarship is grounded in deep archival research and is painstakingly documented. At times, however, the level of detail and the expansive cast of characters, who are drawn from Alabama and other Southern states, make this a dizzying read. Readers also will notice that the argument carries a polemical tone.

Even so, the analysis of Alabama politics will be valuable to scholars of the twentieth-century American South. Moreover, Feldman’s extrapolation of the argument to American conservatism more generally makes this study useful to a broad academic audience concerned with the evolution of American politics.

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THE RISE OF THE RIGHT TO KNOW: Politics and the Culture of Transparency, 1945–1975. By Michael Schudson. Cambridge, MA: Harvard University Press. 2015.

Given the ubiquity of invocations of the “Information Age” and the widely-shared assumptions behind it, particularly about the full accessibility of information and the right of the public to obtain it, one would think that more scholarly historical studies on those assumptions would be on record. In *The Rise of the Right to Know*, Michael Schudson unearths and examines those assumptions. His book traces a series of “openings”—the episodic “emergence of a culture of disclosure” and openness—in American politics, government, law, journalism, and society (17, 24).

Schudson effectively argues that this emergence began many years before the onset of our Information Age. Indeed, Schudson’s central contribution is to move the advent of the rise of the right to know to the 1950s and early 1960s. The push for bureaucratic and political openness, he narrates, then converged with the cultural opening of the late 1960s, as well as with the spectacular growth in information storage and delivery that occurred in the 1970s.

The notion of “the right to know” encompasses a constellation of larger ideas, terms, and philosophical concerns: visibility, transparency, access, openness, disclosure, the public-private divide, privacy, secrecy. Schudson addresses these concerns. Those bigger issues animate, and make interesting, a series of mostly obscure politicians, bureaucrats, and activists. Of course, Ralph Nader and the various postwar presidents that move in and out of Schudson’s story are not obscure. But figures like John Moss, Philip A. Hart, John Douglas, Esther Peterson, Richard Conlon, Henry “Scoop” Jackson, Lynton Caldwell, and Gaylord Nelson are likely not familiar to those who work outside of political history or the history of government. It is a credit to Schudson that this text fosters a desire to learn more about each.

To support his argument, Schudson uses these figures to focus the reader on a series of acts, groups, and initiatives that catalyzed the “right to know” as a phenomenon. These included: the Freedom of Information Act (FOIA, 1966), the Fair Packaging and Labeling Act (1966), the push for food unit pricing and nutritional labeling, the Democratic Study Group (1959-1995) and its research reports, the Legislative Reorganization Act (1970), the rise of contextual/investigative journalism (i.e. an adversary press), the National Environmental Policy Act (NEPA, 1969) and its environmental impact statements, and, finally, the Inspectors General Act (1978).

Each of these emerged from efforts that began before the late 1960s. For instance, the FOIA grew out of the Administrative Procedure Act of 1946 and the work of California’s Democratic Congressman John Moss and his “Moss Committee” (Subcommittee on Government Information), which existed from 1955-1966 (37-45). Moss and members of the American Society of Newspaper Editors worked to pull back the “paper curtain” of executive secrecy (45-50). The work of Philip Hart and Esther Peterson on food packaging, pricing, and labeling came out of John F. Kennedy’s “consumer ‘bill of rights’,” articulated first on the 1960 campaign trail (64-66).

Schudson definitely proves his thesis. And his discussion of recent political theory on democracy, focusing on John Keane, Bernard Manin, Pierre Rosanvallon, and Morton Keller, elevates the book philosophically. The new openness of information has enabled the multiplicity of public representation and government accountability. Schudson is most sympathetic to Keane’s construct of a “monitory democracy” to explain the myriad “political observatories” that counter the power of the administrative state (233-234, 257).

The author confesses to an overall “positive appraisal” of these developments (24). They helped America become “more fully democratic than...before” (5). As such, Schudson does not attempt to explain the forces of counter or anti-knowledge, so ably covered in recent works by Robert Proctor, Naomi Oreskes, and Erik Conway. It is not as if those forces disappeared after being explored and explained in Richard Hofstadter’s famous 1963 work, *Anti-Intellectualism in American Life*. Before and alongside the rise of the right to know, there existed groups who either refused to know or worked to maintain existing political power by obfuscating knowledge. Their politics denied transparency and replaced information with misinformation.

Despite this significant omission, *The Rise of the Right to Know* is a well-written and accessible study, worthy of attention by scholars of the history of government, journalism, and politics.

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106 Book Reviews

CLEAN AND WHITE: A History of Environmental Racism in the United States. By Carl A. Zimring. New York: New York University Press. 2016.

The words “environmental racism” typically conjure up the practice of locating toxic dumps and industries in neighborhoods or regions inhabited by minority populations, especially African Americans. In this respect, Zimring’s book seems mistitled, for it does not constitute a history of environmental racism in the typical sense. Instead, Zimring tackles a broader subject—namely, the historical development, in the United States, of an association of white racial identity with cleanliness and blackness with waste or contamination, and how this conflation manifested itself geographically and socially.

The book begins with Thomas Jefferson, noting that he and his contemporaries made no explicit connection between dirt and race. That developed later with urbanization and the rise of sanitarians, especially in the wake of the Civil War, when explicit connections between hygiene and health were more fully explored. Too, postwar industrialization and the growth of consumerism produced a veritable “age of waste,” and the various means of handling this waste broke down along ethnic and racial lines, as European immigrants, especially Jews and Italians, found a niche as scrap merchants. Obsessions with racial purity, as manifest in the Ku Klux Klan and the growing eugenics movement, ran parallel to the growing obsessions with sanitation, so that “immigrants were characterized as pollutants threatening American purity, rather than as raw materials just waiting for the transformative power of Americanization” (86).

One of the most interesting parts of the book analyzes period advertisements, especially cleansers depicted as so effective they could essentially change the race of the user to white. With the passage of time, immigrant populations “became” white and the waste industries became more and more the domain of African Americans: “African American representation in the sanitary industries in 1950 was more than twice their representation in the general population, and African Americans increased their share of the sanitary labor force over the next twenty years” (184–185). Zimring’s last chapter explores the strike of sanitation workers in Memphis, Tennessee that was proceeding when Martin Luther King Jr. was assassinated, while touching briefly upon the growing location of toxic sites in predominantly black areas.

Though Zimring casts a fairly wide net in exploring the conflation of waste and race, he overlooks America’s history of racial cleansing, or the expulsion of African Americans from certain communities, creating what became known as “sundown towns.” Some of these communities, such as Mena, Arkansas promoted themselves using the rhetoric of health and cleanliness. Indeed, a 1920 advertisement for Mena listed its all-white status just above its lack of mosquitoes and its modern sewer system.

Honestly, this is an odd book. At times, it feels simply like a recapitulation of the work of David Roediger with some meditations upon waste inserted into the narrative, not always convincingly. However, as one proceeds through the text, the central argument becomes a little more convincing. At the bottom, Zimring insists that scholars must cast a wider net, both geographically and temporally, in defining environmental racism. This book, despite its title, is not a real history of environmental racism. It leaves only in passing its most noteworthy manifestation. However, it is a cogent argument for reconsidering just what we mean by that term, for putting under its rubric developments that long preceded modern environmentalism in the United States.

Guy Lancaster

Encyclopedia of Arkansas History & Culture

MOMENTS OF IMPACT: Injury, Racialized Memory, and Reconciliation in College Football. By Jaime Schultz. Lincoln: University of Nebraska Press. 2016.

Professor Jaime Schultz has produced a wonderful piece of scholarship that weaves together history, sociology, and sports as seen through the complicated politics of racialized memory. The book focuses on three college football athletes, whose memories haunt us today. These athletes—Jack Trice, Ozzie Simmons, and Johnny Bright—are all significant threads in the tapestry of United States college football and, as Schultz argues, race in college football and beyond. Schultz is an adept historian who weaves a compelling narrative that is easy to read as well as interesting and thought-provoking.

Many things were enjoyable about the book, which makes it great reading for the office or during halftime. The pictures included are helpful but it would have been great to see more. Racialized memory is so impacted by visuality that presentation of more images would be beneficial for readers. The introduction and afterword are rewarding in that both help contextualize the case studies. Readers are presented with numerous end notes and a list of published materials. While Schultz lists her archival sources and provides ample notes, the book could stand to be fifty pages longer and include additional discussion about her archival sources, as well as an expanded significance statement. Why focus on these particular athletes (who are each unique, of course) but not Willie Thrower or George Taliaferro? The book leaves unanswered a significance question that could have been better addressed with additional pages in the introduction.

Each of her three substantive chapters focuses on one player and the different mnemonic cartographies associated with them. The chapters could be read alone and would be valuable assignments for undergraduate and graduate courses on sports history, race and sports, and the sociology of sports. Furthermore, each chapter could be compared with the theoretical work of scholars like Bradford Vivian, Greg Dickinson, and Brian Ott to produce rich interactions between memory, forgetting, notions of the public, and specific discursive events. There is much room for reading this book in tandem with others. But here is where an omission presents problems.

Unfortunately, Schultz does not advance any new theoretical ground. While the case studies she highlights are interesting (although all have been previously published in lesser forms in other venues) she misses an opportunity to engage the rich literature devoted to racialized memory. One might expect the works of Ian Baucom, Stephen Best, David Blight, W. Fitzhugh Bundrage, and Paul Gilroy to take center stage, yet this is not the case. Likewise, and of concern, Schultz makes only passing reference to Jim Thorpe, even though Thorpe's mnemonic cartography is as complicated and racialized as the college football players she has selected.

Lastly, Schultz misses an opportunity to engage the politics of concussions the title and subtitle implicitly suggest. Namely, with *impact*, *injury*, and *memory* highlighted, the reader seems almost compelled to take up the question of concussions in college sports. Yet Schultz gives the reader little link to present day injury and neurological memory discussions. While Schultz writes grippingly about the ways players brutalized Ozzie Simmons, adding another chapter or expanding the afterword to include a discussion of race, sports, and traumatic brain injury would provide a bio-historical linkage to the present day that begs for further discussion. There is quite literally a problem with memory that sports have failed to address which, in turn, impacts perceptions of race, racism, and reconciliation in college football.

History need not push theoretical boundaries, but sometimes better situating a book in theoretical discussions can advance theory and history instead of only history. While

108 Book Reviews

not without misgivings, I whole-heartedly recommend this text to sports, history, and race undergraduate and graduate students, although perhaps not as strongly to scholars. Shultz is to be commended for her prose and her devotion to these three athletes and for reminding us all that memory is never simple.

Nick J. Sciuлло

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NATURE'S PATH: A History of Naturopathic Healing in America. By Susan E. Cayleff. Baltimore, MD: Johns Hopkins University Press. 2016.

The author of this masterful piece was stimulated by an idiosyncratic predilection for women's studies and medical history. Focusing on the hybrid approach, she uses both documentary and non-documentary sources from what she refers to as "historical predecessors" of natural healing and treads the path of continuities and discontinuities, ambivalence and successes of the Naturopathic traditions from when it began to the twentieth century. This is situated within the socio-political transformations and the roles as well as the interactions of the Naturopath leaders with the external forces like the Allopathic physicians and the American Medical Association (AMA), as well as the persistent legal tangles that led to apparent persecutions, among other things. The biographical sketches embedded in the discourse are useful. The data for this work was not based on convenience but the amount of materials that speak to the issues. The possible defect in the study was cured by dissociation from the popular responses of Naturopathy and the exaggerated position of the clientele.

This book is further legitimized by the argument that, as Naturopaths gained some form of legitimization, it precipitated the need to narrate the history of their philosophies, predecessors, proponents, therapeutics, and institutionalization. The narrative in this book points toward dislike for pharmaceuticals, environmental toxins, and atomic energy. It also touches on the opportunities that were created for women to have authority through the care of their own and their families' health rather than the cultural reliance on professional expertise and science. Additionally, it tells the story of how Naturopaths forged alliances with natural healers whose vision, philosophy, and training differed from their own. This book does not only give praise but also highlights the internal schisms among members and leadership of the Naturopaths that weakened their public identity.

Chapters three, four, and five of this book pay attention to the fact that Naturopathy has spiritual connotations and that, in the 1890s, these were ideas that could not be easily defined, much less today. The spiritual component is not solely Christian or behavioral, as explained under the constructive principles of nature and personal responsibility, disease causality, toxemia theory, vital force, and germ theory. The other pages focus on conscious living, individual traits, mental health location, and simple life. A full chapter is devoted to Luisa Stroebel Lust and Benedict Lust, an influential couple in America's Naturopathy history.

In chapter six, the reader's attention is drawn to the mid-nineteenth century America that witnessed a competition for clients between alternative theories or Naturopathic and those from the allopathic or the regular sect. The period that followed witnessed the issue of patents and how Naturopaths and the AMA sought to regulate the production and prescription of remedies; the Anti AMA sentiments and social class warfare and battles in the press, among others. In chapter seven the author discusses what she refers to as "medical monsters," essentially Naturopathy's disgust for vivisection and vaccination as well as their dislike for the use of animals for experimentation.

In chapters eight and nine the author treats the subject matter of legal battles as well as the professionalization and definition of nature cure. She argues that especially from the 1900s to 1940s, Naturopaths were constantly faced with arrests and lengthy trials. With the professionalization of naturopathic physicians, schools and methods became necessary to halt the legal persecutions. In chapters ten and eleven discussions focus on the deepening divides which spilled over after the death of Lust; this led to entrenched factionalism from 1949-1969 as well as the 1970s and beyond. It was rather a good omen for the practice in the 1980s and 1990s, especially when people still felt that toxic drugs and dangerous surgical complications scared a growing number of patients away from mainstream medicine.

The reader's attention is drawn to present-day health concerns; the fact that many people today are looking for natural health solutions in the United States that do not have harmful side-effects. A genius work full of history, science, and merit, this text is useful for both the curious mind and the academic. It is also useful to those seeking policies on alternative medicines as well as social histories of medicine in America, in particular those drawing parallels comparatively across the continents.

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THE BLACK RADICAL TRAGIC: Performance, Aesthetics, and the Unfinished Haitian Revolution. By Jeremy Matthew Glick. New York: New York University Press. 2016.

In his first book, Jeremy Matthew Glick provides a powerful meditation on dramatic, aesthetic interpretations of the Haitian Revolution in the theatrical productions of the twentieth century. Glick moves nimbly from texts by Eugene O'Neill, Sergei Eisenstein, Orson Well, C. L. R. James, Edouard Glissant, Jean Genet, and Lorraine Hansberry, taking into consideration the manner in which each author not only invokes the historic event that was the overthrow of the French Empire on the island of Hispaniola but also offers their own renderings of radicalism. For him, these plays are a "theater of ideas" (3), ones in which we see consistently contemplations on the relationship between an individual and the masses he attempts to lead. These dramas are the heart of what he theorizes as the Black Radical Tragic, a "literary form" that "offers an aesthetic and critical lens to understand how genre choice, strategies of staging, and questions of mediation are keys for both theatrical and historical imaginings of the Haitian past and its relationship to a transformative future" (6).

The bulk of the study (the second and third chapters) concentrates on C. L. R. James's *The Black Jacobins* in all of its iterations: its 1936 dramatic form, originally titled *Toussaint Louverture* and the 1967 revisions, as well as the historical text published in 1938, titled *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution*, with its own 1963 revisions. Glick compares James's 1967 revisions to Edouard Glissant's 1961 *Monsieur Toussaint: A Play*, revealing how, for James, an individual's insurgent actions must necessarily be in keeping with the desires of the collective he leads. Glick goes on to demonstrate in the following chapter how James underscores the necessary dialectical relationship between the masses and the individual leader in his historical study, and how tragedy is found in the collapse of that interaction.

Glick's attention to the work of Lorraine Hansberry was particularly illuminating; there, in his fourth chapter, he highlights the characteristic intersectionality of her oeuvre, as she puts race, class, and gender into play with questions of freedom and democracy. He first examines her play *Les Blancs* (produced on Broadway in 1970), a response to Jean Genet's *Les Negres* (1958); one that puts in sharp relief questions of homespace for

110 Book Reviews

its African intellectual protagonist who lives in Europe at a time of continental uprising. Glick next focuses on the first scene of what was intended to be a full-length opera, *Toussaint*, her Haitian Revolution work.

The Black Radical Tragic is at times a demanding read, particularly for readers who may not be as thoroughly familiar with Bertolt Brecht, Marxist theory or, most importantly, with the multifaceted history of Black radical thought in the English-speaking Western hemisphere. Even taking into consideration previous acquaintance with these themes, this is a deep and comprehensive study, one that shifts from meditations on Paul Robeson as Toussaint to the influence of a Rodin sculpture on James; from the incorporation of Mozart's *Don Giovanni* in James's play to a reminder of the historical context of its composition, the 1935 Italian invasion of Abyssinia. Glick's knowledge of these areas is substantial and the sheer breadth of his references is notable as they lead the reader to further develop trains of thought that he leaves open for further analysis. While his own interpretations of these plays are convincing, he inspires the reader to reconsider these writings for themselves. It is a significant contribution not only to literary studies but also to an interdisciplinary field of study that concentrates on the Haitian Revolution and its continuing reverberations more than two centuries after its inauguration.

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