

Reviews (Books)

Blondé, Bruno, Marc Boone, and Anne-Laure Van Bruaene, eds.
City and Society in the Low Countries, 1100–1600.

Cambridge: Cambridge University Press, 218. 316 pages. ISBN: 9781108645454.

Historians refer to the seventeenth-century Netherlands as the “Dutch Miracle,” however, the five centuries before that, when the medieval Low Countries synthesized a unique urban network, were the truly marvelous period. The multi-layered system of artisanal production and merchant distribution that transformed this region into a great power was a continuation of urban specialization starting in the twelfth century. *City and Society in the Low Countries, 1100-1600* describes this five-hundred-year period when people, goods, and ideas passed relatively freely through the Rhine-Meuse-Scheldt delta – despite political fragmentation and periods of revolt. The editors, Bruno Blondé, Marc Boone, and Anne-Laure Van Bruaene, have compiled and contributed to nine essays on the socio-economic and material culture that gave the medieval Low Countries distinct characteristics, such as a prominent middling class, civic-minded traditions, and decentralization absent any overpowering metropole.

The primary actors of *City and Society* are the burghers (or *poorters*) who lived behind the city walls and paid for the privileges that came with it. While citizens could be poor or elite, the middle class of artisans, shopkeepers, and guild members receive the bulk of the attention since they had the largest part in shaping the region’s urban culture. These burghers were in constant negotiation for their municipal rights with seigneurial and ecclesiastic powers, from which they developed an urban identity which habitually challenged authority in the name of the “common good.” (127) Sources state that townsfolk from the thirteenth century onwards countered the disciplined aldermen and municipal officials who overstepped their bounds, including several full-scale revolts. However critical the middling classes were to maintaining discipline and culture in Low Country towns, occupational and gender divisions made them far from a unified front.

The craft guilds of the Low Countries were in a constant tug of war with the merchants who distributed their fine goods. Since water transportation traditionally cost a quarter of moving goods over land, a dedicated class of merchants developed alongside the specialized artisans. While the manufacturers nominally operated independently, merchants often controlled the guilds through intermediaries: “Frequently the weavers did not even possess their own looms, and they were bound to the merchants through credit arrangements or lived in houses owned by them.” (48) Merchants fueled the burgeoning industrialization of the textile market, however, shifts in taste to higher-quality goods brought control over quality back into the hands of the artisans by the fourteenth century. These mercantile elites were also the primary holders of municipal offices, however, guilds and artisans had ways of making their voices heard. Governance

relied on a changing field of factional alignments between the corporate bodies, internal elites, external princes, and the underprivileged commoners. (111-114)

By their own admission, Blondé, Boone, and Van Bruaene consider the use of space as one of the key epistemological components of their arguments: “The experience of space in public rituals, for example, has proven to be strongly defining for the formation of identity (and identities) of townspeople.” (13) The editors and their fourteen listed contributors have backgrounds in the urban cultural history of the Low Countries, which informs their modern view of urban history as a series of overlapping networks. Their perspective often finds itself at odds with that of a foundational historian of medieval Belgium, Henri Pirenne (1862-1935), who had a liberal view of free markets and the development of democracy in the region. The present volume’s authors feel that Pirenne’s theory of medieval guilds inhibiting market efficiency through protectionism and higher wages is lacking and argue instead that guilds produced higher-quality goods through strict self-regulation. (52) They frame Low Country cities as a space of competition and cooperation in the political, economic, and social arenas. (258) Guilds and confraternities functioned as a key component in this society by aggressively defending the rights of the middle class with public demonstrations.

City and Society in the Low Countries consists of nine essays, each corresponding to a component of social functions in the city such as economics, identity, and governance. Either Blondé, Boone, or Van Bruaene are contributing authors in most chapters and co-authored the introduction and the epilogue. The essays’ thematic structure gives an expansive overview of the social experience of Low Country burghers. The authors’ arguments tend to align, however, some essays drift away from the primary thesis. Different authors also downplay or highlight the level of wealth inequality, which is not a static quantity over the five hundred years discussed in this book. Some topics naturally lend themselves to specific centuries due to “frequency,” such as urban revolts in the fourteenth century. However, throughout this volume, the editors and authors do a praiseworthy job in presenting a cohesive narrative about a resilient middle class.

Chapter 1 discusses the distinct urban nature of the Low Countries during this time period and introduces the book as a social history. After the wave of sporadic urbanization in the eleventh century, approximately one in three people in the Low Countries hailed from a town or city. (1-3) Chapter 2 explains how cities interacted with the rural hinterland they depended on. Since the first recorded grant of municipal privileges to Huy in 1066, there was a strong correlation between urbanization and overall population density; as cities expanded, farmers became increasingly linked to urban markets. (26) This network was tested by many changes, including the revolts of the fourteenth century, which brought greater political influence to the guilds, reorganizing labor so that “the masses of proletarianized workers of the twelfth and thirteenth centuries were supplanted by a smaller group of corporately owned ‘small commodity producers’.” (48) Chapter 3 frames the rise of that middling group in contest with the mercantile,

landowning, and noble powers. However, it also reflects how the middle class increasingly limited access to poor relief by only providing for those they deemed deserving: “The steadily burgeoning bourgeois mentality surfed on the success of merchants and entrepreneurs, but it also provided extra thresholds for those without possession.” (92)

Chapters 4 and 5 deal with common expressions of identity in the urban environment. The ideal of “the common good” is reflected in much of the intra-urban struggle for authority and legitimacy; institutions in the twelfth century were responses to the demands of guilds, but these middling groups also took part in self-policing norms and transgressions. (95) While threats of violence or armed revolt were considered legitimate responses to the infringed rights of burghers, they were always preceded by formalized traditions such as public petitions. (116) Piety also contributed to the formation of urban identities, especially since the narrative concludes with the Protestant Reformation. Medieval guilds and confraternities provided avenues for burghers’ religious expression, however, beguines and heresies lay claim to the origins of the anti-clerical movement. (161)

In Chapter 6, the narrative turns away from identity culture and charts the development of infrastructure and urban space. The building of canals was critical and possible not just due to the delta’s geographical features but also due to the relatively weak position of the region’s neighboring French and German rulers: “In the towns of the Low Countries, the production of urban space was influenced by the changing and uncertain power relations and politics in society.” (190) Chapter 7 strays the furthest from the book’s theoretical basis by discussing material culture in the private homes of burghers. Here, the authors follow shifts in taste for housing, furniture, and other products of the middling class, yet insist that there is a distinct continuity in burghers’ consumption patterns from the sixteenth through the eighteenth century. (216)

In Chapter 8, the authors dispute the notion of a clear distinction between practical and traditional education. Manual learning was done on the shop floor by trial and error, much the same way Dutch Enlightenment thinkers operated during the Scientific Revolution. (223) Due to the institution of low-level schooling and the culture of apprenticeship, the Low Countries generated a sufficiently educated labor population with access to a variety of low-level skills. Blondé, Boone, and Van Bruaene conclude the book by looking at the region’s legacy as the Netherlands and Belgium. While these two nations have been protected from the intense economic polarization in other parts of Europe, there are still those left behind: “[T]he permanence of an ideology of the ‘common good’ notwithstanding, vested interest groups did not necessarily promote general welfare all of the time. In a way, affluence and ‘civilization’ came—and still come—at a considerable social cost.” (257) The Low Countries were largely an urban society and therefore experienced the problems any densely populated society could expect, however, they developed unique ways of competition and cooperation to deal with them.

Ultimately Blondé, Boone, and Van Brauene succeed in their endeavor to provide a coherent narrative of urban themes in the medieval and early modern Low Countries. (7) Their bibliography reflects a thorough use of related secondary literature from English, Dutch, and French sources. As a collection of essays, their volume serves as an excellent entry point into the current research trends on the urban history of the Low Countries. It also serves as a good compliment to themes of urban history in general. For those who are familiar with modern theories of urban networks, *City and Society in the Low Countries* provides another example of the dynamic and resilient nature of European cities, their marketplaces, and the people who supported it.

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Domby, Adam H.

The False Cause: Fraud, Fabrication, and White Supremacy in Confederate Memory.

Charlottesville: University of Virginia Press, 2020. 272 pages. ISBN: 9780813943763.

It is not very often that one encounters an academic publication that boldly and straightforwardly states that a community's nostalgic recollections of the past, of their closely observed histories, originates from dubious origins and frank lies. This investigative autopsy of peeling off layers to show what some may describe as the spread of deadly chicanery can be found in Adam H. Domby's recent publication, *The False Cause: Fraud, Fabrication, and White Supremacy in Confederate Memory*. The historiography of post-Civil War collective memories is not scarce in thoughtful works. It has been explored in Karen Cox's *Dixie's Daughters: The United Daughters of the Confederacy and the Preservation of Confederate Culture* (2003) and Drew Faust's Pulitzer-nominated publication *This Republic of Suffering: Death and the American Civil War* (2008), the former detailing the instrumental role of women's organizations in engineering confederate nationalism, the latter focusing on how the war's massive death toll laid the groundwork for a new understanding of regional identity on both sides of the conflict. What Adam H. Domby, an associate professor at the College of Charleston, brings to the scholarly fore is a careful deconstruction and critique of the "lost cause" narrative's tenets, while also examining the interdependent relationship between lies, White supremacy, and false memories which have built and influenced the narrative and public perception from the late nineteenth century to the present.

Domby's chapters analyze principles of the "lost cause" mythology. He clarifies in his introduction that this work is not just about refuting some doctrines but, rather, concerned with addressing contextually the narrative's "why" and "how" factors: Why were they created? How were they applied in Southern society? And why did they maintain a high level of collective authority compared to other historical memories that existed in the same period? For those unaware of what the "lost cause" narrative entails, Domby provides a thorough definition: it

is an interpretation of the post-Civil War South which views the armed conflict and its resulting high casualties as a result of the struggle over states' rights, not slavery, thus casting Confederate soldiers as heroic defenders of the South's sovereignty. Antagonization by the Union side is further emphasized in this narrative by promoting the claim that the Reconstruction era and talks of Emancipation in actuality spurred greater racial division than the "peculiar institution" of slavery itself, which—according to the same narrative—was a system that instilled racial harmony. Lastly, the "lost cause" assumes the presence of an almost unanimous support of the Confederacy by American Southerners. (4) Domby explores and convincingly disproves these points throughout his text.

Chapter 1 introduces the agents behind the formation of the "lost cause" movement and how they materialized these sentiments to promote White supremacy. Domby refers to four notable architects of the "lost cause" myths: neo-Confederate organizations like the United Daughters of the Confederacy (UDC); Confederate veterans; politicians like Julian Shakespeare Carr (1845-1924); and historians of the time. (13-45) Of particular interest in this chapter is the identity and philosophy of Julian Carr. Although some readers may object to basing too much argument on an individual figure, Domby contends that, "one cannot understand how North Carolina's Lost Cause Memory was crafted and functioned without addressing him [i.e., Carr]." (16) The sources utilized to demonstrate Carr's impact on the narrative perfectly complement Domby's argument about the dubious nature of the "lost cause" mentality. For instance, Domby notes various moments when Carr contradicted himself in public speeches about the factors that had led to the Civil War—regardless of whether he was presenting on newly erected Confederate monuments or campaigning in favor of the Democratic Party. Carr stated in some contexts that the war had centered on the struggle over states' sovereignty and self-government, but in other cases acknowledged slavery's significant role. (42-43) As Domby demonstrates, this suggests that the narrative was very flexible, depending on circumstances, and not as unified as Carr and other agents made it appear to a broad Southern audience.

Chapter 2 provides criticism of the narrative's image of Confederate soldiers, described in various accounts as the bravest heroes in American history—comparable to the Spartans at Thermopylae, and North Carolina's allegedly strong Confederate ties. (46-75) According to Domby, both assertions were highly exaggerated. The idea that there were waves of eager volunteerism, as described by various mythmakers, is refuted by the author's scrutinizing of the data presented by these same mythmakers and juxtaposing them with the data available to scholars. Domby concludes that North Carolina, in reality, had one of the highest desertion rates of all the states that seceded from the Union. (51) He uses various sources presented by the memory fabricators against them, noting that, while individuals like Carr and other high-profile figures acquired the public image of being experienced war veterans, military data show that they had held less impressive military positions and hardly witnessed combat. (66-69) Domby

notes that Julius Carr's title of "general" was merely a symbolic designation bestowed on him by a Confederate memorial group, while his official military ranking had been that of "private." (67)

Chapters 3 and 4 are distinct from past post-Civil War historiography in that they analyze the neglected topics of desertion and rampant post-war pension fraud. (76-131) Domby argues that many soldiers in the romanticized pantheon of Confederate heroes would originally have been considered enemies of the "lost cause" narrative. Many White soldiers who received pensions and were honored with words and ceremonies had originally been dissenters who, in some cases, had previously pled allegiance to the Union. Thus, Domby questions the "lost cause" narrative's "loyal" image of Confederate militias. Evidence of pension fraud can be gleaned from an analysis of suspicious pension applications and military records; Domby presents case studies of individuals who were involved in this type of deceit, ranging from a boasting deserter to a whole family of Southern anti-Confederates. (91-100) In the case of apparent deserters, the author stresses that the mythmakers purposely pacified and obscured these perceived enemies by diverting them from the public eye with the promise of pensions. By doing so, the "lost cause" narrative could thrive without glaring objections.

Whereas Chapter 3 focuses on Whites, Chapter 4 deals with former slaves who received Confederate pensions which were used as an instrument to protect White supremacy after the Civil War (104-131). Comparing legal documents concerning the pensions of the two groups, Domby notes that while White deserters were retrofitted as heroes, their counterparts were instead depicted as benevolent folk whose actions in supporting the war effort on the side of the Confederates symbolically upheld the racial hierarchy of the Antebellum South. Yet, Domby argues that former slaves had more agency than was apparent in Southern society in that they purposely played upon old stereotypes to exploit the pension system for economic and social mobility. (117) Domby provides the account of two brothers who exhibited this action, but while this is an interesting case to consider, more diverse examples are needed here to craft a convincing argument. (110-121) Domby also states that the "lost cause" narrative mentions the existence of loyal Black Confederate soldiers or, generally, Blacks who participated in combat, which Domby vehemently disputes as not factual. However, here, too, additional evidence would strengthen Domby's argument as, in comparison to other points raised in *The False Cause*, this is a more substantial claim. Some of the data utilized to back the argument, as Domby acknowledges himself, is debatable due to vague documentation or recorded misinterpretation. Most claims Domby makes are effectively persuasive in how they are presented and supported, but a claim as broad as this one requires further compelling testimony.

These objections to the presentation of Chapter 4's evidence notwithstanding, Domby's text is well constructed. Domby frequently employs the term "White supremacy" when describing figures, actions, or institutions, but he does not do so nonchalantly or without valid data, avoiding a potential misstep into historical

revisionism. Domby provides primary-source evidence that precisely echoes these sentiments of racial superiority in the form of monument inscriptions, newspaper coverage, and the writings of the individuals analyzed. Domby also alerts his audience that the “lost cause” narrative was not the only interpretation of the past that was prevalent in the South. He presents other historical memories accepted by Southerners that uncover more of the fabricated nature of Confederate memory. (37) To point out another strength, it is usually in their conclusions that scholars write about modern or relevant connections to the historical subject matter at hand to leave a final reflection for their audience. Domby, on the other hand, provides these at the end of each chapter. For example, the end of Chapter 2 addresses how the image of the “loyal” Confederate soldier was perpetuated in the early twentieth century and is still present in the rhetoric adopted by some politicians, historians, and organizations. (70-75) Not only is this a fresh approach, it also bolsters Domby’s overarching argument that this memory continues to be eternalized in the present-day environment, especially when considering recent debates on the conservation of Confederate monuments.

I recommend Domby’s publication to those interested in scholarship on the different manifestations of historical memory after the end of wars. Domby emphasizes that historians in this field should not continue the path of some past scholars who, although they might recognize fallacies in the “lost cause” narrative, indirectly continue to perpetuate it in their works. Domby here primarily refers to Civil War historians who maintain the impression that Confederate soldiers were loyal defenders, which, as Domby explains, is based on dramatization or even outright falsehoods. Domby’s valuable advice gathered from the text’s chapters is not limited to historians concentrated on collective war memories, but broadly addresses all established and new generations of historians. He stresses the significance of critically seeking and processing contextualization to effectively understand the past. According to the author, “Historians have an important role in providing needed context for debates about monuments and memory. We have the ability to call attention to how the past has been used and manipulated. As each community decides what it wishes to celebrate and remember, historians can help provide the context needed to make decisions.” (168)

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Matyszak, Philip.

Greece Against Rome: The Fall of the Hellenistic Kingdoms 250-31 BC.

Barnsley: Pen & Sword Military, 2020. 202 pages. ISBN: 9781473874800.

Philip Matyszak’s *Greece Against Rome: The Fall of the Hellenistic Kingdoms 250–31 BC* is an excellent introduction to the Hellenistic period that explores the major

changes of the era by means of a traditional, yet engaging military and political history. The roughly two centuries from the First Punic War to Octavian's civil war are portrayed with a focus on the Hellenistic kingdoms of Macedon, Seleucia, and Egypt, and their relations with the rising Roman Republic. The book concisely covers the myriad of wars, civil wars, and revolts that the rulers of these three kingdoms had to struggle with, as well as the assassinations, palace intrigues, and diplomatic betrayals that plagued their reigns.

Greece Against Rome is closely related to Matyszak's other works. He has previously published *The Rise of the Hellenistic Kingdoms 336–250 BC* (2019), which is a counterpart to this book, and he has written books about the later Roman Republic in the form of military histories on Sertorius, the Social War, Mithridates the Great, and others. He has also published on ancient Athens and Sparta.

In the first three chapters of *Greece Against Rome*, Matyszak describes the Hellenistic world and Rome's place within it. He addresses the phenomenon known as Hellenism or Hellenization – a key theme throughout the entire work – and makes three important points: firstly, Hellenization was not necessarily tied to ethnicity, as evidenced by groups like Hellenized Romans and Hellenized Jews. Secondly, Hellenism was not forced upon subject populations in any kind of assimilationist policy, unlike the Westernization that accompanied European colonialism. Non-Greeks could learn Greek and become Hellenized to have better opportunities for advancement in the government, but the general populations of Seleucia and Egypt lived much like they had under Persian rule. Thirdly, Greeks had little desire to force their culture upon others. According to Matyszak, one Greek view was that if Greek political systems and Hellenistic religion were superior then it would be advantageous to not share them.

Matyszak then describes the three Hellenistic kingdoms that are the focus of his book, besides Rome. These are the “three rivals unlike,” namely Macedon, Seleucia, and Egypt. While all three were monarchical and ruled by descendants of Alexander's self-proclaimed successors, they were different in their organization and demographics. Macedon was a relatively small kingdom of Macedonians ruled by a Macedonian, making it the most straightforward of the three. While it did rule over other Greeks to the south of its territory, Macedonians and Greeks still shared what was largely a common culture. In Seleucia, it was the opposite. Covering a vast swathe of western Asia, Seleucia's size and number of different cultures made it difficult to manage. The Seleucid ruler was constantly engaged in managing a variety of crises and usually met an untimely end from campaigning or from palace intrigue. Third was Egypt, where the Greek pharaohs struggled to have a dual identity as a Greek king and Egyptian pharaoh.

Matyszak offers a realistic analysis of the Roman Republic, writing that – although it can be considered a type of democracy – it was ruled by a military elite. He also identifies how Rome's political system made it a natural threat to its neighbors since Roman politicians wanted to advance their careers through winning military victories. Matyszak highlights the massive extent of corruption

in the Roman electoral system and the harsh treatment of those who were not citizens. Matyszak is critical of the Roman attitude toward science, noting that “[m]ost ancient texts and modern histories dealing with this period focus on the war in the western Mediterranean. They pass over the Hellenistic centers of learning which were industriously driving the human race forward, and instead concentrate on the Romans and Carthaginians who were—equally industriously—making humans less numerous.” (25) These descriptions offer good counterpoints to the common notion that the Roman Republic promoted liberty and was forward-thinking compared to the Hellenistic kingdoms.

While *Greece Against Rome* offers great detail concerning the court politics of the Hellenistic kingdoms, the same is not true for its treatment of Rome. An example of this is when the Roman Social War is described: a small section (“Rome Distracted”) mainly deals with how Rome temporarily became less relevant to Hellenistic affairs, except for events in Asia Minor involving Mithridates IV. Other events, such as Sulla’s dictatorship and Caesar’s rise to power, are addressed only briefly when considering what one would expect from a history of the Roman Republic. This is understandable, though, since *Greece Against Rome* is not focused on the Roman Republic but, rather, on the Hellenistic kingdoms and their view of the Roman Republic. Ultimately, this strengthens the book. The reader receives just enough context to know what the Roman Republic was mainly concerned with at any particular time, but not too much to distract from the book’s main narrative which pertains to the fall of the Hellenistic kingdoms.

Matyszak’s prose is highly readable. He uses clear and concise language, and his personality comes through in his writing. He plainly expresses his thoughts, while occasionally inserting witty remarks, for example, “the Ptolemies presented themselves to the Egyptian people as Egyptian pharaohs. The actual pharaoh might have been a debauched, wine-swilling Macedonian, but that was not what his people were told.” (11) While this could possibly be considered a tone that is not academic enough, it makes the work enjoyable to read and helps offset the subject matter’s often dark nature.

Detailed descriptions of battles take up a large part of the book, and the battle of Raphia (217 BC) is indicative in this regard: its treatment extends over three pages, and while it does not describe the soldiers or tactics exhaustively, it relates enough for the reader to have a very good idea of the battle, covering the commanders, the types of troops, the terrain, and the general course of events. These battle-sections also provide a window into the wider world. One example of this is the attempted assassination of the pharaoh before the battle of Raphia by Theodotus, an Aetolian. According to Matyszak, “[d]ark deeds such as assassinations were typical of an Aetolian, Polybius remarks, but this particular attempt ‘showed no lack of courage.’ (Polybius 5.81).” (50). Matyszak’s engaging writing helps the reader imagine the ancient battles and is as entertaining as any work of fiction. A particularly exciting example is when the African elephants (of a now extinct breed) of the Ptolemaic army are pitted against the imported Asian

elephants of the Seleucid army at Raphia. Matyszak vividly describes one set of elephants struggling against their handlers, while on another flank the elephants charged off of the battlefield, nearly trampling the pharaoh and his royal guard.

There are many choices for further reading about Greek and Roman warfare during the Hellenistic period. *Rome and the Third Macedonian War* by Paul Burton (2017) is a military and political history of the Roman Republic's conquest of Macedon. *The Age of Titans: The Rise and Fall of The Great Hellenistic Navies* by William M. Murray (2011) is another military history of the period that focuses on the massive ships of the period, their use in coastal sieges, and the end of this era of naval warfare after the battle of Actium (31 BC).

Greece Against Rome should be of interest to anyone looking for an overview of the Hellenistic period or for an engaging work of military history. While not going into depth on any one subject, Matyszak's book covers two centuries of history well very and offers the reader a broad understanding of the time period to which one can refer when reading other works. While it is certainly intended for a reader with an interest in military history, Matyszak also mentions enough politics, culture, and science to keep the general readership interested.

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Mikhail, Alan.

God's Shadow:

Sultan Selim, His Ottoman Empire, and the Making of the Modern World.

New York: Liveright/W. W. Norton, 2020. 496 pages. ISBN: 9781631492396.

Islam is projected to supplant Christianity as the world's largest religion by the year 2077, so an understanding of Islam's complex role in world history becomes ever more imperative. We must move beyond a simplistic, ahistorical story of the rise of the West or a facile notion of a clash of civilizations. Without understanding the role of the Ottomans in history of the last five hundred years, we cannot hope to understand the past or the present [...] The Ottoman Empire made the world we know today. (396)

The Ottoman Empire resides comfortably at the highest echelon of the powerful empires the world has seen. Vast and diverse in the realms of culture, religion, and economy, it is frequently highlighted in any general global history. In Alan Mikhail's new work, *God's Shadow: Sultan Selim, His Ottoman Empire, and the Making of the Modern World*, the Ottoman influence on the progression of Western civilization's rise is consolidated and even further asserted than normally found in any historical scholarship that is not blatantly Turcophile. Alan Mikhail is currently a professor of history and chair of the Department of History at Yale University. His previous works include *Under Osman's Tree: The Ottoman Empire, Egypt, and Environmental History* (2017), *The Animal in Ottoman Egypt* (2014), *Nature and Empire in Ottoman Egypt: An Environmental History* (2011), and *Water on Sand: Environmental Histories of the Middle East and North Africa* (2013). This work is Mikhail's first venture into a general global history of the Ottoman Empire as

opposed to either environmental histories or those focused on Egypt. Published in 2020, it is one of the most recent examples of scholarship on the Ottoman Empire. *God's Shadow* is divided into seven parts and consists of twenty-five chapters which detail the life of Sultan Selim I (1470-1520), his influence on the world throughout his reign (1512-1520), and his legacy.

Mikhail begins his account with an introduction establishing the beginnings and historical significance of the Ottoman Empire. Mikhail's hooking narrative style immediately becomes apparent, as he opens with an etymology of the Texas city named Matamoros. Part 1, titled "Prince," covers Selim's birth and early years between 1470 and 1487. Born in a harem to a concubine mother, Selim was the fourth-born son of Bayezit II. Mikhail elucidates Selim's understanding of his environment from an early age, especially with regard to succession practices. Using his half-uncle Cem's turbulent and ultimately fatal experience in attempting to wrest succession of the empire from his half-brother, Selim's father, Selim was motivated to secure a place for himself as the future sultan at all costs.

Part II explores Selim's first experiences as a leader, as all candidates for becoming sultan had to prove their worth in positions of leadership by governing an eastern city within the empire. It is fitting then, that the title of Mikhail's second part is "Governor." Selim began his governance in the city of Trabzon, a hub of global commerce at the time and certainly an unwieldy introductory assignment for a seventeen-year-old. With his mother Gulbahar, Selim rose to the occasion and established a symbiotic relationship between his political, military, and economic powers, espousing the mantra, "no power without troops, no troops without money, no money without prosperity, no prosperity without good justice and administration." (70) Embarking on several successful consolidations of power within his city, as well as promulgating Ottomanization and expansion, Selim proved that he was capable of handling a major metropolis.

The consolidation of the Ottoman Empire occurred simultaneously to Selim's rise within his family. In addition to successful expansion efforts toward the West, trade between Europe and Asia began to funnel more strongly through the Ottoman Empire. As the fifteenth century was coming to a close, Mikhail asserts, the "Age of Exploration" was indeed a result of Ottoman consolidation and not an innate desire to fulfil Renaissance ideals.

Part III, "The Ottoman," begins with Christopher Columbus and Islam's influence on his life and expeditions. At the age of two, Columbus was far too young to understand the conquest of Constantinople by Mehmet II in 1453. As Columbus grew, however, fantasies of the Crusades and a deeply engrained hatred for Muslims manifested themselves; these, combined with the Ottoman Empire's stranglehold on eastern Europe, motivated Columbus to set his sights to sailing across the world to aid in his holy struggle against Islam. This is possibly the most profound assertion of the Ottoman Empire's influence on the world. In this sense, Mikhail dedicates the next chapter to asserting that Columbus's journey to the New World was indeed his own Crusade.

On the heels of the *Reconquista*, Columbus sets sail for what would arguably be the most influential event of the millennium: the “discovery” of the New World. There, Columbus and many other *conquistadores* began their devastation of the natives and what Mikhail describes as New-World Islam. Similar to the witch hunts, Columbus and the *conquistadores* relentlessly persecuted all they deemed close to Islam in a “Catholic Jihad.” Mikhail ultimately compares Columbus and Selim, detailing that they both passionately fought at their respective frontiers.

Islam would eventually find its way to the New World via Hispaniola and the Mediterranean Moorish slave trade. The continuity of Spanish seals depicting slaughtered Muslims in the New World serves as one example of a larger truth, namely, that the *Reconquista*’s “division” of Islam and Christianity was an inversely reinforcing event with conflicts in the Caribbean stoking the intense hatred. Mikhail ends his third part with a survey of the Jewish presence in Ottoman Salonica.

Part IV, “Enemies Near and Far,” begins with the “near” category by exploring the violent relationship between Selim and Shiism in Anatolia. The resiliency of the region’s Safaviyya led to a powerful presence of Shiism in the Ottoman Empire, directly challenging Selim’s Sunnism. At the beginning of the sixteenth century, Shah Ismail’s brother Ebrahim had led a few thousand soldiers to lay siege Selim’s provinces. This intensified Selim’s dedication to combating both foreign and domestic enemies. The Safavids posed an even more fundamental threat to Selim’s empire by highlighting a starkly contrasted vision of Muslim power. Opting to abandon diplomatic relations, Selim adopted a forceful approach to dealing with his enemies, a characteristic that deviated from his father’s more temperate foreign policy. With the Safavids claiming Tabriz in 1501 and powerful figures in the empire defecting to the Safavid cause, it was indeed beginning to look as if enemies were approaching from all directions.

During these campaigns, Selim was not yet sultan but, rather, in pursuit of the throne still occupied by his father, Bayezit II, and this pursuit would lead him through Crimea. Once a push toward Istanbul became feasible, Selim realized that there might be no path to the throne without regicide. Upon reaching Istanbul, Selim stormed his father’s palace, and Bayezit became the first sultan to abdicate before his own death. On Saturday, April 24, 1512, Selim had at last achieved his deepest desire: the throne. After eliminating his half-brothers and other adversaries, Selim focused his efforts on defeating the Safavid Empire.

The massive wars Selim launched against his enemies are the topic of Part V, “Selim’s World Wars.” It begins by detailing Selim’s battles, military encounters, and strategies against Shah Ismail and the Safavids. Along with a weakening of the Portuguese Empire, the confounding of the Safavids allowed Selim’s Ottoman Empire to achieve new levels of power and influence. Once the Safavids were defeated at Chaldiran (1514), Selim shifted his focus to South Anatolia, where the Safavids and Mamluks were jointly campaigning against him. When Shah Ismail’s reinforcements to the Mamluks became a mirage, Selim began his invasion of the

Mamluk Empire. Damascus, Jerusalem, and eventually Cairo fell to Selim, and taking the latter meant the conquest of the Mamluk Empire and, by extension, of Yemen on the southern seas. As his political, military, and economic power was consolidated, a simple staple of Ottoman culture came into Selim's grasp: coffee.

Part VI, "Final Frontiers," elucidates Selim's seemingly ravenous quest for further expansion and power. Although his military conquests primarily took place in the East, he waged wars into every direction, and soon North Africa was in his sights. Here, Mikhail's analysis briefly shifts back to the Spanish Crown: Queen Isabella, who had died in 1504, had hoped for a Spanish conquest of North Africa and yet another Crusade against Islam. Now Selim had his eyes set on North Africa as well. The conflict would crescendo in Morocco. As if decreed by God, King Ferdinand died during his campaign (1516) and the Mamluk grasp on the region was deteriorating. Selim was in a nearly guaranteed position to take North Africa and further consolidate his economic power in the Mediterranean.

While preparing for the invasion of Morocco, Selim began experiencing abnormal back pains. He discounted them as normal back stiffness, stemming from his countless hours of horseback riding and hunting. Yet, the pain intensified, an abscess formed, and Selim's health was deteriorating rapidly. On his way back to Istanbul, Selim took his last breath at Corlu while reciting *Ya-Sin*, a chapter in the *Quran* that describes death and the hereafter. Mikhail describes Selim's death as "God's shadow had died." (357). After detailing Suleiman's (Selim's son's) ascension to the sultanate and his handling of his father's death, Part VII, "Descendants," delves into Selim's legacy and his impact on our world: Martin Luther's perception of Islam in Europe, the Ottomans' unexpected level of influence in America, and reflections on what the future may hold for Islam comprise Mikhail's final part. He concludes his masterful epic by elucidating Sultan Selim's legacy in modern-day Turkey, thus further exemplifying Selim's grasp on the world that he may have achieved after all.

Returning to our introductory quote and the book's title, *God's Shadow*, we can deduce the following: Mikhail's work offers a respect to the Ottoman Empire's influence on the progression of Western civilization that should be acknowledged, but it occasionally crosses into the realm of excess, holding Sultan Selim's contributions to global history in too high a regard. Assertions made throughout the book are often backed by quality secondary literature, as well as straightforward analysis of government documents, art, and biographical information listed in an impressive body of endnotes. Mikhail's prose is excellent, and he has combined a comprehensive exhibition of global history with highly accessible analysis. Beautiful Ottoman artwork from the fifteenth and sixteenth centuries support Mikhail's sweeping narrative. Other works that are similar to *God's Shadow* include Donald Quataert's *The Ottoman Empire, 1700-1922* (2005) and Caroline Finkel's *Osman's Dream: The History of the Ottoman Empire* (2007). *God's Shadow* represents a comprehensive, masterfully written new take on the Ottoman

influence on global history and is recommended for historians of all disciplines, as well as those simply looking to obtain a basic knowledge of the Ottoman Empire.

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Owens, Susan.

The Ghost: A Cultural History.

London: Tate Publishing, 2019; first published 2017. 288 pages. ISBN: 9781849766463.

Spooky castles, fog spread over dimly lit lanterns, and old creaky floorboards, these architectural phenomena infiltrate the deepest parts of our minds, causing even the very hair on our skin to rise. How did the idea of haunted old houses and creepy weather enter architectural history? Susan Owens, author of *The Ghost: A Cultural History*, attempts to answer this question. A former curator of paintings at the Victoria and Albert Museum, Owens specializes in the Humanities and British culture. She reveals why society deals with “particular ghosts” in each era, and how ghosts are a reflection of our own “fears and dreams.” She convinces her readers that ghosts matter and answers questions like, “What can spiritual phenomena tell me about this time period?” To be sure, life after death is something man cannot prove and stands to perplex all human history. My review of *The Ghost: A Cultural History* uses an architectural lens and considers this work’s usefulness as a contribution to modern-day perspectives on haunted castles, eerie candlelight, headless horsemen, and dense fog. Owens designs her book around spooky art and literature, purposing to reveal each era’s relationship to ghosts and how they were understood. From the Danish conquerors of the eleventh century via the English Reformation to the World Wars, Owens offers a comprehensive cultural history of Great Britain by focusing on ghosts.

In many ways, Owens simply tells ghost stories, either from paintings or literature. She describes, in detail, their contribution to each period in British history, making sense of the slowly developing perspectives of the haunted. Her summary is straightforward: “I quickly discovered that ghosts are mirrors of the times. They reflect our preoccupations, moving with the tide of cultural trends and matching the mood of each age.” Owen focuses on our relationship to ghosts, arguing that, much like ghosts are fluid and altering, culture also shifts. She attributes these shifts to religious veneration or simply itching curiosity. Owens carefully dissects each cultural shift and explains that the character of ghosts varies in each time period between informative, aggressive, humorous, or just downright scary. Informative ghosts tend to befriend or warn their haunted terrestrial, such as the ghosts approaching Scrooge in Charles Dickens’s *Christmas Carol*. Medieval ghosts could inspire terror of the afterlife, helping convert sinners to Christianity. Other ghosts just wanted to mess with people.

Owens's style suits the book's overall purpose: *The Ghost* is written with a unique balance of narrative storytelling and archival descriptions. Each section has a very distinctive title and proceeds chronologically, but also includes the occasional comparison of period art to modern works or perspectives. When comparing the different works of art and literature, Owens highlights the most prominent details of each era. She first tells the stories and then explains their qualities and purpose. This mixture of narrative writing with an analytical twist makes the book seem more like a collection of ghost stories than a history. According to Owens, ghost stories reflect contemporary perspectives on all things moral, entertaining, and supernatural. There is not one human destined for something other than death, and this work deals with the humanness of cultures throughout history while utilizing this supernatural lens. By telling the story of each highlighted work, Owens convincingly captures the specific era's cultural perspective on ghosts. Owens takes excerpts from Dickens's *Christmas Carol* and Mary Shelley's *Frankenstein* and, more than just comparing certain aspects, shares their stories in a very organic, yet haunting way.

The Ghost is not limited to what we might commonly expect; monsters and mutated humans also receive their due attention. Utilizing Old English philology to describe Grendel from the eleventh-century epic poem *Beowulf*, Owens convincingly argues that certain Old English characters are more ghost-like than monsters. With regard to Bram Stoker's commonly misunderstood 1897 novel *Dracula*, Owens claims that it (and others similar to it) primarily focus on the "penetration" or "intrusion" of the supernatural into the cozy, middle-class home.

One of the greatest aspects of this book is its use of artistic material. Owens understands that historical art, to a certain degree, speaks for itself, so she has placed a generous number of illustrations throughout her book. Some of these haunting images date back to the twelfth century, providing a treasure chest of material. Prior to reading *The Ghost*, I was not aware of the extent of visual sources pertaining to British ghost stories. In addition to art, Owens branches out to spectral literature. Some authors are merely introduced, but others, such as Henry James or Daniel Defoe, receive a more elaborate treatment due to their remarkable methodologies and intentions. Owens does not dwell as much on historiography as other history books, but this works well for her approach: her focus is on the primary sources, and she utilizes secondary works only to add clarity. That said, her bibliography encompasses a wide range of up-to-date secondary works.

Owens shakes her readers with each spectral appearance, making *The Ghost* both a page-turner and a promising scholarly source. The book's fault are its occasionally vague cases. Owens will introduce an interesting topic and then drop it, moving on to a different subject. For example, her ideas on ghost penetration in *Dracula* are merely touched upon, but this allows for future work on the subject.

Published in 2017, this is the most recent scholarly work on British ghost history to date, challenging previous cultural studies on the same subject. Andrew Smith's *The Ghost Story 1840-1920: A Cultural History*, published in 2010, addresses

similar themes. Smith's monograph is more concerned with political, economic, and gender-oriented perspectives, whereas Owens's work focuses more on the feelings and ideas that come from ghosts and, particularly, religious aspects. Unlike Smith, Owens chooses a broad timeline for her cultural history and hopes to transport her readers into ghost history to reveal how it expanded, shifted, and transformed over the centuries, creating what we now have as our modern-day perspective on ghosts. Smith's work, meanwhile, addresses a particular period – from the mid-nineteenth to the early twentieth century – to show how ghost stories of that era were highlighting Britain's political and economic problems.

Owens stays on point rather well and only slightly veers off course when describing monsters and other supernatural beings, and she rarely looks beyond Britain. In analyzing her stories, Owens consistently emphasizes the humanness of ghosts: "In writing this book, I have kept this human element in mind. And while the chapters that follow introduce many ghosts (of the past as well as the present), they also take us into the worlds of successive artists and writers who have wondered about, described, depicted and invented them." Owens argues that ghosts are something we all share and refrains from sounding culturally biased toward British studies. The openness in her methodology makes one ponder the influence of Western ghost stories on the East and vice versa. *The Ghost* is a perfect book for those interested in the subject and in an approach that combines literature and art into a cultural history. It features brilliant artistic descriptions and convincing storytelling. *The Ghost* is a valuable contribution to British cultural studies, literature studies, art history, architectural history, and supernatural history, and it will help scholars attain more deeply developed cultural perspectives on religion, entertainment, and superstition.

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Pablo Cruz, Rosayra, and Julie Schwietert Collazo.

The Book of Rosy: A Mother's Story of Separation at the Border.

New York: HarperCollins Publishers, 2020. 256 pages. ISBN: 9780062941923.

I.C.E. is an acronym that sends shivers down one's spine. It stands for "Immigration and Customs Enforcement" and is known as *la migra* in Spanish. I.C.E. is cold and lifeless, just like the facilities they run. However, it has not always been like this. Rosayra Pablo Cruz and Julie Schwietert Collazo's new publication, *The Book of Rosy: A Mother's Story of Separation at the Border*, examines how the U.S. administration's recent enforcement of the "Zero Tolerance Policy" has changed I.C.E., detention centers, and the American people.

Both authors are philanthropist and activists. Rosayra Pablo Cruz is a mother of four children and a widow. Born and raised in Guatemala, she decided to migrate to the United States, first with her youngest son, Fernando, then with her oldest son, Yordy, in order to escape violence and the threat of death in their home

country. Pablo Cruz became a victim of the “Zero Tolerance Policy” and was separated from her children for 81 days while she was held in an I.C.E. detention center together with other mothers. Her experience drove her to co-author *The Book of Rosy*, hoping to bring awareness to the issue. Julie Schwietert Collazo is an author and mother of three. A former social worker and the wife of a refugee, Schwietert Collazo formed the grassroots organization “Immigrant Families Together” to push back against oppressive immigration policies and help reunite families separated at the border. “Immigrant Families Together” has raised money to pay for the bonds of immigrant mothers like Pablo Cruz to reunite them with their children and provide them with the monetary and communal resources they need. *The Book of Rosy*, co-authored by Pablo Cruz and Schwietert Collazo, provides readers with a first-hand account of the horrors that pressure individuals to cross the border and the mistreatment they experience in detention centers.

The authors examine the effect and injustice of the “Zero Tolerance Policy” with regard to migrant families. Pablo Cruz notes the shift in treatment by I.C.E. officers. When she first crossed the border in 2014 with her youngest son Fernando, she was detained. She states, “it’s shocking to me how much things have changed in so little time. Four years ago, the officers were doing their jobs, but they also expressed concern about our well-being.” (99) Due to the formal implementation of the “Zero Tolerance Policy” in 2018, Pablo Cruz’s second encounter with I.C.E. was strikingly different. This time, when Pablo Cruz crossed the border with her two sons, she would suffer for three months. Her children were ripped from her, and her view of life changed forever. Schwietert Collazo comments, “the signatories and members of their organization [...] were talking privately among themselves about the alarming parallels they saw between the ways in which the zero-tolerance policy was being carried out and the Holocaust.” (176) The overall goal of this book is to spread an awareness of the conditions that parents and children experience when crossing the border between Mexico and the United States, more specifically the abuse and mistreatment they face once captured and separated by I.C.E.

The book is divided into three parts, the first and third are written by Rosayra Pablo Cruz (3-139, 191-217), and the second is written by Julie Schwietert Collazo (143-188). The first part consists of eleven chapters and examines what ultimately made Pablo Cruz decide to leave her home in Guatemala, her journey across the border (which she took twice), and her experience at the Eloy Detention Center in Arizona. It also addresses her connection with “Immigrant Families Together” and her reunion with her sons. The second part consists of two chapters and explores what led Julie Schwietert Collazo to form “Immigrant Families Together” and how she went about paying the bonds and allocating a home to migrant mothers. In the book’s third part, Rosayra Pablo Cruz analyzes her life after being released and reunited with her sons, and she examines the trauma that both she and her boys experienced.

One chapter that I find especially powerful and moving is Chapter 12, "A Wild Idea," written by Julie Schwietert Collazo (143-179). Here, the author describes how the immorality of the "Zero Tolerance Policy" compelled her and other members of her community to take a stand: "The outrage and disgust around the Trump Administration's zero-tolerance policy and the practice of family separation clearly crossed party lines." (162) After forming "Immigrant Families Together," Schwietert Collazo received help from individuals throughout the United States who felt that they had taken on the sins of their country and that the only way to be cleansed was to help the immigrants' cause.

The book utilizes first-hand accounts by both authors as they both lived through these events. It is biographical and autobiographical as Rosayra Pablo Cruz and Julie Schwietert Collazo refer to their personal and shared experiences. In Chapter 2, "Doors," Pablo Cruz describes her emotional struggle after losing her husband. She suffered from alcoholism and from feelings of immense fear and anxiety. Once she regained her strength, she had a near-death experience as she was targeted by a hitman and shot twice in both wrists. The constant threat of death surrounding her ultimately pushed her to immigrate to the United States with her youngest son. One may wonder why she left her other children and only took her youngest child. After being shot, she was unsure of who was trying to kill her, and she felt that the best way to ensure the safety of her family was to leave as soon as she could. This meant leaving her three older children, who were at school, as soon as she was offered an opportunity to leave. Thus, Chapter 2 explains the factors that ultimately forced Pablo Cruz to leave her home. It also provides a glimpse into her life in Guatemala prior to migrating to the United States. In Chapter 13, "Rebuilding a Family," Julie Schwietert Collazo shares her perspective on the reunion of Pablo Cruz and her two sons at the Cayuga Center. She describes their settlement into the temporary home that "Immigrant Families Together" was able to provide through the generous assistance of a family who was out of town. Schwietert Collazo states, "This is the beloved community [...] this group of people who just shows up, right where they are, with whatever they have saying 'How can I help? How can I be a force for making this better?'" (186) Both accounts provide unique and essential perspectives. The book focuses on Pablo Cruz's story; however, Schwietert Collazo's input demonstrates what led to the formation of "Immigrant Families Together," the saving grace for Pablo Cruz. Schwietert Collazo also gives a different outlook on the help that Pablo Cruz received from strangers around the United States, which she saw as a necessary action to counteract the horror that the "Zero Tolerance Policy" had inflicted on other immigrants (174-177), while Pablo Cruz remained humble throughout her experience and felt it was odd to receive assistance from strangers. (132-133).

In *The Book of Rosy*, both authors address religious aspects and often refer to the importance of God and prayer. Pablo Cruz relied on her faith throughout her journey, even during imprisonment and separation, constantly falling back on God and her hope and trust in him. For example, in Chapter 9, "Lockup" (111-

123), Pablo Cruz states that, after praying and asking God for an answer why he had placed her in the Eloy Detention Center away from her children, “He [God] does [answer]. He shows me that the world is the world [...] so I have to work on my spiritual life.” (115) Pablo Cruz maintains that, through her faith, each difficulty she has faced has made her stronger. Schwietert Collazo not only refers to her own Catholic upbringing but also makes references to the Jewish religion. In Chapter 13, “Rebuilding a Family” (181-188), she relates how people from all walks of life came together to help Rosayra Pablo Cruz and her sons. She states, “Hineini. Here I am. Here we are. That’s really what this is all about, just showing up.” (186) “Hineini” is a Hebrew word from the Jewish faith. Schwietert Collazo examines how just saying the word “Hineini” can heal and change the world. By adding this religious aspect, the book presents a glimpse into both authors’ lives and provides a sense of inspiration.

Despite the fact that there are books available on the *Frontera* and immigration there are none that are truly comparable to *The Book of Rosy*. Arturo Hernandez-Sametier’s book, *Shelter*, also delves into I.C.E. detention facilities, however, it is presented from the perspective of fourteen undocumented children. Although *Shelter* is eye-opening, it differs from *The Book of Rosy* as Pablo Cruz and Schwietert Collazo examine a mother’s perspective on separation and internment. *The Book of Rosy* combines an immigrant mother’s perspective with that of a U.S. citizen. While *the Book of Rosy* is unique in many ways, the examination of the “Zero Tolerance Policy” and its impact on families is not a new topic. Laurie Collier Hillstrom’s book, *Family Separation*, addresses family separation and goes into depth on the impact it has on families at the border and in the United States.

Readers with a desire to learn about the “Zero Tolerance Policy” and family separation should read *The Book of Rosy*. It gives a voice to all the mothers placed into concentration camps and separated from their children. The enforcement of the “Zero Tolerance Policy” has led to the mistreatment of hundreds of immigrants. The cold touch of death is present in detention centers as immigrants are treated inhumanely. I.C.E has thrown on the grim reaper’s dark robe, causing fear and suffering, and the historical consequences of this are severe.

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Seo, Sarah A.

Policing the Open Road: How Cars Transformed American Freedom.

Cambridge, MA: Harvard University Press, 2019. 339 pages. ISBN: 9780674980860.

Henry Ford’s Model T debuted in 1908, and the assembly line which mass produced the first car economically enough to make the automobile affordable to most Americans was perfected in 1914. Yet the distinguishing features of law

enforcement vehicles did not exist until the standardized black and white paint was added in the 1930s and the siren, or Beacon Ray, in 1948. How then were average citizens expected to distinguish a law enforcement officer trying to pull them over from a highwayman intending to rob them? *Policing the Open Road: How Cars Transformed American Freedom* by Sarah A. Seo is a fascinating examination of the changes wrought by the automobile—not just on how Americans lived but how they perceived freedom and law enforcement. Seo follows the radical transformation of policing that developed in the twentieth century and still affects us today, using case law, committee reports, anecdotes, and police procedural books. Providing an individual freedom not caged by the timetables and fixed routes of public transportation, and covering a speed and distance never before seen, the new liberty that came with the automobile was enjoyed by all classes, genders, and races (to varying degrees). (36) Everyone literally became Everyman, now face to face with a police force that most would have never encountered had it not been for the invention of the automobile.

Each chapter of *Policing the Open Road* begins with an introductory story that emphasizes the real-world circumstances discussed in the respective chapter. Chapter 1 sets the scene of an American public and government unprepared for the mass production of cars, both structurally (lack of paved roads, road signs, traffic signals, etc.) and procedurally (lack of traffic laws). Seo begins her study with a bewildered government trying to regulate heretofore unseen circumstances of traffic, technology available to all classes, and citizens consistently violating traffic laws that were unfamiliar to most of them. She then evaluates the application of archaic enforcement methods from the nineteenth century onward, such as the honor system and self-regulation, which were quickly found to be inadequate. States and municipalities were soon creating so many new laws that not only could no one (including the law makers) remember them all, but no one could avoid breaking them, thus leading to a normally law-abiding citizenry that was, in fact, constantly breaking the law. (27)

Continuing into the next chapter, Seo takes into consideration a police force woefully unprepared in both number and training to cope with the changes caused by the automobile. Initially, police commissions called for a separate entity to enforce traffic laws (72) but then settled for a centralized one that had jurisdiction over city, county, and state lines. (77) Encouraged by the “father of modern police,” Berkeley police chief August Vollmer (1876-1955), courtesy and professionalism became the by-words of a new kind of police, one that would be interacting not only with criminals, but also with respectable citizens. In addition to the new procedures, Seo addresses the introduction of law enforcement accoutrements such as uniforms, patrol cars distinguishable from the mass-produced cars of citizens, and two-way radios. (95)

One of the many themes running through the book is the application of the Fourth Amendment to traffic laws, a century-long process that remained divisive and erratic. The Fourth Amendment protects personal property from

unreasonable search and seizure, and until the invention of the automobile it had been limited exclusively to person and home. The heart of the problem evolved from classical legal thought on what was public versus what was private: cars were private property, but they were driven on public roads and possibly aiding in possessory crime (crime in which the “act” is possessing a prohibited object). (117) Additionally, the privilege of driving was state issued (driver’s license, registration) and thus subject to state scrutiny. Seo does a thorough job of illustrating this journey with both state and federal court cases, outlining not just the circumstances and impact of these cases but also showing how the dissenting opinions in these cases illuminated the vacillating arguments between the security of public interest and the right to personal privacy. The 1925 Supreme Court case *Carroll v. United States* (267 U.S. 132) was the first case that transformed knowledge (or observance) of a crime to reasonable belief in a crime, allowing for an exception to the requirement of obtaining a warrant. (138) Further cases decided that proactive policing (search and seizure without a warrant because of reasonable belief a crime had, was being, or would be committed) was not an unreasonable constraint on personal liberty. (148)

The increase in the police’s discretionary power to decide whether a warrantless search and arrest were in the public’s best interests, together with the rising fears in America of authoritarianism after World War II and during the Cold War, led to a concern that discretionary power was arbitrary. (159) Chapters 4 and 5 discuss this concern as well as the Supreme Court’s continued vacillation in setting precedent to allow or deny increased police discretionary power and determinations whether violations of the Fourth Amendment should require reparation. Yet, instead of creating better laws and regulations, federal and state governments, as well as civil groups such as the American Civil Liberties Union (ACLU), recommended personnel training and best-practice guidelines. (177)

The last chapter is the only one not to open with a historical anecdote and questions why American procedures ultimately have been inadequate when it comes to achieving vehicular justice. The author traces precedent-setting cases like *Brinegar v. State* (1953 OK CR 135) in 1953, which made it illegal to search a car’s trunk if the vehicle had been stopped for a traffic violation, to the 1981 case *New York v. Belton* (453 U.S. 454), which made it reasonable for an officer to search the entire car, expanded to include the trunk in 1982 *United States v. Ross* (456 U.S. 798). (253) The war on drugs in the 1980s further encouraged pretextual policing, i.e., stopping a car for a traffic violation with the intention to search for drugs. This led to racial profiling (of those allegedly most likely to be drug offenders) and changed the fear of arbitrary justice into a fear of discriminatory justice.

The strategies for policing automobiles touched all areas of the law (criminal and civil) because the mobility granted by automobiles touched every area of society. Americans assumed that unlimited mobility meant unlimited freedom. However, to secure the public interest that very freedom had to be curtailed in such ways that “we are still grappling with the fallout.” (267) In the first few

decades of the twentieth century, when the auto revolution changed policing to a form of governance and led to an updating of national law to sanction police discretion, American citizens willingly relinquished that freedom.

This is the first published book by Sarah A. Seo, a legal historian of twentieth-century U.S. criminal law and procedure with a Law degree from Columbia Law School and a Ph.D. in History from Princeton University. Currently a professor of Law at the University of Iowa, Seo has also been published in the *Yale Law Journal*, *Law and Social Inquiry*, and *Law and History Review*. Since the publication of *Policing the Open Road*, Seo has been advocating for the removal of civil traffic law enforcement from police duties. Her book is the first to combine a history of traffic codes, automobiles, policing, case law, profiling, and Constitutional amendment rights into one complete study. To be sure, there are various histories of traffic laws, police profiling, the police profession, and of course the automobile, but none that intertwine these related strata into a comprehensive understanding of how each affected the other, and in turn the American concept of personal freedom. Even online booksellers have no idea how to characterize the book, from categories like highway-traffic engineering and criminal law (Amazon) via transportation and history (Google Books) to politics and urbanism (Goodreads). *Policing the Open Road* is undefinable because Seo understands that each piece of the puzzle is not a domino, one leading to the other, but a strand of a web, one piece leading to numerous others and then back to itself.

Seo's work combines the history of the automobile with the evolution of due process, intricately entwining both to show neither progressed without the other. Laid over the framework of the history of police enforcement of traffic laws, *Policing the Open Road* is a detailed, engrossing work that will prompt the reader to question current traffic laws and regulations as well as their own ideas about personal privacy. Easily read without a background in Law or History, the author does an outstanding job of laying out her argument piece by piece, using real stories and case law to paint a living picture of the evolution of traffic laws and enforcement, as well as their consequences for individual freedom and privacy. This work is highly recommended for those interested in case law, the history of automobiles, and criminal justice.

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Wilson-Lee, Kelcey.

Daughters of Chivalry: The Forgotten Children of Edward I.

New York: Picard, 2019. 352 pages. ISBN: 9781509847891.

Eleanora, Joanna, Margaret, Mary, and Elizabeth were the daughters of King Edward I of England, who ruled from 1272 until 1307 and is known best for his

Crusading, his warfare against Scotland, and his contributions to common law. Compared to their famous father, these women are nearly unknown; however, they nonetheless had important roles to play during their father's reign. In *Daughters of Chivalry: The Forgotten Children of Edward I*, Kelcey Wilson-Lee explores the lives of these five princesses. Wilson-Lee is a historian of Britain, educated at Oxford, who has taught courses at Cambridge and the Victoria and Albert Museum. She has previously published articles with a focus on the history of art and architecture. This is her first book, and she is to be commended for her writing and expertise on the subject matter.

Stressing the point that medieval princesses were neither idle nor passive, Wilson-Lee explains the various duties to which these women had to attend. They were engaged in diplomacy, managed estates, and sometimes even commanded troops. *Daughters of Chivalry* also pays close attention to their daily lives. Wilson-Lee reveals how these princesses lived, what they did for entertainment, what they read, how they dressed, how they viewed the world, and what their desires and concerns were. These details help the narrative come alive and make these royal women seem very real and relatable. In some ways they are not so very different from the average person of today in their concerns over the wellbeing of their families, keeping their finances sound, and finding time for leisure.

Daughters of Chivalry is organized in a biographical fashion, following the lives of these five princesses from their births to either their deaths or to the reign of Edward II, when they lost much of their influence. Chapters also have overarching topics, such as betrothals, widows, or alliances. Most of the book revolves around marriages since this determined so much of these princesses' lives and was the center of their duties. As daughters, princesses were expected to serve their father and his kingdom by securing alliances through their personal marriages. As wives, they were expected to serve their husbands by providing heirs and by assisting in the management of their estates. As mothers, they were expected to help in the education of their children and ensure the latter were raised properly. Through all of this, it is made clear that these princesses held as much responsibility and faced at least as many challenges as the male members of their family. Also, refreshingly, Wilson-Lee avoids depicting these women as being mere pawns to their fathers or husbands and shows instead how they wielded significant control over their own lives. Wilson-Lee notes the inherent bidirectionality in marriage when she writes that "[d]ynastic marriage undoubtedly included an element of exchange [...] but it did not necessarily disempower its female participants. In key ways, the ritual was not unlike the pledge of homage at the very heart of medieval society [...] Like the vassal, the bride pledged herself to her lord because she expected to gain from the relationship." (91-92) A good example of this is Princess Joanna who wanted the important position of being the wife of a powerful lord so that she could support her father's rule. Thus, Gilbert de Clare, the seventh earl of Gloucester, became Joanna's first husband.

Since these princesses are somewhat obscure figures in the general history of the English Middle Ages, Wilson-Lee makes use of a variety of sources to find information on them. There are, of course, chronicles which usually provide some basic facts, but many of the more personal details are from letters. A type of source that Wilson-Lee puts to great use are household or wardrobe rolls. These are records of income and expenses. The wardrobe rolls provide many insights, such as the spending priorities of these princesses, what activities they engaged in, and the health of people in their household (indicated by the purchase of medicine or the hiring of physicians). The most detailed information pertains to major weddings, funerals, and the respective coronations of Edward I and Edward II. In these sections, the reader will find the most vivid depictions of events, and Wilson-Lee writes engagingly, giving the reader a sense of what it would have been like to be present at these events.

Inevitably, there are some major gaps in the historical record since material was either lost or certain data perhaps never recorded. One striking example of this involves Princess Eleanora. *Daughters of Chivalry* contains a great amount of detail about her, down to her wedding gifts to her siblings and the fact that, when she was a teenager, her parents were concerned about her sleeping too late to wake up for Mass. However, when Eleanora died at the age of twenty-nine, there is no record of how this happened. Wilson-Lee writes that “[t]he lack of detail pertaining to the princess’s death is indicative of what little importance she was regarded as an individual by contemporary historians, who saw her predominately as a link between male-led dynasties.” (193).

One of the major themes in the book concerns the responsibilities of chivalric womanhood. The princesses were expected to follow a certain code of behavior that was informed by ideas of chivalry. An example of this appears early in the book when one of the princesses, Eleanora, as a child, sees the supposed tomb of King Arthur and Queen Guinevere. Some monks had “discovered” the tomb to encourage pilgrimages to the site, and King Edward, along with his wife and daughter, made an event out of visiting the site. Such events were designed to show a connection between the current royal family and real or imagined chivalric heroes, such as Richard the Lionheart or King Arthur. It was therefore the duty of each member of the royal family to maintain the appearance of being connected to this legacy. For the princesses, this included joining in royal processions, and “once they were around seven or eight, the children were considered old enough to ride long hours in the saddle atop a palfrey horse [...] and to understand their roles in projecting regality.” (45)

Daughters of Chivalry offers a good impression of how the princesses were supposed to appear and behave in front of the king’s subjects to increase the prestige of the royal family. However, one area that is lacking detail is an analysis of chivalry itself. In the examples of the royal processions and the alleged tomb of King Arthur, one gets the expression that chivalry was for show, essentially lacked substance, and was even fraudulent to a certain degree. However, in a later

chapter on rebellions in Wales there are more concrete examples of “chivalric womanhood,” including how a lady was expected to be able to command a garrison and have a familiarity with weapons and combat. Whether chivalry was primarily for show or a real code of conduct remains elusive throughout the book.

Mortality is another theme throughout *Daughters of Chivalry*. The lives of these princesses were filled with illnesses and accidents that killed many people close to them, and Wilson-Lee uses these events as an opportunity to show medieval attitudes toward health and death. Edward’s first five children died before reaching adulthood, and only two of them made it past infancy. This was not uncommon since, “[a]mong English ducal families between 1330 and 1479, some thirty-six percent of boys and twenty-nine percent of girls died before the age of five.” (310) The increased danger for boys was well known, with an eleven-year-old Henry III quoted as saying, “I am a boy and thus easily fall ill.” (16) Even for those who survived childhood, illnesses remained a constant threat at any age. Additionally, while males were statistically in greater danger during early childhood, females faced greater health problems in adulthood due to complications from pregnancy. Wilson-Lee explains how this risk was minimized since royalty were attended by many physicians and nurses when necessary, and pregnancy was avoided in younger years.

For further reading on medieval noblewomen in late medieval England, one relevant book is *For Her Good Estate: The Life of Elizabeth de Burgh* (1999) by Frances A. Underhill. Elizabeth de Burgh was a daughter of Joan of Acre, making her a granddaughter of Edward I. This is a similar work to *Daughters of Chivalry* in that it uses estate and household records to provide insight into the lives of noblewomen. Another work is *Medieval Gentlewoman: Life in a Gentry Household in the Later Middle Ages* (1999) by Ffiona Swabey, which also makes use of household rolls. This book examines the life of Alice de Bryene, a noblewoman and estate owner in fourteenth-century Suffolk.

Daughters of Chivalry should be of the most interest to anyone wanting to learn about how medieval royalty lived on a personal level. Wilson-Lee puts a high priority on making the subjects of the book feel like real, relatable people rather than distant historical figures. For some, information about what these princesses wore and what hobbies they had may seem trivial in a few places, but there will be many a reader who will enjoy this type of history and find it insightful. Additionally, the book should be of interest to anyone wanting to understand medieval politics from a more interpersonal angle. There is much in this book that would be glossed over in a typical political history, for instance the details of how a royal marriage between kingdoms would be arranged in detail, and how small details in a wedding celebration could be politically relevant. Overall, this book is likely to alter and deepen any reader’s perception of medieval royalty and especially of royal women.

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