

JIM TOMLINSON. *Dundee and the Empire: "Juteopolis" 1850–1939*. Edinburgh: Edinburgh University Press, 2014. Pp. 222. \$120.00 (cloth).
doi: 10.1017/jbr.2016.86

In the late nineteenth and twentieth centuries, Dundee's fortunes were closely tied to one commodity: jute. Dundee's specialization in jute created strong connections to India, where practically all of the jute spun in Scotland was grown. In *Dundee and the Empire*, Jim Tomlinson explores the extent to which Dundee was shaped by its imperial ties. Tomlinson's book joins earlier work by Gordon Stewart and Anthony Cox by examining the ways in which jute created economic, political, cultural, and personal linkages between the Scottish city and the broader British Empire. While Stewart and Cox wrote histories of jute from a transnational perspective, however, Tomlinson explains that his book is squarely focused "on the Dundee end of this imperial connection" (3). The book is largely an economic and political history, though Tomlinson does address the arguments raised by proponents and opponents of the "new imperial history." He writes, "in seeking to understand the relation between empire and popular culture we need to integrate the study of the material consequences of empire with the analysis of popular understandings of empire" (2). Though this important task is identified as "a central aim of this book," *Dundee and the Empire* is fundamentally a book about imperial economic policy, rather than the lived experience of empire in a Scottish industrial city (2).

In the first half of the book Tomlinson focuses on the challenges and opportunities Dundee and its jute industry faced from 1850 onward, with the most attention paid to the two decades before 1914. Contrary to what his title might lead readers to expect, Tomlinson argues that globalization, rather than imperialism per se, was the most important process at work in Dundee. By the twentieth century, "Juteopolis" exported most of its jute goods to the United States and other countries outside the British Empire. Tomlinson shows that Dundee was also a major exporter of capital and emigrant labor to the empire as well as to the United States and other countries. Though migration to India for work in jute mills was "an important aspect of the city's experience of empire," Tomlinson shows that the Dundee-Calcutta links highlighted by Stewart and Cox directly affected only a tiny portion of the city's population (28).

In the second part of the book Tomlinson examines the responses of workers and capitalists to growing competition in manufacturing from India and Europe. While British politics took a definite "imperial turn" after the First World War, Dundonians were largely unable to exploit the empire to their advantage. Dundee's customers in the Americas bought Dundee jute to package produce bound for Britain whether they were part of the empire or not. Before 1914, jute workers supported Free Trade candidates, wary of imperialists who promised protection for jute at the cost of the "dear loaf."

When the jute industry finally joined the campaign for imperial protectionism in the 1930s, it unsuccessfully asked for help against another part of the empire: India. Though Dundee was an "imperial city," Tomlinson concludes that costs of empire outweighed the benefits for Dundee. If the question of Dundee's total reliance on colonial India for its raw material is downplayed, he is probably right. He asserts that after the "genocidal process" of imperial conquest was completed, "the patterns of economic activity which developed ... reflected market forces at work, rather than the *direct* exercise of imperial might" (24).

Tomlinson's treatment of the politics of empire in Dundee is convincing, but his coverage of the cultural aspects of empire is less satisfactory. He provides little evidence about Dundee's everyday experience of empire, despite his statement that "local resources for research on the city are especially rich" (165). Election results and a discussion of responses to the South African War serve as proxies for the sentiments of average people toward the empire. While Tomlinson writes that from the 1880s onward, "many Dundonians, including the

organised working class, were talking about India and the Empire,” readers get little sense of what Dundonians of any class read, watched, heard, wore, ate, or drank that connected them (or not) to empire (161). He rejects Cox’s argument that an imperial “nexus of knowledge and power” (39) influenced the way Dundee’s jute capitalists viewed India, seeing nothing special in the way that Dundee’s elites viewed India and the empire. Reports on Indian working conditions serve as the primary evidence for working-class views of India.

Tomlinson argues that capitalists and workers usually saw Indians as business rivals with differing labor costs rather than as threatening colonial “others.” Coalitions formed in Dundee around tangible issues like wages and working conditions, rather than racial categories. Like contemporary advocates of trade deals, many Dundonians argued that effective workplace regulations, unionization, and higher wages were better solutions to unfair “sweated” competition than tariffs or other protective measures. Overall, the book is useful as a study of the economic and political challenges facing Dundee between 1900 and 1939. Tomlinson’s reminder that Dundee was a globalized city as much as it was an imperial city is salutary, as is the fact that imperial systems produced winners and losers in the metropole as well as in the periphery.

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MARGARET H. TURNHAM. *Catholic Faith and Practice in England 1779–1992: The Role of Revivalism and Renewal*. Woodbridge: Boydell Press, 2015. Pp. 222. \$115.00 (cloth). doi: 10.1017/jbr.2016.91

The purpose of this book, according to its author, Margaret H. Turnham, is to examine the “changing nature of English Catholic devotion in the period 1779–1992 as seen through the lens of the diocese of Middlesbrough” (1). In this statement, we have both the strength and major weakness of this study. In effect, this is an enlightening regional study of the Catholic Church in North and East Riding of Yorkshire over the course of two centuries of struggle, change, and growth. What it is not is an examination of Catholic faith and practice *in England* during that time, as the title indicates. The reader senses that the publisher perhaps named the book in an attempt to reach a wider audience when the material contained therein was obviously regional and, frankly, diocesan, in scope.

The clear sign of a disparity between content and title is that the use of diocesan archive materials is limited to Middlesbrough and a few sources from Leeds. Thus, one wonders how a book can provide the geographical overview promised in the title with no sampling of archival materials from outside of the limited northeast region that is the lens for the study. While Turnham cites some sources, promulgated from Westminster, that apply to the entirety of the Catholic Church of England and Wales, she provides no primary evidence from other dioceses encountering the same struggles and employing similar strategies and practices, including dioceses with larger and more diverse Catholic populations such as those in northwest England. For example, after a very useful and detailed examination of Richard Lacy’s episcopate in chapter three, Turnham asserts that what Lacy did for the Middlesbrough diocese, especially in terms of devotional practices, was representative of what occurred across the spectrum of English Catholicism. Perhaps it was, but making that claim requires corroborating evidence from those other dioceses. A secondary concern stems from Turnham’s convincing case that certain unique factors, such as a homogenous class structure in the diocese of Middlesbrough, allowed for the development of distinctive devotional practices, including the popular annual Corpus Christi procession through the city. If this is the case, then what