The Meaning of White is divided into six chapters, not including an introduction and a conclusion. The first chapter sets the context for the evolution and practice of British racial thought in the late nineteenth and early twentieth centuries, focusing particular attention on the idea of racial degeneration and its attendant anxieties over Europeans going native if exposed to Indian climate and culture over a long period. Although this chapter does not offer much that is new to historians of race, it does provide necessary background to the reasons why Britons were so threatened by the existence of domiciled Europeans. The second chapter explores the origins of domiciled Europeans in India, in terms of both the growth of mixed race communities and also the reasons why some Europeans ended up becoming impoverished and making India their permanent home. This chapter also explores the evolution of British ideas about these communities and the reasons why British authorities lumped domiciled Europeans into a single monolithic category, even though, as Mizutani strives to show, there was great diversity among them. Chapters 3, 4, and 5 dig into the many schemes hatched by British authorities and organizations to remedy the perceived threats posed by domiciled Europeans. Chapter 3, for example, focuses on two commissions launched in Calcutta in 1892 and 1920, respectively, that were important for shaping British approaches to the issue. Chapter 4, meanwhile, explores both official and private religious approaches that sought to rehabilitate domiciled Europeans to more acceptable forms of whiteness, particularly in terms of providing a general European education to the children of poor, domiciled Europeans. Chapter 5 goes on to provide an in-depth analysis of an extreme antidote to the problem of domiciled Europeans: child removal. Finally, chapter 6 explores the ways in which domiciled Europeans resisted British efforts to classify them as less-than-white, instead making claims for themselves as respectable Britons invested in the class-specific elements of whiteness.

The Meaning of White makes a meaningful contribution to our understanding of the politics of race in late colonial India. Mizutani effectively demystifies the ideology of whiteness (3) by subjecting it to the same critical analysis as any other category of race, and he demonstrates convincingly that Britons in both official and private capacities saw domiciled Europeans as a problem because of their capacity to blur the boundaries between white and nonwhite. At the same time, Mizutani's arguments might have been even stronger if readers had a more concrete sense of the size of the domiciled European community outside Calcutta or if he had taken more time to provide an analysis of the newspaper sources he used so extensively. Indeed, some sense of circulation, frequency, and political orientation would have provided welcome context. Finally, chapter 5 would have been greatly strengthened if Mizutani had drawn parallels (rather than provide a single footnote) to the many concurrent child removal schemes that were taking place in the United States, Canada, and Australia. Did the Indian scheme draw from such schemes? If so, what might this remedy say about British attitudes toward race and poverty on a more global scale? Such fascinating parallels seem to demand greater attention. Overall, however, Mizutani has produced a relevant and thought-provoking study of an insufficiently studied group.

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Bruce Nelson. *Irish Nationalists and the Making of the Irish Race*. Princeton, NJ: Princeton University Press, 2012. Pp. 348. $45.00 (cloth).
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Bruce Nelson presents a fascinating account of race in the discourse of Irish nationalists from the early nineteenth century to the Anglo-Irish Treaty of 1921. Focusing on prominent

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individuals such as Daniel O'Connell and Michael Davitt, as well as the less well known such as Erskine Childers and Liam Mellows, he wants to counter the position that "portrayed Irish nationalism as a force that was turned inward, preoccupied overwhelmingly with 'Ourselves,' expressing little, if any, interest in parallel movements for emancipation in other parts of the world" (11). He believes his cause is helped by the fact that Irish emigration played a major role in creating an "outward-looking people" (11), a process that was reinforced by Irish nationalists looking for support for their efforts among the diaspora population.

In their attempts to create an Irish nation, Irish nationalists sought "racial vindication" (11) as whites because the English had racialized them as something lower than the Anglo-Saxon. This feeling of inferiority did not infect Daniel O'Connell, however. More a product of the Enlightenment than the Romantic era of nations, O'Connell ignored the charges of British opponents that he was some kind of savage. He also dismissed the calls of the protonationalists of Young Ireland that he should focus on Irish issues rather than universal ones. Despite some damage to his Irish causes, O'Connell advocated the immediate end of slavery in the Americas. O'Connell's public stance earned him not only the approbation of most Irish Americans but also the admiration of black abolitionists like Frederick Douglass. Michael Davitt, too, could shift his focus from the Irish land and Home Rule struggles of the late nineteenth century to support the cause of anticolonial elements around the globe. Nelson finds Davitt's support for the Zulus in southern Africa and for the Aboriginal peoples on a visit to Australia particularly noteworthy. Nevertheless, O'Connell's efforts failed to move Irish Americans toward support of emancipation, and Davitt would eventually see native Africans who hindered white Afrikaners' struggle against Britain in the Anglo-Boer wars as "hordes of Kaffirs" (138). The British diplomat turned Irish nationalist Erskine Childers, despite concern for other anticolonial struggles, ultimately propagated the Irish as "white men" to forward the cause.

However, despite these claims to white privilege, Nelson highlights prominent black nationalists in the United States like Marcus Garvey and Claude Kay, who were inspired by the Irish national effort, especially the self-determination philosophy of Arthur Griffith's Sinn Féin. Ironically, they seemed unaware of his racist views. It was in the maelstrom of Progressive Era America that Nelson finds the greatest opportunities for Irish nationalists to truly internationalize their own effort. Through the Irish Progressive League, especially key members like Peter Golden, Kate Walsh, and Hannah Sheehy-Skeffington, the idea that the "Irish are for freedom everywhere" (211) grew and proved useful to the Irish Republican movement by establishing, for example, a cross-racial boycott of British shipping on New York City's docks. This multiracial action on behalf of Irish freedom impressed the visiting Éamon De Valera's lieutenants Harry Boland and Liam Mellows. Mellows, who believed in the "Irish race" and a unique Irish "spirit," converted to a much broader internationalism in America. Only his premature death at the hands of a firing squad in the Irish Civil War cut short his journey toward opposition to, as he put it, "any form of injustice in any country the world over" (257). Ultimately, Nelson concludes, Mellows was "giving an expression to a discourse that could claim an honourable place in the long tradition of making race and nation in Ireland and the 'Greater Ireland' across the sea" (257).

Nelson is right to point out these universalist views among Irish nationalists ranging from O'Connell to Mellows. However, the fact remains that, apart from O'Connell, who had no time for a unique Irish culture beyond Roman Catholicism or any essentialist notions of Irishness, Mellows, Childers, and the like, still believed in the idea of a distinctive Irish race. Nelson shows clearly not only that these racial views often led to Progressive critiques of industrial capitalism and imperialism but also that the Irish in Ireland and America were sure of their place in the racial hierarchy. One could have sympathy for other anticolonial struggles and still be a racist. Young Irelander John Mitchel, for example, was scathing in his criticism of British imperialism in India, but he was also a supporter of the enslavement of Africans. According to him, the people of India were an ancient "race" and had a long a distinguished

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culture, unlike Africans. Through this racial reasoning, Mitchel saw no incongruence between his support for Irish freedom and Africans' slavery. Mitchel's essentialist and supremacist views of the Irish, reinforced in Ireland by Arthur Griffith's Sinn Féin ("We, Ourselves," "Ourselves alone") and in the diaspora through events such as the numerous "Irish Race" conventions, meant that the chauvinistic form of Irish nationalism dominated discourse and opinion. Thousands attended these race conventions, but there were only about 150 members of the Irish Progressive League. Mitchel and Griffith were far more influential than Childers and Mellows. It's no wonder, then, that Irish nationalists automatically claimed "whiteness" in their struggle. While Nelson might be overly sanguine about the depth of support for a truly internationalist position, he nonetheless provides an excellent description of the use and misuse of race in nationalist rhetoric. For anyone interested in the development of an Irish national identity in the nineteenth and early twentieth centuries and its connection to the popular racial ideologies of the same period, this book is an essential starting point.

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Claudia Nelson. *Precocious Children and Childish Adults: Age Inversion in Victorian Literature*. Baltimore, MD: Johns Hopkins University Press, 2012. Pp. 224. $50.00 (cloth).
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Claudia Nelson's latest book demonstrates once again that she is one of the best-read academics in the Victorian period. Spanning children's literature, speculative fiction, domestic novels, nineteenth-century journalism, and advice manuals, Nelson's text provides an in-depth analysis of what she identifies as "age inversion": representations of children and adults who fail to act their age, by either being old before their time or acting far younger than their years would suggest. At one point, Nelson observes, "If we wish to generalize about age inversion overall, then, I suggest that we see it as a kind of generational colonization" (106). The greatest strength of Nelson's text, however, is that she does *not* generalize; instead, she attends with great specificity to the multiple meanings of age inversion within divergent generic and sociopolitical contexts, providing an immensely useful analysis of the role played by age, not simply as a record of one's life span but as a descriptor of character and behavior. In tracing the social desires and anxieties captured in depictions of characters that do not conform to the expectations of their age group, Nelson compellingly identifies a "general instability of age categories in the Victorian era" (4).

Her work is divided into five sections, examining the "old-fashioned child," the "arrested child-man," "women as girls," "girls as women," and "boys as men." While at first glance there seems to be repetition, with the first chapter and the final two both addressing children who act old before their time, the first chapter instead sets up a very specific example of age inversion: the "old-fashioned child," to use the Victorian term, who Nelson identifies as "a distinct subset of the breed" (13). Examining well-known figures such as Charles Dickens's Paul Dombey, alongside lesser-known figures, such as Jeanie Hearing's Elf (from the 1887 novel of the same name), Nelson argues that depictions of children who "seemed like pocket versions of adults" (12) served as the means of expressing complicated attitudes toward progress. Viewing such children as instances of "the uncanny" (8) at work, Nelson asserts that characters such as Paul Dombey are both attractive and repellent because they speak to conflicting ideological values at work in Victorian culture: as both "innocent" child and heir to his father's business, little Dombey is forced to "embody principles that are at once incompatible with one another and central to Victorian society" (19).

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