Corpus professor, he paid tribute to Anson and All Souls as "a centre of legal thought and work fitted to produce results that shall be academical in the best sense" (Pollock, *Oxford Lectures and Other Discourses* [1890], 40, 96). Anson had distinguished himself as the author of the *Principles of English Law of Contract* (1879) and the *Law and Custom of the Constitution* (1886). A. V. Dicey composed what the old *Dictionary of National Biography* called "the *esprit des lois* of our times" in his *Lectures on the Relationship Between Law and Public Opinion* (1905). These men, latterly, were followed by Oman, Pollard, Coupland, and Radcliffe-Brown.

Most did not slip into what Curzon condescendingly called that "state of resentful coma which is dignified by the universities with the name of research" (38). The wider world into which All Souls' prize fellows reached was not the heavenly city to which Berlin referred in his speech, some *vita comtempilva*; it was a worldly world of the *vita activa*. Anson himself not only was warden and vice-chancellor but also had a very public career as Liberal Unionist MP (1899–1914), serving briefly as a cabinet minister and as one of the founders of the British Academy. Green, as well as the other authors in other ways, acquits All Souls of charges that it was a hotbed of conspiracies, a government of Mallardry associated with a cloistered manipulative establishment. Green is impatient with the very concept of an establishment, which he regards as a weak and inadequate way of explaining the relationship between leadership and political behavior. Green also provides a welcome discussion of the appeasement controversy, showing how the very idea of appeasement was highly unstable, having several quite different meanings in the 1930s.

Woodridge and Green shed light on the inner life of All Souls, what Charles Oman called the "splendid spirit of College patriotism" (48). The other authors shed light on the afterlife of prize fellows as they ventured into the wider world. What one wishes to know more of is the actual interrelationship and dynamics of these two sets of experiences. Or were they two distinct sets of experiences? Perhaps they were the same experiences refracted through two prisms. What made All Souls, as a distinct institution, sufficiently robust so that it could contain (and restrain) those special spirits it found in prize fellows? What made it sufficiently agile so that it could admit people of talent and merit? What is the relationship between All Souls' robustness and agility, what Hensley Henson called its "atmosphere of vivid and varied culture" (64)? One hopes that Green's forthcoming *The Exceptional College* will tell us.

William C. Lubenow, Richard Stockton College of New Jersey

Carl J. Griffin. *The Rural War: Captain Swing and the Politics of Protest*. Manchester: Manchester University Press, 2012. Pp. 336. $105.00 (cloth).
doi: 10.1017/jbr.2013.96

As Carl Griffin reasonably points out, it is perhaps time for another synthetic book about the Captain Swing riots, given the passage of forty-two years since the publication of *Captain Swing*, Eric Hobsbawm and George Rudé's magisterial social history of rural unrest in 1830. Interest in the riots spiked after 2006, benefiting particularly from a Family and Community History Research Society genealogical crowdsourcing project that identified as many as 3,300 examples of localized rural protest between 1830 and 1832. Drawing on newer studies and local records that have been made available since 1969, *The Rural War* adds to the historiography of the Swing riots through its focus on the geographical transmission of ideas and discontent, the role of gender in the riots, and the political radicalization of common rural laborers.

https://doi.org/10.1017/jbr.2013.96 Published online by Cambridge University Press

Griffin places part of the context for the Swing unrest in the pre-Napoleonic practice of poor relief. While few parishes actually adopted the famous "Speenhamland system," the Southeastern parishes Griffin studied had methods of supplementing laborers' wages in hard times, at rates that were negotiated among farmers, laborers, and magistrates. Although it was well intentioned, this system of supplemental payments subsidized farmers to pay their workers low wages and provided no incentive for workers to avoid early marriage. In the wake of demobilization from the Napoleonic Wars and several bad harvests, the tenuously balanced system disintegrated, and workers responded with protests.

As Griffin shows, Swing rioters employed a vocabulary of protest activities already in use. Before 1828, all of the elements of the Swing riots occurred intermittently in the Southeast: threshing-machine-breaking, fires, and threats against the bureaucrats in charge of distributing poor relief. As poverty and distress deepened in 1828 and 1829, the incidence of protest increased, creating the epistemic problem of delineating a movement from a number of often very divergent episodes that, unlike (for example) Chartism, had neither a newspaper nor a national leader. Although in some localities rioters graffitied "Swing" on walls or sent anonymous notes to their future victims, other acts lacked even the imaginary Captain Swing's imprimatur. The problem of defining a movement is exacerbated, as Griffin shows, by "instant histories" of the Swing riots, published in 1831, which, for political reasons, attempted to reify disparate events into a continuously threatening prospect of rural unrest.

Radical artisans led the Swing movement. Men like Maidstone shoemakers Robert Price and John Adams addressed the crowds with Cobbetian analyses and political sashes, foreshadowing the arguments of local political unions. But as Griffin valuably argues, farm laborers were also radicalized by the politics of everyday experience. Their opposition to threshing machines, tithes, and particularly abhorrent assistant overseers who ground the poor and their support of fair, consistent farm wages and parish-based employment as a kind of moral right seem to have been generated from the ground up. Griffin shows that protests were somewhat effective, with violence or the threat of violence as a useful tool that influenced vestries to hire the unemployed or to discuss the possibility of allotments of land for the poor. In the best-case scenario, groups of magistrates temporarily imposed wage scales on farmers. Finally, Griffin demonstrates that, despite the prosecution of individual participants in the Swing riots, with some transported and others condemned to death, incendiary activity and machine-breaking reports continued to trickle in between 1831 and 1833. He contends that, far from having had their wills broken by government prosecutions of Swing laborers, former rioters and farmers and vestrymen settled into an uneasy standoff, with the threat of incendiarism on the one side and transportation on the other, as the weapons of mutually assured destruction.

Griffin's larger analytical points are occasionally drowned out by the sheer copiousness of the evidence, as he relates many, often similar, episodes of protest, in chronological order. Sometimes Griffin's method of weighing the evidence is unclear or contradictory. Given that stored crops can spontaneously combust, if a landowner was accused but not convicted of setting his own crops on fire, should we infer, as Griffin does, that a laborer lit the fire, or should we conclude that there is not enough evidence to count this incident as part of the Swing protest? Can we necessarily read an ideological position from the decision by a group of farm laborers to watch a farm fire burn rather than help to extinguish it?

Griffin's reading of the gender politics of Swing is also slightly tendentious. For example, he asserts that although only 22 of the 1,976 people arrested for Swing-related activities were women, a huge number of other women must have participated, particularly in incendiarism. Why must they have? If women were discouraged by their families from participating in Swing riots, is that not an equally interesting bit of data? Finally, although Griffin has indeed restored some sense of agency to participants in the Swing riots by illustrating the logic behind their actions, it is hard to agree with his contention that the Swing riots were not a failure on their own terms, because they were used as a rationale to enact both the Rural Constabulary

https://doi.org/10.1017/jbr.2013.96 Published online by Cambridge University Press

Act and the New Poor Law over the next decade. Despite these shortcomings, which prevent it from being the last word on the Captain Swing riots, *The Rural War* is a valuable addition to a growing body of literature on rural protest.

Jamie L. Bronstein, New Mexico State University

Catherine Hall. *Macaulay and Son: Architects of Imperial Britain*. New Haven, CT: Yale University Press, 2012. Pp. 420. $75.00 (cloth).
doi: 10.1017/jbr.2013.97

Over the past twenty-five years, Catherine Hall has built a reputation as one of the preeminent historians of her generation. In a series of path-breaking works, she has shown us the riches that lie at the interface where middle-class formation, the domestic life of the family, and the history of nineteenth-century British imperialism intersect. In this study of the two-generational saga of the Macaulays, Hall now adds to her string of seminal publications with what may well be her most polished and masterful book.

Her story begins with the rise of Zachary Macaulay, a young impecunious Scotsman, who was compelled by necessity to emigrate to Jamaica. After eight years as a plantation manager, he returned to Britain psychologically transformed. The former slave driver became a leading abolitionist, an indefatigable crusader for evangelical Anglicanism, and a key political operative with the Clapham Sect. Hall shows us the many ways in which domesticity was at the center of both Zachary's personal experience and his public vision of liberal imperial reform. As governor of Sierra Leone (1793–99), he tried to forge an antidote to slavery by inculcating his own domestic virtues and values into a group of British loyalist black freedmen, who had been resettled from Canada on the African coast. After his final return to Britain, Zachary continued his abolitionist efforts. Around this moral core, he built a large and devoted family that extended to encompass his Claphamite neighbors, with whom he pursued a wide range of further personal and behavioral reforms.

As Hall demonstrates, domesticity and Christianity were not only espoused in their own milieu by Zachary and his fellow Evangelicals but also deployed as markers to distinguish themselves from the African subjects whose characters they were seeking to improve. To Zachary, home was in England, not in Africa, while the inferiority of Africans was grounded in their failure to assimilate the same virtues of homely domesticity by which he measured his own civilizational superiority. These attitudes toward home, domesticity, civilization, and alien others were absorbed by Zachary's son, the future historian Thomas Babington Macaulay. While the younger Macaulay was not much moved by his father's abolitionism or Christianity, he reestablished many of the same values and discriminations in secular terms.

Hall's account of the younger Macaulay's attachments to home and domesticity constitutes one of the most brilliant and innovative features of her book. It not only sheds fresh light on the making of the historian but also provides the most nuanced and insightful account of his relationship with his sisters that we are ever likely to get. Only one who is familiar with the meager and fragmentary sources can fully appreciate just how deeply and imaginatively Hall has delved into their meaning. The T. B. Macaulay who emerges on her pages is at once both emotionally needy and profoundly narcissistic—seeking others who would mirror his own self-image and whose love he could always elicit and control. When these others, most notably his younger sisters Hannah and Margaret, exhibited any spark of independence and autonomy, their older brother felt wounded, abandoned, and betrayed. Not surprisingly, given this personality, Macaulay found his deepest satisfaction in reading. Here he could

https://doi.org/10.1017/jbr.2013.96 Published online by Cambridge University Press