

created the space in which a Scottish ethnicity could be embraced by a growing number of people. The next chapter provides a general overview of Scottish settlement in North America, establishing how a comparative lack of large concentrations of Scottish emigrants may have given the impression that they were “invisible” ethnics (47). Sim argues, however, that a growing interest in family history and in “symbolic” ethnicity during the late twentieth century allowed the Scots to become part of the ethnic fabric of the United States. Chapter 3 examines the development of Scottish expatriate organizations, in particular focusing on North American Highland Games, and how the diaspora has developed identities and traditions that differ considerably from those of homeland Scots. The “invented traditions” of the diaspora are considered further in chapter 4, where Sim analyzes the emergence of Tartan Day as a specifically diasporic celebration. Despite this chapter’s overemphasis on Sean Connery as a celebrity diaspora Scot, Sim interestingly points out how Tartan Day has been adopted by a number of local authorities in Scotland, demonstrating an influence that diaspora identities have on the homeland that could have been developed more thoroughly in this book. Chapter 5 is the most successful part of the book. Here, Sim draws on his interviews to establish “the nature of the Scottish identity which is being celebrated, and how individuals maintain this over the years” (115). The testimony of these interviewees comes into its own, demonstrating the complex diasporic identity held by individuals. Sim discusses how his respondents negotiated a hybrid Scots-American identity through genealogical research, return visits to discover family roots, diasporic traditions such as the “Kirkin’o’the Tartan,” and maintaining contact with the Scottish homeland. This connection with modern-day Scotland forms the basis of chapter 6, in which Sim explores migrant Scots’ awareness of devolution, and the final chapter, which examines how Scotland has begun to “cherish” (186) its diaspora. Through various initiatives, most notably the 2009 Homecoming event, Sim argues that a more mature relationship has emerged between Scotland and its diaspora. While not yet matching the sophistication and scope of the Irish diaspora, Sim sees much potential in the ability of a postdevolution Scottish government to engage with Scots across the globe.

This book, then, emphasizes the importance of analyzing the continuing connection between Scotland and its diaspora, and makes a successful case for taking a Scots-American identity seriously, regardless of its authenticity. Sim’s interviews are full of rich detail that serves as an important reminder of the centrality of individual experience in the construction of ethnic or diasporic identity. While the diasporic connection between Scotland and the USA is demonstrated by this book, Sim is equally successful in capturing how American Scots have developed their own activities and traditions distinct from the homeland.

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DAVID SUNDERLAND. *Financing the Raj: The City of London and Colonial India, 1858–1940*. Woodbridge, UK: Boydell Press, 2013. Pp. 256. \$130.00 (cloth).  
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In *Financing the Raj*, David Sunderland continues his scholarly exploration of the “nuts and bolts” of the British Empire. His earlier pair of books on the Crown Agents showed how that office often mismanaged the empire, using unqualified staff and buying costly equipment to keep the colonies running. In the present book, Sunderland turns to the India Office (IO) and finds that, contrary to prevailing assumptions, the IO was in fact “an efficient institution, staffed and advised by committed and highly knowledgeable individuals, who wished to and generally succeeded in protecting India from City exploitation” (vii).

*Financing the Raj* focuses on the IO's financial operations, examining Indian finance as part of the financial ecosystem of London. Sunderland carefully illustrates how money moved between India and the City through a "financial labyrinth." IO officials themselves "delight [ed] in the lucidity of mystification," which "acted as a cloak" for their work" (207). The author methodically breaks the IO's financial operations into four sections: the sale and purchase of debt in the City, the purchase of silver for rupee coinage, the transfer of funds between India the UK and the related management of the exchange rate, and the IO's investment activity. The author introduces his theoretical framework—"the prism of principal agent theory and the concepts of trust, the gift economy and enlightened self-interest"—in the introduction (15), but these tools are not thoroughly used until the concluding chapter.

The book's eleven chapters are arranged topically rather than chronologically, creating some unnecessary repetition across chapters. In each section, Sunderland uses a range of archival and published sources to describe what the IO actually did and to explain the rationale behind IO decisions. The IO raised capital for Indian projects, but it also bought and sold financial products to facilitate trade and to invest in the London financial system. Indeed, the IO's chief concern was not the financing of specific projects but the general fiscal health of India. IO employees worked to avoid default "at all costs" (209) and ensured that Indian government and railway debentures, stocks, and bills always had a ready market in the City. Indian money was committed to keeping the City's financial markets working, even when those funds could have served some useful purpose in India. In effect, the IO lent money to the City to help City investors buy Indian debt. Sunderland uses the idea of a "gift economy" to explain this behavior, arguing that the IO's use of funds kept in the United Kingdom (the "home balances") were "the subcontinent's contribution to the City's gift economy" (206). Sunderland argues that this policy was economically rational, if not always politically palatable in India. Loans to the City "generated relatively high returns," gave the IO "financial patronage that it could use to India's advantage," "had a benign impact on money market interest rates," and "had a positive impact on the sale of Indian government and guaranteed railway company loans/bills and council bills" (200–201). These were no small accomplishments in the "sheer savagery of the London financial ecosystem" (100), where speculators, brokers, and bankers battled to corner commodities, manipulate markets, and earn hefty commissions.

The IO's policies were conservative, but in Sunderland's view, they were right. They facilitated trade between India and the United Kingdom, made Indian borrowing cheaper and more reliable, and earned interest on India's reserves. Even during the First World War, the IO looked to India's financial health, rather than Britain's, fighting with the Treasury over war loans. Sunderland presents a convincing argument that critics of the IO were uninformed, not knowing the IO's real intentions or the "customs of the City" (206).

India itself is curiously absent from the book. Sunderland is solely focused on the IO's operations in the City, and he does not address the broader institutional history of the IO or the results of its policies in India. Some articulation between Sunderland's new research and existing studies of the IO, such as Alfred P. Kaminsky's *The India Office, 1880–1910* (London, 1986), would have been fruitful. The book does engage with the politics of finance in India, particularly in chapters dealing with exchange rates and currency reserves, but Sunderland—writing from the vantage point of the City—dismisses nationalists' critiques and finds IO decisions sensible for India. The major political struggle in the book pits the IO not against Indian nationalists but against the Bank of England, which provided the IO with services but also competed with the IO in lending to the City.

Individual actors make only a few appearances in the book, despite Sunderland's emphasis in the introduction and conclusion on the importance of personalities, family and business networks, and trust. The exception is the chapter on silver purchases, which addresses a 1912 scandal involving a firm connected to undersecretary of state for India Edwin Montagu. Sunderland uses the case to show how personal ties helped the IO defeat speculators and save India money, at the cost of anti-Semitic backlash from City investors. The framework Sunderland has

introduced would serve as a useful base for more biographical studies of the businessmen, financiers, and officials involved in imperial finance.

*Financing the Raj* will be a useful guide to historians of imperial economic and financial history, as well as to advanced students of international finance. Two helpful appendices mapping out the movement of money should be especially handy for historians researching Indian or imperial business and investment. Readers looking for a general account of the IO or Indian economic history between 1858 and independence should begin elsewhere, before reading this specialized study of the IO.

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ANNE STOTT. *Wilberforce: Family and Friends*. Oxford: Oxford University Press, 2012. Pp. 384. \$65.00 (cloth).  
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Anne Stott's book is a deeply researched consideration of how family and friends shape purposeful lives. Taking as her subject the domestic history of the Clapham sect, Stott explores the intertwining of the public and the private in the families of William Wilberforce, his cousin the member of Parliament and banker Henry Thornton, and Zachary Macaulay. While these men's careers are significant to Stott's account, she also examines the lives of Claphamite women and children, and aims to show how the group's "distinctive evangelical piety" affected "their patterns of courtships and marriage, their philosophy of child-rearing, and their strategies in coping with death and bereavement" (4). The Wilberforces are at the book's center, but as a whole, the book presents a portrait of a wider circle in which Stott finds much to admire.

Stott's book is divided into four sections, which roughly track the stages of William Wilberforce's life. The first traces Wilberforce's youth, entrance into public life, evangelical conversion, and the early years of the Clapham sect. From his birth in 1759, Wilberforce was small and frail, and Stott is attentive to how his lifelong health problems weighed on him. After the death of his father in 1768, William became strongly attached to a doting aunt and uncle who were strong Calvinistic Methodists. The pair showered him with attention, and he imbibed their religious convictions. When his mother learned that William was being drawn into Methodism, she cut contact between her son and the couple. While his mother kept William within the Church of England, these experiences helped prepare the way for his subsequent evangelical conversion and probably contributed to the "voracious need for love and affection" (66) he felt in later life.

The book's second section traces the efforts of Wilberforce, Thornton, and Macaulay to find suitable spouses while leading busy public lives. In the work's most compelling passages, Stott examines Wilberforce's transition from bachelorhood to married life at age thirty-seven, a period fraught with angst. In the 1790s, while immersed in abolitionism and parliamentary business, he was awkwardly attempting to find a spouse who shared his religious views and could make him happy in other ways. To the bafflement of several women whom he courted, Wilberforce ran hot and cold on a succession of prospective partners and came close to a suit for breach of promise. Stott argues that Wilberforce's "religious journal" and diary "show a man in his mid-thirties going through a personal crisis in which he demonstrates an extreme emotional immaturity" (66). There were, she says, "three Wilberforces at this period: the persistent abolitionist, the kind and unselfish friend . . . and the emotional wreck whose life was descending into black comedy" (71).

Wilberforce's marriage to Barbara Spooner in 1797 marked an abrupt end to this crisis. It was seen by many of his friends as a precipitous and odd match—Barbara was uninterested in