

The interplay among readers, texts, and identities is explored in a different register in the final two chapters, focusing on the fetish themes of cross-dressing and flogging in the stories of Mervyn Hyde and Frederick Holeman. Documentation on these men was preserved by the state, and Sigel uses this information and other sources to explore how a fetish might be integrated into a life beyond the self-representations in individual letters as discussed in earlier chapters. The conclusions here are also strong, demonstrating that the multiple meanings of cross-dressing did not map onto a binary of homo- and heterosexuality, and that the state only gave up flogging as a punishment for sexual crimes after psychological theory seemed to show that “punishment by flogging repeats the crime” (169).

If the analysis in the final two chapters fits well within the themes of the book, the execution is not quite as seamless as it might be. The material on neither Hyde nor Holeman is enough to sustain the discussion on its own, but it is also too extensive not to dominate the further examples within each respective chapter. This can make some of the supporting evidence, such as the discussion of James Joyce in the chapter on flogging, seem a bit uneven or superfluous. For the book as a whole, however, such moments are rare, and one of the strengths of Sigel’s work is that there is very little here that does not belong. The book moves at a brisk pace, maintaining the focus on Sigel’s original research and keeping summaries of secondary sources to a minimum. *Making Modern Love* provides a thorough exploration not only of issues concerning sexual identity but also of the dynamic process by which ideas circulate within a culture.

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DUNCAN SIM. *American Scots: The Scottish Diaspora and the USA*. Edinburgh: Dunedin Academic Press, 2011. Pp. 274. \$54.00 (cloth).
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Duncan Sim’s study of the Scots in the United States during the early twenty-first century is an important addition to a growing body of scholarship that analyzes emigration from Scotland within a diasporic framework. This book joins recent work in providing historical and sociological understandings of the Scots abroad and the connections they forged “back home.” In its close attention to complex issues of identity and how individuals maintain diasporic links, *American Scots* will be of interest not only to those working on the global Scots but also to scholars in the broader fields of diaspora, migration, and ethnicity.

Sim’s book is based on thirty-eight recent interviews carried out with people who identified themselves as belonging to the Scottish diaspora and who lived in Colorado, New York, and Scotland. The book begins with a number of introductory chapters that establish the context in which the Scottish diaspora has functioned in the United States; moves on to chapters dealing with the research findings about the development of the Scots community, the associations they formed, and the identities they held; and concludes with a consideration of how the diaspora relates to modern-day Scotland. The introduction outlines some of the parameters that frame Sim’s approach, establishing the book’s focus on a sociological analysis of identity derived from a mix of “personal histories and present day experiences” (xxi). While the book engages with recent sociological and anthropological work on diaspora, it does so in a way that lacks some of the theoretical sophistication of, for example, Tanja Bueltmann’s study of the Scots in New Zealand, *Scottish Ethnicity and the Making of New Zealand Society, 1850–1930* (Edinburgh, 2011).

Chapter 1 explores the idea of the melting pot in US society and how this concept began to break down during the 1970s. The emergence of a number of “hyphenated” identities then

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).