

temporal context of the documents, the pervasive influence of the Jesuit order, the challenge of accounting for spiritual belief and the conflict between competing administrative systems. The sixteenth-century autopsy reports are also especially interesting for the light they shed on a particular material challenge to the spiritual authority of Francis Xavier. A central claim of his beatification rested on the incorruptibility of his body. Miraculous as it may have been that his body did not decay immediately, and for months after his death was sweet smelling and hydrated, forensic science documented an increasingly physical end to his remains—a tension that remains unresolved in Catholic belief and Gupta's book. Instead, Gupta uses the tension as a way to reflect on the church-state duality at the centre of her analysis, noting that, "By investing themselves in the incorruptness of Xavier's corpse, church and state officials reveal much about themselves and their relationship to each other" (28).

Gupta's discussion of the forensic texts includes extended quotations from the original sources, a practice she uses throughout the book with a range of source material. The inclusion of entire letters and long passages from other texts invite the reader to think with Gupta about the specifics of her analysis. This reproduction of manuscript sources will be a useful resource for scholars, especially students who may not yet have the opportunity for archival experience. The heavy use of extended quotations from secondary sources is, however, often more distracting than productive or provocative. Gupta's ability to marshal diverse sources and put them into coherent conversation does more for the book than the use of other scholars' words to support its conclusions.

It is no mean feat to bring larger socio-political context and historiographic interventions to bear across five centuries—and across two continents. To do this in support of an argument that demonstrates how colonies could act as "spaces where older (and often outdated) practices get revived in conjunction with new settings" (16) is an important contribution to current-day imperial histories invested in documenting that colonies were not backwaters of history, but often the site of significant social and political innovation.

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Laura J. Mitchell, *The University of California at Irvine*

## ATLANTIC & CARRIBBEAN

David Geggus. *The Haitian Revolution: A Documentary History*. Indianapolis: Hackett Publishing, 2014. 212 pp. ISBN: 9780872208560. \$15.00.

It is an understatement to say that the past two decades have witnessed a burgeoning interest in the field of Atlantic History. Each year, the number of studies published on the Atlantic world grows while a greater number of universities offer courses with "Atlantic" or "Trans-Atlantic" in their titles. This increased interest in the Atlantic world and its history has not only contributed to expanding the geographic parameters of early modern and modern history but has equally served to shed new light on many of the key events in Western history such as the French and American Revolutions. The Haitian Revolution has received a great deal of attention in both respects, underscoring the importance of the country's emancipatory struggle against slavery within the context of the global Enlightenment as well as its impact on the debates over citizenship and equality central to the Age of Revolution. In *The Haitian*

*Revolution: A Documentary History*, David Geggus has chronicled the event through an array of documents and sources ranging from memoirs and newspaper articles to official archival resources. Over the past decade, historians such as Laurent Dubois and Jeremy Popkin have published works on the Haitian Revolution centred upon primary sources and eyewitness testimonials. Yet Geggus's book arguably stands out among these. It is far more comprehensive in comparison and keenly sensitive to the complexities that shaped the development of modern Haiti and its path to independence. At times, it presents a panoramic view of events that not only demonstrates Geggus's broad knowledge of the subject, but also the impossibility of restricting the Haitian Revolution to a single, simplified narrative of emancipation against institutionalized slavery or black liberty against colonial racism.

As a volume intended primarily for students taking courses on Atlantic and revolutionary history, the book works well on many levels. Geggus sets out the events chronologically in a concise and well-organised introduction. In conveying the general story of the Haitian Revolution, he indicates how the documentary sources he has included in this volume relate to their proper historical context. The introduction is followed by ten sections spanning from the mid-eighteenth century when Haiti was the profitable French sugar colony of Saint Domingue to the declaration of Haitian independence in 1804 and the establishment of the first post-emancipation republic. Through these documents, Geggus paints a multifaceted picture of French colonial society on the eve of revolution and the violence which would ultimately come to disrupt and transform it. In the two sections covering Saint Domingue and slave resistance, Geggus is mindful of the subtleties and variations endemic to a society in which slavery provided the backbone of the plantation economy and a great deal of racial inter-mixing occurred. In drawing together accounts of slave traders, reports on urban slavery and commentaries on work songs heard on plantations, Geggus brings into relief the subtle forms that slave resistance could assume and the gradations that characterised colonial racial hierarchies. The intricacies embedded within French colonial society set the stage for the upheavals that roiled the island between 1791 and 1804 and the fierce fighting that took place between competing groups of slaves, colonists, mixed *gens de couleur*, colonial authorities and foreign powers.

Geggus equally gives attention to the debates surrounding colonial autonomy and demands for racial equality that played out during the French Revolution. In drawing upon sources from Saint Domingue and the French National Assembly, the book reveals the extent to which the French and Haitian Revolutions were intertwined. While this claim is hardly novel, the documents included in the volume will serve to give students an informed idea of how the tensions over race and citizenship originating in the Atlantic world became infused with revolutionary values and ideals. Relevant documents include standard texts, such as the transcripts from the national parliament in May 1791 and speeches by Abbé Grégoire, to more obscure sources drawn from the provincial Jacobin clubs in France.

The documentary history that Geggus has assembled and annotated is impressive in both its scope and breadth. Scholars and specialists looking for new insights or theoretical perspectives on the Haitian Revolution may find themselves a bit disappointed. Geggus treats the existing scholarship well but the volume is primarily intended to provide students and educators with a comprehensive set of texts that can be easily adopted in undergraduate and graduate courses. In this objective, the book largely succeeds. Yet, this does not imply that it has nothing to offer specialists either. Geggus has gathered a great deal of source material, some translated from the original French and Spanish and others culled from various archival repositories and libraries located in France, Spain and the United States. No doubt,

many historians of the Atlantic world can appreciate the range of sources included in the volume as they convincingly illustrate to what extent the eighteenth-century Caribbean was a crucible of empire.

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Gavin Murray-Miller, *Cardiff University*

## EUROPE & THE WIDER WORLD

Saree Makdisi. *Making England Western: Occidentalism, Race and Imperial Culture*. Chicago: University of Chicago Press, 2014. 304 pp. ISBN: 9780226923147. \$30.00.

In his classic work on the *Condition of the Working Class in England*, Friedrich Engels claimed that it was not social class alone that separated the English proletariat from their erstwhile compatriots: “It is not surprising that the working class has gradually become a race wholly apart from the English bourgeoisie. The bourgeoisie has more in common with every other nation of the earth than with the workers in whose midst it lives. The workers speak other dialects, have other thoughts and ideals, other customs and moral principles, a different religion and other politics than those of the bourgeoisie. Thus they are two radically dissimilar nations, as unlike as difference of race could make them.” Saree Makdisi’s refined work of literary criticism, *Making England Western*, shows that Engels was not alone in his intertwining of race and class.

*Making England Western* aims to show that settled ideas of English Occidental racial identity did not emerge fully formed, rather they came into being during the Romantic Era of the early nineteenth century (xi-xii). Drawing carefully on the work of Edward Said and Stuart Hall, Makdisi argues that emergent ideas of race intersected with similarly nascent ideas of class, exemplified by the widespread belief that the urban poor were distinct from those higher up and more “civilized” in the race/class hierarchy. This confusing situation was addressed, he argues, through a process of “Occidentalization”, a social reform of internal Others anticipating the later history of colonial reform of external Others.

In a multi-faceted review of late eighteenth and early nineteenth-century English culture, Makdisi begins by identifying this process of Occidentalization in contemporary perceptions of London; he mixes textual analysis of social reformist literature with an intriguing discussion of that literature’s spatial logic. As Makdisi shows, it was not just that the “street Arabs” of urban London were seen as suitable candidates for ameliorative reform but the very spaces they inhabited were racialized and presented as exotic. Both the spaces and their inhabitants were felt to be equally in need of a strong hand to guide them into modernity. And indeed, temporality is a recurring point of discussion throughout. Provocatively, Makdisi suggests that the slum clearances of the period, which operated in tandem with a harshly racialized discourse, are of a piece with the history of ethnic cleansing:

Given that the people thus forced from their homes were in some cases black or Irish, or, when they were not, were racially configured as “Kaffirs” or “Arabs”, was this not an act of ethnic cleansing recapitulating those of the seventeenth or eighteenth centuries (in Ireland or the Americas) and anticipating those of the twentieth century (in such places as Palestine and the Balkans)? Would it have been so easy to displace