

professionally delivered. Sabine Broeck's essay that indicts Anthony Giardina's 2006 novel *White Guys* as part of "a powerful cultural strategy to bemoan what is perceived as the loss of or attack on white cultural capital and material security" (152) is particularly thought-provoking, as is Ruth Mayer's piece on Richard Powers's *The Time of Our Singing* and Jonathan Lethem's *The Fortress of Solitude*.

The obvious problem endemic to all collections of conference proceedings is heterogeneity, and this potential pitfall is necessarily heightened here in relation to such an amorphous term as "authenticity," where the reader literally has no idea of what might come next. There are contributions on Susan Sontag, Bret Easton Ellis, "holocaust comedies in the 1990s," the ghost dance theme in contemporary Native American writing, the "turn to religion" among neo-pragmatist philosophers, and so on. If anything holds these various contributions together, it is an interest in ethics and a reaction against the version of postmodernism as superficial pastiche influentially outlined by Fredric Jameson at the beginning of the 1990s. The ways in which ideas of authenticity have been associated, consistently with a "theory of sublimation" (28), with the genre of autobiography is another interesting strand woven throughout this volume. However, the format of the book has clearly been determined more by the familiar European institutional investment in collaborative scholarship than by any underlying thematic coherence within the subject itself. Although the book usefully covers a broad range of topics, it does so in a largely random manner, with the only underlying epistemological hook being an essentialist nostalgia for identifying some hypothetical "spirit" of what the editors warily term "U.S.-American culture" (29). In this sense, the spectre of trauma and loss so frequently evoked here as a response to 9/11 might be understood in more reflexive terms as a response on the part of the JFK to the loss of that old interdisciplinary coherence once associated with the subject of American studies, for whose systematic erasure these contributors collectively mourn.

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Alexander Murdoch, *Scotland and America, c.1600–c.1800* (Basingstoke: Palgrave Macmillan, 2010, £19.99). Pp. x + 201. ISBN 978 0 230 51649 6.

That there was a potential area of study concerning Scotland's relationship with America was signalled in the first half of the twentieth century by individual scholarly essays and lectures on such topics as "Ossian in America," "Robert Burns and the American Revolution," "Thomas Campbell and America," "Early Scotch Contributions to the United States," and perhaps John H. Finley's 1940 book *The Coming of the Scot*. But the launching pad for our contemporary engagement with the field was a special issue of the *William and Mary College Quarterly* in April 1954, containing a series of essays on the Scottish American theme by such scholars as John Clive and Bernard Bailyn, Jacob M. Price, and George Shepperson. In the following decades further work appeared, including my own Princeton Ph.D., published in 1975 as *Scotland and America: A Study of Cultural Relations, 1750–1835* (second edition 2008), but it was in the period of the bicentennial celebrations of the

Declaration of Independence that the subject really took off. So much research and publication has appeared since then that few scholars today would dispute the idea that, say, the Scottish Enlightenment made a major contribution to the developing culture of colonial, revolutionary, and postrevolutionary America. To that impressive body of recent scholarship, Alexander Murdoch's book is a most welcome addition.

Relatively short, the book is in two parts. The first concerns 'Scottish Trade and Settlement in America', the second 'Transatlantic Scotland: Cultural Exchange between Scotland and America'. Part One, that is, updates and expands our knowledge of Scottish emigration, the transatlantic trading link, and the Scottish attempt to create an empire in America. Canada and the West Indies are included in the detailed analysis. 'Cultural Exchange' in the title of Part Two is marginally misleading given that the topics addressed are restricted to Scottish involvement in slavery, Scottish relations with native Americans, and transatlantic Scottish Presbyterianism. Murdoch, that is, chooses not to focus on what has become the prime subject of the Scottish American bibliography: eighteenth-century Scotland's contribution to the educational, philosophical, intellectual and political life of the emerging USA. However, through his account of Scottish American Presbyterianism, Murdoch is able to validate one of the underlying themes of his book: how the traffic between the countries was never entirely one-way.

In a short epilogue, Murdoch glances at what has become one of the more public outcomes of the scholarly recovery of Scottish influences on the creation of the USA. He notes the adoption, in both Canada and the US, of 6 April as National Tartan Day to celebrate Scotland's contribution to both countries. The relevant Senate resolution in 1998 even insists that the Declaration of Independence was modelled on the Scottish Declaration of Arbroath: the 6 April 1320 letter to the Pope in which the Scottish nobility ask for the recognition of Robert the Bruce as the legitimate king of Scotland. Murdoch is rightly sceptical. However appealing to Scottish politicians, and Scottish national pride more generally, this idea lacks historical evidence. The key point is that the letter was called just that – a letter – until well into the twentieth century. The authoritative eleventh edition of the *Encyclopaedia Britannica* (1910–11), for example, in its entry on Arbroath, describes the letter but fails to call it the Declaration of Arbroath. In other words, the emergence of that term is a fine example of how, as Alexander Murdoch is keen to argue, it is sometimes America that influences Scotland.

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Daniel J. Dreisbach, Mark David Hall, and Jeffrey H. Morrison (eds.), *The Forgotten Founders on Religion and Public Life* (Notre Dame, IN: Notre Dame University Press, 2009, \$28.00/£24.95). Pp. xxi + 316. ISBN 13 978 0 260 02602 8, ISBN 10 0 268 02602 5.

Few historical subjects cause more disagreement in American constitutional jurisprudence than church–state relations during the nation's founding. In this valuable