about religion and the city within this book, a fact that is somewhat surprising when one thinks of the extensive Christian missionary activity of the period and the contemporary modernization debates within Islam. The generalization about Cairo becoming a 'more emotional' and less rational space is also very difficult to sustain when one thinks of the aggressive colonial urban interventions after 1881, building on the extensive replanning of urban space that began in the 1860s. Indeed, short-term emotional outrage at prostitution, poverty and begging can, paradoxically, be read as an example of the city becoming more rational in special governance, with public figures becoming more sensitive to the city's ills as the march of modernization forced social issues into sharper focus. There are also some very odd readings of Cairo's urban history. For example, we see assertions that during the British period the state was absent from 'the city's future development' and there was little regard for urban planning (p. 116). This position is very difficult to sustain, given the state's role in general public improvements and its encouragement of urban expansion in the years up to 1914. Moreover, the new districts of Zamalek, Garden City, Maadi and Heliopolis were all meticulously planned settlements, constrained by complex building regulations and informed by the latest European town planning ideas.

Overall, then, the book reflects many weaknesses of similar 'histories of the emotions'. Without a clear methodology to categorize, map and explain public emotions, we are often left with selective readings and subjective interpretations. We end up with histories that focus on the individual manifestations of emotional symptoms, rather than the underlying causes of those symptoms or an evaluation of what is really happening in the city. While emotions can themselves have a role to play in causation, the processes that produce emotions must be properly understood if their power and impact is to be appreciated. Without this, we are lost in a world of comparative subjective assertions, rather than rigorous comparative history. As a piece of research, this is an interesting and readable history of specific public debate in two cities. For this reason, it will repay the urban historian's attention, but its interpretations must be treated with caution. The book's weaknesses are its willingness to make broad assumptions and generalizations based on limited evidence and its faith in a historical sub-discipline whose epistemological and methodological foundation is built largely on sand.

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Sumanta Banerjee, *Memoirs of Roads: Calcutta from Colonial Urbanization to Global Modernization*. New Delhi: Oxford University Press, 2016. x + 175pp. 5 maps. £24.12 hbk.
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Memoirs of Roads describes streets as registers of historical processes that shape the social and mental world of city dwellers in Calcutta. The book draws upon Marshall Berman's influential work *All that Is Solid Melts into Air* (1982) to describe arterial streets where city dwellers gather, wander and gaze, and through these activities inscribe meanings. The book stands apart from existing scholarship on cities in its detailed analysis of urbanization as an ongoing process, constantly

made and unmade to match the needs of diverse groups who inhabit a city. At the heart of the book are three principal thoroughfares – Baghbazar Street, Theatre Road and Rashbehari Avenue – that capture the major nodes of transition in the city's history. Banerjee employs the metaphor of a family – Baghbazar Street as a grandmother, Theatre Road as a midwife and Rashbehari Avenue as a middle-class housewife – to explain how urban spaces embody belief systems and reflect the minds of city dwellers.

Unlike with western cities, urbanization in South Asian cities is not tied to industrial modernity. The first and second chapters locate the origins of the colonial city in myriad historical experiences and contestations at both formal and everyday levels. Chapter 1 describes how business interests prompted the British to transform villages they had bought from an Indian *zamindar* (landholder) into a city. In this chapter, Banerjee challenges Anthony D. King's argument in *Urbanism, Colonialism, and World Economy* (1990) that colonizers dictated the shape of colonial cities. Instead, he describes Indian business groups collaborating with the British to build cities. Preeti Chopra had a similar argument in her study of colonial Bombay in *A Joint Enterprise* (2011). Banerjee's work, however, goes beyond the narrative of collaboration to reveal how ordinary city dwellers also added to colonial urban designs. A fascinating example of this is the *goli* or branch street that city dwellers in Calcutta opened when they started living in plots of land behind the main streets. They named *golies* after their local heroes.

Even in a heavily segregated city divided by class and race, Banerjee shows that the working classes were able to erect makeshift settlements or slums near elite residences in both white and black towns. The second chapter describes slums as visual embodiments of colonial indifference to the poor. The British realized that slums solved the housing crisis but described them as dens of disease and called for their demolition. Slum-dwellers lived in a perpetual state of flux, moving from one street to another. Slums remain a common theme through the book as Banerjee discusses the need for workers to live near the wealthy to make their urban life possible. While workers lived in slums, the city's educated Bengali men experienced a change in their mental world and desired a space that reflected this change. Educated in English, they realized they could no longer identify with previous generations who lived in the northern part of the city. They chose to move south and imbued that space with their new sensibilities. Thus took shape South Calcutta, more of an idea than a space. Banerjee reconstructs this idea from memoirs and literary sources.

Chapters 3, 4 and 5 centre on three arterial roads that moulded Calcutta's urban life. Chapter 3 describes Baghbazar Street as the grandmother from where all new streets were born. In the seventeenth century, Baghbazar Street served the purposes of trade. Later, with colonialism, new social groups informed the configuration of the street. Among these were: landholders ousted from their villages by the British and compensated to live in the city; nouveau riche commercial groups working for the British and members of traditional extended families that had separated, bought land in lanes behind the main streets and opened smaller lanes or *golies* to connect to a main street. Baghbazar was a spiritual hub where temples lined the streets. The Hindu saint Ramakrishna led a movement to revive Hinduism among urban groups. He found patronage among educated followers, including Vivekananda, who repackaged the spiritual into a political language and turned the streets into sites of anti-colonial protest.

Chapter 4 highlights Theatre Road which, unlike Baghbazar Street, housed a mixed population. Scholarship on colonial cities has questioned the neat racial segregation of black and white towns. Scholars have shown that the boundaries of black and white towns became less distinct due to the movement of workers and the need for shared entertainment. Banerjee's work makes a significant contribution to this literature by portraying how different races lived together and owned property in white urban areas. He retrieves from *Thacker's Calcutta Street Directory* the mixed demography where Europeans shared space first with Indian princes who demonstrated loyalty and later with urban professionals who bought apartments. He describes Theatre Road as a midwife bringing to life a hybrid colonial culture. Chapter 5 continues this narrative by bringing to light the ethnic diversity among residents of Rashbehari Avenue. Most communities living on this avenue came from the southern states of India and worked as accountants in Calcutta. The non-Bengali population comprised a substantial section among city dwellers in Calcutta, but there is little historical research on these groups. Banerjee's work is a timely intervention.

The theme of continuity between the past and the present makes the history of the three streets even more fascinating. Theatre Road preserves a hybrid culture, although colonial buildings that still exist have been repurposed to serve other functions. Entertainment venues from shopping malls selling global brands to cheap roadside eateries add to the hybridity. The mixed settlements on Rashbehari Avenue adjoin shopping malls and restaurants that are centres of western, predominantly American, cultural elements. Yet a sense of a black town pervades Rashbehari Avenue. Population pressure, poverty and diverse cultural practices have resisted the transformative impulses of a neoliberal economy. In sharp contrast, Banerjee points to megalopolitan urban planning of New Town, a township of gated communities and boulevards in Calcutta that embody a globalized neoliberal economy. Banerjee argues that in colonial cities, the poor at times benefited from trickle-down effects; but megalopolitan planning of New Town and its focus on privatization suspend all such possibilities.

Memoirs of Roads is a must-read for those interested in understanding thoroughfares as more than physical space, as connected to the social life of a city. The narrative could have benefited from more reference to sources. The metaphor of family at times tends to normalize gendered social roles. Other than these minor drawbacks, the book is an important contribution to the urban history of colonial cities. Banerjee leaves us with the question of what a balanced alternative might be wherein the urbanization of space would engender the urbanization of democracy.

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Charlotte Wildman, *Urban Redevelopment and Modernity in Liverpool and Manchester, 1918–1939*. London: Bloomsbury, 2016. xiii + 287pp. 17 figures. 4 tables. Appendix. Bibliography. £63.00 hbk; £20.29 pbk; £21.91 ebk.
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In our current climate, historians of urban redevelopment are spoiled for contemporary parallels. The politics of urban boosterism, in particular, are alive