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Determined to do his duty throughout the Great War, Major Attlee afterward entered into local and then parliamentary politics, becoming a mid-range Labor member in the 1920s and gaining leadership positions in the 1930s. The 1940s was Attlee's great decade. Remarkably, Attlee led a unified Labor Party into, through, and beyond the five-year wartime coalition. He generally supported and defended Churchill's wartime military and foreign policies (not imperial policies) and helped move the wartime coalition to some postwar domestic planning. Significantly, Attlee ensured that Labor MPs more insistent on wartime reforms or pledges did not break up the Labor Party or the coalition government. Moreover, Attlee's closest ally became Ernest Bevin, the powerful trade unionist whom Attlee appointed as postwar foreign minister. Maintaining strong Anglo-American ties was always important. Attlee considered that the post-World War II move from "empire to commonwealth" was not the rejection but the fulfillment of the Victorian imperial process. Bew recognizes Attlee's handling of withdrawal from India was more praiseworthy than from Palestine. Bew considers Attlee's efforts on domestic issues quite successful: both on party platform goals (nationalization of industries and expanded, universal, and coherent social services, including the National Health Service) and on postwar contingencies (such as demobilizing service men, expanding exports, dealing with the sterling crises). And Bew considers Attlee as an effective leader of the opposition in the 1950s.

Although covered but less emphasized by Bew, other themes could have received more attention. Through his competence, diligence, and loyalty, Attlee built upon and never lost support in three key areas. Through his pre- and post-Great War social work and grassroots political work in Stepney (including as mayor and alderman), he had a strong local political base, which (rather than luck) allowed him to retain his parliamentary seat in the disastrous 1931 general election. Next, he gained support in the small Labor parliamentary opposition, 1931–35, enabling him to emerge as party leader before and after the 1935 election returned more experienced, well-known Laborites. In the 1930s he gradually won influence and respect in the wider extra-parliamentary Labor movement—the national party apparatus and trade union movement. Although generally good, the chapters on the 1930s are Bew's least successful ones, for Bew has an insufficient understanding of the Labor Party (as reflected in one of his factual errors: Harold Laski was not yet "Labour Party chairman" in 1940 [260–61]), and his sources and notes indicate no research in the Labor Party archives. As wartime deputy prime minister (unofficially and then officially) and then postwar prime minister, Attlee expanded his influence and power to include many governmental appointments and governmental policy. Attlee significantly influenced the structures of the small war cabinet and its many committees, chaired the cabinet effectively during Winston Churchill's many absences, and of course as is well known (which Bew does effectively describe) successfully managed his postwar cabinets.

As Bew acknowledges in his prologue, this biography is not the key source for understanding what Attlee did in party or governmental actions. It does, however, provide a perceptive and thorough exposition of Attlee's core values and beliefs which affected why he approached issues as he did and made him, as Bew asserts and his subtitle claims, the man who made modern Britain.

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Alan Bewell. *Natures in Translation: Romanticism and Colonial Natural History.* Baltimore: Johns Hopkins University Press, 2017. Pp. 393. $60.00 (cloth).
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With *Natures in Translation: Romanticism and Colonial Natural History*, Alan Bewell has written an important book that links literary and natural history to the colonial experience

in Britain and around the world. The study of romantic natural history has come in for a great deal of attention in recent years, especially since Timothy Morton began drawing our attention to the complexly contested nature of the word "nature" itself, and the way the romantics' attempt to engage the category of the "nonhuman" led to modern environmentalism.

Romantic poets praised nature repeatedly: they favored anti-industrialism, as in Wordsworth's desire to keep railroads out of the Lake District, and fostered a nature worship evident in Percy Shelley's love of weather (see poems like "The Cloud" and "Ode to the West Wind"); famous lyrics on flowers and birds by Burns, Coleridge, Wordsworth, Keats, Shelley, and John Clare; and any number of other texts that show sensitivity to the nonhuman world—not to mention myriad poems on landscape. Romanticism was an artistic and cultural movement embedded in living things and natural processes. It was also a movement interested in the natural sciences, as important scholarship has pointed out over the last two decades.

Half a century after these poets, when the British (and other Europeans) read Charles Darwin's *On the Origin of Species by Means of Natural Selection and the Struggle for the Preferred Races in the Survival of Life* (1859), what upset them so much was not the idea that we were descended from monkeys or great apes. What traumatized most of those early readers—evident in personal letters, journals, and often private writings—was the idea of extinction, the thought that what dies is not only the individual (you or me), but the entire species, *Homo sapiens* (the knowledgeable hominid). Extinct: gone, gone forever, entire species passing from being into nonbeing, never to return. If this is what happens to species, as Darwin argued so convincingly, then insofar as humans were part of nature, there was no reason that our species would not be just as likely to disappear.

Bewell captures something of this shock in his critique of society's earlier responses to works like Erasmus Darwin's *Botanic Garden* (1791) and *The Temple of Nature* (1803), William Bartram's *Travels* (1791), and Mary Shelley's *Frankenstein* (1816). Books like these altered society's way of looking at itself—and other cultures—through lenses of science and nature, natural philosophy (the phrase that came to mean "science" in general), and finally "natural history," the phrase in Bewell's subtitle, which perhaps should read "Romanticism and Colonial Natural Histories." This latter editorial emendation is because, for Bewell, there is no "nature," only "natures," a plural idea that develops in different ways under differing contexts and cultural pressures.

The colonial period is crucial for Bewell's argument, insofar as it combined discovery with control and novelty with tradition. The book brings together perspectives about the precolonial, colonial, and even postcolonial interactions between humans and the nonhuman world; it also explains ways that naturalists (including also Gilbert White, William Wordsworth, and the peasant-poet John Clare) paved the way for current environmental awareness. Even the politics, poetry, and personal consciousness of 2017's encroaching understanding of the challenge of climate change—arguably the worst natural (and human) threat to our society in history—can be traced directly to Bewell's critique of the period 1780–1860.

Each reader will be drawn toward particular favorites among the authors in this volume. My own include Gilbert White (author of *Natural History and Antiquities of Selbourne* [1789]), the small-town Anglican parish priest with his journal of natural and ancient events in his little corner of England; and Charles Lyell, author of *Principles of Geology* (1830–33), the literally earth-shattering book by an aristocratic attorney who turned to the study of geology in his thirties and contributed as much as any thinker to knowledge about the planet and its changes over time: earthquakes and volcanoes, glaciers and icebergs, mountain heights and valley depths.

In addition, Lyell's work affected Darwin directly, insofar as it explained the vast amounts of time required for natural changes to take place on earth, and it proved, beyond the shadow of a doubt, that the evidence for these millennial changes lay all around us: alluvial deposits and silted river mouths, layered rock formations on exposed cliffs (stratigraphy), and especially the theory of uniformitarianism, the idea that the forces now at work on earth's surface and beneath are the same forces that have operated since the formation of the planet; therefore,

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the evidence we see around us today records changes that have taken place from the dawn of time to the very recent past and even the present. Romantic science, indeed!

A short review like this one cannot do justice to a book with the richness and range of Bewell's. That said, however, another aspect of this book's value is the way a reader can dip in to those topics that are of particular interest: by author (William Bartram, John Clare, Mary Shelley) or by subject (ecology, evolution, extinction). Finally, what makes Bewell's book so valuable is his range of broad topics combined with his effective treatment of details, his attention to the small, specific ideas, and his observations that can widen out to explain entire movements, eras, and environments. For Bewell's hard work of naturalistic synthesis, as well as analysis, we should all be grateful.

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Daniel Bivona and Marlene Tromp, eds. *Culture and Money in the Nineteenth Century: Abstracting Economics*. Series in Victorian Studies. Athens: Ohio University Press, 2016. Pp. 230. $79.95 (cloth).
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Culture and Money in the Nineteenth Century: Abstracting Economics, an essay collection edited by Daniel Bivona and Marlene Tromp, makes a useful contribution to the "new economic criticism." In nineteenth-century studies, liberal capitalist economics has long been an object of critique, largely hostile. More recently, it has gained greater tolerance, if not actively defensive or counteroffensive treatment. *Culture and Money* is mostly mild and nonpolemical in tone, an approach that has its merits, although I myself doubt that the time for fighting words is over. The volume is strong in nineteenth-century historical scholarship but is less so in engagement with current critical debates. Citations tend to reflect the lag time between paper presentations at the 2011 Nineteenth-Century Studies Association Conference and book publication in 2016. An instance of lag: the substance of the chapter by Aeron Hunt—on conflicted conceptions of management succession in the "family firm" given ideas of "self-help" during the period—has already seen publication in Hunt's own 2014 book.

Bivona and Tromp seek coordination across the diverse eight chapters via title keywords and a two-part volume structure. The "money" of the title has little carry-through in the sense of focus on the "money form." "Economics" is more apt as a title keyword. The "abstracting" of the title remains elusive in meaning, likewise when used to name the book's two parts, "Broad Abstractions" and "Particular Abstractions." Per the title, the volume aspires to broad cultural rather than narrowly literary scope, though the editors and six of the eight authors are English professors; the other two are a faculty of law member and an art historian. Also per the title, the time scope encompasses both romantic and Victorian periods, thus the entire nineteenth century. This is a century in the "long" sense, since the volume also explores the Enlightenment roots of nineteenth-century economics. The geographic scope is wide, too, very wide. A chapter by Roy Kreitner centers on United States monetary politics. Two, those by Suzanne Daly and Jennifer Hayward, center on imperialism, whether British or British in interaction with Spanish and Portuguese. These treat cross-influences between Britain and British India of policy thinking about poverty, and a prominent Scotsman's participation in South American liberation struggles that also helped expand British commercial power on that continent. Two more chapters, by Kathryn Pratt Russell and Marlene Tromp, are border-crossing: they treat

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