

confined to one or two important centers. It helps to blur the rigid and arbitrary dividing lines that continue to characterize too much eighteenth-century scholarship by reminding the reader of the porosity of national and disciplinary frontiers, the importance of the international circulation of scholars, books, and ideas, and the fact that religion and science were not always on totally opposite sides of the barricades.

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JAMES MATTHEWS. *Reluctant Warriors: Republican Popular Army and Nationalist Army Conscripts in the Spanish Civil War, 1936–1939*. (Oxford Historical Monographs.) New York: Oxford University Press. 2012. Pp. vii, 244. \$110.00.

One recent trend in the historiography of the Spanish Civil War is an attempt to understand the experiences of politically unaffiliated people during the conflict. Such works aim to puncture longstanding myths that present the war almost exclusively as a glorious and tragic struggle of ideologies. Instead, what James Matthews and other scholars demonstrate is that the Spanish Civil War was largely fought by men who were more interested in food, cigarettes, and sex than political theories. *Reluctant Warriors* makes a valuable contribution to this new literature by examining “the mobilization, motivation, and retention of hundreds of thousands of men who were not necessarily political supporters of their conscripting authorities” (p. 7). Although ideologically committed volunteers flocked to the colors of both sides during the war’s initial stages, the length of the struggle ultimately meant that the majority of those who served had to be compelled to do so. Matthews’s book is a meticulous comparative study of the ways in which both the Nationalist and Republican governments attempted to build, command, convince, and control armies of soldiers who had little or no ideological investment in either side.

The volume opens with chapters discussing the process of building an army, including the means by which each side conscripted men, followed by detailed examinations of propaganda, daily life, discipline, and disorderliness once the men were in uniform. The text does not directly address combat, since the portion of the front under study remained largely stable throughout most of the war. Although both sides faced similar challenges in implementing compulsory military service, Matthews argues that the Nationalists’ efforts ultimately proved more successful. Their superior ability to recycle Republican prisoners and deserters played an important role in determining the outcome of the struggle. Nevertheless, he also concludes that despite its shortcomings, the Republican Popular Army managed to sustain the conflict for nearly three years while maintaining a “genuine commitment to create a viable alternative model for an army” (p. 221).

The introduction concisely outlines the book’s focus and overall conclusions. The author carefully defines

the parameters of the research by limiting his study to the largely static central zone of the conflict. Such a decision seems to be based on the availability of primary sources and a desire to examine the topic in appropriate depth. He describes his methodology and approach in jargon-free language and points out how the nature of the source material may have influenced his overall conclusions. In many ways the introduction is a fine example of how to present historical research. Matthews explains the choices he made in terms of who and what to study, outlines his methodology and approach, discusses source limitations, and lays out his overall conclusions. Such rigor and careful organization is also carried out in the remaining chapters. Although Matthews aims to chronicle the experience of the conscripts, he is forced to rely almost exclusively on documents produced by the armies involved, since the archives contain few surviving letters or other ephemera from the men themselves. Therefore, when he is examining topics such as daily life in the trenches, his source material forces him to focus mostly on how authorities regulated and reacted to activities rather than on how the men experienced them. Items from letters, diaries, and memoirs do supplement the governmental sources and provide rare glimpses into the minds and emotions of the men. Unfortunately, the scarcity of such examples and anecdotes often serves to highlight the absence of the soldiers more generally.

Each chapter is carefully laid out and maneuvers rapidly and succinctly through the material. At times this happens almost too quickly, as in chapter four, where the author covers such topics as food, tobacco, sleep, humor, letters from home, prostitution, evacuation, recreation, wounds, and burials in less than twenty pages. Throughout the text Matthews is careful to limit his conclusions and avoids extended discussions that move away from the book’s central themes. Such a rigorous focus produces a thorough analysis of the bureaucratic processes involved in the conscription of men. Overall, the book is a model for careful archival, empirically based history, and provides a detailed picture of compulsory military service during the Spanish Civil War.

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GABRIEL PAQUETTE. *Imperial Portugal in the Age of Atlantic Revolutions: The Luso-Brazilian World, c.1770–1850*. New York: Cambridge University Press. 2013. Pp. xiv, 450. \$99.00.

Portugal presided over a remarkably durable colonial empire, the meagerness of its formal presence in much of the space to which it laid claim notwithstanding. The first Europeans to establish an empire in the Indian Ocean, and among the first to do likewise in the Atlantic, the Portuguese retained their American possessions the longest, relinquishing them only in the mid-1820s. Then, when the second great wave of global decolonization struck in the mid-twentieth century,

Portugal was once again the last substantial European imperial power to leave Africa and Asia, which it did only in the mid-1970s. Such a record invites investigation—and in this book Gabriel Paquette takes up the challenge, focusing on the Portuguese Atlantic world in the “Age of Atlantic Revolutions,” which he defines as extending roughly from the uprising in British North America in 1776 to the official closing of the slave trade to Brazil in 1850. Particularly in regard to metropolitan Portugal, this period has long been notorious as one of the most understudied and poorly understood in Luso-Brazilian history—making Paquette’s work all the more welcome.

The book, comprising almost four hundred pages of text, has an introduction, five chapters, and a conclusion. The chapters are rather long, averaging approximately sixty pages each; but they are broken up into sections, each with its own subheading. The outcome is a well-informed, rigorously argued work of synthesis, for the most part not chiseled from the coal face of research, but based on a vast array of secondary sources. Some attention is given to economic history, but it is political and intellectual history that is prioritized throughout. Chapter one concerns Portugal’s reaction to the various transatlantic revolutions of the late eighteenth and early nineteenth centuries, paying particular attention to the wide-ranging reform program adopted by Lisbon to deflect similar upheavals from occurring in Brazil. Paquette argues that this program was quite successful in delaying Brazilian independence for almost half a century. Nor was an independent Brazil necessarily inevitable. Indeed, it seemed to many informed contemporaries that the Portuguese empire could, and probably would, survive the crisis intact. Chapter two concerns various unforeseen political developments that impacted the Portuguese world on both sides of the Atlantic between 1808 and 1823, including the transfer of the court to Rio de Janeiro in 1808, followed a few years later by Dom Pedro’s seizure of independence and his convoking of a Brazilian constituent assembly. While these events *did* involve some violence, “monarchism” was at this point still broadly accepted in both Portugal and Brazil, and reconciliation and reestablishment of the empire still seemed possible. Chapter three stresses the close political interaction between Brazil and Portugal through the later 1820s, highlighting the key role of the Portuguese constitutional charter of 1826, which effectively remained in force up to the end of the monarchy in 1910. Chapter four describes the regime of Dom Miguel and the civil wars of 1828–1834, and carefully explains what both the “Liberal” *emigrados* and the Miguelists stood for. Finally, in chapter five Paquette explains how Portuguese attention gradually shifted from Brazil to the as yet undeveloped African possessions, a process that intensified after the defeat of Dom Miguel.

Paquette shares many of the concepts and preoccupations of the now well-established school of Atlantic history. He sees the European empires of the Atlantic, along with their mother countries, as thoroughly inter-

twined cultural, economic, and political entities, each possessing a strong sense of transatlantic connectedness. So strong was this tradition in the Luso-Brazilian case that the re-linking of Portugal, Brazil, and Angola under a single monarch remained a very real possibility well into the second quarter of the nineteenth century. More controversially, Paquette concludes that the Age of Atlantic Revolutions paradigm now requires modification, for the Luso-Brazilian case cannot be simply dismissed as an exception. Here it is the term “Revolutions” in the phrase “the Age of Atlantic Revolutions”—or, rather, its implied underestimation of conservative forces of continuity—to which he primarily objects. However, he might equally well have questioned the use of the term “Atlantic,” for significant parts of the Portuguese empire were not “Atlantic” at all. Mozambique, in particular, where ivory was almost always more important than slaves, marched to the beat of a different drum. In conclusion, this book is a most welcome addition to the historiography of the Portuguese world. It confronts a phase in the history of that world too long ignored and avoided by historians. Easily the best account available on its subject, it is a considerable achievement and deserves to be widely read.

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CLAUDIO FERLAN, *Dentro e fuori le aule: La Compagnia di Gesù a Gorizia e nell’ Austria interna (secoli XVI–XVII)*. (Fondazione Bruno Kessler; Annali dell’Istituto storico italo-germanico in Trento; Monografie, number 61.) Bologna: Società editrice il Mulino. 2012. Pp. 390. €29.00.

Claudio Ferlan has delivered both more and less than his title promises. He sets out to deliver the results of his archival investigation into the operations of the Society of Jesus in Gorizia (or Görz) and in Austria during the early modern period. He identifies noted works by John O’Malley (*Trent and All That: Renaming Catholicism in the Early Modern Era*, 2000) and by Paolo Prodi (*Il paradigma tridentino: Un’epoca della storia della chiesa*, 2010) as the impetus for his plan to recover part of what Prodi, a latecomer to the conviction that early modern Catholicism was not monolithic, called the great diversity in Tridentine religiosity. Ferlan worked diligently and successfully, but those reading the title and expecting a developed analysis of what happened in Jesuit college classrooms in Austria will be disappointed.

Ferlan provides information on Jesuit college life, mainly in Gorizia itself, but overall he has produced a study that is better reflected in the subtitle: a history of the Jesuits in the southeastern portion of Austria, the lands abutting the Republic of Venice. Ferlan has composed an institutional history. He first describes the political and religious context in the duchies of Styria, Carinthia, and Carniola, in addition to the counties of Gorizia, Gradisca, Trieste, Austrian Friuli, and Austrian Istria that made up “inner Austria.” This story,