multilayered diversity that reflected the wide variety of contemporary attitudes to women. It would have been interesting to see Gattrell engage more wholeheartedly with gender, particularly this sort of ambiguity, as he is too quick to universalize from extreme examples, be it about femininity or masculinity. Even cheerful, homosocial libertinism and the attractions of the club, brothel, or bagnio for Georgian men can be exaggerated.

Gattrell attributes the decline of satire to “a deep tide turning in the 1820s” (p. 541), and there is little doubt that the 1820s did serve as a watershed, but it would have been useful to have had both the continuities and the changes explored in more depth. The masculinity practised by Boswell and Byron had long co-existed with that of other notably respectable, domestic men. Not everyone “had a bit on the side,” for instance (p. 118). Gattrell’s favourite exemplar of male respectability, Francis Place, did not spring fully formed from the London streets in the 1790s; he had a long lineage, one that could be extended across decades and classes to include George III himself.

Still, it must be stressed that these are just quibbles. This book is remarkably ambitious, and Gattrell should be congratulated. It immerses the reader in late Georgian London, with its jostling crowds, carnivalesque inversions, and its predatory and convivial inhabitants. Be it at flagellation, farts, or fashion, Londoners — especially the male Londoners who created and purchased most of these prints — laughed. While the resolutely polite, male or female, or their late Georgian incarnation, the respectable (groups for which Gattrell has little patience), were expected to be moderate and restrained even in laughter, those other Georgians indulged freely in sniggers, guffaws, and generous ribaldry. Moreover, as the cult status of Top Gear demonstrates today, there is a vicarious relish, an indulgent dirty pleasure, in impolite laughter.

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The change from the old Royal North West Mounted Police to the Royal Canadian Mounted Police in 1919 and its evolution over the next two decades into a national police force is one of the critical episodes in the growth of the modern Canadian state. A book-length study of the subject is well worth doing. This one, regrettably, adds little to the existing literature. Apart from the lengthy study of the RCMP Security Service written for the McDonald Royal Commission in the 1970s by Carle Betke and S. W. Horrall, the historiography on the subject falls almost entirely into two categories: a body of uncritical memoirs and histories by former Mounties and studies of the security activities of the RCMP by academic historians on the political left. Hewitt’s book is
emphatically in the latter group. It re-asserts the idea put forward by Greg Kealey
and others that, in the aftermath of the Winnipeg General Strike in 1919, spying
on socialists, communists, and labour militants became the main business of the
RCMP and the reason for its survival as an organization once its frontier policing
days were at an end.

Perhaps the greatest weakness of the book lies in the narrowness of its con-
ception. It looks only at RCMP activities in Alberta and Saskatchewan and,
within those provinces, only at their security and intelligence work. This probably
made sense when the study was in its original form as a PhD thesis, but the failure
to expand the scope of the work creates a number of serious problems. In the first
place, the biggest change in the RCMP after 1919 was its expansion as a national
police force across the country, whereas up to that time it had only operated in the
west and north. Looking only at Alberta and Saskatchewan makes comparisons
with what was happening in other parts of the country impossible. Alberta and
Saskatchewan were special cases because they were the only provinces where
the RNWMP had acted as provincial police before 1919. Saskatchewan in 1928
and Alberta a couple of years later returned to contracting with the RCMP for
provincial police duties. This extremely important development is hardly men-
tioned in the book. It not only paved the way for later RCMP contracts with all
other provinces except Ontario and Quebec, but, as a recent study suggests, sub-
stantially changed the character of criminal policing in Alberta and Saskatchewan.
(See Zhiqui Lin, Policing the Wild North-West: A Sociological Study of the
Provincial Police in Alberta and Saskatchewan 1905–32 [University of Calgary
Press, 2007].) The PhD thesis on which this book is based was compiled in the
mid-1990s.) The McDonald Commission explicitly identified the RCMP’s failure
to separate criminal and security functions as one of the causes of the excesses
of the 1970s. Did that pattern emerge in Saskatchewan and Alberta in the
1930s? The book does not suggest an answer or even raise the question.

Concentrating on just the provinces of Alberta and Saskatchewan might have
provided the opportunity to explore in some depth the political, social, and econ-
omic context within which the RCMP operated. Alberta went from Liberal to
United Farmer to Social Credit in the period. Saskatchewan saw a brief
Conservative interlude at the start of the great depression, followed by the rise
of the CCF. What effect did these political upheavals have on the RCMP,
especially after it resumed its provincial police duties? The book asserts that
“[d]eportation [of suspect immigrants] became less important in the mid-1920s
as the economy turned around” (p. 41). The economy may have turned around
in some parts of Canada in the mid-1920s, but Alberta and Saskatchewan were
not among them. The economies of both provinces were wholly dependent
upon agriculture in the period and benefited not at all from the manufacturing-
based prosperity of other parts of North America. Readers of the book could
easily come away with the impression that the circumstances under which the
RCMP operated changed not at all in the inter-war period.

A competent, unofficial, nuanced, study of the RCMP from its creation in 1919
to the loss of its security and intelligence functions with the creation of the

Canadian Security Intelligence Service (CSIS) in 1984 would be a major contribution to Canadian historiography. This book does not make much progress toward that goal.

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Nathan Johnstone’s The Devil and Demonism in Early Modern England begins with the fear expressed by early modern Protestants that the devil would somehow manage to convince mankind that he did not exist, and it proceeds from this dizzying paradox to explore Protestant demonology’s focus on the temptations of the imagination — to unbelief, hypocrisy, rebellion, and despair.

Johnstone, thinking almost “New Historically,” sums up these temptations as subversive, both of the Christian individual and the godly nation. This is no easy simplification, however, and indeed one of the book’s great strengths is its ability to address both the headline trends of culture and history and the minute and sometimes conflicting detail that is often glossed over in less able critical writing. This history book is at home with both the factual minutiae of the past and the broader intellectual context of the scholarship of Renaissance cultural history, including that of Stephen Greenblatt, Catherine Belsey, Lyndal Roper, Diane Purkiss, and the most inventive recent historians of the period such as Peter Lake. Offering a broad but detailed history of the Reformation and its debates about the devil, Johnstone thus describes how the discourse of temptation of the body politic evolved with, and was part of, the discourse of demonic threat to the human body, surveying the historiography of the devil and theodicy, languages of temptation and narratives of crime, and the politics of representing demonized opponents in a sharply divided society.

It is refreshing to find that such a good and solid historian is not afraid to engage with literature, the linguistic turn, and interdisciplinary thinking in general. The book’s obvious connections with the work of Stuart Clark, such as Thinking with Demons (Oxford, 1997) and “Protestant Demonology” (in Ankarloo and Henningsen, eds., Early Modern European Witchcraft [Oxford, 1990]), are thus those of affinity but judicious questioning. Johnstone suggests that a focus in recent scholarship on witchcraft can be misleading in thinking about the devil, over-emphasizing the significance of certain kinds of demonology at the expense of demonism. Demonism, argues Johnstone, is more nebulous than the academic demonology of witchcraft and is focused more evidently upon temptation. Freeing Satan from his witches gives a truer picture of his omnipresence in early modern culture, allowing a range of subtle readings to emerge. While other key contexts and precursors for The Devil and Demonism in Early Modern England are clearly the works of historians of witchcraft such as Jim