

a way into the world views of early modern people. The middle section, dominated by the career of Atherton and particularly the legal battles fought to renew the finances of his diocese, focuses less closely upon the ghost story *per se*, although the denouement, with the accusations of sodomy, bring the possible visit of one of Atherton's family back to the centre. However, the ghost appropriately hovers in the background throughout, and the assessment of Nicholas Bernard's account of Atherton's penitential death is fascinating. Additions to and omissions from the story are revealing, with Edmund Curll feeling the need to add bestiality to "spice up" his title and advertisement and others choosing to step around the sodomy as if it were an embarrassing dead body in the library. Mother Leakey returns with the providential interests of John Quick, and, while she is less pertinent in the accounts of the downfall of Percy Jocelyn, she is central to the concerns of Scott as well as to the issues of folklore and efforts to make it an acceptable "respectable" topic.

One suspects that Marshall is aware that readers may feel he is drifting from the central concern, evinced by his willingness to bring the reader back into the fold periodically. This should not be seen as a criticism, but more as evidence of the challenge of keeping multiple strands within a text cohesive as a whole. In a positive sense, what it shows is the value of a holistic approach, of the profit of treating the boundaries of religion, politics, society, culture, and economics as matters of emphasis rather than as fences. For Marshall to have done this and to have also provided stimulating material on folklore and narrative, as well as insight into the ways in which historians work (or at least how this particular historian works), is a remarkable achievement that offers a thought-provoking and enjoyable read.

Tom Webster  
*University of Edinburgh, UK*

PIQUERAS, José A., and Vicent SANZ ROZALÉN (eds.) — *A Social History of Spanish Labour: New Perspectives on Class, Politics and Gender*. New York and Oxford: Berghahn Books, 2007. Pp. 330.

Until recently, it has been difficult to recognize how normal Spain is in comparison with the rest of Europe. Its clichéd image, nineteenth-century Romanticism, and Franco's long dictatorship gave rise to almost insurmountable obstacles in the process of examining the history of Spain using European guidelines. Much the same is true of its social history and particularly of its labour history, which, in fact, as the editors of this collective volume underline, did not appear as such until the last gasps of the dictatorship in the early 1970s. Even then, as the introduction to the historiographical review states, the weight of ideologization in reaction to the dearth of freedom hindered historiography, and only in the early 1980s did it begin to shake off its ideological dead weight. In fact, the articles that make up this volume bring together academic writings starting in the 1990s, a fact

reflected in the authors' profiles. But the articles also show a good balance between theoretical and methodological reflection (Pérez Ledesma, Pérez Fuentes, Paniagua, and Casanova) and empirical analysis (in the remainder); they focus on Spanish regional diversity, which is of such importance in the history of the country and in the particular forms of its labour structure. Thus there are articles dealing with work in Catalonia, the Basque Country, Andalusia, Valencia, Castellón, Madrid, Asturias, and Aragón, without omitting the generic Spanish framework as they touch on the creation of a radical culture under the shelter of the First International, the Civil War, the Franco era, or revolutionary ideas in diverse organizations. Moreover, the presence of women is seen in two specific articles (Pérez Fuentes and Sarasúa) and also in all the other texts as a gauge of that sensitivity that is becoming more common in Spanish historiography. Finally, as a sample of the diversity of the 15 texts, there is a review of labour issues from the mid-nineteenth century to the end of Francoism, although the Restoration period (1875–1923) predominates.

All in all, this selection of works is a clear reflection of the evolution of historiography, including that of Spain, towards perspectives that give precedence to a cultural and anthropological vision. Indeed, the attention paid to language (without scaling postmodern heights) is revealing. The initial reflection by Pérez Ledesma is especially important, as he emphasizes the language used, first because it gives shape to the experiences and secondly because, when nothing existed with which to define or refer to social structure and its components, it was impossible to be aware of belonging. His analysis of the core process of words such as exploitation or emancipation shows a route that is close to the history of concepts. This is no exception, as other authors show the importance that words acquired in the development of an identity and in the shaping of the tools used to perceive a changing reality. Uría, for example, analyses the changing perception of words like riches or profit among the mixed workers of Asturias, and Paniagua examines the different concepts of revolution among Republicans, Socialists, and Anarchists. Apart from language, the above-mentioned attention to anthropology and popular culture must be emphasized, as an attempt to limit the distance between time spent working and time spent not working by examining a social group rather than an activity. This can be seen in the use of literary texts, such as the references to *La forja de un rebelde* by Arturo Barea in the study of Madrid washerwomen, or a reference to Joaquín Dicenta in the context of the Linares miners. In short, this interest is reflected in explicit references to the British model embodied by E. P. Thompson as well as more critical references to E. Hobsbawm. We must also emphasize the focus on daily life, such as the material conditions and morals of the Biscay miners or of the inland Catalan workers after Francoism, when their lifestyle deteriorated drastically. Moreover, we must take into account the de-mythifying and basically critical vision that prevails in the collected articles. This is a re-examination of commonly accepted interpretations: the Francoist trade unions, according to Babiano, were far less powerful and influential than was believed; criticism of the belief that the Civil War was exclusively a class struggle is presented in Casanova's reflection.

Together with its many positive points, the collection has a certain tendency to give the protagonist role entirely to industrial workers, and above all to those who showed left-wing organizational tendencies. Except for some allusions to the resistance by Frías Corredor in Huesca, the rural world is barely mentioned as a specific labour area; nor is there reference to the existence of conservative movements. In a way, the references to change and transformation are given more importance than the evident references to continuity, although this does appear in texts such as that by Martínez Gallego, which deals with the survival of many guild activities in mid-nineteenth-century Valencia, or in the texts by Uría and Frías. The cultural creation of a worker identity in Spain had its roots in the rural and traditional bedrock, which, to a great extent, conditioned and delayed alternative forms of organization and social identity. Seeing this as a delaying phenomenon does not mean that it should not be considered as an important part of future historiographical analysis, however. This is not a defect of this book, but rather of the whole historiography, which, in spite of everything, has advanced at breakneck speed after many years of standstill and dependency. An illustration of this advance can be found in this anthology by Piqueras and Sanz Rozalén.

Francisco J. Caspistegui  
*University of Navarre, Spain*

WEISBERGER R. William, Dennis UPCHICK, and David L. ANDERSON — *Profiles of Revolutionaries in Atlantic History, 1700–1850*. Boulder, CO: Social Science Monographs (distributed by Columbia University Press, New York), 2007. Pp. 338.

For historians of the Atlantic World or those searching for a genuine introduction to the subtheme of the revolutionary “Atlantic History,” this book will disappoint. The connections to recent Atlantic World scholarship remain confined to the title; nowhere is there any acknowledgement of the thorny chronological and geographic boundaries of Atlantic history, of the clash between nationalist and socio-cultural interpretations of Atlantic identities (French, British, or Iberian “Atlantics,” Black/African Diaspora, “Red,” “Green,” or Moravian Atlantics), or any attempt to situate the revolutionaries profiled here within the emerging tripartite framework of Atlantic history outlined by David Armitage. As the introduction by R. William Weisberger clearly reveals, this is Atlantic history by assertion only.

This is a shame, since the collection has much to recommend it as a more traditional, encyclopaedic introduction to canonic figures in the “long revolutionary century” from the late Scientific Revolution c. 1715 to the nationalist and republican uprisings in 1848. Although the articles are uneven in stylistic quality and length and include some rather bizarre choices (a two-page profile of Molly Pitcher?), as is true of most such collections, the editors have done a good job