

While Thavolia Glymph's well-known work, *Out of the House of Bondage: The Transformation of the Plantation Household* (2008) is briefly cited, her lesser-known, groundbreaking research on black female contrabands, such as "This Species of Property: Female Contrabands in the Civil War" (1996), is absent. What gender-rich analysis may be provided from a close reading of this area of Glymph's work, similar to Asaka's other important gendered analyses, such as those on pages 147 and 187?

Finally, there are a few historical and historiographical gaps that both raise questions and serve as a reminder of the challenges in undertaking such a courageous and comparative analysis. In chapter 2, Asaka details varying identity formations between black people above and below the border, naming the two groups "self-emancipated people in Canada marked by their British identity and free Black Americans committed to republican principles" (p. 54). This categorization feels rigid, as she fails to more fully consider how parallel histories of ongoing migration, legal rights and citizenship struggles, and reverse migration during and after the Civil War all impacted black peoples' titular identities and thoughts about themselves. Discussing black life on the Detroit River border in the late eighteenth and early nineteenth centuries, Afua Cooper—whose relevant work, "The Fluid Frontier: Blacks and the Detroit River Region. A Focus on Henry Bibb" (2000), is also overlooked in the book—refers to the borderland as a "metaphor for the shifting and multiple nature of identities ... constantly negotiated in border zones" by black migrants (Cooper, p. 131). At times, chapter 2 appears to simplify or flatten identity, refusing, as Cooper has written, the "shifting, complex, and multiple identities" of black peoples in the nineteenth century who "constantly reinvented themselves" (Cooper, p. 143). Still, *Tropical Freedom* is an essential book to both read and teach about the history of Black Canada.

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CHAPPEL, James – *Catholic Modern: The Challenge of Totalitarianism and the Remaking of the Church*. Cambridge, MA: Harvard University Press, 2018. Pp. 342.

Catholic Modern: The Challenge of Totalitarianism and the Remaking of the Church by James Chappel invites the reader to reflect upon Catholic attitudes during the twentieth century, roughly from the 1920s until the 1960s. Contrary to what the title suggests, it is not the Catholic Church and clergy, but mainly the Catholic laity and Catholic intellectuals who are at the core of Chappel's analysis, which, indebted to the most fruitful currents in Anglo-Saxon intellectual history, presents an incisive account of how Catholics *became* (and not *were*) modern in the selected time period. Unlike work by such scholars as Roger Griffin, whose take on the relationship between Fascism and modernism in *Modernism and*

Fascism. The Sense of a Beginning under Mussolini and Hitler (2007) orbited around an in-depth and minutely de- and reconstructive analysis of modernism itself, Chappel adopts a more “integrative” approach, which in a certain sense sees both notions, Catholic and modern, as one, indeed as “Catholic-modern.” This has the advantage of clarity, and of a strict focus on the issues at hand, as is reflected in the book’s structure, which presents a fluid combination between chronological and thematic readings. Analyzed against the backdrop of European and global political, social, and cultural history, *Catholic Modern*’s subject matter is discussed in a very straightforward manner, with a focus on France, Germany, and Austria. This reader would like to have seen countries such as Spain and above all Italy included, but, that being said, the book’s originality and the chosen angle largely make up for its tight geographical coverage.

This book, which in a sense can be considered a product of the increasing interest in the (new) sociology of ideas, uses a wide variety of printed materials, correspondence, et cetera, to determine the ways in which Catholic modernism often “took place” in regional and local contexts rather than in a given national space (p. 8), and how such microsocial contexts were in turn influenced by and affected the national and transnational context. It shows how totalitarianism challenged and consequently “forged” Catholic modernism through confrontation rather than through infiltration. Indeed, the two main forms of Catholic modernism were antifascist and anti-Communist (p. 13), even if the *anti* was clearly much more emphatic in the case of Communism than in that of Fascism, and even if anti-Communist often effectively seemed to imply pro-fascist (p. 59). However, by focusing on modernism, the question of the degree of consensus between Catholicism (the Catholic church) and the various fascist varieties of totalitarianism is largely left aside because of lesser relevance in this particular context. In addition, Catholic modernism was a current in European Catholicism, but it is not representative of all of Catholicism. Catholic modernism is further divided into two varieties: (dominant and largely anti-Communist) “paternal” (chapter 2) and (marginal and largely antifascist) “fraternal” (chapter 3) Catholic modernism.

The book continues with a focus on Christian Democracy, which bore the heritage from the immediate past and integrated both currents in an intellectual and ideological space in which consumerism would soon make its flamboyant entry. Translated into the image of the “consuming family,” the ideological presuppositions that guided Catholic intellectual thought in the 1930s were reproduced with slight adaptations; as a consequence, whereas the Catholic ethical agenda underwent no significant changes, Catholic thought on social and welfare policies, at the service of happy family life, soared and contributed to the survival, and often revival, of Catholic social and political power, partly also thanks to the absence, during the immediate postwar period, of organized states (p. 147). Thus, the period of what is generally being termed “Catholic triumphalism” under Pius XII could start. Catholics presented themselves, for electoral and other reasons, as bearers of the heritage of heroic resistance, whose central concern was the care for social policies.

This situation continued and policies and thought were refined throughout the long 1950s. This was the period in which consumerism reached a high point, during which Catholics developed a Christian Democratic modernism that was based on a specific interpretation of the private sphere, a space for consuming “nuclear families, with stay-at-home mothers, tasked less with heroic childbearing than with consumption, love, and happiness” (p. 185). This changing focus on the consuming family was in line with the former focus on the reproductive variant. In other words, no significant shift was effectuated at the level of ethics. Consumerism had become a fact, and Catholics had to deal with it in the best possible way.

Finally, during the 1960s, the “consensus” that had been reached was increasingly being questioned, and the focus on family ethics and economics occasionally rejected. Indeed, “heresy” returned during the 1960s (chapter 6); Catholics were not immune to its effects. The book ends with a treatment of such phenomena, but rather than focusing on predominant Catholic conservatism, it shows the way in which some Catholic thinkers questioned predominant Catholic values, developing a more radical vision of Catholic modernity. In a certain sense, this prefigures some characteristics of what the Catholic church would be confronted with during the following decades, ultimately leading up to the election of the present pope, who is heralded by many as a breath of fresh air, indeed as a sign of renewal and modernization of the church. That being said, modernization does not mean modernism, the theme which is at the heart of this magnificent book by a promising author and scholar. A must-read for all who have an interest in the manifold ways in which faith and ideology have forged the minds and lives of so many during the twentieth century. Apart from the use of endnotes and the absence of a separate bibliography (no doubt an editorial requirement), the present reviewer only regrets the fact that the period starting with the 1970s is not covered. Hopefully this will be the case in a subsequent book publication. It would not be a bad thing if the author were James Chappel. Rather the contrary.

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DAWSON, Michael – *Selling Out or Buying In?: Debating Consumerism in Vancouver and Victoria, 1945-1985*. Toronto: University of Toronto Press, 2018. Pp. 224.

North Americans, today, shop around the clock, every day of the week. The internet has of course made almost every retail service or outlet available 24-7. Before the rise of e-commerce, however, consumers came to expect to be able to visit shopping malls, supermarkets, or big box stores whenever the need arose, every day of the week, if not at any time. And retail employees expect, and often have no choice but to work on holidays, weekends, and evenings. Michael Dawson’s