By and large well researched, the book suffers from the odd bibliographical omission. Although Calder cites Thomas Mahl's *Desperate Deception: British Covert Operations in the United States, 1939–44* (Washington, DC: Brassey's, 1998), he does not compare Mahl's somewhat overdrawn views with Susan Brewer's *To Win The Peace: British Propaganda in the United States during World War II* (Ithaca, NY: Cornell University Press, 1997). The now-published internal history upon which Mahl's work draws, *British Security Coordination: The Secret History of British Intelligence in the Americas, 1940–45* (New York: Fromm International, 1999), is also absent. Nor does Calder take the opportunity to compare the British wartime effort with the pre-war successes of the Foreign Office and the British Council, outlined in Philip Taylor's *The Projection of Britain: British Overseas Publicity and Propaganda, 1919–1939* (Cambridge: Cambridge University Press, 1981), or to show how the British "policy of truth" in propaganda differed from Axis efforts.

Those familiar with the field will find no striking new conclusions here — Calder agrees with Cull and others that the success of cultural propaganda in preparing the ground for Anglo-American cooperation and undermining isolationism was key, and perhaps more important than any perceived failure of British propaganda, to winning American entry into the war (pp. 259–261). His success is in using an insightful interdisciplinary approach to demonstrate in more depth how literary figures and media were used by the British as one part of a larger effort to create and maintain support for the European war in America.

Although Calder refrains from drawing direct analogies with contemporary events, there are many points of comparison, the most obvious being attempts to demonize Germans by using an overall literary theme of the war "as a black-and-white battle between civilization and light on the one hand and barbarism and darkness on the other" (p. 127). The dangers of such efforts, particularly in a coalition at war, are perhaps best exemplified in the mixed success of Coward's 1943 song "Don't Lets Be Beastly to the Germans". Intended as a satire of those advocating less harsh terms for German surrender, it provoked the wrath of both many Britons, who missed its irony, and many Americans, who resented the call for tougher handling of Germany (pp. 102–105). *Beware the British Serpent* will be of interest not only to those working in the fields of social, cultural, diplomatic, and military history, but also to scholars of literature, media, and communications, whether they are examining the Second World War or contemporary issues.

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CASTRO-KLARÉN, Sara, and John Charles CHASTEEN, eds. — *Beyond Imagined Communities: Reading and Writing the Nation in Nineteenth-Century Latin America*. Baltimore: Johns Hopkins University Press, 2003. Pp. ix, 252.

As the title of this anthology suggests, Sara Castro-Klarén and John Charles Chasteen are moving beyond Benedict Anderson's seminal work *Imagined Communities*.

Beyond Imagined Communities is a compilation of articles based on discussions arising from the spring 2000 Conference on Reading and Writing the Nation in Nineteenth-Century Latin America. The introduction clearly states that all participants agreed that the substantive part of Anderson's assertions with regard to Latin America contained a number of historical fallacies. Only the addition of "strong qualifiers" and a revised chronology could redeem his argument. The "literary scholars" (p. x) were in agreement on the value of Anderson's theoretical constructions on the origins and spread of national consciousness. There was a general sense, however, from historians and literary scholars alike, that the foundations upon which it rests, namely geographical boundaries and print culture, specifically newspapers, were limited. The strength of this anthology lies precisely in its attempts to build on these foundations through the inclusion of other sources such as national romance novels, letters, salons, architecture, universal expositions, and consumer products.

The last part of the introduction and the first article by François-Xavier Guerra seem to suggest the book will carry a general tone of an "Anderson hate-in", in contrast to the stated goal of moving beyond Anderson's theoretical construction, an impression that is fortuitously dispelled by the second article.

François-Xavier Guerra, Andrew J. Kirkendall, and Fernando Unzueta openly question Anderson's insistence on the connection between the delimited geographical jurisdiction of Creole colonial bureaucrats and the press in the creation of the imagined communities from which the independent Latin American countries of today emerged. Guerra corrects Anderson's inaccurate chronology by showing that the Peruvian press began to proliferate in 1808–1809 with the Napoleonic invasion of Spain but became a force after the Spanish Civil War. Thus it was only after 1850 that the Creole elite, through the press but also other media, "dedicated themselves to creating the discursive infrastructure of nationhood" (p. 32). Guerra's article is valuable for its description of other reading and writing media that should be considered as sources. Kirkendall and Unzuet's contributions are arguably more interesting because they offer a more developed investigation of the interaction between elites and constructions of national identities. In examining the role of Creole elites in the formation of nationalism, Kirkendall determines that only the first generation after independence, which inherited the *fait accompli* of nations, could begin the task of "writing the nation". This is because this generation was the "official nation", the only politically conscious class that had "retained privileged social influence through their command of lettered culture, while exercising that influence in new ways" (p. 85). Agreeing with Kirkendall, Unzueta illustrates the process meticulously, effectively, and creatively through the construction of the national romance novels. He explains that they were composed by authors and read and evaluated by readers through literary conventions that contained nationalist cultural, behavioural, and material references.

Although Unzueta includes sections on women in his analysis, Sarah Chambers's article does so more thoroughly. Chambers examines elite women's roles in the creation of imagined communities through their letter-writing and salon discussions, which took place within the context of extensive social networks. Her argument

leaves no doubt that women were influential in "writing the nation". Chambers also comes to the fascinating conclusion that society permitted women a degree of latitude between private behaviour and public appearances. Unfortunately, this latitude became increasingly inflexible, thereby limiting the public arena to only those women who could conform to a more rigid feminine ideal. Unlike Chambers, who roots nationalism in the concrete space of politico-social networks, Tulio Halperin Donghi locates it in the abstract. He argues that, in the Argentine case, the lack of colonial infrastructure in the Rio de La Plata Viceroyalty facilitated the creation of an Argentinian consciousness, while the continued mobilization of the population — initially implemented to repel the British invasion — played a central role in the development of a national allegiance to defend the *patria*. Although ill-defined in geographical terms, the *patria* represented an abstract political ideology or cause with which Argentines identified, a strategy that Manuel de Rosas co-opted in defining *patria* in terms of his party.

Sara Castro-Klarén and Gustavo Verdesio demonstrate the problems inherent in the two most prevalent strategies used to construct "inclusive national communities" (p. xviii): homogenization and repression. Castro-Klarén argues that the prevalence of aboriginals in society combined with the visual architectural remains of indigenous Andean civilizations led to a collapse of the present and the past, creating nationalism built on a shared aboriginal identity that is not well defined in today's society. In contrast, in the Uruguayan case, Verdesio argues that the repression of indigenous Charrua identity permitted a national consciousness based on a shared European descendance, which denied the visual reality of an aboriginal presence within society. This is evidenced by the lack of visible archaeological remains and scholarly studies. For both Castro-Klarén and Verdesio, serious and rigorous archaeology, or the lack thereof for the Uruguayans, plays a pivotal role in the formation of nationalism. Although these two articles are well researched, well argued, and compelling, they are the only ones to deal directly with the inclusion or exclusion of certain ethnic identities in identity formation. More was expected from the elaborate development in the introduction.

The most original piece is left for last. Beatriz Gonzalez-Stephan's article retraces a national consciousness organized by the same narrative thread created by the elites to "purge and correct" their history "to suit the new economy of representation in a globalized extension of industrial capitalism" (p. 236). Although the author does not have the space to explore the struggle between a divided national self, between acceptance of the present and desired identity, her article signals a very promising and important area for further research. While certain articles would have benefited from better editing to avoid repetition, the anthology gives scholars intelligently argued, well-supported, and novel approaches in the search for the origins and spread of nationalism.

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