

they could identify another graduate of Sainte Marie by these and other quintessentially bourgeois qualities.

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John F. Hutchinson — *Champions of Charity: War and the Rise of the Red Cross*.
Boulder: Westview Press, 1996. Pp. xxii, 448.

In opening his history on the early years of the Red Cross, John Hutchinson turns to scandals during the 1990s in France and Canada involving the distribution of tainted blood. Despite its distance from the chronological focus of *Champions of Charity*, the tragic story of tainted blood sets well the theme of this book, which portrays an institution that has for too long escaped probing and critical inquiry — a situation produced in part by the decision of the International Red Cross to close its archives to all researchers except those willing to submit their conclusions to official vetting before releasing them for public dissemination. Despite such impediments, Hutchinson has produced a meticulously researched work, and one whose conclusions will, no doubt, displease many of those associated with the Red Cross.

Hutchinson describes an organization that, during its first half-century, strayed far from its initially stated goals — as expressed in the 1863 Geneva Convention — to promote a more Christianized international order. *Champions of Charity* presents an institution that instead transformed into a series of national societies increasingly linked to governments and their war policies. Through various auxiliary roles connected to the medical side of warfare, the Red Cross came to alleviate many of the attendant financial hardships and thus made it easier for governments to pursue war. Some foresaw and feared such a development, including the famed nurse, Florence Nightingale. Though long associated in the popular mindset with the Red Cross, she actually made a conscious effort to eschew formal ties with the organization because she insisted that it was the job of governments, not private charities, to underwrite the medical costs of warfare. Subsequent events bore out Nightingale's reservations; the Red Cross did indeed become a "militarized charity". Rather than adhering to the original intention of having a neutral, international third party on the battlefield, an increasing number of European nations, starting with Prussia in the 1860s, integrated national Red Cross societies into their military strategy. By the early 20th century, one saw Red Cross personnel undergo military-type training and change their official attire from simple armbands added to civilian garb to full-fledged uniforms.

As the Great War approached, the existence of an international and pacifist Red Cross became illusory. More typical was the reality in the United States, where the American Red Cross became a national corporation under government supervision; the first three presidential appointments to direct the organization were retired high-ranking military personnel. With the declaration of hostilities in Europe in 1914 and the onset of America's "preparedness campaign" by 1916, Red Cross volunteers

and propaganda quickly became indispensable to the American war effort. Indeed, so closely linked and important did this once pacifist organization become to the American government that those who criticized the Red Cross risked being charged with sedition under the June 1917 Espionage Act. Hutchinson also shows that, given an early history during which the Red Cross steadily moved towards auxiliary military roles, the organization encountered a difficult transition to peacetime. As the Red Cross struggled to redefine its *raison d'être* in the post-war period, a rival organization, the League of Red Cross Societies, appeared. Until amalgamating with the International Red Cross in 1928, the League attempted to advance an agenda based on the idealistic principles of the Geneva Convention that, its leaders charged, the International Red Cross had abandoned.

At times *Champions of Charity* comes across as too inclined towards debunking the Red Cross and its long-revered architects such as Henry Dunant; however, Hutchinson does balance this to a degree by making clear that this organization eased the suffering of countless soldiers. The author's zeal for recounting detail does sometimes become excessive; some of the administrative minutia could have been eliminated without damaging the argument. Although *Champions of Charity* is very rich when it comes to the administrative and policy history of the Red Cross, it is somewhat less satisfying when covering more socially related concerns such as the attitudes of soldiers towards the Red Cross and its effectiveness during the Great War, as well as the degree to which women felt themselves changed through their gender-stereotyped, but on many occasions terribly demanding, roles.

One does not want to end carping, however, for clearly this is a superior academic study. Hutchinson has provided what will undoubtedly become a standard source for anyone interested in Red Cross (or Red Crescent) activity across Europe, the Middle and Far East, and the United States between 1860 and 1920 — formative years during which the Red Cross underwent significant and far-reaching changes. Moreover, *Champions of Charity* convincingly demonstrates the importance of challenging folklore and hagiography, genres that had long characterized studies of the Red Cross. For the story of the Red Cross is really one of tragic irony. It is a tale that, as Hutchinson makes clear, involved much noble work, but it is also a story about an organization that, in having transformed into a "militarized charity", must, in the final analysis, bear at least some responsibility for blood spilled on many a battlefield.

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Lawrence D. Kritzman, ed. — *Auschwitz and After: Race, Culture, and "the Jewish Question" in France*. New York: Routledge, 1995. Pp. x, 335.

"*Auschwitz and After* is an extremely important book that sheds new light on the nature and aftermath of France's implication in the Holocaust," says a publicity