

the field from TsDKA and Dinamo have somewhat nuanced the early associations between the club and Soviet politics. Nonetheless, the club enjoyed a second golden age during Khrushchev's Thaw with the shining stars of Nikita Simonian and Igor Netto. Success during the Brezhnev and Perestroika periods was more sparse, a fact which, along with a weaker source base, may explain why the author devotes to these eras a mere chapter.

In short, the history of Spartak is wonderfully integrated into the major developments in Soviet politics, society and culture. But there are a few flaws. First, the December 1935 invitation to Spartak by the French businessman Bernard Levy to play in France could not be "in the best spirit of the Popular Front" (79-80), as the Popular Front was elected only six months later. More troublesome are the claims that Spartak's image was much more cosmopolitan than were those of the other clubs during the 1950s, solely for fielding a few Russified non-Russians, and that the models of masculinity it spread were different. In both cases the claims should be more grounded in evidence. The masculinity issue almost disappears from the narrative after the Stalin period, probably due to lacunae in documentation. Also, given the depth of changes affecting post-Soviet football for better and worse, it is difficult to understand why the author deals with it in a mere two pages. Nonetheless, Edelman's *Spartak Moscow* is a labour of love that spans across decades and should set the standard for much needed histories of Spartak's competitors.

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**Jessica Ellen Sewell, *Women and the Everyday City: Public Space in San Francisco, 1890-1915* (University of Minnesota Press, 2011).**

Jessica Sewell's readable and visually stimulating book examines the way women traversed and domesticated a variety of urban and commercial public spaces at turn-of-the-century San Francisco. In the process, women of all classes but particularly middle-class white women transformed the public sphere into a political stage from which they ultimately demanded and won the right to vote.

Starting with historian Nancy Cott's now classic notion of separate spheres, Sewell examines a contradiction that middle-class women faced: relegated to home and hearth, women nonetheless increasingly occupied the public sphere in ways that demanded negotiation and, finally, a redefinition of women's proper place in the urban environment. Sewell observes that tensions over the mixed use of public space mark a difference between ideology and reality. Matching ideology with "imagined landscapes" and reality with "experienced landscapes", Sewell draws from the theoretical work of Lefebvre and others to

argue that the “built landscape” represents the often antagonistic compromises women and men negotiated as they moved through the city in their daily lives. Interestingly, Sewell argues that the built environment provides archival evidence in itself for the negotiations that resulted in the modern city and the domestication of urban (counter-) publics. Through complex interactions, women transformed the built environment, and by closely examining the evidence of everyday life, Sewell provides readers with a new map of social change in the making.

*Women and the Everyday City* will be most interesting to historians and social geographers, whose students will enjoy the book’s pointed gender analysis, but its interdisciplinary methods, accessible prose, evocative images and cleanly drawn maps make it appealing to a wide audience. In four tidy chapters Sewell fleshes out the spaces of everyday life that women used to recreate the modern city of San Francisco: sidewalks and streetcars; shopping districts downtown and along San Francisco’s main streets; restaurants and cafes; and theaters, nickelodeons, and movie houses. In these chapters, Sewell draws from a rich variety of sources, including drawings that trace the evolution of San Francisco’s municipal transportation system; etiquette guidebooks that instructed women how to acknowledge social equals on the street while avoiding eye contact with inferiors; archival photographs of elaborate department store interiors that evidence the feminization of consumption; block-by-block city maps that document shifts in the evolving use of commercial real estate both downtown and within neighborhoods; and dining guides that helped women find affordable but respectable places to eat while shopping.

Throughout, Sewell attends to class differences, noting that poor women had fewer opportunities to use and re-purpose the downtown commercial spaces that elite and middle-class women increasingly occupied. Poor women occupied their neighborhood’s main street – the corner market, grocery, and store-front nickelodeon – but it is not clear if the same significant change over time that Sewell so effectively documents for downtown commercial spaces occurred in San Francisco’s ethnic neighborhoods. Moreover, the first-person narratives that Sewell artfully draws from to enliven her gendered analysis of the built environment do not include any working-class women, and this weakens Sewell’s comparative analysis. The wonderfully rich dairies of Annie Haskell, a middle-class woman without much means, provide a vivid counter-point, but poor women remain silent in a book that often comes alive through the voices of its historical narrators.

The time period Sewell examines, 1890-1915, gives readers a fresh look at well-trod territory. By Sewell’s account, feminist activism was energized by women’s use of the public sphere, and a splendid comparison of California’s 1896 and 1911 suffrage campaigns highlights how the urban transformations Sewell documents enabled women to assert a new and “modern” political presence. Sewell’s chapter on the suffrage movement is the longest in the book, and

in many ways it feels like a separate project, but Sewell's analysis of the built environment points toward middle-class women's political machinations: "The increased range of nonpolitical public spaces in which women could and did move and act was an important aspect of their claim to political rights as members of the public and their ability to make that claim" (127). Equally interesting are the commercialized aspects of the public spaces Sewell documents. Women's movements toward direct political engagement seems dependant on women's occupation of commercialized public spaces. As a result, women, as consumers and spenders, become valuable to the state in new ways during this time period, but only in ways that women of means could experience. Drawing from a rich trove of sources, *Women and the Everyday City* examines women's political mobilization from the perspective of the built environment; as such, it documents a race- and class-specific movement that re-gendered the urban landscape and expanded political entitlements for women.

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**Seth Rockman, *Scraping By: Wage Labor, Slavery, and Survival in Early Baltimore*, (Baltimore: Johns Hopkins University Press, 2009).**

Seth Rockman provides new clarity and validity to the vision that modern industrial capitalism was built on the backs of poor, downtrodden, and largely anonymous masses. *Scraping By* is about the working poor in early America and the various ways in which impoverished families and individuals struggled to survive during the early nineteenth century when urbanization and industrialization began to transform the social and economic landscape. Readers are immediately thrust into the 'dirty work' of early republic American capitalism, a rapidly changing political economy where impoverished wage labourers, slaves, and indentured immigrants 'scraped by' in unskilled, precarious, and exploitative work. Compelled by the exigencies of survival and divided by gender, race, legal status, and place of origin, a diverse workforce of labourers faced the daily grind not yet guided by a coherent sense of "shared consciousness, identity, or politics" (11). The material conditions in which the working poor found themselves were imposed by an unjust and exploitative market system that created and reinforced class distinctions, eventually giving rise to the American working-class. During this early period, however, Rockman finds only disaggregated masses of industrious people whose hard (and often dangerous) work collectively transformed Baltimore into an economic powerhouse.

Rockman contends that the transition from slavery to wage work was essentially incomplete and presented new problems whereby most wage labour-