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effective instrument of free market economics, an oppressor of the conquered and the laborer, while also bringing comfort or even liberation to the working masses. It is a feminine drink that can make men strong. It soothes the nerves, but also steels them for feats of vigor. It is health-giving and soul-sapping, depending on with whom you consult. It powered an empire, but also fueled its collapse. It seems to be from nowhere in particular but in actuality grows in only a limited number of very specific places, even after the application of the methods of modern agriculture. Indeed, the confusion about where tea should be historically located is so complete that one post-Second World War British housewife told a researcher that she “didn’t know the Chinese like tea” (quoted on p. 391). I can corroborate this confusion with a story of my own. A number of years ago an undergraduate I was teaching at MIT became very upset with me when I mentioned in lecture that until the latter nineteenth century tea was grown only in China, thereby giving it a kind of monopoly power over global prices. The student was of South Asian descent and as such he insisted vehemently that tea was originally from India and only lately exported to China. After class he would not let it drop and followed me back to my office, refusing to leave until I would concede that he knew more about this than I possibly could. I was saved only by consulting Wikipedia, a reliable source that he grudgingly admitted seemed to confirm my story.

This is a delightful book, full of puzzling contrasts and contradictions—not ones of the author’s making but rather of the history itself. Her achievement is in digging out those contradictions and holding them together in a way that is comprehensive but never quite overwhelming, compelling but definitely never simplified. When she remarks on the “tensions between nostalgia and modernity” that “reverberated in advertising, propaganda, and the shape of consumer markets throughout the 1950s and 1960s” she could just as well be summing up her telling of the larger history of tea in the modern British world (p. 374). It was clearly a history full of tensions. We are lucky to have Rappaport to document them, and even unravel them some, for the rest of us.

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REDIKER, Marcus – *The Fearless Benjamin Lay: The Quaker Dwarf who became the First Revolutionary Abolitionist*. Boston: Beacon Press, 2017. Pp. 212.

This fascinating and engaging biography illuminates the life of Benjamin Lay, who became an early “prophet against slavery” in the British colonial world. Born a Quaker commoner in Essex in 1682, Lay learned a number of trades in England before he became a sailor, in which capacity he first witnessed the harsh realities of Atlantic slavery. He and his beloved wife, Sarah, a Quaker minister, lived for a time in Barbados before obtaining permission to settle in the North American Quaker colony of Pennsylvania. Lay was an autodidact and worked

as bookseller in Pennsylvania. It was there that Benjamin devoted himself to more radical views, including antinomianism, vegetarianism and animal rights, egalitarianism, and, most famously, abolitionism. He indulged in a number of “guerrilla theater” tactics (p. 2) to protest slavery: spattering pokeberry juice as *ersatz* blood at Quaker slaveholders attending the Friends’ Philadelphia Yearly Meeting; kidnapping the child of slaveholding neighbors for a short period to induce the panic that bondage had caused their servants’ parents; and smashing fine china teacups and saucers in an open-air Philadelphia market to protest the mistreatment of labourers who produced tea and sugar. His controversial and prophetic (if somewhat confusing) book *All Slave-Keepers that Keep the Innocent in Bondage, Apostates* was published in 1738, shortly after Sarah’s death, and printed anonymously by Lay’s friend Benjamin Franklin. Lay was certainly a polarizing and antagonistic figure in Pennsylvania society, but a well-known one; the Society of Friends disowned him in 1738, shortly after the publication of his book and the pokeberry juice demonstration. Later in life Lay became a hermit, living a simple existence in a cave in Abington, Pennsylvania, immortalized in a 1758 portrait by painter William Williams and his apprentice, Benjamin West.

One of the most extraordinary characteristics of Benjamin Lay was his body; he was described as a “dwarf” and “hunchback,” standing just over four feet tall. As Rediker notes, his size and shape were part of his renown in the eighteenth century, when his detractors called him “little Benjamin” (p. 77) and made other condescending remarks about his physique (and sanity) in publications like the *Pennsylvania Gazette*. Lay’s body featured prominently in his activism, which often involved physical demonstrations comparable to the provocative demonstrations of Greek Cynic philosopher Diogenes. At one point, Lay stood in the snow in front of a Quaker meetinghouse with one leg and foot fully uncovered, and another time, he lay in the mud outside a meetinghouse door after he had been ejected from a meeting, both stunts meant “to shock his contemporaries into awareness” (pp. 2, 61, 73). Nonetheless, the author claims that there is only one known example of Lay’s reaction to negative comments about his body and size (p. 109), which is remarkable considering the unusual exposure Lay had in his own lifetime. Another peculiar aspect of Lay’s life is how quickly he seemed to be suppressed in abolitionist culture. Rediker notes that the earliest biography of Lay, written by Roberts Vaux in 1815, illuminated some of the hostility that had erased Lay from popular memory and antislavery discourse. Subsequent abolitionist authors, including Lydia Maria Child and Benjamin Lundy, memorialized Lay in their mid-nineteenth-century writings. Soon after Lay’s death in 1759, activists commissioned a Philadelphia engraver to create a print from Lay’s portrait (which had been a gift to Benjamin Franklin from his wife, Deborah). That print circulated in the abolitionist press for decades, allowing Lay to emerge over the next several decades as a near-mythic figure, a “little David” who would “slay the Goliath of human bondage” (p. 74).

Rediker’s book is extremely well written and well researched, and provides a simultaneously detailed and succinct account of one person’s life in the context of evolving English religious dissent and the expansion of the colonial Atlantic world.

Lay's activism occurred at a significant point of generational divides over slavery in English Quaker society, as well as the point of transition from early modern to Enlightenment culture. Rediker takes a very close look at the art, literature, philosophy, and social discourse that informed (and inflamed) Benjamin Lay, giving the narrative a rich and complex texture. The most fascinating interpretation of primary sources comes from Rediker's analysis of Quaker meeting records and discourse about Lay's "indiscreet zeal," archived discussions that crossed the Atlantic. The author delves deeply into the records and membership logs of different regional Society of Friends meetings in England and North America, revealing a complicated spectrum of Quaker social dynamics. The relative influence of Quaker women, patterns of permissions and alienation, and tolerance of radicals like Lay—according to Rediker, "probably no eighteenth-century Quaker was disowned more than Benjamin" (p. 70)—were pressing issues for English Quaker communities that are often overlooked or miscontextualized in general histories of colonial religion and society.

Given his close attention to Lay's social and cultural context, and the centrality of Lay's physical activism to the narrative, it is somewhat surprising that Rediker devotes less attention to eighteenth-century constructs of deformity and disability, a blossoming field for historical research in the past decade. At a time when conditions like dwarfism or "hunchback" were still often interpreted as signs of divine (or demonic) intervention, how did Lay's body impact his experiences as a labourer or sailor? How did witnesses react to Lay's body in his dramatic public demonstrations to protest slavery, when persons with disabilities were frequently objectified as popular spectacles? That critique aside, *The Fearless Benjamin Lay* is an enjoyable, informative, and passionate biography that makes a significant contribution to transatlantic studies, the history of abolitionism, and the evolution of Quaker philosophies and societies. Rediker's close reading of the four ways that Lay "transmitted his truth"—his words, his image, his actions, and his way of life (p. 135)—provides an eloquent portrayal of an extraordinary person clearly ahead of his time.

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REINHARDT, Steven G. – *Violence and Honor in Prerevolutionary Périgord*, Rochester, University of Rochester Press, 2018, 330 p.

Fidèle à son terrain d'étude, à son approche et à son corpus principal de sources depuis le début de sa carrière, Steven G. Reinhardt publie cette monographie qui revient sur ses thèmes de prédilection en mettant l'accent cette fois sur la relation entre l'honneur et la violence telle qu'elle apparaît dans les archives judiciaires de la sénéchaussée de Sarlat dans le Sud-Ouest de la France. Ce livre est à rapprocher de sa précédente monographie *Justice in the Sarladais, 1770-1790* (Baton Rouge,