

essential element of white, American boyhood sees incremental change for four decades and is thus repeated across chapters four through eight. Nevertheless, students and enthusiasts of bicycle history, policy-makers, and urban planners will find Turpin's *First Taste of Freedom* to be a very welcome addition to a growing body of cycling history. Turpin's focus on the years least studied and on a demographic often ignored by bicycle and social historians helps to bring a more comprehensive understanding of the bicycle's changing meaning throughout the last 150 years.

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VALLANCE, Edward, ed. – *Remembering Early Modern Revolutions: England, North America, France and Haiti*. New York: Routledge, 2019. Pp. 222.

Historians of all stripes face the fundamental challenge of reconciling past events with the production and influence of their legacies. As Michel Rolph Trouillot brilliantly outlined decades ago in *Silencing the Past: Power and the Production of History* (1995), scholars must struggle to “acknowledge both the distinction and the overlap between process and narrative” (p. 23). This can prove especially burdensome for those documenting revolution. Memories of decisive events are almost immediately transformed to bend to the needs of new states, ideologies, identities, and political reconfigurations. Making things more complex for students of the “Age of Revolution” is the interwoven nature of so many global uprisings. Emerging out of a 2017 conference on memory and political upheaval, *Remembering Early Modern Revolutions* explores how five of these events were commemorated and rehashed both within and between the regimes that emerged from them.

Each chapter in this volume focuses on the legacy of one of the principal moments of Western political revolt in the period: the English Civil War, the Glorious Revolution, and the American, French, and Haitian revolutions. Almost every contributor offers comparisons between at least two of these. Comparing revolutions is anything but novel—insurgents made those links at the time, after all—but the volume's exploration of the evolving nature of remembrance offers fresh insight into the destabilizing effects of time on the meaning of particular revolutionary narratives. Historical memory, then, was not simply important to evolving national identities, but to a global transformation of the very concept of revolution. Taken together, the chapters paint a portrait of a centuries-long dialog within the Atlantic world about the nature of rights and historical precedents in the struggle to define and create radical change.

Britain's seventeenth-century political disturbances take on a highly prominent role throughout the volume. Edward Legon and Ian Atherton examine the domestic legacies of the English Civil War, with both finding a great deal of

popular cohesion around its meaning. According to Legon, Roundhead tales of the “good old cause” created a narrative about a longstanding Protestant effort that predated, and outlived, the immediate concerns of the Civil War. This propped up a big tent under which many Britons, despite significant social and ideological differences that were not always aligned with Parliament, could support a vague cause for expanded liberties. Atherton argues along similar lines. He contends that local commemorations of the period were thanksgivings of deliverance from its worst effects rather than opportunities to dig up old grievances. Thus, while a national consensus never emerged about the regicide, smaller constituencies could come together in remembrance of it. Other contributors see deeper effects of the Civil War. Edward Vallance tells the story of Mark Noble’s 1798 historical account, *Lives of the Regicides*, which cast an empathetic eye toward the most radical agitators of the previous century. Despite Noble’s professed loyalism, the publication severely hurt his reputation, as any degree of antimonarchical sentiment during the French Revolution came under extreme scrutiny. For French reformers of the time, however, the ideological philosophies of the English Civil War proved helpful. Myriam-Isabelle Ducrocq writes about the revival of James Harrington’s 1656 treatise *Oceana* in Thermidorian France. Harrington’s call for an immortal constitution appeared to be the exact cure for a nation whiplashed by so many political turns.

The chapters on France’s revolution are equally wide-ranging. Emilie Mitran’s close reading of the diary of Gouverneur Morris shows the limits of American support for republicanism in Europe. Morris witnessed the Revolution firsthand, and believed that French insurgents lacked the virtues and social equanimity with which Americans were supposedly blessed. The Revolution’s radicalism terrified Morris, but inspired generations of agitators. Stéphanie Roza profiles the direct impact that Gracchus Babeuf’s theories on property and communal ownership had on socialists, including Karl Marx, a half-century later. That form of radicalism convinced many in France, well into the next century, that its national revolution was wholly distinct in history. Ghislain Potriquet chronicles the reticence of French academics to assess their history alongside that of the United States. Despite popular interest about America, it would not be until the 1970s that French historians would come to see the two country’s revolutions as worth comparing, even if their causes and effects were vastly distinct.

Undergoing the most radical revolution of the era, Haiti’s national remembrance is also the most complicated. Here, attention is paid not to outsiders’ silences toward the Haitian Revolution, but to those among its own people. The fractured Haitian state that emerged after independence initially broke down the myth of revolutionary liberation. As Chelsea Stieber shows, upon the collapse of Henri Christophe’s northern kingdom and Alexandre Pétion’s autocratic southern state, Haitians erected a legend of unbroken republicanism that went largely unchallenged until the end of the nineteenth century. In fact, commemorations of independence allowed Haitians to continually redefine their nation’s founding figures. Kate Hodgson’s study of the annual *fête nationale* reveals that even

today, political mobilization in Haiti is often organized around reinterpreting the revolutionary generation.

Although most of the volume's contributors focus exclusively on political and intellectual trends, the two chapters on North America provide some of the richest explorations of social context in the period. Both Steven Sarson and Charles W. A. Prior situate the story of American revolutionary change within the framework of settler colonialism. Sarson finds that the Glorious Revolution was a particularly helpful precedent to revolting colonists in the 1770s, because of its focus on natural, rather than ancient, rights. The genocide of Native Americans, and expropriation of their land, disabled an easy claim to ancient privileges for European settlers. Likewise, Prior foregrounds Indigenous political influence in his investigation of the American Revolution. Rather than see the Revolution as a civil war, Prior portrays the conflict as a collection of semi-autonomous states embedded within a complex matrix of native, European, and colonial power. He warns that colonists' claims of being transplanted Englishmen ignored the significant transformation that they underwent in pursuit of their dominance of the continent.

As a whole, this volume breathes new life into the enduring historical effects of the Age of Revolution. The interweaving of these five key events, often in configurations not considered together, underscores how important transnational history is in the early modern era. In the process, this feels less like an era punctuated by accelerating activism, and rather as a period of continuous revolutionary reformulation. For readers of *Histoire sociale / Social History*, however, there will be some disappointment in the level of engagement with social issues. By and large, these are histories of male, intellectual classes that fall into an older model of revolutionary studies. Although Native Americans do appear briefly in this volume, decades of work on revolutionary appropriation by women, failed enslaved uprisings inspired by the Haitian Revolution, and national myths that galvanized working-class people go mostly unconsidered. As more recent generations of scholars have shown, these groups' commitments to revolutionary commemoration were not peripheral to those events' meanings, but absolutely critical to their enduring legacies. To marginalize them is another example of selective memory. But as these contributors deftly show, historical recollection is never complete.

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