

Kalifa's account is therefore more sympathetic, both to its elite sources and their objects.

Ranging far beyond Chevalier's interest in early nineteenth-century Paris, *Vice, Crime, and Poverty* is organized chronologically. After introducing the concept of the underworld, Kalifa untangles its genealogy in part 1. Drawing on medieval and early modern ideas, the underworld rested on the distinction between deserving and underserving poor. As the latter group seemed to expand, so too did its association with particular geographies in the city. By the nineteenth century, these spaces seemed to be filled with irredeemable outcasts, no longer simply morally reprobate but also socially determined. The emergence of this social imaginary depended on a variety of discourses, most of which emerged out of the apparent need to discover and describe this new world. Depicted in the central part of the book, the explorers of the depths brought a previously unknown world to an emerging mass audience. Kalifa describes, for example, the detectives of the slums, the emergence of an underworld tourism industry, and the attraction of the underworld to poets and the avant-garde imagination. These encounters between the above world and underworld constituted the dialogue through which the social imaginary itself emerged. Kalifa closes the book by describing how and why the motif of the underworld receded in the twentieth century. At the heart of this transformation were new conceptualizations of poverty, which distinguished between "the indigent person from the criminal" (162). Even if the underworld was not totally effaced, new sociological, political, and economic modes of understanding the poor effectively disaggregated its component parts.

The book covers a broad range of places, time periods, and themes. While this choice often works to its advantage, allowing Kalifa to showcase the longevity and broad acceptance of the image of the underworld, it also leads to a certain flatness. While Kalifa argues that the social imaginary was characteristic of the "West," he relies most heavily on Paris, London, and to a lesser extent New York. While Italian, German, and South American cities are mentioned throughout, one cannot help but wonder about local particularities as much as the general applicability of his claims. Furthermore, while Kalifa consistently mentions prostitution as a component of the image of the underworld, its specifically gendered and sexual aspects remain relatively unexplored. Finally, although Kalifa occasionally references colonial spaces and the link between race and the underworld, the issue of racial difference is left relatively unaddressed. A discussion late in the book of the sociologist and right-wing commentator Charles Murray does not mention Murray's racist ideas, for instance. The question of colonial and post-colonial immigration, not to mention the status of African Americans in the United States, might have com-

pllicated both Kalifa's exegesis of the underworld and his explanation for its decline.

Ultimately, *Vice, Crime, and Poverty* remains an expertly drawn picture of a lost myth, if not a lost world, one that deserves the larger audience this translation will bring. Indeed, this accessible work should find ready use in the classroom and among a wide readership within and without the academy of those interested in urban history, class, and nineteenth-century culture.

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HEINRICH HARTMANN. *The Body Populace: Military Statistics and Demography in Europe before the First World War*. Translated by ELLEN YUTZY GLEBE. (Transformations: Studies in the History of Science and Technology.) Cambridge, Mass.: The MIT Press, 2018. Pp. xxiii, 256. Paper \$40.00.

First published in German in 2011 and now available in English as part of MIT Press's Transformations: Studies in the History of Science and Technology book series, Heinrich Hartmann's exploration of military statistics and demography in Europe before World War I makes an original contribution to the study of the militarization of European societies in the long nineteenth century. Directing attention to the nexus between the institution of the military and the scientific concept of the "populace," Hartmann's study explores the military recruit as an object of attention and knowledge production and "his gradual demographication" in the context of academic debate, military discourse, and social practice (xxi). The production, interpretation, and uses of statistical material generated in the context of institutionalized military examinations are at the center of the analysis, spanning the realms of the military, state, and civil society, and encompassing doctors, statisticians, and other officials within the military and civilian academics and commentators outside of it.

Richly grounded in multilingual and multiarchival research in primary sources, this erudite study casts its net widely in spatial and temporal terms. *The Body Populace* focuses on contests over military statistics and their broader significance in three countries: France, Switzerland, and the German Empire, yet it also pays attention to discussions in other states, such as Britain and Austria-Hungary, and attends to transnational spaces of intellectual exchange, such as international conferences among experts. Moving back and forth between these different spaces and elegantly combining national and transnational history in that process, the analysis covers the period from the mid-nineteenth century to World War I. Its chronological points of departure are, first, the shift to heavy peacetime military conscription as a hegemonic model of military organization in Europe, and, second, the talk

about military statistics in transnational circles of academic experts. Both of these came into full view in the 1860s and 1870s.

Arranged in six chapters, *The Body Populace* offers a far-ranging analysis of its subject matter from different angles. Chapter 1 introduces the reader to the development of military recruitment statistics as a broader transnational trend in the developing era of mass peacetime conscription and surveys the broader discourses about military strength and national degeneration. Chapter 2 explores how statistics of military illness and the provision of medical services served as entry points for aspirations for social political interventions to further general welfare, with military statisticians and doctors becoming actors in developing discourses on the welfare state. Chapter 3 probes the fields of scholarship and expertise involved in the making of military statistics and demography, moving to center stage statisticians and medical doctors as two distinct expert groups within the military, with their own professional projects and languages and their own contests for power and status within the same institution. Chapter 4 looks closely at the actual practice of the examinations of potential military recruits—the very basis of any military statistics and demographics—tracing the examinations’ modalities, participants, and social circumstances and demonstrating the very malleability and plasticity of the shifting categories and indicators used for the inspection of the “bodies” and “minds” of the recruits. Chapter 5 examines the ways in which concepts of fitness for military service became rearticulated in, and affected, broader discourses about the individual, gender, and nation concerning concepts of child-rearing, paramilitary gymnastics and sports programs, and colonial service. And finally, Chapter 6 focuses on the flourishing of a distinct biological-anthropological discourse within the broader field of military demographics and the place of military statistics in racial research in general, highlighting in that process the many tensions between racial classification and nation-centered frameworks of computing military strength.

The Body Populace offers a superb history of knowledge production in the crucible of military statistics and demographics. Refraining from treating the military as an appendix to civilian discourses and relations—a limiting perspective characteristic of much of the literature on prewar militarization—this book succeeds in portraying the military as an engine of the creation and transfer of social knowledge of great relevance both to itself as an institution of domination and to society at large. More specifically, it demonstrates that the armed forces functioned as a producer, site, and object of knowledge production in general and as an institutional platform, if not laboratory, for particular expert groups inside the military to promote their distinct professional projects. This, then, is an exem-

plary analysis of the cross-border circulation and interconnection of knowledge concepts in an era of intense nationalism, geopolitical competition, and flourishing transnational scholarly exchange. National(ist) frames of reference and preoccupations, a competitive comparative gaze, and slowly developing cultures of military secrecy competed with transnational methods of scholarship, cross-border professional allegiances, and the quest for the discovery of broader nation-transcending patterns to shape discourses on military statistics and demographics within and between nations, militaries, and expert groups.

This excellent monograph excels at conveying a sense of the historicity of the discursive alignments between, and contests over, the military and the “body populace” before World War I beyond any one-dimensional or teleological narrative. This emphasis on complexity and open-endedness rightly frames World War I and its aftermath as a clear breaking point that helped to consign the prewar conversation over military demography to a particular historical moment. It also keeps in front of the reader the ever-continuing heterogeneity of military demography discourse before 1914, in which biologicistic frameworks of analysis never became the defining center or the vanishing point.

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DORIAN BELL. *Globalizing Race: Antisemitism and Empire in French and European Culture*. (Flashpoints, no. 30.) Evanston, Ill.: Northwestern University Press, 2018. Pp. 368. Cloth \$99.95, paper \$39.95, e-book \$39.95.

What was the connection between European overseas empire during the age of high imperialism and the development of modern continental antisemitism? By extension, what was the connection between modern colonial imperialism and the antisemitism-infused fascism that turn-of-the-century antisemitic politicians and ideologues foreshadowed? Attempts to answer these questions date back at least as far as Hannah Arendt’s 1951 book, *The Origins of Totalitarianism*, wherein Arendt identified precedents for Europe’s totalitarian tragedies in earlier colonial endeavors. These questions have received increasing attention in recent years, primarily from historians of Germany interested in linkages between colonialism and the Holocaust, the Holocaust’s ideological antecedents, and Nazi population policies in wartime Eastern Europe. In my own work, which examines Imperial Germany, I argue that colonial imperialism and antisemitism influenced each other, in part by presenting *Kaiserreich*-era colonial actors and antisemites with ideas about, and policies toward, one type of racialized “other” that could be transferred to another—like the prohibitions in German