

Islam

GENDERED MORALITY: CLASSICAL ISLAMIC ETHICS OF THE SELF, FAMILY, AND SOCIETY. By Zahra Ayubi. New York, NY: Columbia University Press, 2019. Pp. xii + 349; figures, tables. Cloth, \$105.00, paper, \$35.00.

In *Gendered Morality*, Zahra Ayubi masterfully demonstrates how gendered assumptions undergird the moral imperatives outlined by medieval Islamic scholars in their classical treatises on ethical self-fashioning. Ayubi brings a critical feminist analysis to texts composed by three renowned Islamic thinkers—Ghazali, Tusi, and Davani—who wrote their ethical manuals in the twelfth, thirteenth, and fifteenth centuries, respectively. Analyzing how these scholars conceptualized questions of ethics and morality, justice and equality, and self, family, and society, Ayubi details how the metaphysical justice-oriented vision these men championed was undermined by a normative, hierarchical worldview which sidelined women and non-elite men. Although these classical texts assert the metaphysical equality of all humans, their language, anecdotes, and assumptions indicate that only elite men are capable of perfecting their souls. By virtue of their intellectual deficiency, women and non-elite men, in this narrative, function primarily as objects utilized by elite male subjects in their moral development. Ayubi develops her argument in four chapters, examining in each how these treatises speak exclusively to elite men when they explain the individual's ethical duties towards himself, his family, and his society. Effectively establishing the gendered morality of Islamic ethics, Ayubi concludes by asserting the need for a "feminist philosophy of Islam." Recognizing the value of the Islamic ethical tradition, despite its normatively male orientation, Ayubi proposes that feminist philosophy of Islam would engage these classical ethical treatises with the objective of thinking through the philosophical problems they pose and providing alternative articulations of ethical human behavior. Well-suited for advanced undergraduate and graduate students, *Gendered Morality* makes a monumental intervention to debates in philosophy, feminist studies, and Islamic studies. Its impact will undoubtedly be felt far beyond these discipline's borders, however, shaping future conceptualizations of ethics and morality in anthropology, theology, and the study of religion as well. For scholars in these fields, *Gendered Morality* will quickly become a classical text that must be engaged.

Joud Alkorani

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BY THE PEN AND WHAT THEY WRITE: WRITING IN ISLAMIC ART AND CULTURE (THE BIENNIAL HAMAD BIN KHALIFA SYMPOSIUM ON ISLAMIC ART). Edited by Sheila Blair and Jonathan Bloom. New Haven: Yale University Press, 2017. Pp. 305. Hd. \$75.

This anthology emerged from a Hamad Bin Khalifa Symposia sponsored by the Qatar Foundation. The name of the book itself is an homage to the Qur'an 68:1 ("Nun. By the Pen, and what they write...") It features eleven chapters written by

seven women and four men. The chapters contain a remarkable geographic spread, covering the late antiquity Arabia, Baghdad, East and Southeast Asia, Iran, and more. The time periods likewise span late antiquity, the Qur'anic revelation in the seventh century, Baghdad in the ninth and tenth century, Iran in the sixteenth century, and the modern period.

The book traces not just books and writers, but what Hugh Kennedy, calls the "writerly culture." A great deal of attention is focused on the Arabic language. One could wish that there had been more magnanimous attention paid to other Islamic languages from Persian and Ottoman/Turkish to Urdu and Wolof. Several of the authors venture into the material culture of books—the material on which the books were written (the revolutionary impact of paper vs. earlier papyrus and parchment) and even the binding itself. Massumeh Farhad discusses the exquisitely illustrated manuscripts of the *Shahnameh* in the Safavid realm.

The quality of the book is the museum catalog level. A few of the particularly striking images are the entrance panel at the Great Mosque at Kaifeng, Henan Province (page 16), the mosque in the Qatar Faculty of Islamic Studies in Doha (page 47), the "Parable of the Ship of Shi'ism" (page 191), and the stunning Honda Kouichi Red Desert (page 263) which is also featured on the cover of the book.

The production of this book was made possible through the collaboration between VCU and the Qatar Foundation, supported through the patronage of Sheikh Hamad bin Khalifa al Thani, the Father Amir of Qatar, and his daughter Sheikha Moza bint Nasser. That collaboration, going back to the late 1990s, came at a time when many American and European universities were rushing to establish relationships with Gulf countries, some even setting up satellite branches in the Persian Gulf region. Even though many of these ventures have failed, we can hope that these kinds of volumes will continue to grace the field of Islamic art history, and Islamic studies more broadly.

The cost probably puts it outside the range of classroom adoption, but there is a lot of material here for researchers, library usage, and advanced undergraduate courses in Islamic art history and Islamic civilization.

Omid Safi

Duke University

TO LIVE LIKE A MOOR: CHRISTIAN PERCEPTIONS OF MUSLIM IDENTITY IN MEDIEVAL AND EARLY MODERN SPAIN. By Olivia Remie Constable, edited by Robin Vose, foreword by David Nirenberg. Philadelphia: University of Pennsylvania Press, 2018. Pp. xv + 226; plates. Cloth \$55.00.

Sadly, this is the last work that we will see from the pen of Professor Constable, who died in the midst of researching and writing it. It was therefore not "finished" in the traditional manner and must be appreciated as such. It is an important book that explores the ways that certain Iberian Christians after the so-called Reconquista more and more came to view selected bodily practices of dressing, bathing and eating as marking religious identity among the forcibly

converted former Jewish and Muslim populations, and thus as habits to be controlled in the service of insuring the “full” conversion to Christianity. It also examines those Christians who argued—unsuccessfully—that dress, bathing and food were, in essence, cultural practices with no connection to religious identity. The book is thus, and in fact, about what Brubaker and Cooper call *identification*, not identity *per se*. There is no conclusion, but rather a short note by the editor, who also provides an introduction of sorts. Likewise, the chapters are rich in detail, but there is often repetition, gaps, and places where the author clearly planned to gather more specifics. The first two substantive chapters strike this reader as more polished. Nirenburg’s foreword provides an outstanding overview of Dr. Constable’s work, which helps to place *To Live Like a Moor* in context. With compelling questions at its core, and bodily practices as its focal point, this research stands poised to endure as an unfinished symphony. It would be a difficult read for unprepared undergraduates, but graduate students and those interested in medieval Iberia would find it enjoyable.

Adam Gaiser
Florida State University

THE IRANIAN METAPHYSICALS: EXPLORATIONS IN SCIENCE, ISLAM, AND THE UNCANNY. By Alireza Doostdar. Princeton, New Jersey: Princeton University Press, 2018. Pp. xiv + 295; Cloth, \$74.87; paper, \$29.95.

Alireza Doostdar offers a vivid ethnography on how Iranian occult practitioners draw on different modes of reasoning to rationalize the unseen, and how the metaphysical can inspire rational inquiry. The state and individuals co-generate this milieu of rationality, a combination that offers an alternative to the binary of state-coercion and people-resistance. *The Iranian Metaphysical* has been organized in three parts, based on ethnography; historical and archival materials; public websites on occult subjects; news; and pre-modern Islamic texts. First, he explains how encounters with *rammal*—a traditional occult specialist—can generate curiosity and wonder, which pave the way for new modes of rationalization. Doostdar shows how “virtuous caution” and “skepticism” towards occult experiences provide such grounds. In the second part, he historicizes the formation of the concept of “Metafizic” and the attempts to rationalize the unseen from early twentieth century Iran. Doostdar provides historical evidence on the formation of Spiritism circles in the 1920s. The Iranian Spiritists would hold séances with the dead, and claimed a scientific, empirical approach. Their rhetoric stimulated the Shi’i Ulama to evaluate their scientific claims. Although critical of Spiritism, the Ulama gave credit to their “empiricist mode of argumentation.” In the third part, Doostdar analyses the impacts of the apolitical hagiographies of the “friends of God” proliferated by the state following the Iran-Iraq war. While the Islamic republic urged forming the normative pious-self by these texts, those who did not find the state’s morality policies sincere drew on these texts differently and formed their own versions of self-piousness.

They opted for an individual “religious experience” intertwined with metaphysical experiments. According to Doostdar’s ethnography most “cosmic mystics” were women, but he does not offer any gender analysis to explain the reason for this trend, leaving room for further research. This book will be of interest of graduate students and researchers in (historical) anthropology and religious studies, while it contributes to the subject matter of modern spirituality, rational religiosity, Iranian studies, Sufism, Shi’ism, Islam, occult studies, agency, the scientific formation of knowledge, and the modern state.

Delbar Khakzad
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SHARI’A AND THE STATE IN PAKISTAN: BLASPHEMY POLITICS. By Farhat Haq. Routledge Studies in South Asian Politics. Abingdon, Oxon and New York: Routledge, 2019. Pp. x + 204. Hd. \$155.

Farhat Haq’s *Shari’a and the State in Pakistan: Blasphemy Politics* is an engaging and sophisticated study of the history and present of state and non-state discourses surrounding the question of blasphemy in Pakistan. Seemingly, blasphemy or the problem of offending the Prophet might come across as the product of the legacy of premodern Muslim imperial political theology, tethered to upholding the exceptionality of Islam and prophetic authority. However, Haq shows and demonstrates that in postcolonial settings like Pakistan, blasphemy in fact is more closely entwined to the context and politics of British colonialism. Blasphemy laws in South Asia, devised by the British, and aimed at maintaining public order through the regulation of religion and religious sensitivities, are ultimately a symptom of the fragility of modern state sovereignty. In the postcolonial moment, this symptom has assumed the status of a monstrous disease in Pakistan as the theological mandate of honoring the Prophet has overtime been put to the service of amplifying state power and authority via the sledgehammer of law. This insight connects with Haq’s central argument in this book: the narrative of blasphemy in Pakistan is a narrative of the secularization of Islam and the sacralization of the state.

While seemingly counterintuitive, Haq’s argument is both conceptually profitable and eminently convincing. By “secularization of Islam,” she means the tightening and reification of the normative horizons governing intellectual and political attitudes towards the meaning, boundaries, and application of blasphemy in Islam. Haq here extends the recent insight from critical secularism studies that the ideological reification of religion as a category of life represents a hallmark of secularity. And, sacralization of the state refers to the discursive and political processes through which the state increasingly takes on the mantle of defining, managing, and ostensibly protecting religion from offense and injury through the machineries of law. Thus, hardening state and non-state attitudes towards blasphemy in Pakistan is not the outcome of the failure of secularization but rather its inextricable consequence. Haq assembles her argument in the course of six chapters that address a variety of themes,

actors, and archives including the fascinating parallel narratives of Illum-ud-Din (d.1929) and more recently Mumtaz Qadri (d. 2016), two anti-blasphemy militant activists in the early twentieth and twenty-first centuries who were executed by the state and later lionized as martyrs by their followers; the aspirations, tensions, and paradoxes shadowing the formation of blasphemy laws in Pakistan; and the comparison of blasphemy laws and attitudes in Pakistan with those found in other prominent Muslim majority countries like Turkey, Egypt, Indonesia, and Tunisia. Collectively, the reader is treated to a book marked by a thoroughly multidisciplinary approach that draws on Islamic Studies, South Asian Studies, Political Science, and Anthropology, and by a consistent push to disrupt commonplace notions and understandings of blasphemy in Pakistan, and beyond. While brilliantly tackling an incredibly sensitive yet crucial topic in modern Muslim thought and politics, this book also represents an excellent study on the dynamics of religious discourse, debate, and contestation in Pakistan more broadly. I would urge Routledge Press to publish an affordable paperback version of this book as soon as possible so that it is not only widely read, but also widely taught in undergraduate and graduate seminars on modern Islam, Islamic Law and Politics, modern South Asia, and Pakistan Studies. Haq is also to be congratulated for combining analytical nuance and archival depth with sparkingly lucid prose, thus allowing a wide range of specialist and non-specialist readers to learn and benefit from this superb book on a tremendously critical and timely yet too often sensationalized topic.

SherAli Tareen

Franklin and Marshall College

THE SPIRIT AND THE LETTER: APPROACHES TO THE ESOTERIC INTERPRETATION OF THE QUR'AN (QUR'ANIC STUDIES SERIES). Edited by Annabel Keeler and Sajjad Rizvi. Oxford: Oxford University Press, 2016. Pp. 495. Hd. \$95.00.

The current anthology by Annabel Keeler and Sajjad Rizvi is welcomed by scholars of Islamic studies in general, and those interested in the academic study of the Qur'an, Islamic philosophy, Sufism, and Shi'ism in particular. Keeler is a noted expert in the field of esoteric scholarship in the Qur'an, and Rizvi is among the most accomplished scholars of the philosophical dimensions of Shi'ism.

It has long been understood that the Sufi and Shi'i traditions place great emphasis on the esoteric dimension of the Qur'anic revelation and prophetic dispensation. Common has been the stories and tropes of the whole meaning of the Qur'an being contained in the Fatiha, the whole meaning of the Fatiha in the Basmala, the whole Basmala in the Ba, and the whole Ba in the dot under the letter "Ba"—and Imam Ali is that dot under the Ba. In other traditions, the Sufi shaykh has been seen as a living, breathing embodiment of the Qur'an,

even the walking Qur'an. But we have not had many studies of the esoteric tradition of interpretation of the Qur'an that bring together the Sufi dimension, the philosophical dimension, the Isma'ili tradition (with its emphasis on *ta'wil*), and the Ithna 'ashari tradition of Shi'ism. This anthology fills precisely that lacunae.

The volume starts with an overarching introduction by Keeler and Rizvi. Sara Sviri follows with an essay on *Istinbat* and Sufi exegesis. Gerhard Böwering follows up with another study of the foundational figure he has shared in such a generous fashion, Sulami. Keeler herself follows up with a thematic review of the way that Ya'qub (Jacob) is treated in Sufi commentaries. Kristin Zahra Sands follows with a chapter on. Included are chapters on twentieth-century Sufi commentaries, Isma'ili tafsir, Ibn Sina's engagement with the Qur'an, the classic Sufi Qushayri, Shahrastani, the Akbarian systematizer Qunawi, Kashani, Simnani, and Mulla Sadra. Moving into the modern era are chapters on the Akbarian thinker al-Nabulusi, the Maghribi Sufi Ibn 'Ajiba, and the modern Shi'i tradition, especially the late Iranian 'allama Tabataba'i. Taken as a whole, there is a lot of emphasis on the philosophical tradition of Shi'ism, the Akbarian school, and the classical Sufi tradition.

It is hard for any volume to be exhaustive, and particularly when the field that has been so classically neglected as this, the temptation to be encyclopedic is always frustrated. The study of the Sufi tradition, for example, has tended to focus on three sub-traditions: the metaphysical speculation of the Akbarian school, the sublime poetry of schools like Mawlana Jalal al-Din "Rumi," and the history of particular Tariqas. The esoteric engagement with the Qur'an has not yet produced many volumes, but if one could wish for more, it would have been for some of the chapters to venture a bit more into less commonly traversed fields like poetic engagements with the Qur'an. But this is quibbling.

This book is recommended for all scholars of Islamic studies and in particular those interested in the study of Sufism, Falsafa, Shi'ism, and Qur'anic studies. A paperback edition would make it possible for graduate and advanced undergraduate courses to consider it for adoption.

Omid Safi

Duke University

RUSSIA'S MUSLIM HEARTLANDS. ISLAM IN THE PUTIN ERA. By Dominic Rubin. London: Hurst and Co, 2018. Pp. xi + 288. Paper \$29.95.

Russia's Muslim Heartlands is a multidisciplinary probe of the revival of Islam across the post-Soviet space. The book focuses on the intimate choices of individual Muslims while narrating the broader traits of the community. The author's ingrained contextual knowledge, combined with curiosity, meticulous ethnographic research, and immersion into Muslim's lives enables an empirically rich and conceptually eclectic survey of religious experiences. The global, regional, historical,

political, and ethno-religious influences that enter the blend of individual religious discovery here are artfully embedded in their specific localities—Moscow, Kyrgyzstan, Uzbekistan, Tatarstan, Dagestan, and Chechnya.

The analysis makes for sober and unapologetic findings. At the individual level, experiences of Islam appear fragmented and personal, some kind of incongruous pick-and-mix depending on the locality in question. Observance and ritual, moreover, are almost never judged with a meticulous religious logic. Instead, Soviet ‘friendship of the peoples’, secular practices, political choices, family background, and life experiences typically outweigh what is licensed by classic Islamic theology and jurisprudence. At the communal level, the messy coexistence and clashes between believers’ doubts of literacy, romantic critiques of government, and Salafi certainties are centrally organized under an all-Russian ideal: *traditional Islam*. Putin’s sponsorship of the concept through funding, force, and/or ideology channels the ideal towards a government-friendly Islam. Yet, there is much more to it. Prominent Eurasian thinkers, including Muslim intellectuals, have historically debated the concept as a Russian-specific synthesis of its Eastern and Western traditions. Centralized religious structures often lend ongoing legitimacy and Islamic content to such politico-intellectual precepts. What traditional Islam consists of and whether it can indeed absorb various religious experiences remains a poignant question for the future, but this book succeeds by outlining the various influences, agents, and paradoxes that shape the phenomena. The book will appeal to a wide range of students, policy makers and general readers interested in the paradoxes of contemporary Islam, including timely topics such as authoritarian state policies, sectarianism, militant movements, and sources of theology in Russia and elsewhere.

Arolda Elbasani

New York University

JINNEALOGY: TIME, ISLAM, AND ECOLOGICAL THOUGHT IN THE MEDIEVAL RUINS OF DELHI. By Anand Vivek Taneja. *South Asia In Motion*. Stanford, California: Stanford University Press, 2018. Pp. xvi + 313; maps, photos. \$30.

In this impressive and deeply personal monograph, Taneja draws on insights gleaned from years of fieldwork in Delhi to invite the reader on a fantastic journey. Taneja examines what motivates people to bring their hand-written requests for aid to the mythical beings known as *jinn* believed to inhabit the medieval site of Firoz Shah Kotla. This research enters into the intersections of religious sectarianism and inter-religious dialogue, anthropocentrism, and deep ecology, film and architecture, gender and translation.

In contrasting the vibrant devotion of twenty-first-century visitors beseeching the *jinn* for aid with the controversy over how the Indian Archaeological Society has treated supposedly decaying ruins since the British takeover of Delhi in 1857, Taneja’s analysis goes beyond a critique of nationalist

bureaucratic regimes filled with biases held over from the colonial era, or simple class warfare waged by the state, often along sectarian lines. Instead, he argues that what is at stake in our misunderstanding Delhi’s past is very much the possibility of realizing a better future and that legislative decrees requiring that we forget about the accessible Islamic norms still found in sites like Firoz Shah Kotla constitute a vicious form of “archival amnesia” (10).

Written in sparkling poetic prose, *Jinnealogy* is a model of ethnographic and archival research combined with theoretical sophistication. Rare for academic tomes, you will not want to put this book down once you begin to digest its wisdom and listen to its plea. Appropriate for particularly advanced undergraduates, and certain to be adopted for graduate seminars in doctoral programs focused on the study of religion, anthropology, and South Asia.

Patrick J. D’Silva

University of Colorado – Colorado Springs

FACES OF MUHAMMAD: WESTERN PERCEPTIONS OF THE PROPHET OF ISLAM FROM THE MIDDLE AGES TO TODAY. By John V. Tolan. Princeton, NJ: Princeton University Press, 2019. Pp. viii-xii + 309.

In his “Introduction,” John Tolan, who teaches at the University of Nantes, explains that his subject should not be confused either with the Muhammad of Muslim faith or with the historical Muhammad. It is “the figure imagined and brought to life by non-Muslim Europeans” (p. 3). He especially wanted to highlight that Western perceptions have been complex and varied ranging from hostile to ambivalent and praiseworthy with the latter outnumbering the first (p.16). He devotes several pages to an outline of sources for studying and understanding Muhammad’s life and refers, very briefly, to issues that these raise as products of Muslim piety written sometime after Muhammad’s death.

Nine chapters follow, with seventeen illustrations. Chapters one to seven discuss the prophet as an alleged object of worship, as a trickster and heretic, as the pseudo prophet, as a republican revolutionary, as a reformer and legislator, as lawgiver, statesman, and hero. Each of these tropes is contextualized in historical, intellectual, social; and religious contexts such as the Renaissance, the Enlightenment, and the Romantic period. Chapter 8 examines Jewish writing on Muhammad in the nineteenth century. Chapter 9, “Prophet of an Abrahamic Faith” concludes the survey with some of the most recent material. In his “Conclusion,” Tolan argues that, even if it is difficult to recognize an image of Muhammad in the seventh-century sources, “no one” can “plausibly claim to have a monopoly” on defining him (p. 263). He notes that “Western” today includes Muslim views of Muhammad as well as non-Muslim, citing Kecia Ali (p. 259). Some of the tropes and perceptions described, such as those of Henri Boulainvillier and Thomas Carlyle, are among the best known, while Voltaire may be seen as epitomizing the ambiguity Tolan aims to highlight. Readers will be less

familiar with some of the writers discussed in the earlier chapters. Chapter 8 is an excellent discussion of Jewish contributions. However, chapter 9 would benefit from references to official statements by ecumenical and church bodies since Vatican II that reflect rethinking about Islam and its prophet. Those interested in Christian-Muslim relations will find this book to be a rewarding and compelling read.

Clinton Bennett
SUNY New Paltz

AURANGZEB: THE LIFE AND LEGACY OF INDIA'S MOST CONTROVERSIAL KING. By Audrey Truschke. Stanford, CA: Stanford University Press, 2017. Pp. Xiii + 136. Paper, \$19.95.

Audrey Truschke tackles a subject avoided by many scholars of South Asian history—Mughal emperor Aurangzeb Alamgir (r. 1658–1707 CE), a man whose legacy, filtered through colonial and nationalist lenses, is painted as persecuting Hindus during his rule. If Truschke's choice to pen a biography of Aurangzeb speaks to her courage, then the quality of the resulting book is testimony to her erudition and ability to take a challenging subject and make it accessible to a general audience. This book's greatest strength is its citation of historical evidence going against the grain of modern era discourse on Aurangzeb. One reads of contrast between Aurangzeb and his brother, Dara Shikoh. While the latter is remembered for exploring connections between Sufism and Hinduism, the former's legacy is quite negative. Yet, Truschke points out that the two brothers employed almost equal numbers of Hindu nobles in their courts during the war of succession in 1657–59 (56). After gaining the throne, Aurangzeb continued Mughal customs inherited from Hindu rulers, including daily *darshan* (public viewing) and weighing himself in silver and gold (with the riches to be donated to the poor) on his birthday. Additionally, Aurangzeb increased the number of Hindu nobles serving in imperial administrative positions. This data runs counter to the expectation one has after hearing popular stories of Aurangzeb destroying Hindu temples.

Eschewing footnotes to improve accessibility, succinct endnotes provide the requisite details to satisfy most specialists. This book is intended to serve general readers, but it also holds great value for scholars. The concluding essays reviewing the sources (in many languages) on Aurangzeb's life, rule, and legacy, should be required reading for anyone looking to enter the field of South Asian history. Truschke's makes a crucial intervention, providing context demanding nuanced readings of a key South Asian ruler. In a region where religious sectarianism seems to define so much, Truschke provides scholars and the general public with tools to critique the narrative surrounding Aurangzeb. Whether they pick up and use those tools is ultimately up to them.

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The Americas

SLAVERY'S LONG SHADOW: RACE AND RECONCILIATION IN AMERICAN CHRISTIANITY. Edited by James L. Gormann, Jeff W. Childers, and Mark W. Hamilton. Grand Rapids, William B. Eerdmans Publishing Company, 2019. Pp. xii + 271.

These essays in honor of Doug Foster focus on the relationship between race relations and Christian Unity. The intended audience is undergraduate students. The book begins with interesting historical surveys, then proceeds with case studies focused on the Stone-Campbell Movement (Churches of Christ, Christian Churches, Christian Church, and Disciples of Christ). The interest in these Stone-Campbell variants centers on their suspension of creedal orthodoxy and emphasis on local relationships patterned on the early church. Gorman's treatment of race and gender during the great awakenings and Crawford's discussion of race and division during Antebellum and Reconstruction are terrific springboards for the project. Hutson's essay on the connection between religiosity, Jim Crow, and lynching is necessarily brutal. A central observation here is that the common practice of mutilating, hanging, and barbecuing illiterate Black teens was not the work of *lumpenprols*, but of upstanding citizens wearing their Sunday best. Pulley's discussion of the Civil Rights movement is an efficient overview. The analysis includes several paragraphs on Billy Graham and Carl F.H. Henry. We would do better simply to omit mention. Neither was a strong detriment to the civil rights movement. Nor were they allies. The brief discussion on progressive Evangelicals has a common omission. There is no mention of Donald A. Kruse, a career diplomat. There are probably many others like him that we have missed by focusing analysis on self-aware organizers to the exclusion of dedicated bureaucrats engaged in quotidian responsibilities. Joel Brown's essay compares the "redemption" movements of 1876 and 2016. It is (as was Hutson's) brutal, but not gratuitously so. There is a missing thread in this account of white flight. It perhaps begins with *Wisconsin v Yoder* (1972) where education is defined as anathema to religious practice, and continues into the home-schooling movement. These interesting surveys lay the groundwork for case studies and forecasts. Recommended for undergraduate students.

David E. Dixon
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THE PRIEST AND THE PROPHETESS: ABBÉ OUVIÈRE, ROMAINE RIVIÈRE, AND THE REVOLUTIONARY ATLANTIC WORLD. By Terry Rey. New York: Oxford, 2017. Pp ix + 330. Hardcover, NA.

The complicated lives of two men, Abbé Ouvrière and Romaine Rivière (Romaine le Prophétesse), entangled in the revolutionary Hattian world of the eighteenth century, meet briefly yet consequentially during the "only successful slave