

such as gender, or geographic factors like region. Ultimately, *With Good Intentions* succeeds in its original goal of not being an apologist text, as the contributors are quick to point to the Eurocentric biases of the individuals and organizations that offered challenges and alternatives to colonial policies.

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Samuel K. Cohn Jr., *Lust for Liberty: The Politics of Social Revolt in Medieval Europe, 1200-1425* (Cambridge, MA: Harvard University Press, 2006).

In *Lust for Liberty* Samuel Cohn sets out to examine revolts in medieval Europe between 1200 and 1425. The dates are chosen to allow a broad consideration of the situation before and after the Black Death, and the field is a little narrower than the title suggests, as he focuses on Italy, Flanders and France. Nonetheless, this is an ambitious study, based primarily on chronicle evidence from the areas under consideration, with judicial records from some Italian and French archives. In all, Cohn is using 1,600 descriptions of popular revolt dealing with 1,112 separate incidents (14).

Given the size of this database, Cohn begins by elaborating the problems of defining revolt. He argues, for example, that a revolt does not need to be violent, nor does it need to involve only peasants, workers or artisans; indeed one of the interesting themes of the work is the rebellion of the relatively powerful against their overlords (4-8). He spends chapters two and three taking apart our assumptions about medieval revolt. Thus he argues that most medieval revolts were not economic, nor were they bread riots of the starving, nor were they driven by women (whom he later argues were almost entirely absent from medieval revolts), nor did they necessarily fail.

Having spent the first few chapters disabusing us of our ideas about medieval revolt, Cohn then moves on to construct new typologies. He lays out an almost bewildering variety of revolts, including revolts of the people, revolts against the Crown, against territorial dominance, against merchants and oligarchies, and by women and youth, among others. This is the richest and densest chapter, and by itself does the most to emphasize the variety of medieval revolt and the dangers of setting up simplistic notions of 'norms' of 'peasant revolt'. It also suggests the ubiquity of revolt, not simply by the number and range of revolts that it elaborates, but by demonstrating that judicial records reveal revolts that go unmentioned in local chronicles, thus indicating that the real number of revolts is probably higher again. The drawback to this chapter, and a problem that runs through the book, is that many of these revolts get mentioned, sometimes numerous times, without the revolt in question ever being fully described or contextualized.

Having demonstrated that revolts cannot be simply categorized, in the second half of the book Cohn moves on to examine them in more broadly cultural terms. He argues again, and in rather more detail, that these revolts tended to be political rather than economic, and focused on the acquisition of real, concrete ends rather than the recovery of rights from some mythical golden age. Rather than trying to overturn the hierarchy, he argues, medieval rebels often sought to join it, or to prevent others from doing so (142-147). He also suggests that there are real differences between revolts in northern Europe and Italy, even though we might expect to see similarities between city revolts in Italy and Flanders. Most intriguingly, he argues that northern revolts tended to be inter-regional or even international, with rebels quite consciously seeking support in other cities and even creating alliances across the city/country divide while in Italy, despite the apparent cross-regional nature of the Guelph/Ghibelline parties, revolts tended to be confined within a single city, with little evidence for communication of ideas or personnel from revolt to revolt. He argues that this is largely due to the growth of the territorial state in Italy, especially after the black death, and to the growing gulf between the political rights of those in the city and those in the countryside, whether peasants or magnates.

In the final section of the book Cohn takes on directly the impact of the Black Death. He argues that after the Black Death the social status of the rebel was higher than before, suggesting in the case of Flanders and France that the successful revolts of the workers in the late-thirteenth century enabled the revolts of men like the van Arteveldes a hundred years later. In Italy, on the other hand, pre-plague rebels were more likely to be merchants, shop-keepers and well-to-do artisans revolting against the aristocracy. Only in the 1340s, Cohn argues, do we see the emergence of disenfranchised workers as rebels in Florence. After the black death the number of revolts increases in both north and south, and Cohn argues that the traditional focus on the big revolts of 1378-1382 has served to obscure the number and range of revolts both before and after these years. He argues that the increase in revolt after 1350 was the result of a new self- and class-confidence that workers could change their social, economic and political worlds in the present, which only grew as they appeared to triumph over the plague in the later fourteenth century. He concludes that after the Black Death the meaning of liberty as a call to revolt shifted, no longer referring to the maintenance of the privileges of a particular community, but rather to a broader sense of equality.

Much of this argument will sound familiar to an English historian; the historiography of the 1381 revolt has long recognized that it was a product of rising expectations, led by men well-respected in their community and looking for specific legal rights. Although Cohn does not deal with this revolt in much detail, since it falls outside his geographic area, he does give the occasional nod to Hilton's work in particular. This book goes far beyond any individual revolt, however, by problematizing the nature and processes of revolt all across Europe in this period, and

thus forcing us to re-consider the broader context of each one. It is a stimulating and insightful book, with an argument as relevant to the teacher of the medieval survey as to the specialist.

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David Porter, ed., *Vision on Fire: Emma Goldman on the Spanish Revolution*, 2nd ed. (Oakland, CA: AK Press, 2006).

Robin Adèle Greeley, *Surrealism and the Spanish Civil War* (New Haven, CT: Yale University Press, 2006).

Overwhelmed by civil war, defeated, and ruthlessly punished, the Spanish Revolution of 1936 has left few traces in contemporary European politics and society. Yet the groundswell of genuine revolutionary activity that accompanied the Spanish Civil War has remained a significant international landmark for theorists of social revolution, glorified as a hopeful alternative to the repressive outcomes of Leninism and as a moment of popular victory, however fleeting, over the numerous alleged forces of mass repression. The Spanish Revolution's most salient quality was pluralism: various sects of rural and urban anarchosyndicalists, Marxist socialists, and intellectual avant-gardists all shared in the revolutionary moment. Their ideological differences led to insuperable disunity and lethal vulnerability, but also created a dynamic conversation about the meaning and means of human liberation. These two books illustrate this process from two very different perspectives, reflecting the revolution's pluralist appeal beyond Spain's borders. David Porter has reedited an earlier collection of the writings and correspondence of the noted anarchist militant Emma Goldman, for whom the heady events of 1936 formed a kind of climax for a career dating from her involvement in anarchist circles as a youth in New York in the 1890s. For Goldman, Spain's predicament of civil war, urban and rural unrest, and its abundance of committed revolutionaries formed the ideal *mise-en-scène* for the revolution she long had theorized. The Surrealist avant-garde, the subject of Robin Adèle Greeley's richly illustrated monograph, similarly turned with great illusion to Spain as an open laboratory to achieve a synthesis of art and revolutionary politics.

A skilled orator who was both inspirational to women and highly respected by her male comrades, Goldman attained great stature in revolutionary circles during the late nineteenth and early twentieth centuries. This collection of her writings has been culled from several collections of private correspondences in the US and Europe, in addition to material published in numerous leftist newspapers in the 1930s. The collection is impressive for its completeness, though this virtue also