

as “conscientious objection to military service in Germany lacked any kind of legal recognition” (285).

In contrast, during World War I, the Russian Empire “produced more conscientious objectors to military service than did any other country in Europe ... except Great Britain” (301). Nevertheless, in an army numbering between three and seven million, “CO’s constituted an infinitesimal fraction of the total number of men under arms.” The military’s main concern was that “CO’s might encourage malingering or outright desertion from the forces” (301). Many were influenced by Count Leo Tolstoy’s pacifism. The Tolstoyan Antimilitarist Movement continued after World War I, with over 30,000 cases of conscientious objection being registered by 1920 (319). With the advent of the secret police, however, some objectors were executed and others were sent to forced labour camps. It is a relief to turn from the appalling suffering of objectors in Stalinist Russia and Nazi Germany to the experience of a group of pacifist Oxford and Cambridge undergraduates who formed a Universities Ambulance Unit at Hawkspur Green in Essex during the Battle of Britain.

To return to my opening comments, this fine book contains such variety and richness of experience that it will serve as a useful reference on pacifists and objectors in a number of countries, situations and eras. It is a fascinating and well-written study of a courageous group of people, small in number, but not insubstantial in influence, as the book amply demonstrates.

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**Judy Kutulas, *The American Civil Liberties Union and the Making of Modern Liberalism, 1930-1960* (Chapel Hill, NC: The University of North Carolina Press, 2006).**

Kutulas carefully explores the operations of the American Civil Liberties Union during a critical time in the evolution of modern liberalism. She discusses the period when the ACLU experienced something of its heyday, before it proved so controversial—as it had during its infancy—that liberal politicians shied away from identifying with it. Kutulas forthrightly contends that the founders of the ACLU were radicals, although not all were, and some, like director Roger Nash Baldwin, shifted back and forth between liberal and more progressive stances. She traces the determination of the organization’s leaders to sustain civil liberties in a period when such freedoms were on the defensive around the globe. Her volume relates the roles played by both the National ACLU and affiliates, in addition to challenges offered by the great events of the time, including the Great Depression, WWII, and the early Cold War. Intended to add to the existing literature on the ACLU, rather than to challenge previous interpretations, Kutulas’s book critically but sym-