gories of class and gender interacted.

Though the book title announces that it concerns the years 1895-1917, that is the heyday of the anarchist movement, there is a final chapter on homosexual activists of the interwar era, and a conclusion on the transformation of homosexual politics after the Stonewall riots. He accepts the usual account of the rapid decline of anarchism after America's entry into World War I, as born-again Americanism led to the persecution and deportation of radicals, and the Russian Revolution gave added luster to communism as the serious revolutionary movement of the left. Somewhat paradoxically, as the culture overall became more liberated sexually in the Roaring Twenties, the left turned socially conservative. The sexual liberation of the "Lyrical Left" of the pre-war era was soon forgotten, while aging anarchists such as Emma Goldman and Alexander Berkman condemned current mores as favoring loose sex rather than free love. Benjamin Tucker left for Europe as early as 1908, after a fire destroyed his bookstore, and spent the next thirty years living in southern France, where Berkman and Goldman also ended up after being deported to the Soviet Union. Their examples underscores a point Kissack makes throughout, that there was continuous dialogue between European and American theorists of sexual radicalism in this era. Kissack's readable book highlights unique anarchist acceptance of deviant sexuality by ideologues who were not themselves homosexuals, as well as anarchist realization that sexuality as well as labor played a key role in defining how people related to their society and to themselves.

Richard D. Sonn
University of Arkansas, Fayetteville

Peter D. Norton, *Fighting Traffic: The Dawn of the Motor Age in the American City* (Cambridge, MA: The MIT Press, 2008), and Lewis H. Sidgelbaum, *Cars for Comrades: The Life of the Soviet Automobile* (Ithaca, NY: Cornell University Press, 2008).

The ongoing crisis in the automotive industry reminds us all that the car remains a central tenet of the modern experience. While the angst and fallout over the past, present and future of building autos garners all the headlines (especially in North America), the driving of vehicles, and their social impact, is so ubiquitous as to sometimes escape scrutiny. There have been thousands of books on cars and driving and the auto industry, but often the simplest and most direct consequences of the car are overlooked.

Two recent books on the automobile's role in society break from that ubiquity to provide us with disparate examinations of the far reaching and profound role that the car has played in shaping our world, from the very streetscapes we inhabit to Cold War battles over ideology and *real politik*. Both

books do exactly what good history is supposed to do: Reveal the past in a manner which makes us understand better our own present, and do it in a way that is accessible, convincing and a pleasure to read.

Peter Norton's wonderful book, *Fighting Traffic: The Dawn of the Motor Age in the American City*, takes us to the very moment when the car's arrival burst into a war over control of the city street. Citizens and "motordom" (the name car interests gave themselves) used the courts, police, safety councils and most importantly public opinion to battle over control of the street. And it was a war: Norton shows how the carnage from cars left thousands of Americans dead and how these casualties, especially children, were seen in the post-First World War period as victims of a slaughter as senseless as the killing fields of Europe.

Indeed, in an effort to slow the auto's progress, monuments erected to the victims of traffic fatalities consciously echoed the Great War edifices that dotted the new cityscape. Motordom fought back by taking control over safety councils, employing traffic "engineers", and always attempting to shift the burden of responsibility away from the car. The social construction of the street became a war over language: drivers became "speed demons" while pedestrians were tagged as "jaywalkers", children were either victims, or their mothers' deemed irresponsible. This is a particular strength of the book, as we can see how our own emotional connections to the car, to the street, and to our ideas of a city— identities as pedestrians or drivers we understand every time we walk across a street or get behind the wheel— came to be initially shaped and were fought over.

We all know how the battle ended: Cars won, yet Norton's book makes us understand that this victory was not inevitable, nor was the way that the city was reshaped to accommodate autos. Norton has done us all a service by re-conceptualizing the already dying notion that all first-users giddily embraced the car at first sight. No, the car's rise to preeminence in society was hard-fought, and sometimes tentative. This thoughtful, exceedingly well-researched and beautifully illustrated book should be read not only by automotive historians, but by social historians, historians of technology, and simply anyone interested in reading good history.

Lewis Siegelbaum's *Cars for Comrades: The Life of the Soviet Automobile*, is about as far away from the streets of interwar New York or Philadelphia as one can get. Writing about Soviet-era cars, automobile policy and the use of cars (from exalted Politburo members in fancy ZIL limos to ordinary Russians in Ladas) the books takes a much more broad and political economic case study than Norton's work. Moreover, Seigelbaum is also attempting to help us understand the social implications of cars in Soviet Russia, while at the same time giving the reader a brief (and effective) overview of the cars that were built by the Soviets. This is a tall task, but one which Seigelbaum manages to pull off very persuasively, though at times he seems to be spreading himself too thin. One almost wishes that he had written two books: one on the Soviet auto industry,

another on the political and social impact of cars on the Motherland.

As such, the book focuses on the main auto producing cities (the vast "Soviet Detroits"), Russia's age-old problems of poor roads, the use and meaning of autos in the Soviet era, and how the increase in car usage came to be seen as a political and ideological problem for the government. Along the way, Siegelbaum inundates the reader with fascinating tales of Soviet Russia's auto revolution— from the pervasive influence of foreign manufacturers (Fords and Fiats were long part of the Soviet autoscape, the latter built in Togliatti, a massive car city named after the Italian Communist leader), to the role played by cars in the October Revolution (Kerensky attempted to flee in one, but the Bolsheviks had disabled all of them the previous night), to images of Lenoid Breshnev's driver's license. A true voyage of discovery for Siegelbaum, and clearly a labour of love, at times the book reads like a personal travel memoir.

Fighting Traffic and *Cars for Comrades* are two very different books, yet for all the geographic and disciplinary distance between them, they are intimately connected: Siegelbaum's book shows how the growing *desire* (not the more state-controllable *demand*, as Siegelbaum makes clear) for cars and the private personal mobility they represented was incongruent with the dictates of communism; Norton's book illustrates how the growth of personal mobility in the US was incongruent with the idea of public space. In each case, motordom won out over the notion of the commonweal, in both instances with very mixed results. Ultimately, the car might have meant freedom, but as both books demonstrate, the cost was tremendous— be it the right to walk across the street, or the very notion of collective effort. The ubiquitous car plays a role in shaping cities, and toppling empires, too.

Dimitry Anastakis
Trent University

Luis Alvarez, *The Power of the Zoot: Youth Culture and Resistance During World War II* (Berkeley: University of California Press, 2008).

With this fascinating work of scholarship Luis Alvarez bridges social and cultural history, Chicano and African American History, Ethnic Studies and American Studies. The book's comparative structure linking Los Angeles and New York City both broadens and deepens its analysis of youth culture, style politics, citizenship, race, gender, sexuality, and class. The author successfully sheds new light on a multifaceted subject, arguing that hep cats, pachucos, and pachucas "employed a 'body politics of dignity'" (9) as a way to resist being segregated, regulated, racialized, criminalized, and dehumanized. He situates popular culture as a site of everyday politics, and the body as a site of power relations, all within the context of the Double V campaign to defeat fascism abroad and dis-