

based responses to projects to reform working men contributed to the construction of working-class masculinities, or what they meant for the younger wage-earning women who were also visible in public spaces and popular pastimes. In part, this reflects an avoidance of sexuality as a point of cultural confrontation. There is now a growing body of historical scholarship and theoretical literature on masculinities that could have helped here.

I am nonetheless glad that Beaven wrote this book and like the general thrust of his argument. He is challenging us to rethink now deeply ingrained assumptions about working-class cultures, and he makes a convincing case. That makes this book well worth reading. It is, however, a shame that at \$84.95 (Canadian) it is beyond the reach of most people (and libraries).

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Christopher E. Forth, *The Dreyfus Affair and the Crisis of French Manhood* (Baltimore: The Johns Hopkins University Press, 2004).

Christopher Forth's much needed book is a stellar example of a gendered history of politics as well as a political history of gender, sexuality, and the body. Following in the footsteps of such ground-breakers as Edward Berenson and Robert Nye, Forth adds a significant contribution to not only masculinity studies, but also a major corrective to political histories of one of the most pivotal events in modern French history: the Dreyfus Affair. Like his fellow Dreyfus-era historians Venita Datta and John Cerullo, Christopher Forth sees the Dreyfus Affair in a much larger cultural context; the event became a prism through which the anxieties of modernity were reflected and refracted throughout French society and culture. While one can argue that the 'crisis of masculinity' began earlier than the 1890s, Forth convincingly shows that cultural concern about the manliness and its expression through the male body—both its physical appearance and actions—became a mainstay of the debate launched by the Affair.

One of the impressive features of the book is that its central event is both everywhere and nowhere; we get fleeting descriptions of what happened to Captain Alfred Dreyfus and some inklings of the ensuing *affaire*, but the story that concerns Forth is that which played out in the cultural arena. According to him, the polemical debate that ensued between the republican Dreyfusard camp and the ultra-nationalist 'antis' revolved around three interrelated areas of concern: modernity, medicine, and manhood (8). The resulting discourse about manhood became wrapped up in existing anxieties about the cultural and social dislocation brought on by modernity and a growing concern with the body due to the advent of modern medicine. In a debate that became increasingly vitriolic and laced with overt and covert anti-Semitism, attacks on the opposition's

masculinity were *de rigueur*; Dreyfus's non-Jewish supporters increasingly distanced themselves from both Jews, whom the nationalist/anti-Semitic right cast as effeminate, flabby, and weak, and women (by 'nature' holding these same qualities) who were active in the movement such as the journalist Séverine. By association with these two groups, in other words, non-Jewish republican men were being tarred by the same cultural brush and attempted to assert their position by deserting their allies. By embracing the new "culture of force" that found its way across the Atlantic and the English Channel, Dreyfusards, both Jewish and gentile, as well as the reactionary anti-Dreyfusards, attempted to out-do each other in their attempts to defend and assert their masculinity while branding their foes as figurative women. As a result, Forth argues, both created a climate that contributed to the rise of European fascism with its fetishism of the supposedly hallmark manly values of virility, duty, honour, courage, struggle, and sacrifice.

To get at what he rightly calls "the body politics of the Dreyfus Affair," Forth inventively looks at the masculine imaginary and various factors feeding into the creation of such by those on the right and left. Using newspaper articles and satirical cartoons from both sides of the debate, Forth effectively mines media coverage for the way in which masculinity became a defining issue in determining the merits of each side's intellectual arguments. The right's demonization of the intellectuals who were Dreyfus's most stalwart defenders and successful conflation of them with Jews and women drove the Dreyfusards to defend themselves by actively trying to redefine themselves as the true men. It also led the pro-Dreyfus forces to embrace the new culture of physicality and force. Captivating chapters that examine this area include ones on Zola's body and its cultural import as well as a more general examination of the culture of force that dominated the decade before the war. While Forth hints strongly at the transatlantic influence of Theodore Roosevelt and an Anglo-Saxon masculine culture on French writers and intellectuals, it seems that much more could be done with growing scholarship on masculinity in the American and British contexts to support these relationships.

Forth is right to guard against making ipso facto links between the anti-Dreyfusards' success in feminizing the intellectual left through advocacy of a culture of force and fascist formulations of masculinity that would prove remarkably similar in the early twentieth century. Forth convincingly shows that the left countered by trying to brand the right (and later fascists) as effeminate by using counter strategies, thus also contributing albeit inadvertently to a decidedly illiberal view of masculine nature. While this is true, it is important to ask where these accusations stick most readily and who gains the most by employing them. Here, undoubtedly, the right and far right won the cultural contest during the Dreyfus Affair, in its pre-Great War aftermath, and then during the interwar period with the ascendancy of fascism. Even today, one can

even argue that such accusations of effeminacy have much more power and are more politically wounding when hurled by the right at the left; the left/center-left's attempts to do the same are and were met with ridicule. This pattern is easily discernable in multiple national contexts, particularly in Europe and the United States. As Forth's book insightfully shows us, the crisis of modernity and its ineluctable ties to the ongoing 'crisis of masculinity' may have had their genesis in the late nineteenth century but possess amazing staying power in the early twenty-first century.

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Rachel Devlin, *Relative Intimacy: Fathers, Adolescent Daughters, and Postwar American Culture* (Chapel Hill: University of North Carolina Press, 2005).

American culture after World War II was greatly affected by two phenomena: the growing popularity of psychology and psychoanalysis, as well as the emergence of teenagers as a distinct group or subculture. Rachel Devlin's book, *Relative Intimacy: Fathers, Adolescent Daughters, and Postwar American Culture*, examines how these two phenomena intersected in the 1940s and 1950s with particular emphasis on how the father-daughter dynamic was envisioned by psychoanalysts, novelists, playwrights, advertisers, and the legal community.

Devlin begins by discussing how one prominent psychoanalyst, Helene Deutsch, re-imagined the debate concerning the development of adolescent girls in the 40s and 50s. Whereas the development of teenage boys was always defined as a quest for independence from most forms of parental authority, Deutsch argued that the developmental arc of teenage girls was intimately tied to a strengthening relationship with their fathers. Adolescent girls were expected to remove themselves from their mothers in order to properly make the transition from dependent child to independent adult, but they were also expected to rediscover their father and embark upon a relationship that frequently took on erotic overtones, ranging from abstract father-daughter fantasies to incestuous acts. As unseemly as all this sounds, Deutsch and her followers, most notably Phyllis Greenacre and Peter Blos, concluded that adolescent girls who were denied a healthy paternal relationship were more likely to encounter problems on the road to adulthood.

In chapter two Devlin examines the public debate over perhaps the most talked about adolescent developmental problem of all: juvenile delinquency. Devlin points out that Deutsch and company saw the denial of the Oedipal relationship as a contributing factor in the rise of criminal behaviour among teenage girls during the postwar years. As in previous eras, female delinquency during