

grew up living in a wealthy white household as the daughter of the home's housekeeper, and Brooks notes that Barrett's experiences of being raised "as a pampered child among the family's white offspring" gave her both a distinctive ability to represent respectability among whites and a comfort with those interracial networks that much of her work relied on (108–110).

Another high point for both the book's thesis and the interracial movement comes in the chapter that focuses on public health issues. As part of the Progressive movement bringing reform issues to government, activists looking for improved health conditions, sanitation, and medical care found new opportunities in state-supported organizations.

In trying to distinguish her work from previous studies of African Americans in early twentieth-century Virginia, Brooks overstates the synchronicity of black and white interests. She counters Elsa Barkley Brown's analysis of Maggie Lena Walker and her peers as womanist by claiming that black and white women's motivations in social reform had "more parallels than differences" (103). In countering Earl Lewis's claim that African Americans in Norfolk, Virginia, were not taken in by "polite racism," she provides examples of public statements in black newspapers praising white Virginia leaders and individuals. At the same time, *Uplift Generation* offers significant evidence to demonstrate the distinction between carefully crafted public representation and internal strategies and worldviews. When black activists made statements praising the white peers they were working with, or when they entered into "cooperative" efforts with whites, should historians understand those statements and actions as a strategy or as an internal motivation? Ultimately, Brooks does not provide convincing evidence for her claims that other scholars have overstated or misstated the extent to which black activists had not just nonparallel but often oppositional motivations from those of their white would-be allies.

In taking on the work of a generation of historians who pioneered methodologies and analytics that centered African American experience and perspectives, Brooks works against herself. Many of her research questions and methods, after all, are in part the result of this school.

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JEREMY C. YOUNG. *The Age of Charisma: Leaders, Followers, and Emotions in American Society, 1870–1940*. New York: Cambridge University Press, 2017. Pp. xxiv, 331. Cloth \$99.99, paper \$49.99.

In *The Age of Charisma: Leaders, Followers, and Emotions in American Society, 1870–1940*, Jeremy C. Young deploys Max Weber's concept of charisma to provide a new perspective on politics and culture in the

United States at the turn of the twentieth century. Young credits Weber with giving charisma its modern significance and calls for renewed scholarly attention to the phenomenon. Young argues, however, that the sociologist erred in thinking of charisma as a world-historical force with the inherent power to revolutionize social orders. He prefers to view it as a historically bound force—one that exerted considerable (albeit less than revolutionary) influence over American society from the end of the Civil War to the Great Depression. His book provides a masterful history of charismatic movements over these six decades of American history.

Young builds on Weber's insight that an emotionally inspired relationship between leader and followers is the lynchpin of charismatic authority. He argues that charismatic movements depend on leaders making themselves "emotionally available" to their followers (xx). Most scholars of politics and professional strategists of the "art of the possible" underappreciate the interactive dynamic of this social psychology between leader and follower in the making and unmaking of the charismatic.

Young outlines three key dimensions to the rise of charismatic leadership in the U.S. at the turn of the century: the popularization of a specific style and technology of public speaking, the emergence of particular kind of emotional relationship between leader and followers, and the articulation of charisma as a new form of democratic discourse. The chapters of the book are organized around these three dimensions. One chapter establishes the antebellum roots of charismatic leadership both in James Rush's promotion of a particular style of public speaking "scientifically" designed for its emotional effects, and in Charles Grandison Finney's popularization of revival techniques to trigger the conversion of audience members. Another chapter focuses on the emergence of an administration of charismatic leadership after the Civil War by tour managers. Experts in logistics, these managers synced lecture schedules with railroad timetables, designed venues to magnify the impact of oratory, and introduced the musical priming of audiences before speakers took to the podium. These early chapters are followed by a pivotal chapter drawing on the letters of followers written to leaders. These testimonials establish the emotionally charged and transformational nature of the relationship between followers and leaders. The later chapters sketch charismatic leadership as it thrived as a redoubt of underdogs. They include vivid accounts of the style and emotional impact of Eugene Debs, Marcus Garvey, Aimee Semple McPherson, and others. Young also explores how charismatic leadership made inroads into mainstream party politics with Theodore Roosevelt and Woodrow Wilson. Young concludes this historical survey with charisma's last gasp in the conversational style of FDR and the new communication technology

of radio. Charismatic leadership never captured the office of the presidency nor won out over the more rationalized and routinized politics of the party system, but Young convincingly argues that it changed the demands Americans placed on their leaders. In this sense the age of charisma changed the practice of democracy, forcing political leaders to be emotionally open to their supporters.

This is an outstanding book. It should become required reading for all students of American political and social movements. It is also a joy to read. Its pages are filled with memorable characters who soar to fame on the white-hot emotions of mass publics and then fall back to earth when these publics abandon them. Interwoven with these gripping narratives are insightful critiques of a wide range of social theories on the emotional dynamics of mass society. Young's discussion of Americans' reception of Gustave Le Bon's psychology of the crowd, for example, is remarkable.

That said, I do regret the absence of a more direct engagement with Weber's claim of the ideal opposition between charisma and rationalization. Young opens his book referencing the importance of their antithesis in Weber's suggestion that charisma may still hold revolutionary power in the modern age, but he fails to follow up on this point. Young does not put his history of the rise of charismatic leadership after the Civil War into direct dialogue with studies of the social processes of rationalization. To be sure he discusses the bewildering effects of industrialization, mass migration, and a widespread despair that the ethic of individualism might not be equal to addressing the social disorder of capitalism. He does not, however, explore at least one fruitful possibility about followers who chased meaningful experiences as they attached themselves emotionally to the rising star of charismatic leaders: that these followers did so in large part because of the disenchanting social effects of rationalization. The influence of Taylorism on work, the demands of emotional management on urban dwellers, the commodification of social intimacy, and other rationalizing processes are left unexplored as possible sources for the emotional thirst Americans exhibited in their devotion to charismatic movements. Young's rich discussion of both the routinization of charisma by progressive politics and by tour managers and new transportation and communication technologies touches on themes of rationalization, but they do not inform his understanding of the emotional attraction of the charismatic leaders or movements. The book therefore sidesteps Weber's insight that charisma's enchantment is diametric to rationalizing institutions.

This suggestion of a missed opportunity betrays my training as a sociologist, and it should not overshadow a most valuable contribution of this book: *The Age of Charisma* brings sociological and historical discourse together again. And Young accomplishes this

by showing how a possibly over-generalized concept pared down as a historically bound phenomenon can illuminate unseen political and social trends. My criticism pushes the concept again back in the world-historical direction, and it is the historian's prerogative to resist this sociological move. That said, let me conclude with a question about the historical limitations to the scope of charisma: Young says we no longer live in such a charismatic age, but I think many readers of this book will wonder what the author thinks now about that claim in light of the apparent emotional attachment between Donald Trump and his legion of followers.

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ANNE MENDELSON. *Chow Chop Suey: Food and the Chinese American Journey*. (Arts and Traditions of the Table: Perspectives on Culinary History.) New York: Columbia University Press, 2016. Pp. xx, 330. Cloth \$35.00, e-book \$34.99.

Most Americans probably realize when they dine at their local Chinese eatery that the food is not "authentically" Chinese. But how and why the cuisine we label as "Chinese" came into being is less obvious. Anne Mendelson's *Chow Chop Suey: Food and the Chinese American Journey* provides good historical context for how the Chinese food we eat in the United States made it to our plates; she also describes the story of the "sojourners" who invented the cuisine, a term Mendelson uses to describe early Cantonese immigrants to the U.S. because they rarely left China intending to die abroad (18–19). Mendelson's argument revolves around the notion of *xiang banfa*, a Mandarin term (*seung bahnfat* in Cantonese) that refers to the use of ingenuity to resolve difficult situations (xv). It was this cultural trait, she asserts, that enabled Chinese men—because few women migrated—to survive a fraught immigration journey and to create a cuisine that was both different enough to tempt American imaginations and familiar enough to satisfy American palates.

Mendelson divides the book into two parts: the first covering the mid-eighteenth to early twentieth centuries of Chinese political and cultural history, and the second focusing on the Chinese food scene in the U.S. from the late nineteenth to late twentieth centuries. She claims that part 1 emphasizes historical events and part 2 culinary developments, but she intertwines the two throughout the book, effectively demonstrating the interconnected nature of politics, society, culture, history, and food. In the eighteenth century, for example, the way Western powers colonized China—by operating under the "Canton system" (11–12), which involved centralizing trade to the port city of Canton (Guangzhou), where foreigners lived and traded in built compounds—and the way Chinese authorities regulated westerners within their borders—by restrict-