

mid-nineteenth century, could engage in business. Moreover, as Barker argues, an analysis of newspaper advertisements shows that, for women from the lower middle class, work was also crucial in defining their identity and social status.

Based on the above, one might almost conclude that the position of English women in small businesses in the eighteenth and early nineteenth centuries was largely comparable to that of men. Women were present not only in various sectors of commercial enterprise, but also in various roles, and as proactive entrepreneurs. Because in both books a systematic comparison with the experiences of men in business is lacking, it is not always clear to what extent these differed from those of women. It is true that here and there the authors contrast their findings on women with those on men, but this is done only incidentally and hence does not really shed any light on the possible similarities or differences between businessmen and businesswomen. It also results in difficulties in interpreting and explaining why women worked more in the so-called feminine trades. The questions Barker poses in the conclusion to her chapter “Women’s Work and Urban Development” on the reasons why women did not often engage in manufacturing might have been easier to answer had her focus been not only on women but also on men, and if in analysing the activities of businesswomen she had made a more systematic distinction between women of different marital statuses and social backgrounds, assuming that differences existed according to wealth even within the social group of the lower middle class.

Setting up a business requires not just skills, as Barker acknowledges, but also financial capital, and there might have been significant differences in this between the various trades. Unfortunately, Phillips’s study does not help us much here either. Finally, as both studies focus primarily on economically expanding areas, the question of how economic development influenced female entrepreneurship is not answered in a very satisfying way; comparing three towns each with a different economic structure (as Barker does) or comparing London with a rather limited analysis of female business networks in Durham (as Phillips does) is not enough to provide a full understanding of the relationship between economic trends and the involvement of women in business.

Nevertheless, despite these reservations, it must be said that both Phillips and Barker have done pioneering work and have succeeded in significantly revising the persistent image of the limited role of lower-middle-class women in business, an image based largely on Davidoff and Hall’s influential study *Family Fortunes*.² As Phillips and Barker show, far from being a “hidden investment” in business women from the English lower middle classes formed a substantial and prominent element within the business world. The fact that both authors arrive at this conclusion despite taking a different route in their investigations makes it even more compelling.

Danielle van den Heuvel

Mining Women. Gender in the Development of a Global Industry, 1670 to 2005. Ed. by Jaclyn J. Gier and Laurie Mercier. Palgrave MacMillan, Basingstoke [etc.] 2006. x, 355 pp. £42.00. DOI: 10.1017/S0020859008023468

Academic discourse and popular culture have engrained images, albeit scattered and sometimes simplistic, of mining women. From Mother Mary Jones, who marched mine

2. Leonore Davidoff and Catherine Hall, *Family Fortunes: Men and Women of the English Middle Class, 1780–1850* (Chicago, IL, 1987).

and mill children to President Roosevelt's home to demand more time for play and stood up to John D. Rockefeller after the Ludlow massacre, to the dramatization of miner Lois Jenson's struggle against paternal capitalism and patriarchal unionism on the Mesabi iron range in the film *North Country*, we acknowledge the reality of inter-gendered activism as well as sexism in mining communities. What Jaclyn Gier and Laurie Mercier have accomplished in *Mining Women* has the potential to alter fundamentally how the fields of labor, world, and women's history are integrated. Their edited collection is a major contribution to social history.

Because the editors have each published important works in mining history (in addition to this collection), they have a deep understanding of the historiographical debates as well as a commitment to carrying these debates forward. Though neither Gier nor Mercier has written a chapter for this volume, their knowledge of the subject and their editorial skills show through in the organization of the book and the beautiful way that the chapters work together to create a narrative with analytical cohesion. The purpose of the work is to bring together – in a global history – disparate stories of two categories of female workers: women who worked in the mines and those who were miners' wives. In so doing, the editors confront the reality and mythical proportions of difference. Difference – and the way male and female labor is constructed in mining communities (which has an impact on union organization, pay, perceptions of work, notions about civilization, and class) – is the central focus which brings together the essays in this book. But difference is also used to analyze the hegemonic discourse in colonial capitalism through the chapters that deal with the “global south”. *Mining Women's* challenge to labor history, still structured around a Western-focused Marxist paradigm, comes in its willingness to incorporate subaltern studies. The book makes a mark in women's history because of its world-history approach which widens the already complicated assessments of gender subjectivity and division between women from different class, caste, ethnic, and racial backgrounds.

Mining Women is a comparative world history. The book's four sections are ordered chronologically and thematically and their comparative momentum is carried through in the editors' introduction to each section. Part 1 establishes the long involvement of women in mining and that female labor in and around the mines, as well as non-wage household labor, did not follow a linear pattern. From the seventeenth century through the twentieth century (in Latin America, India, and Africa) women have been used as slave labor in the mines, pushed out of the mines as a part of modernization and imperialism, and have chosen to work in the mines regardless of the superstitious belief that women brought bad luck at the “face”.

Part 2 focuses on the nineteenth and early twentieth centuries. Together, the chapters demonstrate that the history of mining women must be told on multiple levels which focus on *de jour* and *de facto* gender segregation. Women mined in western Europe, North America, and Japan. What connected them in time and space was their experiences of oppression and undervaluation of labor (paid and unpaid). Though their status in the industry was undermined by companies (who paid them less than male workers), by the state (which outlawed their work underground), and by male workers (who organized unions based on sex and wage status), they continued to define themselves as mining women. What is clear in this section is how complicated – both in terms of periodization and practice – the role of mining women was in the communities where they resided and worked.

Part 3 follows the most standard trajectory of women's labor history by concentrating

on female activism as protest against capitalism and patriarchy in Canada and the United States. While the chapters in this section center on the familiar paradigm which points out the contradictions unwaged mining women faced in an industry which depended on their reproductive labor, it is important work. Moreover, the editors' excellent introduction emphasizes how the case studies here fit into a larger context that moves from North America to South America, Europe, Australia, New Zealand, Africa, and Asia.

Part 4 brings the study to the early twenty-first century. It looks at the impact of deindustrialization, environmental devastation, late capitalism, and the victories of second-wave feminism in the past half century. By drawing connections between past and present, the chapters in this section underscore the continued importance of family labor in mining communities. Wives and husbands worked together to fend off job loss in Europe and the US (even while mining expanded across the globe). But, men and women did not always struggle together. As more and more women entered the mines after civil rights victories, they faced sexual harassment which underscored the continued legacy of exclusive union brotherhood and inclusive family unionism.

Mining Unionism is a brilliantly conceived and adeptly realized book. The chapters' evenness in length, analytical purpose, and clarity are models to be followed for any edited collection. The book is sure to be assessed as pivotal literature in future scholarship in the field. It should also be mandatory reading for graduate students and also has a place in undergraduate surveys.

Caroline Waldron Merithew

LATTEK, CHRISTINE. *Revolutionary Refugees. German socialism in Britain, 1840–1860.* [Routledge studies in modern British history, Vol. 2.] Routledge, London [etc.] 2006. xiv, 358 pp. £85.00. DOI: 10.1017/S0020859008033464

Historians have by no means ignored German emigration to London between the Vormärz period and the founding of the German Reich.¹ The majority of existing studies have focused on individual persons as well as the organizations of the communist-socialist camp, in particular the Communist Workers' Educational Society as well as the Communist League and its predecessors. In scholarly works in Germany prior to 1989, questions about the theoretical influence of Karl Marx (and Friedrich Engels) on workers' associations and on the "process of autonomous theory formation" within the "elementary workers' movement" predominated. These themes were in principle an ideological minefield: discussions were complicated and even obstructed by the political interests of a partisan Marxist-Leninist historiography as well as those of its opponents. Sixteen years after the collapse of actually existing socialism, it is now easier to decouple the old ideological trench warfare. Furthermore, we now have unrestricted access to all sources in East German archives, of which Christine Lattek has made extensive and successful use.

Lattek's study is organized in principle chronologically and explores two central theses: the crucial division among revolutionary emigrants, she argues, was the separation into a democratic and a socialist wing, which she does not, however, evaluate as a "class line"; Lattek insists that the history of the one tendency cannot be understood without the other

1. See most recently Sabine Sundermann, *Deutscher Nationalismus im englischen Exil. Zum sozialen und politischen Innenleben der deutschen Kolonie in London 1848–1871* (Paderborn, 1997).