

there were two surprises. We gain little sense of the changing nature of the book in a period of sweeping transformations in print culture from this analysis. It is intriguing that the legal and economic scrutiny of imported books seemed so little concerned with a myriad of other markers—statistical quantities of reading materials, for example, size and shape of books, illustrations, or bindings. Customs readers treated books, in other words, as both material *and* abstract, concerned to place the book within a cacophony of other objects. Copyright is then a mark of manufacture, like the mark stamped into a hide or woven into a fabric selvage. We do gain occasional glimpses of the physical nature of books: the waterproofing of tariff handbooks and their interleaved blank pages, or the objectionable covers of books triggering censorship in 1930s Sydney. But these are brief and passing. The logic of Customs and Excise is Hofmeyr's subject, and like the practices themselves, we seem forced to retreat from actual volumes and pages. The conclusion is a different sort of surprise, shifting to a different register. It considers how the influence of the Custom House mode of analysis can be traced at the level of literary genre. Following some fascinating and too-brief remarks on the diminished presence of the author in the colonial world, Hofmeyr explores a travel guide, *The Story of an African Seaport*, by J. Forsyth Ingram (1899), drawing comparisons with the well-known novel, Olive Shreiner's *Story of an African Farm* (1883). With this brief dockside reading of her own, Hofmeyr demonstrates what literary criticism gains from the dockside perspective.

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ALEXANDRA HUGHES-JOHNSON and LYNDSEY JENKINS, eds. *The Politics of Women's Suffrage: Local, National and International Dimensions*. New Historical Perspectives. London: University of London Press, 2021. Pp. 422. \$50.00 (cloth).
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The 2018 centenary of some women winning the vote in the United Kingdom saw a number of processions and parades, with marchers dressed in the purple, green, and white of the Women's Social and Political Union, flooding the streets of Britain as women had done a hundred years before. As Nicoletta Gullace points out in her afterword to *The Politics of Women's Suffrage: Local, National and International Dimensions*, however, these triumphal celebrations did little to represent the complexities of the women's suffrage movement, with its numerous schisms, sometimes dictatorial personalities, and tensions between regional and national bodies. Gullace is right that this volume, derived from thirteen papers presented at a 2018 conference on women's suffrage, offers a timely corrective to that uncomplicated narrative.

Recentering politics in the discussion of women's suffrage is at the heart of the analytical framework proposed by the volume's editors, Alexandra Hughes-Johnson and Lyndsey Jenkins. In their introduction, they argue persuasively that the campaign for women's suffrage was about more than just granting women the vote. Rather, its leaders sought "lasting structural change by navigating, interrogating, accepting, challenging, and remaking the existing political system" (3). Much recent scholarship on the suffrage movement has been focused on the campaign's social and cultural elements. Though such work is important, it can sometimes obscure the desire for real structural change that drove suffrage campaigners. Organized into three sections examining the ways women worked within existing political structures, how advocates advanced political demands via cultural and social methods, and the ways women navigated international political structures, the volume largely succeeds in its goal of

“indicat[ing] the multiplicity of perspectives among women activists . . . and the different priorities which women brought to the cause” (7).

Though most of the essays are focused on the heyday of the movement in the early twentieth century, Jennifer Redmond’s chapter on petitions in nineteenth century Ireland and Maurice J. Casey’s essay on the appeal—or lack thereof—of communism following women’s enfranchisement extend the chronology. Chapters by Jenkins and Anna Muggeridge focus on working-class women, demonstrating that many women thought of the vote as just one piece of bringing about long-term political and social reform. Reform movements also feature in Katherine Connelly and Karen Hunt’s chapters, which highlight the diverse ways in which the British campaign drew inspiration from similar work in other countries.


Reflecting the volume’s concern with the political, a number of chapters call for expanding how we understand political engagement and advocacy. Helen Sunderland contends we must take seriously the political activism and awareness of children and young adults. Though it might look different from adult activism, she argues, the girls’ school offered young women a space to engage with the suffrage debate. Sharon Crozier-De Rosa argues similarly that we must consider the role of emotions in politics. A real standout of the volume, her chapter moves the reader beyond the “reason-versus-emotion dualism” that characterizes so much scholarship on popular political protest in favor of recognizing that emotions serve “as a means of motivating, sustaining or even bringing about the demise of political movements” (313). She suggests both pro- and anti-suffrage arguments were driven by emotions like shame and pride and, moreover, that those emotions were often dictated by understandings of and perceived challenges to one’s place within the British Empire. Crozier-De Rosa’s innovative methodological approach to political history offers new insights on imperial suffrage politics and the ways imperial ideologies shaped participation in the suffrage movement.

Also emphasizing the importance of one’s place in Britain is Beth Jenkins, whose chapter on grassroots organizing in Wales reveals how local politics and customs shaped national policy. Though Wales had a reputation as apathetic toward women’s suffrage, Jenkins argues persuasively that the true story is more nuanced. Wales presented a distinct “national context,” whose “subtle complexities could pose significant challenges” for suffrage organizers unfamiliar with the particular socioeconomic, political, and nationalist concerns of the Welsh people (91). National suffrage societies found the most success when they took the time to recruit organizers who spoke Welsh and who recognized the importance Welsh people placed on their national and cultural identities, which were deeply entwined with the Liberal party. Thus, interactions between suffrage organizers and Welsh communities could sometimes lead to “fruitful exchanges which transformed the tactics and agendas of outside campaigners” (107). With her chapter, Jenkins contributes to a growing movement in feminist geography and history to identify the ways places shape how people experience political movements and, equally excitingly, demonstrates how those movements are shaped by place.

Rounding out the book are chapters on newspapers and art by Sarah Pedersen and Sos Eltis and essays by Alexandra Hughes-Johnson and Tania Shew that posit new ways of thinking about suffrage militancy. This volume does much to recenter the political in our discussion of suffrage. Throughout, the authors highlight sources that allow them to approach the suffrage debate from new angles, though they do not always reach fundamentally new or different conclusions than the bulk of existing scholarship. The work is most interesting when analyzing the political aspects of the suffrage debate through nonpolitical methodologies, as in Crozier-De Rosa’s chapter on the place of emotions or Sunderland’s essay on the possibility of children’s political activism.

In her foreword to the volume, Susan Grayzel suggests that a lack of access to the political sphere often serves as a means of uniting women in pursuit of citizenship rights, just one of which is the vote. Indeed, embedded into the editors’ approach is the idea that “suffrage was inseparable from other claims around women’s rights” (6). This argument feels especially potent given today’s global political climate and recent threats to women’s bodily autonomy

around the world. Recentering the political in our discussions of historical reform movements, suffrage included, can reshape how we understand the global pursuit of women's equality today. This volume offers an ideal jumping off point for that research and demonstrates admirably that suffrage history, political or otherwise, is still relevant and necessary.

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KRISTIN D. HUSSEY. *Imperial Bodies in London: Empire, Mobility, and the Making of British Medicine, 1880–1914*. Science and Culture in the Nineteenth Century. Pittsburgh: University of Pittsburgh Press, 2021. Pp. 272. \$55.00 (cloth).
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Kristin Hussey opens part one of her excellent *Imperial Bodies in London: Empire, Mobility, and the Making of British Medicine, 1880–1914* with the dispatch in 1889 of Rudyard Kipling, poet, author, and apologist for the British Raj, from India to London for his health. In London, Kipling quickly fell ill, noting how his health was strained by repeated bouts of fever and dysentery in India. For Hussey, chronic, and recurrent disease clung to returning empire builders. While there is an excellent literature on Western medicine in colonial contexts, on the colonial as a site of knowledge production, or on the networks between colonies, little is known about the experiences of those colonials who returned back to Britain. Hussey places their experiences at the center of *Imperial Bodies in London* to explore how metropolitan medicine in the late nineteenth and early twentieth century was imperial medicine.

Although Hussey raises important questions about the relationships between medicine and the wider British Empire, Britain's Indian Empire and London dominate her account; the first because the transient colonists working in India expected to return to Britain, and the second as the hub of the British Empire and British medicine. To show how London and medicine were part of a “networked empire in motion” (182), Hussey's deft contextualization and use of micro-studies reveal the complex ways in which empire re-made metropolitan British medicine. To bring to light the uneven, unequal, and often unexpected ways that mobile imperial bodies and their embodied diseases left an indelible mark on British medicine, Hussey draws on a range of analytical tools from geographical theory to consider the colonial and the domestic within the same conceptual frameworks of mobility, networks, and spaces. Hussey blends these approaches with insights from the new imperial history and global cosmopolitanism. The result is a nuanced, layered, and lively account full of human stories, from the home life of the parasitologist Patrick Manson to the lives of working-class Londoners and their use of Indian oculists.

Hussey's examination of tropical medicine in the British medical marketplace perceptively shows how the London medical profession had to react to the needs of a mobile imperial population whose physical and mental health blurred the lines between the colonial and the domestic. And it is the quotidian that repeatedly captures Hussey's attention. Hence, Hussey's focus in *Imperial Bodies in London* is not on familiar infectious diseases but on understudied diseases. In part one, Hussey first considers the everyday through how the dangers of tropical climates and ideas of re-acclimatization in Britain became a quotidian feature of the British medical marketplace as revealed by the experiences of, and advice literature on, digestive disorders. Hussey then turns in chapter 2 to sunstroke insanity and how it was widely used in London as a conceptual tool to understand psychiatric distress in Europeans, an understanding that did not upset notions of white superiority. In part two, the movement of bodies is replaced