and private actions in the chapters on Lister and Hinton, thus mixing the case studies, creating interconnections in unexpected places, and preventing them from becoming reducible to simple dichotomies.

Clark's exploration culminates in the final chapter on Edith Lees Ellis, who, like no other figure in the book, combined a strong sense of individuality, resonant with the Rousseauian unique self, with the determination to shape social systems, inherent in political economy as explored thorough Johnson, and religion as explored through Hinton. Ellis engaged with the larger questions of spirituality and political economy while applying the same standard of ethics to herself and others. This led Ellis to confrontations with her colleagues in the Fellowship of the New Life, many of whom were willing to allow their experiment in communal living to be sustained by the labor of servants. Clark demonstrates the continuities between Ellis's choices about her sexuality, her interpersonal relationships, and her work for social justice. This is why, for Clark, Ellis is "more interesting in the way she helped to articulate a socialist and feminist vision of individuality," than for the fact that she had a lesbian identity (145).

By ending the book with Ellis, Clark implicitly makes the argument for the value of her methodology for the period after the development of the cultural category of the homosexual, as well as for the period before. She has also made the argument that the treatment of others cannot be separated from an exploration of the self, and for historians of sexuality to address the transgressions of the privileged, as well as the marginal. By addressing a criticism of earlier work, Clark has taken what was already one of the best methodologies for understanding identity and sexuality before the late nineteenth century and made it far better. The field should be exploring the implications of her methodology for years to come.

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Ruma Chopra. *Almost Home: Maroons between Slavery and Freedom in Jamaica, Nova Scotia, and Sierra Leone*. New Haven: Yale University Press, 2018. Pp. 336. $35.00 (cloth).
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In this lean, elegant, and lively narrative history of the exile of the Trelawney Town Maroons of Jamaica, and their travels from Nova Scotia to Sierra Leone, Ruma Chopra argues that "loyalism" is crucial to understanding the Maroons' place within both the racial hierarchies of British colonial slavery and the politics of the wider British Empire. Marronage was a feature of virtually every slave society in the Americas, but a series of unusual and fragile formal agreements between the colonial assembly and Maroon leaders have made the Jamaican Maroons the object of particular attention for historians. Chopra argues that most of these histories have focused on the complicated relationships between Maroons, enslaved people, free people of color and slave owners in Jamaica. In contrast, Chopra suggests, by following the Trelawney exiles, the Maroons can be placed into a wider British world during a tumultuous era of imperial expansion and burgeoning antislavery activism. Crucially, Chopra places Britain's wars with France in the foreground, showing how Maroon leaders, antislavery activists and slave owners invoked plans for conquest and colonial defense to persuade imperial officials of their positions.

The Jamaican Maroons, descendants of enslaved people who escaped to freedom from Spanish plantations before and during the English conquest of Jamaica in 1655, preserved their independence in the 1730s by making an agreement with slave owners. In exchange

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for recognition their freedom, the Maroons agreed to abjure sugar planting, to capture enslaved people fleeing plantations and to fight alongside British forces in case of invasion. Chopra, whose previous work has focused on Loyalist refugees and emigrants displaced by the American Revolution, emphasizes the thread of "loyalty" to parts of white society in the history of the Maroons. She frames the Maroons' particular version of loyalism (distinct from post-Revolutionary Loyalism) as a willingness to compromise with slave owners and colonial officials in order to preserve their community's freedom and traditions. Many historians have observed the threads of rhetorical royalism and loyalty to the crown in the political appeals that enslaved people in British colonies made to imperial officials in defiance of planter society; Chopra shows that for Jamaican Maroons, oath making and military service were a way of using loyalty to claim status and protection within the British Empire.

Chopra does excellent work illuminating the complexities of the British world in the age of revolutions. As she follows the traces of the Maroons in archives from Jamaica to Sierra Leone, she evokes the tangled textures of imperial administration, and the often entrepreneurial character of colonial governance. In 1795, the truce between the Maroons and white colonial society broke down, and a two-year period of guerrilla warfare began. Other Maroon communities gave up their insurrection, but the Trelawney Town Maroons struck the Earl of Balcarres, the newly appointed governor of Jamaica, as especially recalcitrant. At tremendous expense, Balcarres sent more than five hundred Trelawney Town Maroons into exile in Nova Scotia in 1797. In Nova Scotia, "civilizing" the Maroons became a pet project for the ambitious lieutenant-governor, John Wentworth. By 1799, the Colonial Office had grown impatient with the lieutenant-governor's habit of demanding that the Jamaican Assembly reimburse him for the cost of his civilizing mission. In concert with the antislavery activists, politicians, and financiers who managed the Sierra Leone Company from London, the Maroons were shipped across the Atlantic to Freetown. When they arrived in 1800, they were immediately employed to track down and capture a group of the colony's "Black Loyalist" settlers—self-emancipated African Americans who had joined British lines in the American War of Independence—who had taken up arms against colonial officials. Everywhere they went, Chopra shows, the Maroons captured the imagination of colonial and military officials, who projected their own fantasies onto the exiles. Colonial governors imagined the Maroons as vicious and incorrigible rebels or as noble warrior-settlers and pioneer farmers; military officers saw them as a powerful fighting force already "seasoned" for making war in the tropics; antislavery activists supported their claims to freedom but worried about their vaunted propensity for violence.

Almost Home draws inspiration from histories of the British world written through the lens of individual geographies, including David Lambert and Alan Lester's edited volume *Colonial Lives Across the British Empire* (2006) and Miles Ogborn's *Global Lives* (2008), as well as Maya Jasanoff's *Liberty's Exiles* (2011), Kirsten McKenzie's *A Swindler's Progress* (2010) and Linda Colley's *Ordeal of Elizabeth Marsh* (2007), among others. As she follows the Maroons, Chopra limns the political and social life of three very different British colonies, drawing out connections and disjunctures in Britain's Atlantic world. And yet, although the Maroons' progress through the empire produced correspondence among the colonial officials who took an interest in them, the Maroons produced few written traces themselves. Their petitions in the archives—which, as Chopra adroitly shows, can be understood as a symbol of their particular version of loyalism—were usually crafted in collaboration with officials who took an interest in their case. In consequence, the Maroons in *Almost Home* can sometimes appear as ciphers; canvases for the ambitions of white officials. Moreover, the Maroons who most fascinated colonial officials were adult men, particularly war leaders and soldiers. This is an impressive work of archival reconstruction, but Chopra might have profitably given herself license to read against the grain or to draw on anthropological or folkloric work on the Maroons or on the transnational history of marronage in the Americas to add depth to her reflection on the internal politics of the exiled Maroon community.

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The exile of the Maroons, Chopra writes, "occurs within the framework of slavery and emancipation, on the one hand, and British expansionism and consolidation, on the other" (193). She shows very clearly how the ambitions of colonial officials eager to end the slave trade, or to advance the cause of antislavery more generally, overlapped with the desire to consolidate British power over imperial frontiers like Nova Scotia and Sierra Leone. This book will be read with great interest by historians of slavery and emancipation, historians of the Atlantic world, and by a wider public interested in the political and military ferment of the age of Atlantic revolutions.

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GILLIAN COOKSON. *The Age of Machinery: Engineering the Industrial Revolution, 1770–1850*. People, Markets, Goods: Economies and Societies in History. Woodbridge: Boydell Press, 2018. Pp. 288. $25.95 (paper).
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The clue is in the title. This is an excellent book that explores the place of textile machines—primarily woolen and cotton—and the "engineers" who built them during the period associated with the British Industrial Revolution. The result is one of the best expositions, in recent times, of the nitty gritty detail and context that guided this development. Gillian Cookson does not shy from the mundane that predominantly informed such technological development. Indeed, rather than coining haughty terms to describe British ingenuity she emphasizes the local context, the series of micro-innovations, the small workshops and artisanal centrality to the expansion of machinery. Unlike recent historians, she underlines the importance of early, pre-factory textile engineering. This is primarily, although not exclusively, a history of the now-forgotten north Englishmen who lie at the heart of engineering the Industrial Revolution. The development of these machines was slower than the textile industry as it continued to draw from traditional methods to find new ways to make and do things. Yes, you get the history of Richard Arkwright's water-powered factory, James Hargreaves's spinning jenny, and Samuel Crompton's mule, but the real emphasis is upon the vital role of other, less remembered, men. Unfortunately, they were covered in grease and lived rough lives and just are not proper guests at the table of World-Historical Change.

Cookson is particularly on guard against anachronisms and building the future into the past. Here she is particularly critical of economic history texts that, she concludes, tell us very little of how technology really evolved. Instead, it was a wide community-based endeavor characterized by casual work and subcontracting. Textile machines did not suddenly appear and radically change production. Instead they fed into existing systems and integrated with traditional social labor. Each process in the production, say, of yarn invited different solutions. For example, the development of slubbing—preparing the fiber for spinning—was, arguably, more important than was the actual mechanization of spinning the fiber. The process worked differently for cotton, wool, and flax. This is a complicated history that took place over a long period of time and was driven by specific locations and distinct community contexts. To tell this history, Cookson has scoured every fragment of available sources to gain a glimpse into this crucial, but all-too-often forgotten, world. It was, as she shows, these relatively uneducated gritty men of limited capital who spearheaded engineering achievements during this period. This was a revolution driven not by an "Industrial Enlightenment" and the new sciences,

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