Japanese and American bid for the inclusion of baseball in the 1940 Olympics slated to be held in Tokyo, at a time when political tensions between the two nations were on the rise (p.169). Empirically strong and well researched as the book is in both Japanese and English-language sources, opportunities existed to make more of the evidence while presenting a little less of it. Perhaps the best example is the way Guthrie-Shimizu points out in passing that the Japanese changed the rules when baseball was introduced there. They initially banned fielders from wearing gloves, regarding this as unsportsmanlike, and discarded the rule that the captain could challenge an umpire’s decision. Such changes suggest that baseball in Japan was culturally different in its appeal. Yet the issue of how a cultural practice translates into another culture is not systematically treated. Rather, Guthrie-Shimizu’s focus is fixed on the themes of international and diplomatic history, and this task she has resoundingly accomplished. As a bonus, Transpacific Field of Dreams is also exceptionally good as sports history.

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In this excellent study of the liberal international turn in the twentieth century, Glenda Sluga contemplates the ‘place of internationally imagined communities’ (p.157) in a century in which nationalism flourished as never before. As the author argues in this remarkably erudite account, this relationship troubled many of the internationalists who people her book as they sought to harness the dynamic tension between two sets of ideologies, loyalties and organisational structures. For some, internationalism and nationalism were competing loyalties that, if properly moderated, could be turned into mutually conducive forces harnessed towards the advancement of world society. For others, internationalism represented a personal and collective escape from the self-interests of the nation-state, a kind of worldly transcendence destined to replace nationalism as world citizens sought the long-held ideal of global cooperation. As Sluga explains, the difficulty of managing this relationship can be clearly seen in the lives of those women and men internationalists who lived so valiantly within the possibilities and limits of both. Through her critical reading of these competing responses and their impacts on personal and world affairs, Sluga concludes that internationalism in the twentieth century can only be understood if located within these intimately intertwined genealogies, and in this way fully recognised as having profoundly shaped the past century.
This book sets the standard for the new histories of internationalism by combining several characteristics of that emerging field: a focus on non-government organisations, the use of biography, and an interest in cultural dynamics. In short, looking beyond the big institutions without losing sight of them. By placing at centre stage the work of non-government organisations and their national and transnational networks, Sluga reveals the workings of a vibrant but flawed set of internationalisms that, in the century of decolonization, were shaped as much by Europe as by the world beyond. By investigating the powerful influence of ‘the international turn’ in this transnational sense — with its many locales, perspectives, and influences — Sluga asks us firstly to think across the century and on a global scale rather than via particular periods and time spans or within an entirely European field of vision.

Secondly, she wants us to consider the central role that nationalism and national histories played in forming the various self-consciously and essentially middle-class internationalisms that underlay so much of what made the twentieth century modern, and that inspired so many national networks and organisations from across the imperial and decolonizing world in a commitment to the liberal international cause. Growing out of the ‘end’ of empire and fed by the increasingly transnational modalities of modern life, this liberal mindset drew from nineteenth-century ideas about cosmopolitanism and progress and, from the early decades of the twentieth century, developments in sociological, political, and psychological thought. One of the extraordinary achievements of this book is its capacity to place a generation of individuals at the heart of a broad-sweeping analysis. The myriad individuals, groups, and societies brought to life in its pages offer a vivid window onto the ‘historical overlap between imagined national and international communities’ (p.155) at the core of the liberal humanitarian tradition for more than two centuries. In bringing this genealogy into real-life contexts, this informative and compelling study leaves us with many questions about the mobility of internationalism as a diverse force in world affairs.

Thus Sluga sets the formation and operation of bodies like the League of Nations and the United Nations in world historical context, and in the process creates a multi-layered account that manages to weave ‘int’ closeup’ (p.158) a compelling narrative including lived experience, the articulation of ideas, and practicalities of political activity. Such an achievement can only be the result of intensive research and, above all, the capacity to draw together diverse material succinctly. Sluga excels in skilfully engaging the reader in a story that traverses a wealth of sources and a cast of many well-known and lesser known individuals. She brings a spotlight to the activities of women and men otherwise left out of...
'internationalism' understood solely as the work of world leaders or their official representatives. The result is an authoritative and very readable book that encourages us to think again about the role of non-government organisations in social change. A worthy addition to any bookshelf, it will be essential reading for anyone interested in internationalism in the last century and our own.

FIONA PAISLEY
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On the Borders of Love and Power is an elegant and thoughtful collection of twelve essays that deal with the immense diversity and complex contours of cross-cultural relationships and imperial ambition in the American Southwest from the eighteenth century and beyond. Across an array of spaces and time periods, leading historians of race, gender and empire draw out the relationship between intimacy and manifestations of familial and state power.

The editors are to be congratulated for drawing these diverse stories of family, love and power in the Southwest into a coherent dialogue that traces the evolving significance of intimate connections and relationships in a region David Wallace Adams and Crista DeLuzio characterise as existing 'on the edge of the American empire' (p.2). It is the practice of imperialism and its material effects which interest the contributors to On the Borders of Love and Power, who trace its permutations through the diverse family formations and kinship connections forged through cross-cultural encounters driven by competing Navajo, Pueblo, Comanche, Spanish, Mexican, and Anglo-American imperial visions. Interactions between these groups shape the economic, political, demographic and cultural histories of the American Southwest.

Several themes shape the essays and help bring structure and coherence to the collection as a whole. Conquest, empire and colonialism mark the history of the region and its families. These essays offer a valuable reminder of the importance of economic imperatives in framing and bringing about encounter, but - as the editors and many contributors to the collection note - these were relationships made up of emotion, sentiment, feeling and affection. Bonds of intimacy are recovered in this collection, emotional range and depth is given to the couples and families that people these