

man America. Historians have been working on German interactions with Native Americans, assimilation and whiteness, ongoing transnational ties, women's organizing, and tensions among neighbors during World War I, but these do not feature in the book. Careful coverage takes the place of innovative interpretation. This trade-off is perhaps to be expected in a book for a general audience, but it stands as an opportunity missed.

Specifically, failing to include the latest historical research hampers comparison between German Americans and other immigrants, one of the authors' goals. The introduction likens nineteenth-century Germans to Spanish-speakers today and maintains that anti-German sentiment was not "unlike the divisive situation with regard to present-day immigrants and refugees" (3). Readers would have been better equipped to assess such claims if the book had acknowledged the advantages Germans enjoyed. It goes unmentioned that German immigrants were moving onto land from which Sauk, Meskwaki, and other Algonquian-speakers had been expelled a few decades earlier. The immigrants' whiteness gave them access to the ballot, as the authors note, and also economic opportunities and cultural capital. They arrived with resources that helped them do "well for themselves" (61) and "fit in well" (62). The authors often relegate discussion of the *relative* status of Germans to endnotes. *Germans in Illinois* would be even more valuable if it had better integrated explanations of inequality into its narrative and analytical structure.

Age of Fear: Othering and American Identity during World War I, by Zachary Smith. Baltimore: Johns Hopkins University Press, 2019. xi, 233 pp. Illustrations, notes, bibliography, index. \$59.95 hardcover.

Reviewer Anita Talsma Gaul is history instructor at Minnesota West Community & Technical College. She is the author of *The Women of Southwest Minnesota and the Great War* (2018).

Zachary Smith argues that the belligerency and anti-Germanism displayed during the years of American involvement in World War I were ultimately fueled by white Americans' internal fears about the "security and stability of their national and ethnic identity" (2). White, Anglo-Saxons (i.e., "Americans") felt that their identity was under threat from within and without. From within, urbanization, industrialization, and modernization were weakening Anglo-Saxon masculinity and strength. From without, the influx of foreigners and immigrants was slowing, even reversing, Anglo-Saxon cultural advancement.

Smith begins by establishing these preexistent fears of a weakening Anglo-Saxon race. Elites worried that a "perceived decline in Anglo-

Saxon male strength and mental fortitude was due to an overabundance of civilization, which . . . had feminized American society and its politics" (18). Americans began redirecting these racial anxieties onto the German enemy during the years of neutrality, 1914–1917. Smith outlines in chapter two how in this period Americans went from a generally positive prewar understanding of German Americans as people of desirable traits capable of assimilation to seeing them as an Other that willfully chose not to assimilate. In chapter 3 Smith details how American entry into the war completed the demonization of German Americans, who were now seen as an enemy intent on destroying America and the American way of life.

In chapter four Smith explores how Americans' othering of European Germans differed from the othering of German Americans at home. Americans viewed European Germans as a Teutonic race that had degenerated into evil, brutal barbarians. The United States must fight and defeat this barbarian horde at all costs, lest it ultimately be subjected to German conquest. Such a conquest would mean the end of its democratic institutions, which would be replaced by German autocratic rule. In chapter five Smith deepens the understanding of the Othering of the German enemy by exploring the religious component of this process. American Protestants believed that Germans' racial degeneration had prompted religious degeneration as well. Germans had been duped into following a false god, whether militarism or the Devil himself. Americans now viewed it as their Christian duty to eliminate the evil threat that a sinful German autocracy posed to American democracy and Christianity as a whole.

Overall, this is a thoughtful, well-written piece of scholarship. Smith's elegant and succinct synopsis of the Great War in his introduction is one of the best I've ever read. Likewise, his discussion in chapter three of Southern fears that Germans were inciting black uprisings was also particularly strong. I also appreciated Smith's incorporation of the religious element of the anti-Germanism displayed during the war years. He did, however, focus exclusively on Protestant views. Catholic voices were completely absent in this chapter, which left me wondering if American Catholics held these same views of Germans during the war. Although pre- and post-millennialism are generally Protestant understandings of the end times, even a brief consideration of Catholic perceptions would have been helpful.

I also question some of the hasty conclusions drawn by the author. In chapter one Smith argues that Americans were concerned about the declining *masculinity* of the Anglo-Saxon race, but he does not clearly demonstrate that these fears extended to the security and stability of the

race as a whole. Similarly, after citing just two examples of midwestern schools banning the teaching of German, Smith claims that fear of the German imperial government's infiltration into the American public school system was widespread throughout the Midwest (80).

This claim opens the door for more localized research. Smith's work provides a broad view of the fears and insecurities fueling wartime anti-Germanism. Yet does this hold true, for example, for the average Iowa farmer at the time? Did he worry about the weakening manhood of the Anglo-Saxon race? And what about states like Minnesota, a state with one of the highest percentages of German Americans in the nation? Are these fears and insecurities at play in a region where so many claimed German heritage? Smith's contribution to the discussion is a valuable one—and one that will likely prompt additional questions and studies.

Smith states in his introduction that he hopes "readers can see a bit of their own time in the pages that follow" (15). In fact, the similarities between the war years and the present were clear and impossible to ignore. It was hardly necessary for the author to point out in the epilogue that "Americans' perception of the foreign Other as an agent of anti-democratic conspiracy and a threat to their way of life has not changed significantly since the Great War" (179). Sadly, for all that has changed in 100 years, the book is a sobering reminder of lessons we have not yet learned.

Prohibition, The Constitution, and States' Rights, by Sean Beienburg. Chicago: University of Chicago Press, 2019. xi, 322 pp. Table, maps, notes, index. \$105 hardcover, \$35 paperback.

Reviewer Thomas R. Pegram is professor of history at Loyola University Maryland. He is the author of *Battling Demon Rum: The Struggle for a Dry America, 1800–1933* (1998).

Sean Beienburg is a political scientist and constitutional scholar with an interest in reviving federalist assertiveness by states against centralized national authority. He sees the Prohibition era as an especially fruitful instance of what he calls extrajudicial constitutional interpretation. During Prohibition, meaningful constitutional debates moved beyond the courts and took place between wet and dry elected officials in state governments. Legislative attempts between 1918 and 1933 to protect state freedoms under the U.S. Constitution form the core of *Prohibition: The Constitution, and States' Rights*.

Beienburg establishes that a broadly shared constitutional outlook framed the debate over the Eighteenth Amendment. Aside from a few nationalists and nullificationists, wets and dries alike professed a belief in constitutional federalism. Prohibitionists stressed the necessity of a