employs lively, vernacular texts with a stress on Spanish and Italian works. As a result, his readers are recipients of practical knowledge, immediacy, and a strong sense of presence.

In the first of three chapters, Amelang offers a valuable checklist of different forms of urban discourse; they include civic chronicles, travel accounts, encomiums or words of praise, guidebooks for out-of-towners, administrative guides for more educated insiders, popular ballads, poems, and stories, ceremonial descriptions, local news sheets, political journalism, protest literature, personal diaries and memoirs, as well as the dialogues he treasures. These riches circulated in huge numbers throughout early modern Europe, often in manuscript form.

Amelang concludes that the authors of these writings are diverse, often unknown, and socially positioned below the elite. Though his bibliography shows he has the evidence for this claim, it is not fully substantiated until the final section. His distinction, however, between urban outsiders, who focus on the exotic and picturesque, and civic insiders, who use layers of memory and dialogue, is bold and insightful. Similarly, his focus on contemporaries who climb towers to get an overview of the city and measure its size, is highly original. "Choose one tower," he suggests, "wait in the shade, and register what climbers have to say when they come down" (23). Other writers' strategies are to visit a height near a city and listen to conversations as if they were perched birds (29), or to envision buildings without their roofs, thus exposing the hypocrisy of their inhabitants (30–31).

Amelang also uses these lectures to tease out authors' assumptions about urban change over time. For example, there are shifts in the writers' presence in texts, an increase in their commentary and feelings, and a decline in the use of praise followed by a rise in more credible description. He also finds a surge in the panoramic habit of seeing a whole city with its range of social levels inside its borders.

Amelang's middle section looks at the ubiquitous, but elusive, theme of urban beauty as the prime criteria used to judge cities. First, he presents works on one city (Florence) chronologically so as to show a variety of views about beauty. Then, he compares one author's comments on the attractiveness of different cities in a single travel journal. Over time, he argues, the most beautiful buildings absorbed a classical architecture that stressed order, regularity, proportion, and symmetry. Nonetheless, the urge to revive ancient rules soon gave way to considerable flexibility in practice. By the mid-sixteenth century, Amelang finds public debates between those who praise classical structures and opponents who prefer natural brick in the local artisanal tradition. This shift is seen clearly in Venice, where two different architectural languages peacefully coexisted. These microchanges, suggests Amelang, would eventually lead to a slow realignment of European aesthetics. At the beginning of the early modern period, he observes a slow European gravitation to classicism as a template for understanding beauty. By the late eighteenth century, he argues, a shift away from high-cost classical buildings had gradually taken place (83–84).

In the final section, Amelang highlights urban dialogues by artisans and merchants as inclusive, accessible narratives. He also finds them in depositions, as court records grow more precise. Dialogues arose throughout Europe in the late middle ages and spread in huge numbers. Non-elite authors used them strategically to enjoy discursive freedom and avoid censorship; hence, their readers might form their own opinions from diverse points of view. Amelang prizes the pragmatic knowledge found in dialogues based on actual urban experience, not ideal types.

Thus, a dialogue from Barcelona in the 1730s by the shopkeeper Pere Serra i Postius reveals social conflict between a gentleman, a storekeeper, and a servant. The latter two have more civic knowledge than the gentleman, who aspires to a more cosmopolitan lifestyle. Indeed, Serra was steeped in Barcelona's topography and customs. He hoped to use his locally rooted writing to enter the competitive world of civic discourse. Dialogues, thus, reveal rare evidence of the tension between learned histories and the vernacular style of shopkeepers, who were committed to civic traditions.

In this study of urban discourse, Amelang uses micro-and macro-analysis to good effect. He not only reveals the shapes and uses of civic space, we also see the characters and social status of inhabitants, comparisons of the beauty of a broad range of towns, and the pace and extent of architectural and social change over time. We await his full book on urban discourse with great expectations.

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Nimisha Barton. *Reproductive Citizens: Gender, Immigration, and the State in Modern France, 1880–1945*. Ithaca, NY: Cornell University Press, 2020. Pp. 284. Paper $32.95.

In the 2000s, the global turn swept through modern French history, above all among scholars in the United States. In a post-Cold War context where Western Europe was no longer of great strategic interest, France and the French had to be made "global" to retain their relevance in a crowded disciplinary marketplace. Fortunately, it was easy to globalize the history of a nation that had once had a substantial overseas empire, was widely recognized as a "great power," and seemed to be grappling openly with the

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politics of racial difference and the legacies of its colonial past. As research agendas in the field quickly changed, a new cohort of graduate students began to rediscover topics that had fallen out of fashion or had been ignored altogether.

Nimisha Barton fits squarely within this new generation of French historians, and her book reflects many of the most interesting innovations that have emerged from the global turn. Anyone who knows the field will recognize themes—such as immigration, gender, and the meaning of citizenship—that have been the subject of significant English-language scholarly attention in the past twenty years, but Barton carefully moves the conversation on to more unfamiliar chronological and methodological terrain. For a start, her focus on the Third Republic is a welcome departure from the much more crowded historiography of immigration in postwar France. Just as importantly, her use of the term "reproductive citizens" brings into conversation the histories of women, the family, and republican citizenship. Despite the stimulating work of scholars such as Camille Robcis, Judith Surkis, and Amelia Lyons, the strongly gendered character of republican citizenship in twentieth century France remains a neglected subject of study.

It is significant, I think, that Barton does not open her book with a strong thesis. She claims simply to be investigating "how prevailing ideas about gender, family and reproduction … shaped middle-class French officials' attitudes toward and interactions with immigrants as workers, citizens, husbands and wives, mothers and fathers of a depopulating France" (5). This open-ended brief is not enough to provide a theoretical backbone for the analysis nor does it really amount to a sustained argument. The real contribution of this book instead lies in the wonderful array of material that Barton has gathered from the archives. Using naturalization files, records of court proceedings, the archives of a handful of non-governmental organizations, and a variety of official and private collections, she paints a hugely complex picture of working-class life and the governance strategies deployed by the French state to regulate it. There is a particular emphasis on individual stories, with some characters reappearing several times in the book at different points in their lives. At times, the narrative takes on an almost novelistic quality as we follow the domestic squabbles of women in crowded Parisian tenements, the desperate entreaties of abandoned mothers requesting assistance from the French state in the 1920s, or the fate of Jewish children who were sent to the French provinces to escape the antisemitic persecution of the Vichy regime.

Indeed, so vividly drawn are the characters that Barton's book reminded me of a much older tradition of historical writing, that of French social and cultural history. The context in which this book was imagined may have been the global turn, but the analysis owes as much—if not more—to the kind of painstaking archival and statistical work that we more readily associate with the heyday of Marxist-inspired social history of the 1970s. In this instance, the fusion of old methods and new questions has been highly successful.

It is not simply social historians who will find much to admire in Barton's book, however. Historians of the French state will also want to engage with her material. A good deal of writing about the parameters of republican citizenship in twentieth-century France has been marred by a caricatured depiction of the state as a unified, omniscient entity imposing its hegemonic ideology on recalcitrant citizens. Barton gives the lie to such caricatures. There were, of course, very powerful ideologies shaping state policy in this period, including populationism, pro-natalism, racial typologies, stereotypes about the "ideal" family, and straightforward misogyny. But officials and the people they were trying to manage navigated creatively within these constraints. Barton gives examples of working-class immigrant women—usually considered to be at the very bottom of the French social ladder—successfully fighting to gain naturalization for themselves or their families. In a similar vein, she paints a complicated picture of the various attempts on the part of state officials to encourage "family life" in the 1920s and 1930s, which often meant suspending prejudices about racial "fitness" or feminine "weakness."

Given the richness of the material on offer, it is perhaps a shame that Barton did not do more with her wider argument. The very short conclusion rushes through some tantalizing insights into the expanding sphere of non-governmental "social services" (217) in interwar France and the "complementary logics" of "supportive maternalism" and "disciplinary paternalism" (214). These would have merited further investigation and more sustained discussion throughout the chapters. Nevertheless, Barton has done a remarkable job of resurrecting the voices of people at the margins of social and political life in France, and she strikes the perfect balance between the inner lives of her protagonists and their forgotten role in shaping the French state's policies toward immigration, the family, and the meaning of the nation.

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Laura Carter. *Histories of Everyday Life: The Making of Popular Social History in Britain, 1918–1979.* (The *Past and Present* Book Series). Oxford: Oxford University Press, 2021. Pp. 288. Cloth $100.

For historians of a certain generation, E. P. Thompson's *The Making of the English Working Class* created a new social history that illuminated the neglected lives of ordinary people. Like others on the New Left,

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