Willner's book could be used in the classroom in a variety of ways. The most obvious, though, would be to use the story of her family to both introduce and to potentially teach the entirety of the Cold War. This would be particularly doable since Willner interjected the major events of the Cold War throughout the many pages of *Forty Autumns*. On the family level, for example, East German authorities harassed Opa at the same time the Warsaw Pact was being formed and dissent was being silenced. *Forty Autumns* definitely brings to life the impact of many Cold War developments on both individuals and Germany as a whole.

While not all of Millner's family lived to see Germany reunified in 1990, all the individuals discussed helped make true a few of President Ronald Reagan's words: "What is right will always triumph" (324). Although much of *Forty Autumns* detailed the horrors of life under communism in East Germany, it ended on a positive note, with Willner's extended family reuniting in a united Germany in 2013. Anyone interested in learning more about the Cold War or about one family's brave attempt at enduring the unthinkable should give *Forty Autumns* a read. Beyond that, in a more contemporary moment where construction of a wall is regularly discussed as a way to make life better for so many, the history within *Forty Autumns* should be seen as a foreboding tale.

Minooka High School Trevor Shields

David W. Blight and Jim Downs, eds. *Beyond Freedom: Disrupting the History of Emancipation*. Athens, GA: The University of Georgia Press, 2017. Pp. 190. $24.95.

Students of Emancipation need no better reason to pick up *Beyond Freedom* than it emerged from a 2011 conference held at the Gilder-Lehrman Center for the Study of Slavery, Resistance, and Abolition, of which David Blight is now the director, and has chapters by a veritable who's who in Emancipation Studies. It is also a thoughtful reminder that historians are continually

grappling with what freedom was in the nineteenth century, who defined it, and whether it was enough to make a difference in African Americans' lives.

The title might seem misleading to many readers, as the book is entirely about emancipation; however, the subtitle clarifies that historians are trying to disrupt the "freedom paradigm," which focused on freedom in zero sum fashion, by emphasizing the painful process of emancipation, and in the process abandoning the traditional periodization and adopting different lenses to analyze the citizen's relationship to the state. In sum, the authors remind us, emancipation was messy, it was never preordained to end in perfect freedom, and Black voices, freed and enslaved, still offer the best avenue to revise our understanding of emancipation, its promises, and its limits.

The collection is organized in three parts, though one could argue there should only be two: those pieces written in a traditional academic format and those written as ruminations on how historians have failed to adequately interrogate the sources, at best, or have ignored or misused the terror and suffering Black people faced in the nineteenth century. Parts one and two, "From Slavery to Freedom" and "The Politics of Freedom," take the more traditional approach and emphasize a process of emancipation that was not restricted to the period following the Civil War and was anything but progressive. According to Richard Newman, Black emancipation and responses to it during Reconstruction took place in the wake of earlier emancipations, in and beyond the United States. As a result, Black and White Americans alike were familiar with the "grammar" of emancipation and understood this was not a story with a preordained conclusion. As a result, we need to apply different lenses that challenge the when, where, and how emancipation happened. More importantly, we need to recognize Black people—enslaved and free, male or female, adult or child—as "fully realized political people" (27). If we do so, a more complex and less celebratory portrait of emancipation

emerges. Part three, "Meditations on the Meaning of Freedom," deviates from the traditional format, possibly to avoid the lack of "human touch" that may characterize for laymen the problems with academia, but is a welcome glimpse into historians reflecting upon their craft and taking seriously Susan O'Donovan's claim, "if [B]lack lives matter today, then so should the whole of the [B]lack past"(29). As a result, readers will find greater attention paid to the circumstances and actions of African Americans, specifically women and children, and the political nature of their torture, suffering, and grief.

In general, *Beyond Freedom*, will be a valuable tool for faculty and graduate students interested in a refresher concerning the state of the conversation concerning emancipation. The books the contributors have produced in the last decade constitute an essential reading list for scholars of the period. At the undergraduate level, this volume would be a good edition to a seminar, in which students fashion independent theses within the context of a larger conversation, employ primary sources in some fashion, and question the epistemological problems associated with a vague concept like freedom. Jim Downs's focus on "the Ontology of the Freedmen's Bureau Records" is an apt reminder that sometimes the "records [and historians] assign a particular narrative logic to a process that lacks order and efficiency," and, as a result, "What freedom meant to freed people has only been partially told" (175). Even in that context, however, the volume will require a skilled teacher, already familiar with the existing historiography, to make sense of it for students. If there is any criticism, it might be the omission of any focus on emancipation beyond the United States, except in the preface by Foner.

As historians come to grips with the suffering, abuse, and terror Blacks faced, emancipation, as Thavolia Glymph notes, has the potential to "break your heart" (132), but this collection may also give students the hope that by abandoning the traditional periodization or models we so often rely upon and paying

attention to the voices of those long ignored, they too can add to our understanding of how power, belonging, and emancipation are connected.

Illinois State University Ron Gifford

Lynn Dumenil. *The Second Line of Defense: American Women and World War I*. Chapel Hill: The University of North Carolina Press, 2017. Pp. 360. $39.95 cloth, $38.99 e-Book.

When considering American women's role during a large twentieth century war, many do not think of the First World War. Outside of the Red Cross or the YWCA, the story many of us learned about the Great War does not include women. We do not have that powerful image of Rosie the Riveter of World War II to connect us to the strong woman of World War I. But Lynn Dumenil closes that gap of knowledge in her outstanding book, *The Second Line of Defense: American Women and World War I*.

Dumenil is careful not to use "American Women *in* World War I," (emphasis mine) in the subtitle because she covers so much more than American women *in* the war. For example, she effectively weaves the women's suffrage movement into the larger context of the story. Women's involvement in the war effort was not only beneficial to a country at war, but also impeccably important to women's suffrage and women's rights in general, and the image of women in America less than two decades removed from the end of the nineteenth century. Dumenil is masterful in her coverage of the suffrage movement and the Great War in the first chapter. So this book is so much more than a study about American women working in the war industry, although that is a crucial element as well.

In a general sense, Dumenil succeeds in addressing the social and political climate of a century ago in the United States with war as a backdrop while also in the forefront, and how women