

embargo was the precipitating issue and a special concern for the navy which could not function without the fuel. In April 1943 Yamamoto and Ugaki, travelling together in separate planes as Yamamoto insisted, were both shot down. Yamamoto was killed but Ugaki survived, although he was injured and out of action for a time.

As the war drew to a close Ugaki became more and more despairing, yet he felt he had saved enough air power to make an American invasion of Japan so costly that the Americans would not try. Upon hearing of the atomic bombs his reaction was to try to devise a plan to meet them. Although fully aware of Japan's weakness Ugaki was deeply distressed at the Emperor's message of defeat. Ugaki's motivation throughout the war was an unswerving loyalty to Japan and the emperor, yet his final act was in defiance of the emperor's announced wishes. The vice-admiral had long ago decided he would not live through the war. Considering the defeat in part his personal failure, he might have committed ritual seppuku. He was determined, however, to die as the many young men he had sent out on Kamikaze missions, like "Cherry blossoms into the sea." He planned that his last effort would do some damage to the enemy so he aimed his last flight toward the American ships at Okinawa. Despite their victory, the Americans had not fully let down their guard, so Ugaki and his companions were attacked and plunged gloriously (?) into the sea, inflicting no damage.

Ugaki's story should be interesting because it brings a different perspective than most often seen in the U.S. Using a personal diary as a source should give us a multi-dimensional view but Ugaki's story does not. His family is rarely mentioned and when it is the same information is present: his wife was dead and his children grown. As he contemplates his approaching death his thoughts turn to nature but the reader doesn't really feel those thoughts or the emotion behind them. Ugaki had many acquaintances in the military but apparently not any friends. The life presented is of a military machine with an occasional thought or feeling tacked on. Those thoughts and feelings, even the growing despair, do not convey a developed human personality. Ugaki's story is of a career, not a person. The accounts of rivalry and lack of communication among the Japanese military leaders and branches make one wonder why the Japanese were as strong as they were. Loyalty would appear to compensate for lack of coordination and communication.

The primary source for this book is the diary, supplemented largely by Hoyt's other works, an extensive body of research on World War II in the Pacific. The book will be of great interest to war buffs with an interest in the Pacific. For those without previous knowledge of the Pacific portion of the war, the events will be hard to follow. A map of the action and sketches of ships and airplanes discussed would make the work more accessible. Pictures of Ugaki about to die are interesting but more visual help is needed. An instructor will find this useful to add perspective to a lecture. Students will find it perhaps an interesting supplement.

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**Christine Bolt.** *The Women's Movements in the United States and Britain from the 1790s to the 1920s.* Amherst: University of Massachusetts Press, 1993. Pp. x, 390. Cloth, \$45.00; paper, \$15.95.

In tracing the history of the women's movements in Britain and the United States from the late eighteenth century through the 1920s, detailing both differences and similarities, Christine Bolt has provided the reader with a fine example of comparative history. In a unique way, Professor Bolt consistently provides the reader with a chronological sense of the issues that

pervade the feminist movements in both countries, weaving the themes of sex and morality; marriage; education; politics; protest and reform; women's organizations; work; ideology, and anti-feminism with the historical developments occurring throughout the time covered by the book. Professor Bolt uses an extensive array of primary (e.g. Mary Putman Jacobi Papers) and secondary sources (e.g. *The Bonds of Womanhood*) to substantiate her research.

In her comparative analysis, Professor Bolt explains that organized feminism emerged from social conditions which were similar in each nation. These included a dominant Protestant culture, the emergence of an influential middle class, a common belief in Enlightenment thought, some expansion of political rights among common citizens, and the gradual transformation of society wrought by urbanization and industrialization. Throughout the book, she attempts to illustrate the influence each nation's movements had on the other. Feminists, she explains, "watched each other's progress, exchanged visits and even labored in each other's campaigns, but took pride in their own successes, their own ways of doing things."

Other similarities between feminists on both sides of the Atlantic are mentioned throughout the book. American and British feminists both viewed educational advancement and new employment opportunities as key priorities. Activists in each nation not only sought equal treatment as citizens and rational human beings but also appealed to their special needs and qualities as women. Both attained their greatest progress in the areas of educational improvement, legal revision, welfare provision, and social purity.

Throughout the centuries, important differences were also visible and attributable to the unique political and social environment in each country. Issues of class were always at the core of British feminism. In addition, in their reform efforts, British women used different means than American women. Unlike their American counterparts, British feminists were more politically oriented and achieved greatest success in getting legislation enacted. The American woman's belief in the superiority of her social circumstances, marked by the greater freedom and respect accorded her, inspired American feminism, providing strength and boldness. The issue of race becomes a flaring difference in the two countries as the author points out that in America, "conservative southern politicians generally feared that female enfranchisement would make unwelcome voters of black women and reopen the question of black male voting rights."

The author's great strength is her comparative framework which, I believe, enables her to avoid labeling each women's movement as strictly conservative or radical, thus offering the reader a more complex, intricate, and balanced approach. One major weakness of this work, as acknowledged by the author, is the lack of attention given to Scottish, Irish, and Welsh women as well as black American women.

Since some background in American and British history is needed to fully understand this volume, I would recommend this book for use in upper level history classes, especially those which focus on women's history, social history, or comparative history. Any women's studies course which covers the suffrage movement or women's movements in America would also benefit by using this book. Likewise, this book could be used in any course in British history which concentrates on their suffrage movement or women's movements.

This monograph is unusual in that it offers a comparative perspective which fills a void in American women's history as well as in American history. Perhaps future work in women's history will follow such an approach.

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