

topic, however, is dated before it is even published. Greenstein gives an adequate introductory explanation of electronic mail (e-mail), discussion lists, and file transfer protocols. The latest information on any of these topics, however, can only be found on the Internet itself since daily changes are common. The next best sources are Internet magazines and more general computer periodicals.

A further detractor to both works is their lack of discussion about computer simulations and their use in today's history courses. These activities provide some of the best ways to interest students in history and develop their critical thinking skills.

Anyone interested in learning computers should first talk to colleagues. Attending on-campus workshops is another step that novices can take to learn how to use the equipment available to them. It would then be a good idea to consult some of the e-mail discussion lists of interest to them and ask other subscribers what they recommend in the way of both hardware and software since both often rely on personal preferences. There is division in most departments concerning the use of Macintoshes or IBMs—often what is available at the institution can determine this choice until one is knowledgeable enough to decide which they prefer.

Although Greenstein describes a few of the word processing options, neither book adequately describes the currently available options in this arena. This is important because it is the most logical place for any historian to begin using the computer. First, find out which word processing program is preferred on your campus and compare it to those accepted by journals in your field. More and more journals prefer submissions on disk as well as paper format to decrease the cost of publication. Also, consult computer magazines or the computer section in the larger newspapers about comparisons and contrasts between the programs. Microsoft Word and WordPerfect stand at the forefront, and knowledge of at least one of those is usually sufficient. Furthermore, these programs are becoming increasingly interwoven—the latest version of Microsoft Word provides on-screen help for users familiar with WordPerfect so that they can easily manipulate text in the Word format. Once you become familiar with this use of the computer, expansion into the use of spreadsheets and databases in both research and teaching is much easier.

The best books about computers and some of the major programs are the "Dummies" series available in almost all stores. Their titles, such as "WordPerfect for Dummies" should not offend anyone. These guides provide instant answers to what you want to do and save you from searching through pages of information in the user's guide.

In conclusion, Mawdsley and Munck would have been better served to title their book "The Use of Computer Databases for Historians." They do, however, correctly assert that the computer "is a truly multi-purpose machine able to carry out a wide variety of complex operations quickly and accurately." Greenstein's book deals with the use of the computer more broadly, yet often superficially enough just to confuse the novice even further; experienced computer users already know the information he is providing. Any historian wanting to enter the world of quantitative history would find these books useful. In the realm of teaching, however, they provide little that cannot be found better explained in other sources.

Pittsburg State University

Kelly A. Woestman

Adam Sisman. *A.J.P. Taylor. A Biography*. London: Sinclair-Stevenson, 1994. Pp. xiv, 468. Cloth, \$30.00.

Christina Scott. *A Historian and His World. A Life of Christopher Dawson*. New Brunswick, NJ: Transaction Publishers, 1992. Pp. 238. Cloth, \$34.95.

Christopher Dawson and A.J.P. Taylor were major mid-twentieth-century English historians of international repute. Dawson's major interest was the role of Christianity in Western culture, Taylor's English and European history, especially international relations, in the nineteenth and twentieth centuries. Both men were also what Russell Jacoby has termed "public intellectuals," speaking out in their time on a variety of political issues. For Dawson these issues had mostly to do with the increasing secularization

of Western society and the need to restore the primacy of Christian values to the modern social order. Taylor's net was more widely cast, with newspaper columns and television spreading his views on such things as the Suez invasion, the Committee on Nuclear Disarmament, or the expulsion of Anthony Blunt from the British Academy. In the not quite sixty years between Dawson's first book (1928) and Taylor's last (1984) they wrote hundreds of essays, innumerable reviews, and almost fifty books, although in Taylor's case a fair amount of the writing was undertaken to meet the material needs of a thrice married man.

Yet for all their renown, achievement, and scholarly productivity, neither man ever made it to the center of English academic life. To one degree or another they remained outsiders, marginal men, denied the accolades bestowed upon their more conforming if less brilliant contemporaries. In Dawson's case the reason was undoubtedly religious prejudice. Born into a land-owning military family and educated at Winchester and Oxford, he could have moved, but for his 1914 conversion to Rome, to the very center of the Oxbridge establishment. Instead he spent the next sixteen years in intellectual solitude, supported modestly by a family allowance, until he was offered a part-time lectureship at Exeter University; not until 1959, when at the age of seventy Harvard offered him the Stillman Chair in Roman Catholic studies, did he enjoy his first full-time faculty appointment. With Taylor the reasons were more complex and personal: He simply would not "play the game." Strutting, arrogant, and unquestionably brilliant (as he would be the first to acknowledge), he took a perverse pleasure in twitting his colleagues as well as those in authority. A suspicion of him set in early—he was encouraged to go abroad rather than remain at Oxford for post-graduate studies—and he was never able to escape from its shadow. He had friends and supporters as well as powerful enemies; but the latter always outnumbered the former, and he is probably the only English historian of note of his generation to live to be eighty-four and yet go to his grave without ever having been made a professor or receiving a government honor.

Paradoxically, however, as outsiders both Dawson and Taylor were at the heart of what can be described as alternative establishments. Dawson was a major presence in the English and American Catholic communities, the high points being his editorship during World War II of the *Dublin Review* and the 1959-62 Harvard appointment. Taylor, born into the commercial aristocracy of Manchester, inherited not only the Nonconformity of the North but the leftist sympathies and politics of his parents and would literally grow up "in the bosom of the left."

Christina Scott's biography of her father was first published in London a decade ago and soon went out of print. It has now been issued in an American edition. The book offers an informative and intimate account of Dawson's life and his disciplined scholarly activity. What comes through most poignantly is the intellectual isolation, at least in relation to the English academic community (the two distinguished Gifford Lectures notwithstanding), that characterized much of her father's life. As a Roman Catholic apologist Dawson was at the center of the English Catholic community, but that community was peripheral to English intellectual life as a whole. His real influence was in the United States in the 1950s and 1960s where his work, especially *Understanding Europe* and *The Making of Europe*, supported efforts by American Catholics to make Catholic culture an integral part of the intellectual mainstream. Dawson's return to England in 1962 after a debilitating stroke can be viewed as a critical loss to the midcentury attempt at a Christian culture revival. All of this is deftly presented in Scott's well written biography that develops chronologically and provides a solid account of the writing of her father's books. Read along with the special issue of the *Chesterton Review* (May 1983) devoted to Dawson, for which Scott wrote the introduction, it is an excellent exposition of Christopher Dawson's life and work.

Adam Sisman's biography is worthy of its subject. Written with a clarity and verve that Taylor himself would have appreciated, it is both critical and sympathetic. At times Sisman seems to be standing back and shaking his head as Taylor again indulges in a bout of self-maiming. As with the Scott book, the approach is chronological; but Sisman's canvas is much more thickly peopled, his insight into his subject less tempered by filial devotion and, correspondingly, more psychologically acute. He also has had the advantage of an autobiography whose misrepresentations and omissions—Taylor, for example, forgets one of his marriages—he uses to effect. Sisman locates Taylor firmly within the intellectual outlook of English Nonconformity, sees his Leftist sympathies and anti-Establishment disposition emerging from it, and provides a first-rate account of how outlook, sympathies, and disposition all meld together to

shape his thinking and historical writing, especially in two of his most celebrated and controversial books, *The Troublemakers* and *The Origins of the Second World War*. Manchester, Oxford, L. B. Namier, Hugh Trevor-Roper, G. N. Clark, *The Manchester Guardian*, the *Times Literary Supplement* Lord Beaverbrook, the Oxford histories of modern Europe—all figure prominently in the rich narrative that Sisman gracefully weaves, one that can also double as a superb study of the English historical community from the 1930s through the 1970s.

Both Scott and Sisman are essential reading for students of twentieth-century English culture. Each also would be appropriate for use in graduate as well as upper-level undergraduate courses in historiography or historical method. The Dawson biography can serve to introduce students to a major statement of the mid-twentieth-century Catholic interpretation of the middle ages and the debate over the origin and extent of the "medieval synthesis." Sisman's biography of Taylor presents students with a wide range of historiographical issues, most especially the controversies over appeasement and the origins of the Second World War. And because both Dawson and Taylor frequently wrote for a public outside of the academy, each biography implicitly explores the tension between professional scholarship and popular writing. Their lives, professional and personal, open a revealing window on the "historian's craft."

Pace University

Michael Rosenfeld

Merry E. Wiesner. *Women & Gender in Early Modern Europe*. New York: Cambridge University Press, 1993. Pp. xii, 264. Cloth, \$49.95; ISBN 0-521-38459-1. Paper, \$14.95; ISBN 0-521-38613-6.

Merry Wiesner's *Women and Gender in Early Modern Europe* is a well-written college-level textbook that presents an introduction to research on women in the sixteenth through eighteenth centuries. In her introduction she explains that until recently, women's historical research focused on two major issues—how women contributed to accepted developments in history (the search for "women worthies") and the effect of these developments on women. More recently, additional questions have centered on women's biological experiences and on private or domestic matters. In addition, the ever-expanding quantity of research has resulted in four rather conflicting conclusions: Historical experience of early modern women was much less uniform than thought; the role of gender in determining historical experiences of men and women varied over time, and from group to group; the kind of questions asked about the female experience must also be asked about the male; and, gender is a primary way of signifying relationships of power. Throughout the book, Wiesner has attempted to keep these conclusions in mind while presenting research on women's lives and gender roles in early modern Europe.

The book is divided into five sections. The first is an overview of ideas and laws about women during the time period. The main body of the book is divided into three parts corresponding to traditional Western philosophy—the body (women's life-cycle and economic role), the mind (literacy and learning and women's creation of culture), and the spirit (religion and witchcraft). The final chapter discusses gender and power.

A central theme in the book is the discrepancy between what we might expect to happen in early modern Europe and what actually happened. We might expect an expansion of rights, opportunities, and power because this is what traditionally has been described (for men). For women, however, in many instances, roles and opportunities became more restrictive. For instance, in their economic roles, women were increasingly pushed out of craft guilds. Also, there were no women in financial or political affairs of the church. In a third example, middle- and upper-class women could pursue experimental science because little equipment was used. However, their knowledge would not be used professionally; in fact, the field of science increasingly came to be considered male, a field beyond the limited capabilities of women.

Another major theme that emerges in the book is the centrality of marriage, which dominated all roles and activities for women. In the early modern period, women were still seen as dependent on men,