rian, he highlights the power of books both to inspire movements and to reset the terms of public discussion.

Perhaps the only criticism of Horowitz's narrative is that it implicitly celebrates those alternatives to consumerism that the author finds personally inspirational. A brief epilogue highlights the promotion of excess that immediately followed Carter's dour warnings and then passes over the next two decades to examine the recent popular "post-moralist celebrations of affluence" (p. 254): that no post-9/11 critiques of consumerism exist (save those of Islamic fundamentalists), and that Americans are once again being encouraged to spend their way out of trouble. Such selection both reflects the political proclivities of a generation of historians and denies the popularity of continuing critiques of consumer society. One might see Horowitz's narrative of market anxieties as the legacy of modern moralism, so often reflected in historical treatments of consumer society that end on a pessimistic note (usually around in 1980). On the other hand, the approach ignores the significance of texts such as Naomi Klein's No Logo (2001), interesting not so much for her actual arguments but because a whole new generation of social activists, concerned with the global excesses of consumer society, have embraced her aims. As Horowitz's earlier book demonstrates, there has been a long-standing critique of the market—suggesting that it is unlikely that criticism will come to an end now. However, in his focus on the period 1940-1980, his analysis of the continuities between the likes of Mumford, Galbraith, Nader, and Lasch is unlikely to be surpassed.

Matthew Hilton is senior lecturer in history at the University of Birmingham, United Kingdom, and author of Consumerism in Twentieth-Century Britain: The Search for a Historical Movement (2003).

History and September 11th
Edited by Joanne Meyerowitz for The Journal of American History

For many people, especially those who travel, daily life bears sharp reminders that things have not been the same since September 11th. In Washington, D.C., there are now concrete barriers surrounding the Capitol, the White House, and the Washington Monument. In New Zealand, too, there has been a dramatic increase in airport security. We seem to have lost our innocence. However, the scholars who contribute to this valuable collection of essays placing the events of September 11th
in historical perspective argue that there was no Western innocence to be lost suddenly in the devastation caused by the deliberate crashing of four American jets. There is never a complete severance, according to editor Joanne Meyerowitz, between the before and after of a great historical rupture. Instead, we may discern intricate connections, however unpalatable, between the terrorist attacks and U.S. foreign policy, reaching back at the very least to the aftermath of the Second World War, and perhaps to the imperialist intervention of western countries in the Middle East, Asia, and Africa.

This collection of essays serves as an antidote to the amnesia fostered by a passive media and political administrations to provide us with a complex multiperspectival understanding of our world and an imperative to see our local and national milieu in a broader global context. Those of us who teach American Studies outside the United States have long been critical of the parochialism that we have perceived among Americans in understanding international relations. In the aftermath of September 11th we noted two predominant reactions from Americans: one, an intense nationalism and insistence upon a patriotic consensus that divided the world into an “us” and a “them”; the other, an intensely unpopular and publicly disparaged view that demanded a major revision of foreign policy to recognize American culpability and seek a greater understanding of non-American peoples and cultures. These essays lay out the case for the latter reaction by showing the consequences of U.S. self-interest on those regions of the world that have possessed strategic political and economic importance to the nation. The work of scholars applying a transnational view of political and cultural relations, this collection also helps to explain the interdependency of nations and the complexities of balancing national self-interest against world peace.

One essay stands out in the collection because of its domestic focus and study of the immediate impact of the attack on ordinary citizens. Contrary to the images of an aggressive nationalism and a presidential rhetoric that promised retribution, Mary Marshal Clark's preliminary report of the Columbia University Oral History Narrative and Memory Project reveals a depth of humanitarianism as well as a yawning gap between America's political leaders and its citizens. This thought-provoking piece contrasts individual experience with official and mediatized narratives to reveal both the different and shared meanings of the event for people from a wide range of social and ethnic backgrounds.

The collection is well organized, with a useful overview by Meyerowitz, abstracts at the beginning of each essay, and an appendix of key primary source documents to which the contributors refer in their presentations. The essays address U.S.
intervention in the Middle East, anti-Americanism in Muslim countries, religious fundamentalism, foreign policy, and American nationalism, and should allow students and general readers to appreciate and debate the ramifications of national policies and the responsibilities of world citizenship.


_The Quakers in America_  
By Thomas D. Hamm  

The Society of Friends, or Quakers, has long attracted the attention of scholars and activists, particularly at times of social stress or crisis when their Friendly determination to stand against the dominant society has made their witness relevant to contemporary concerns. Since the end of the Vietnam era, issues such as conscientious objection have become less urgent, and the Quakers, together with the Amish and Mennonites, have fallen into sectarian obscurity. Their philosophy is viewed as possessing little pertinence to the major social issues of the day, despite the ongoing toll which violence takes in our turbulent world.

The Columbia Contemporary American Religion Series—also including, to date, entries on Catholicism, Protestantism, Judaism, Buddhism, and Islam—aims at communicating surveys of various religious traditions in their contemporary manifestations in the United States to a broad readership, not excluding scholars. Though the focus is not historical, each book includes sufficient historical background to provide adequate contextualization for understanding the present-day scene. In this volume, Thomas Hamm, a prominent Quaker historian based at Earlham College in Richmond, Indiana, presents a useful, readable, and most likely teachable survey of the Friendly community in the early twenty-first century. Hamm begins with participant-observer accounts of four Quaker worship sessions, each illustrative of the major divisions.