

be found in Abergavenny Priory. The fortunes of the industry were therefore very much a result of the turbulent history of the region in the later Middle Ages.

A chapter examining materials, production, and supply is an interesting read. This is indicative of a willingness by some church monuments scholars to move on from a conservative approach, with its predilection for classifying and dating armor, to embrace other disciplines including, the sciences (it is noted that Biebrach has drawn on the expertise of a geologist). The existence of local workshops in south Wales can be identified during the fourteenth century, and home-grown products flourished until the middle of the century, after which native stone all but disappeared. Stones most suitable for carving included Quarella, Sutton and Lias, found in Glamorgan. Devonian Old Red sandstone can be found in Monmouthshire and Brecon, and Caerbwdi sandstone is located further west in Pembrokeshire. This stone was quarried at St. David's and was used throughout the cathedral. A total of seventy effigies, tomb chests and cross slabs have been identified as being carved from native stone, although Biebrach acknowledges that this is very likely to be an underestimate. One theme that is revisited several times in the book is the trading links across the Bristol Channel, and it is therefore no surprise to find that West Country imports were popular, especially Dundry stone, quarried near Bristol.

The chapter examining the damage and destruction done to church monuments over the centuries is a welcome inclusion. Considering the fate of church monuments can help us interpret the thoughts and attitudes of successive generations, although we must keep in mind that there were once many more examples than those which have survived. Religious iconoclasm during the Reformation and the 1640s to 1650s is the traditional explanation for the mutilation and obliteration of many tombs, but Biebrach demonstrates that this was not necessarily the case in south Wales. Iconoclasm was less destructive in the region than in other parts of the British Isles (distance from London being one of the reasons given), and it is likely that much more damage was done during the following centuries. Although St. David's Cathedral was badly affected during the seventeenth century, the religious imagery in Llandaff Cathedral, for example, escaped wholesale destruction; any losses during the period were probably due to financial gain rather than religious fervor. It was in the eighteenth century that the monuments at Llandaff particularly suffered, largely due to neglect of the building's structure. Engravings dating from the late eighteenth century show the west end of the church as roofless and floorless, with ivy crawling up the walls. At Brecon Priory several monuments were lost or removed during the nineteenth century, a reminder that Victorian restorations could be just as destructive as iconoclastic activity.

This book is an impressive piece of work that is a worthy addition to the expanding body of scholarship on the monumental culture of late medieval Britain. In addition to church monuments enthusiasts, the book will attract anyone interested in late medieval commemoration and material culture. It also offers a significant contribution to the study of Wales during the late Middle Ages. Importantly for a piece of work of this nature, the book includes four color and nearly fifty black-and-white illustrations, along with several graphs.

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JEREMY BLACK. *Geographies of an Imperial Power: The British World, 1688–1815*. Bloomington: Indiana University Press, 2018. Pp. 308. \$80.00 (cloth).
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In *Geographies of an Imperial Power*, Jeremy Black traces the role of geography, broadly construed, in the British Empire between 1688 and 1815. To do so, he explores a wide array of

topics, including the press, travel narratives, religion, military strategy, maritime exploration, cartography, stadial theory, and foreign policy. Interestingly, Black's methodology precludes the inclusion of images of maps. While Black sees some utility in brief discussions of the content of maps, his work is more about their role as a source of geographic information in society; maps are a genre whose spread is to be observed and not a text to be read. The meaning of "geography" here is expansive, and never directly defined. It encompasses two things, a "real" geography influencing events as seen by the historian, and the geography that people of the British empire perceived, analyzed, and mapped. By seeking to address both, Black presents a complex and ambitious work.

While both geographies are present throughout the work, Black focuses on the ways that the British understood geography and treated it as an important form of knowledge. Even in this subset of his work, geography remains a broad and encompassing concept. He describes the importance in British life of both "physical" and "political" geography. Evidence of this impact can be found in maps, travel narratives, diplomacy, surveys, charts, newspaper accounts of military campaigns, and the electoral layout of the nation.

Black divides the book into thematic chapters that cover topics, including the different ways cartographers conceptualized and visualized Britain, the development of new forms of geographic knowledge and analysis during oceanic exploration, and growing national focus on geopolitics during times of war. Black intentionally makes the chapters wide-ranging in order to "capture the simultaneity of circumstance and experiences facing contemporaries, which is an element that can be readily lost if a rigid classification and firm typology are adopted in the coverage" (xi). The penultimate chapter stands out from the others, situating *Geographies of an Imperial Power* among studies on British geography starting in the 1840s. Black notes that the early historiography focused on physical geography as an explanatory factor for national development. Black sees great utility in these older works, noting that the contemporary approach "on consumption, on women, on contemporary perceptions, on international links, and, as here, on aspects of power" has lost something (248–49). Black also meditates on the utility of counties as the proper unit of analysis for historical geography.

Black has carefully chosen the title for this work. The location of the word "power" is precise. In what he perceives as a challenge to postmodern and postmodern-influenced thinkers ranging from Foucault to J. B. Harley, Black argues that geography is not only about power, however it was central to the culture and development of Britain as "an Imperial Power." His reference to "geographies" both describes the multiple ways of understanding geography he sees, while also alluding to a trendy term of the cultural turn. All this is not to say that Black ignores power in his own analysis. He frequently discusses "geopolitics" and the ways that geography was central to diplomacy, economic development, and warfare. In his critique of the use of power, Black posits that geography had a "range of contexts and meanings" and that a monolithic perspective is not appropriate (258). This somewhat unfair assessment of the works of previous historical geographers helps explain Black's wide-ranging chapters, an attempt to show a range of context.

Several issues diminish *Geographies of an Imperial Power*. The citations often disappoint, and Black regularly quotes material he found in recent secondary sources instead of going to the original. Taking a synthetic approach, Black relies heavily on secondary research for some chapters, while others include significant archival sources. However, beyond showing where factual information was extracted from, the notes give little sense of the existing secondary literature on the diverse topics that Black touches upon. There is also a plethora of block quotes, including one over a page long (128–30). More significantly, Black ranges so broadly that it at times brings into question whether he is actually addressing spatial or geographic topics or if he is just examining political and social developments only tenuously connected to geography. For example, in chapter 5, Black refers to a "double spatial perception" that perceived a Catholic Europe versus a Protestant Europe. While this could have a spatial element that Black has

not actually explored, it could just as easily be understood as a simple religious difference between people (156). Similarly, Black notes that the public became engaged with geography during Russia's rise. Much of his evidence focuses on British fear of Russian expansion, which while technically spatial, required little sense of geography or the spatial to grasp. Instead, much of what Black discusses seems more about politics, broadly defined. Perhaps Black could have avoided this confusion with a clearer conversation about what geography is and what makes something spatial.

Unsurprisingly from someone who has published several books on similar topics, one of the greatest strengths of *Geographies of an Imperial Power* is Black's familiarity with a significant variety of sources, including a plethora of different styles of maps. Indeed, the press and maps are clearly his expertise, representing the strongest parts of this work. Regarding maps, while Black does not explore cartographical printing methods in depth, he does understand the different traditions they originated from and the diverse purposes they served. Black uses these sources as the backbone of his ambitious work, which spans more than a century of history in a growing empire. However, Black's reasoning behind making his chapters "range widely" does not obviate their lack of structure and the unwieldy sentences that obfuscate his broader points.

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CAROLINE BOSWELL. *Disaffection and Everyday Life in Interregnum England*. Studies in Early Modern Cultural, Political and Social History 29. Woodbridge: Boydell Press, 2017. Pp. 285. \$115 (cloth).
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Caroline Boswell's study of disaffection seeks to shift the focus of histories of interregnum popular politics away from questions of allegiance to instead explore how local conflicts intersected with the broader, national political context. She demonstrates convincingly how local disputes and discontent were refashioned by pamphleteers and newsbook writers to present an image of popular disenchantment with the interregnum regimes.

Boswell arranges the book into two parts: the first, "Sites of Disaffection," looking in particular at streets, marketplaces, taverns, and alehouses; and the second, "Objects of Disaffection," examining common targets for popular hostility (the soldiery, excisemen, and the figure of the "fanatic"). In these chapters, Boswell's argument is supported by the examination of detailed case studies, such as the attack on Colonel John Hewson and other troops in London in December 1659. She is also attentive to recent scholarship, which has stressed the spatial as well as performative aspects of popular politics.

Boswell's work is most persuasive when she explores how popular disaffection was exploited for political purposes by the opponents of the Commonwealth and Protectorate. In Hewson's case, the resistance of apprentices to the threat to curtail their rights to petition was transformed in the press into a public trial of the colonel for his part in the execution of Charles I. The manipulation of popular disaffection for political ends, however, as Boswell shrewdly notes, involved conceding political agency to "lowly members of the commonality" (243), as well as implicit approval of the sometimes violent tactics that they employed.

There are interesting resonances here with the kind of "popular Toryism" that emerged during and in the aftermath of the Exclusion Crisis, discussed in the work of Tim Harris. Labels such as "fanatic" too clearly had a long shelf life, and, though Boswell's work