uncover and take seriously various marginalized texts, stories, and figures. Jane Moody and Mary Luckhurst's collection *Theatre and Celebrity 1660–2000*, for example, was published in 2005, Claire Brock's *The Feminization of Fame* and Gilli Bush-Bailey's *Treading the Bawds* in 2006; Joseph Roach's *It* in 2007; Tom Mole's collection *Romanticism and Celebrity Culture* and Felicity Nussbaum's *Rival Queens* in 2010. Although almost all these works are cited and acknowledged throughout *Celebrity across the Channel*—and although several of the individual chapters participate in similarly motivated projects— Pédron and Siviter take their lead from Lilti in placing the book as a whole primarily within a more recent scholarly turn to celebrity by intellectual and political historians interested in its potential for reworking Habermasian ideas of the public sphere. This move is legitimate and perhaps necessary when dealing with such a complex subject, but it does produce the odd paradox: work analyzing "the gendered nature of celebrity" (xii)—or challenging what is described as "the dominant view that Rousseau was the first celebrity" (15)—is thus presented as entirely new, rather than founded on a substantial existing body of scholarship. Nevertheless, if *Celebrity across the Channel, 1750–1850* does not manage to be all things to all scholars, it should still be seen as essential reading for anyone interested in historicizing celebrity, or in the wider cross-channel culture of this period.

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Sujit Sivasundaram. *Waves across the South: A New History of Revolution and Empire*. Chicago: University of Chicago Press, 2021. Pp. 496. $20.00 (paper).
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With *Waves across the South: A New History of Revolution and Empire*, Sujit Sivasundaram has written a big history: big in geographical and temporal scope and in ambition. Calling his work a new history of revolution and empire, he carries forward this promise by, in effect, going small. He focuses on islands and ports, webs of engagements, and the radiating effects of overlapping and interconnected locales from the Indian Ocean and Tasman Sea to Mauritius, Tonga, Aotearoa New Zealand, the Sri Lankan and Burmese coastal kingdoms, Chinese and Chilean ports, and the Cape of South Africa. It is these places, he says, in a tilt against more conventional historiographies, that shaped—and sometimes led—upheavals against colonial orders and the generation of political modernity, long a foundation of Atlantic histories in the later eighteenth and early nineteenth centuries.

It is a bracing, convincing narrative, though not a neat one—the many illustrations and elegant maps upfront are necessary, and readers must patiently work to assemble fragments and artifacts. The rewards are tales of ceremonial boats, revolts and petitions, scientific experiments, packets of letters, treaties, spiritual declarations, political tracts, and chiefly alliances in dozens of locales across generations. This requires focused attention, and much will be new to many readers. Whatever else it is, this is a book about a traditional subject: British Empire. Yet, as one does a plank boat, Sivasundaram disassembles his objects of study and puts them back together in new configurations.

Still, empire remains his keel and rudder. Within empire, Sivasundaram argues for a new tradition in historiography, cutting into "Britain's supposedly revolution-less, pragmatic and ordered past," to generate narratives looking toward "small seas in the Indian and Pacific Oceans . . . obliterated by narrators who focussed on colonial units in a network of relations with a centre, London" (332).

Sivasundaram underscores Indigenous perspectives through readings of written evidence, maps, and material culture issuing from colonial encounters. This is not bottom-up cultural history—sources are largely formal archival collections, and European accounts and memoirs—but it is an against-the-grain reading of what stories can and should be told. Some of the claims about excavating the unheard appear to draw on traditions from subaltern studies and postcolonialism, resituating them into broad European historical contexts. For example, the Napoleonic invasions of Europe loom large, setting the stage for destabilizing effects on crowned heads and new ideas of governance around the world—and in the Pacific and Indian Oceans.

As such, classic European navigational adventures by the Count of La Pérouse or Matthew Flinders are paired against the ways Taufaʻahau in Tonga asserted his own ideas of kingship by claiming himself to be George I in alliance with local Christian missions and the implied legitimacy of British influence. Likewise, in Aotearoa New Zealand, the chief Hongi Hika traveled the seas to Britain and back, understanding that local wars were part of global revolutionary contests about rule that involved the acquisition of armaments, political consolidation, and new experiences of community (73).

In parallel ways, Tipu Sultan of Mysore, in the French Indian Ocean world, pitted a French alliance against that of the British, fashioning his own sense of royal familial connections and asserting who could make a revolutionary claim (109). In Cape Town, the Boer revolution paved openings for both British intervention and Indigenous warfare at the end of the eighteenth century. Entangled interests between the British and Wahhabi abetted revolt against Ottoman rule (130).

However, this age of revolution also contained its dialectical partner: conservative reaction. In Mauritius, the British abolitionist John Jeremie met a cold reception from colonists for whom the end of formal slavery meant being deprived of slaves—what they saw as an offense against law, labor, and their own liberty, leading to agitation for self-rule and representative government (313). Throughout the Indian Ocean, the empire's commercialism meant Oman's port in Muscat developed a sea-facing policy, based on a dream of being an entrepôt for maritime trade. In India, Parsi shipbuilders were one of the successful "comprador classes," building the famed "country ships" for trade and profit (151).

Such transformations were also embodied in intimate relations. Through recounting the entwined stories of the Aboriginal couple Cora and Bungaree, Sivasundaram traces race separation under settler colonialism and liberal empires in Tasmania, where exploitation and violence evolved into imperialist notions of protecting Aboriginal communities from marauding sealers in the name of humanitarianism, premised on rescuing Indigenous women from archaic societies.

Militarily, the British continued to seize maritime frontiers and ports—the Opium Wars are noted here—through controlling waterways from Canton to Java and Ceylon (243). Away from the gunboats and battlefields, though, empire was built on information. It was incarnated in the Bay of Bengal Madras Observatory, where science, navigation, calibration points, instruments, Indigenous informants, and technicians created a privileged knowledge, coopting individuals and data collection in a matrix of power to discover monsoons and weather patterns or navigational routes protected by lighthouses (260, 278).

Sivasundaram closes with a meditation on Robert Montgomery Martin's 1830s multivolume studies of statistics, data, and survey information of colonies under British rule (*The History of the British Colonies*, 5 vols. [1834]; *The British Colonial Library*, 10 vols. [1837]). It is a deceptive picture of an orderly, growing empire. Sivasundaram takes that representation of history as progress through reform toward liberty and blows it up. That vision was only ever a flat imperial world, dominated by Europeans.

Rather, Sivasundaram argues, revolution and persistence grew from very local contests. The British—for a time—attempted to neutralize those traditions, coopted liberty and trade, and transformed Indigenous peoples into the uncivilized. But, as he points out, the traditions of palm-leaf histories continued (347), simultaneously undoing those narratives. Though this is steadfastly imperial history, *Waves across the South* is Sivasundaram's contribution to the often unknown, smaller—and interconnected—stories that compose and fracture the empire. After traveling the world to learn and try to understand them, in the end he realizes that most of all, we are local and we are islanders.

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VLAD SOLOMON. *State Surveillance, Political Policing and Counter-Terrorism in Britain, 1880–1914*. History of British Intelligence. Woodbridge: Boydell Press, 2021. Pp. 360. $115.00 (cloth).
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Vlad Solomon's extensively researched and incisively written *State Surveillance, Political Policing and Counter-Terrorism in Britain, 1880–1914* debunks the entrenched myth of a predominant British liberal response in the face of the challenges posed by radical movements—from Fenianism and anarchism to Hindu nationalist and suffrage activism—in the run up to the First World War. The influential works of Bernard Porter and limited archival access have done much to enshrine the claim that secret political policing was kept at a bare minimum until the pre–First World War spy fever, upholding the mid-century liberalism that was dear to the British public, amid self-assured indifference to the revolutionary movements that caused such concern for continental powers and populations and resulted in open and often brutal repression. Instead, using a great wealth of primary sources, including the press, government documents, private correspondences, and memoirs, Solomon reveals extensive governmental and public support for secret policing, and the widespread use of covert intelligence gathering and extra-legality (that is, informers, double agents, and provocateurs) from the early 1880s. The relatively brief period under consideration, Solomon argues, was pivotal, witnessing an important shift from alleged laissez faire and an official rejection of political policing, to the collective acceptance of its inevitability and far greater implication of the Home Secretary in Scotland Yard's work. Focusing on high policing, he stresses the importance of the individual personalities, visions, ambitions, financial aspirations of high-ranking bureaucrats and officials in the constant wrangles that informed Britain's exceptionalist rhetoric regarding political policing. Through meticulous research, Solomon conjures up a gallery of vivid protagonists; the staffing and institutional intricacies of the British surveillance system; and the complex and often fraught collaboration between the government, Home Office, and Scotland Yard, with the dual merit of offering stimulating interpretations and an up-to-date and comprehensive history of secret political policing, which, in a less pricey format, may prove appealing to wider audiences. One might argue that public opinion, which is mainly documented here through the all-important proxy of the press and the assumptions of politicians and the police, seems to be a little left out of the narrative until the conclusion, although this does not really undermine the argument, given that this is a political rather than a social history of policing.

In his narrative, Solomon follows a well-established chronology, beginning in 1881, with the newly appointed Liberal home secretary William Harcourt setting up the Irish Branch of Scotland Yard in response to Fenian activism, and laying the foundations for the country's first political police. Over short and sharp chapters, Solomon follows the terror scares and episodes of unrest leading to the gradual expansion of surveillance strategies and their very