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In *Jacobitism in Britain and the United States, 1880-1910*, Michael J. Connolly places Jacobitism—the loyalty or affection for the Stuart dynasty displaced by the Glorious Revolution and Williamite War in 1689-91—alongside other reform movements of the Victorian or Gilded Age such as socialism, anarchism, nihilism, populism, and Progressivism. Transatlantic in scope, this intellectual history centers on small groups of Victorian Jacobites in London as well as around Boston, New York, and Philadelphia. Contesting narratives of progress, Connolly contends that these Victorian Jacobites demonstrate that challenges to contemporary Western liberal modernity have deep Anglo-American roots. In contributing to scholarship on antimodernism, *Jacobitism in Britain and the United States* reclaims a transatlantic reform movement that opposed the increasing costs of industrialization and democratic corruption during the Gilded Age.

*Jacobitism in Britain and the United States* begins by exploring ideas of legitimacy and authority among key intellectuals from Thomas Aquinas and Robert Bellarmine to King James I, Thomas Hobbes, and John Locke. After establishing the ideological underpinning of Victorian Jacobites, Connolly traces their social, economic, and cultural context by showing how Anglo-Catholicism, the Irish Celtic revival, nationalism, and opposition to industrialization coalesced within the Jacobite movement to challenge nineteenth-century industrialization and liberalism. Chapter 3 brings the story to 1892, demonstrating how the Jacobite organization the Order of the White Rose (OWR), increased its membership through its London Jacobite Exhibition of 1889, which even Queen Victoria initially supported. The OWR then splintered when some members seeking greater political activism separated to form the Legitimist Jacobite League in 1891. While Connolly traces the rise and decline of Victorian Jacobitism, much of the book centers on commemorating Stuart monarchs, especially Charles I, on both sides of the Atlantic. Chapter 4 highlights Jacobite commemoration through Jacobites adorning Stuart statues and their opposition to a new statue of Oliver Crom-
well, both of which were largely unsuccessful and ended with the government prohibiting the embellishment of Charles I's statue in 1902. Beyond domestic conflicts over memory, some Victorian Jacobites also actively participated in protesting conflicts like the Boer War or smuggled rifles to Spanish Carlists. Chapter 5 moves to North America to show how the British Jacobite movement coincided and contributed to its American counterpart. In the United States, an Anglo-Catholic church commissioned a life-size portrait of Charles I and, like their British brethren, multiple Anglo-Catholic congregations performed Charles I services which helped fund a statue of Archbishop William Laud, a casualty of the Wars of the Three Kingdoms (1639-53). Centering on American architect Ralph Adams Cram through the periodical the Royal Standard, chapter 6 highlights Cram's Jacobite views and his perception of Gothic architecture as not merely a historic style, but a chivalric way of life. Finally, chapter 7 tracks the decline of Victorian Jacobitism between 1902 and World War I, when the Jacobite leadership died out and war with Germany destroyed hopes that German Prince Rupprecht, the closest Stuart heir, would return and claim his rightful throne.

This book is appealing for two reasons. In general, the recovery of Victorian Jacobitism contributes to Progressive Era historiography by adding another protest movement to an era of unprecedented change and instability. It is an important reminder that even in an age of Progressivism and industrialization, there was a moment when devoted royalists sought a conservative revolution to alter the British monarchy and revive traditional aristocratic values. Second, the book has an important interdisciplinary application, specifically for art historians, architectural historians, and historic preservationists. Jacobitism in Britain and the United States not only adds to historical knowledge, but better our understanding of the built environment and the values that buttressed its foundation.

Despite these contributions, the book could have gone further in contributing to different historiographical fields in two interconnected ways. Historians of Jacobitism will likely be disappointed to find little connection to the Jacobites of the seventeenth or eighteenth centuries. Instead of chapter 1 focusing on ideological context, the book could have been improved—especially for nonspecialists—if it spent more time tracing the lineage of Victorian Jacobitism from earlier Jacobite sentiment in the mid-eighteenth century. Connolly could have also expanded geographically to consider Scotland or the southern United States, where elites not only nostalgically identified with Charles I's cavaliers, but the Ku Klux Klan built off memories of Jacobitism and Highland clanship. Nevertheless, Jacobitism in Britain and the United States is a useful text for historians of late Victorian Catholicism as well as historians of Neo-Gothic architecture, and it is a pertinent reminder of the deep roots of antimodernism in the Gilded Age.