Yet, in spite of the erudition and mystification of the uroscopist's profession, the advent of clinical medicine and especially advances in anatomy began to eclipse common belief in the efficacy of the practice: "Throughout the early modern scientific world, the balance shifted from learned commentary on extant writings to empirical research and a striving for new, original insights that were beyond the sphere of traditional book knowledge" (150). At the same time, the authority of academic medicine, grounded in the explorations of the body's interiority, challenged the folkloric supremacy of the traditional healer. The decline of uroscopy was, therefore, as much to do with competing ideas of medical control as scientific advances. Even so, "the country folk clung tenaciously to their belief in uroscopy" (154) and insofar "as many physicians continued to bend to the expectations and demands of their clients, they unintentionally helped assure the survival of this practice" (156). This, Stolberg concludes, explains the gradualness and the reluctance of the process by which uroscopy was succeeded by alternative methods of diagnosis.

As Falstaff demands, "what says the doctor to my water?" the page's response separates the urine from its donor in a way which anticipates what was to become the final triumph of the uro-sceptic: "He said, sir, the water itself was a good healthy water, but, for the party that owned it, he might have more diseases than he knew for." Stolberg's illuminating study demonstrates just how fraught and protracted the process of this separation was to be.

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doi:10.1093/jhmas/jrw002

Advance Access Publication: February 16, 2016

Melissa N. Stein. *Measuring Manhood: Race and the Science of Masculinity, 1830–1934.* Minneapolis, Minnesota, University of Minnesota Press, 2015. 354 pp., illus., \$27.00 (paper).

KEYWORDS: eugenics, ethnology, gender, homosexuality
intersectionality, racial science

It has become axiomatic within cultural studies to refer to race, gender, class, and sexuality as mutually constitutive categories of identity. For at least three decades now, historians of race and gender have been elucidating the ways in which the construction and maintenance of social hierarchies have depended upon a logic that homologizes racial, gender, and sexual difference in the service of producing a normative subject against whom all others are deemed deviant and inferior.

With *Measuring Manhood*, Melissa Stein has added to this literature and done so in a smartly conceptualized and engagingly written way.

Although the title suggests that the focus of the book is on masculinity, Stein's analytical vision is ultimately much broader. To be sure, much of the book is devoted to an examination of how racial science—ethnology in the nineteenth century and eugenics in the early twentieth—explained (or, rather, manufactured) difference between the races by invoking the presumed sex and gender differences between the archetypical males of those respective races. Comparative anatomical measurement of the male body was central to antebellum ethnologists' efforts to construct a racial hierarchy that reaffirmed the natural dominance of whites, on the one hand, and the inferiority and docility of "negroes," whose natural condition was enslavement, on the other. In the postemancipation period, ethnologists pointed to physical and secondary sex characteristics as an index for each race's capacity for citizenship. In a fascinating chapter titled "An 'Equal Beard' for 'Equal Voting,'" Stein reveals the ways in which anthropometric studies of black and white soldiers and other Reconstruction-era ethnological research concluded that the very bodies of African American men—including their lack of facial hair relative to the hirsute northern European—was evidence of their inability to responsibly exercise their newly gained citizenship rights. Although racial scientists certainly invoked the physical differences between black and white women, the bodies of men were the principal scaffolding on which they hung their scientific arguments about racial hierarchy. Race and gender were intertwined in the theories that scientists and physicians advanced to defend slavery and white supremacy. As Stein argues, "a familiar scientific lexicon of sex difference provided nineteenth-century scientists an ideological framework through which to conceptualize race" (135).

But racial difference also served as a template for making sense of sexual difference—or abnormal sexuality—as Stein shows in her examination of sexology in the United States. And here is where the author moves beyond a history of scientific thought about race and masculinity and makes interesting linkages to an explicitly racialized scientific discourse about homosexuality that emerged in the late nineteenth and early twentieth centuries. Stein convincingly argues that American sexologists were not merely responding to European sexology; rather, they were producing medical knowledge about sexual inversion and, later, homosexuality, which was very much informed by the United States' "unique racial history" (175). American sexologists, many of whom had a background in racial science, approached abnormal sexuality in ways that reinforced existing ideas about racial hierarchy and raised alarm about the effects of "overcivilization" on the white race. While they pointed to same-sex sexual activity and gender transgressive behavior among African Americans and immigrants as confirmation of the hypersexual and depraved nature of "primitive" peoples, they identified the

same problems in whites as individual disease that threatened the race through degeneracy and population decline.

Much in *Measuring Manhood* seems familiar, from the racist use of ethnology and Darwinian evolutionary thought that George Frederickson so thoroughly covered in *The Black Image in the White Mind* to the racialization of abnormal sexuality that has been central to Siobhan Somerville's work on race and American culture in the early twentieth century and Peter Boag's history of homosexuality in the Pacific Northwest. But Stein elaborates and enlivens these histories by delving into the lives and work of many relatively obscure scientists and physicians, such as R. W. Shufeldt, author of *The Negro: A Menace to American Civilization* (1907), and Ellen Barret Ligon, who published the incendiary article, "The White Woman and the Negro," in *Good Housekeeping* in 1903. Stein is also good at providing a three-dimensional picture of racial science by examining how individuals worked various angles of the science in order to push back against its oppressive effects. The author gives ample space to Frederick Douglass's oratorical rebukes of racist ethnology in the 1860s; to NAACP official Walter White's collaboration with progressive scientists to challenge the biological racism that underpinned lynching and other forms of anti-black violence; and to the white author Ralph Werther's less than noble attempts to legitimize his own homosexuality by juxtaposing a refined and civilized "congenital androgynism" with the debased, primitive abnormal sexuality of African Americans and immigrants.

The book does suffer from chapters that are uneven in length. The first two chapters are a combined 141 pages, while the final three chapters are just over a combined 100 pages. As well written as this book is, in the middle of a seventy-nine-page chapter, it is difficult to not become preoccupied with the question: When will this chapter end? Stein and the editors could have used a more economical eye in figuring out what material did not need to remain in the final draft—a detailed explanation of the Reconstruction amendments being one example. And while Stein's decision to end the study with the demise of biological determinism in the mid-1930s makes sense, it would have been interesting had she included some discussion of how, if at all, the gendering of racial difference persisted—especially as social scientists and psychologists turned to the concept of personality as a way of understanding race and gender. Still, this is a smart book that should find its way into the libraries of scholars and students who are interested in the intersectionality of race, gender, and sexuality.

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doi:10.1093/jhmas/jrw009

Advance Access Publication: April 14, 2016