

perienced harassment, discrimination, and unfair treatment, and were seen as a source of cheap labor by native born workers as well as American entrepreneurs who hired them.

Although scholars and readers might not agree about the division of politics, history, art, and culture into two different volumes, this work remains a contribution to the field of research concerning Italian-American experiences after 1945 when the United States emerged as a superpower with global commitments, and relations between the United States and Italy changed as Italy became part of NATO and a member of the European Union. Postwar changes led to changes in Italian emigration to the US as the Italians who migrated were entrepreneurs or elite professional migrants. This “new” emigration of the post-World War II era needed to be studied as it was very different from the original “new” emigration of the late 1800s and early 1900s when Italian migrants were discriminated against, frowned upon, and considered a menace to American society and culture.

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Nunzio Pernicone and Fraser Ottanelli. *Assassins Against the Old Order: Italian Anarchists' Violence in Fin de Siècle Europe*. Urbana: U of Illinois P, 2018.

Michele Presutto. *La rivoluzione dietro l'angolo. Gli anarchici italiani e la Rivoluzione messicana 1910–1914*. Italy: Editoriale Umbra (1 febbraio 2017). (A shorter version of the book in English was published as “Revolution Just around the Corner: Italian American Radicals and the Mexican Revolution, 1910–1914,” *Italian American Review* [Winter 2017] 7.1: 8–40).

Assassins Against the Old Order and *La rivoluzione dietro l'angolo* look at the uses and consequences of violence as a revolutionary tactic among Italian anarchists within the context of worldwide movements. *Assassins Against the Old Order* focuses on “propaganda of the deed,” a tactic promulgated by *anti-organizzatori* or *individualisti* anarchists in fin de siècle Europe, with one exception. This exception concerns the case of Gaetano Bresci, who immigrated to Paterson, New Jersey, but then went back to Italy to assassinate King Umberto. Bresci had some affiliation with Gruppo Diritto all'Esistenza. The silk workers that formed its backbone were *organizzatori* and were one of the Industrial Workers of the World's earliest affiliates. Diritto all'Esistenza initiated a new style of anarchism they called *Socialismo anarchico*. Bresci and the mysterious Luigi Granotti, who is thought to have had some part in the plot, was Diritto all'Esistenza's treasurer. Later, in the group's history, Diritto all'Esistenza changed its name to L'Era Nuova. Some members of L'Era Nuova left Paterson, New Jersey, to fight in the Mexican Revolution. In *La rivoluzione dietro l'angolo* Presutto looks at the participation of Italian anarchists in the 1911 Magonista campaign in Baja California. His study addresses the larger question of whether militants regarded what was happening in Mexico as a true revolution or merely a changing of bourgeois regimes. Each study seeks to evaluate the efficacy and results of revolutionary tactics within the international anarchist movement, to dispel stereotypes about its participants, and closely examine the debates that emerged among the wider community of *soversivi*.

In *Assassins Against the Old Order*, Pernicone and Ottanelli have taken on the immense task of making sense of not only one of the most violent periods in the history of international anarchism but one in which its historical actor could not be more profoundly

misunderstood. Ottanelli, who admits to having been one of Pernicone's former enemies, accomplished the formidable task of editing the late Pernicone's 700-page manuscript down to its current form. Like Ottanelli, I too must confess to holding the honor of being Pernicone's enemy. Unlike Ottanelli I did not write about communists. My work focused on the *Diritto all'Esistenza*. The group harbored one of the anti-organizationalists most hated anarchists and foe of Carlo Tresca — Ludovico Caminita. Thought to be a spy who had collaborated with the police, Caminita, as it turns out, was "bad jacketed." Sadly, the real spy, aptly named Joe Termini, went undetected and helped lead authorities to the Boston group with a tragic result in the executions of Sacco and Venzetti. I bring up Caminita because, though absent in Pernicone and Ottanelli's chapter on Bresci and the Paterson Anarchists, he plays a central role in *La rivoluzione dietro l'angolo*. Ludovico Caminita, Presutto wrote, was a central figure in the events connected to the Mexican Revolution and of the Italian-American left during two decades of the twentieth century. Caminita was responsible for the Italian language page of *Regeneración*, the revolutionary organ of the Magonists, and was among the paper's principal cartoonists.

The clandestine nature of participation in insurgency made it difficult to say how many and what types of radicals supported the Magonistas in their campaign. Though Caminita had a central role, Presutto could not find many participants from Paterson. Was the Paterson group better at evading government surveillance? Presutto's work deals with the larger question of why radical Italian immigrants working in the mills, mines, fields and factories across the United States abandoned their jobs to join Mexican rebels in the beginning insurrections of the Mexican Revolution. How did their participation impact the revolution, the communities they were a part of, and the debates that raged in publications spanning three continents? In *La rivoluzione dietro l'angolo* Presutto also grapples with questions that concern the role played by immigrant anarchists and militant laborers and the debates in their various presses.

Following initial insurrections in Baja, California, debates appeared in the Italian radical press. The debates initiate and deepen personal conflicts and ideological differences among the *sovversivi* that comprised the movement culture of Italian immigrant radicals. Presutto finds that what began as a minor affair among Italian militants in Baja, California, rapidly reached international proportions. Conversations among radicals in the press in the United States and Italy were soon joined by the voices of their comrades in France, Argentina, Uruguay, and Brazil. In *La rivoluzione dietro l'angolo* Presutto shows how the movement culture of this "triangle" (Europe, United States, Central and South America) played a strategic role in activities of the *junta* in Los Angeles and, more generally, in the Mexican Revolution.

Organizzatori did not refrain from violent and destructive methods. However, they maintained that actions which did not undermine the economic power of the employing class were anti-social behavior and were worse, if such actions did not provide for the social protection and advancement of the working class. Contrary to the central tenants of the *organizzatori*, *Anti-organizzatori* held that the most efficacious way to spark a revolution was through the *attentat* (Propaganda of the deed). In *Assassins Against the Old Order*, Pernicone and Ottanelli place the *anti-organizzatori* in their historical context and provide what biographical details they could uncover as well as a view into the movement culture that supported the propaganda of the deed. Their book explains the important ways that Italian anarchists differed from other groups of militant anarchists in Europe in this period and analyzes and contrasts the acts of these Italian anarchists with their counterparts in France and Spain. "... [T]he motivation and purpose behind the deeds of Acciarito, Luc-

cheni, Lega, Caserio, Angiolillo and Bresci do not conform to contemporary definition of terrorism, with emphasis of slaughter of innocents.” As the Italian historian Gaetano Salvemini observed, Italian anarchist *attentatori* never targeted personages considered innocent of crimes against the people.

For the most part, the literature only offered stereotypical characterizations of these militant anarchists based largely on pseudoscience. Lombroso, along with other proponents of the Italian positivist school of criminality, painted a picture of Italian anarchists as depraved, blood-thirsty, moral madmen acting out of unconscious grudges that were the result of their debased poverty. Rather anarchists were part of the formative energies of the Italian anarchism movement who were motivated by an amalgam of two revolutionary traditions and ideologies: Carlo Pisacane, Giuseppe Mazzini and Giuseppe Garibaldi mixed with lesser known republicans characterized by an innate libertarianism and the kind of anarchist socialism introduced into Italy by Mikhail Bakunin. Their reverence and passion for *giustizieri* fueled their belief in the power of the *attentats* to not only rid society of its tyrants but act as the catalyst that would lead to the overthrow of government and its oppressive institutions. Within the movement culture of the Italian *soversivi* those who practiced the propaganda of the deed were not viewed as assassins but as tyrannicides — a form of political violence that did not fit the definition of murder. Within their movement culture was the notion that “no means are criminal which are employed to obtain a sacred end,” a notion bound up with a deep and “mystical faith in the virtue of the people.”

The Italian *soversivi* who participated in the Mexican revolution held similar views. *La rivoluzione dietro l'angolo* breaks new ground in the ways it connects the Italian volunteers to the Garibaldi and Risorgimento tradition. “The Risorgimento,” Presutto writes was connected to the “. . . pre-Unification patriots’ experience of exile as well as a Mazzinian sense of internationalism.” The first army to fight under the Italian flag was the red shirts of the Italian legion in the war between Uruguay and Argentina in 1843. These traditions, Presutto argues, “. . . did not end with the country’s political unification but actually intensified from 1860 onwards.” The inheritors of this tradition were never united, and it was the divisions among groups, newspapers, and even individuals that defined the community. These militants struggled to build interethnic workers’ ties in the belief that the Mexican Revolution was the signal that the larger revolution was just around the corner.

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Chiara Mazzucchelli. *The Heart and the Island: A Critical Study of Sicilian American Literature*. Albany: SUNY Press, 2015.

In the Preface to her book *The Heart and the Island*, Chiara Mazzucchelli recounts the personal history of the genesis of her PhD thesis topic that eventually became a published book. Her engaging anecdotal stories of her arrival at the Miami Airport in 2003, the transformation of her book collection from primarily Italian to Italian American, and the evolution of her ideas about the relationships among literatures originating in Italy and in America culminates in the realization that certain Sicilian-American writers have produced a specific Sicilian-American literature within Italian-American literature. Whereupon, “. . . I got on my knees one Sunday afternoon, rearranged all my Italian and Italian-American books together in alphabetical order, and then started writing my dissertation, which later became this book”