

expedition is foiled by dense pack ice in early 1838; by 1840 all three national crews are in the waters around Antarctica, taking different routes, demonstrating different priorities, and encountering different challenges—logistical, meteorological, and human. D’Urville’s party claimed the first discovery of the magnetic South Pole, Ross the Great Ice Barrier and a variety of geographical features he named (including the Ross Sea and the volcanoes Erebus and Terror, after the expedition’s ships); Wilkes, meanwhile, charted another fifteen hundred miles of the Antarctic coastline.

The historical detail of the book is good, culled from a few archives and several autobiographies and scientific reports as well as secondary sources, and it is presented in a form that makes otherwise indigestible facts about ship design or rations easy to absorb. It is frustrating, therefore, that without any citations or footnotes—or even a set of chapter-specific bibliographies—it is impossible for the reader to follow up any interesting leads or to identify what is taken from the sources and what might be novelization. There are also some omissions: while the extremely problematic, domineering, and unstable character of Wilkes is displayed warts and all, the massacre of some eighty Fijians at Malolo is mentioned only in passing, as one of many citations against him at a court martial where “only the count of illegal flogging stuck” (p. 244).

The science interludes are clearly written, and although they cover a range of topics they are focused on a history of the work and findings of the U.S. Deep Sea Drilling Program (later the Integrated Ocean Drilling Program), whose ice cores give particular insight into the geological history of the Antarctic continent. We are clearly intended to understand that there is a direct connection between late twentieth-century science and nineteenth-century expeditions, and indeed it is evident not only in the intersection of scientific findings about ecology, climate change, and prehistory but also in the individual human experience of the cold, wondrous or not. Indeed, “the science” is the primary focus of this book, as the bibliography cites fewer than two dozen works by historians, compared to nearly 150 contemporary scientific papers.

While the historian of science or exploration might not find much here that is new or methodologically useful, *Land of Wondrous Cold* would make excellent summer reading for incoming undergraduate students or as a lure for STEM students considering taking a history class or module; unlike in a great deal of popular history or popular science, there is nothing here that does serious harm to the historiography, and the blend of contemporary science and exciting historical story could certainly function as a jumping-off point for seminar discussions about exploration narratives, colonial and masculine mindsets, and the broader history of science.

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Marilyn Fischer. *Jane Addams’s Evolutionary Theorizing: Constructing “Democracy and Social Ethics.”* 263 pp., notes, bibl., index. Chicago/London: University of Chicago Press, 2019. \$45 (cloth); ISBN 9780226631325. E-book available.

Back in graduate school, I remember reading Jane Addams’s *Democracy and Social Ethics* (1902) with pleasure. Unlike so many other philosophy books, not only was it a fairly easy read; it was also engaging. For one trained in the Continental tradition, it was liberating to learn that ethics does not have to be about abstract first principles but could address real issues. Marilyn Fischer’s analysis maintains that spirit, as her book is an accessible and engaging account of social and moral problems—most of which are equally relevant today—as Addams saw them.

It is worth recalling that Addams wrote her book in the 1890s. During this period, the lives and rights of women, workers, and immigrants stood at the forefront of concerns for left-leaning liberal thinkers. Equally important was the work of Charles Darwin, whose *Descent of Man, and Selection in Relation to Sex* from 1871 sent shock waves through all intellectual communities. Darwin traced morality back to social instincts, instincts that laissez-faire economists understood as a brute struggle for existence among individuals. Marxists, on the other hand, focused on the group instincts of social classes and the staged development between them in the dialectics of history. The different readings of Darwin were not an academic matter in the city of Chicago where Addams wrote. Here industrial consolidation brought huge profits to capitalists at the expense of blue-collar workers, as in the case of robber barons. The city experienced large labor demonstrations and employers pushed back—events that were front-page news at the time. Fischer brings in some of this social context of Addams's thinking, though I wished I could have learned more about it. In her analysis Fischer writes as a philosopher, and not as a social historian, in focusing largely on the text and not so much on the context.

In her textual analysis, Fischer places Addams's published essays leading up to the publication of *Democracy and Social Ethics* at the core. She examines Addams's work in relation to the emergence of pragmatist philosophy and philosophers at the time to show that Addams was instrumental in bringing forth this style of reasoning. Most philosophers would place John Dewey at the core of pragmatism—and rightly so. However, Fischer shows that Addams was, perhaps, comparable in terms of importance and should be recognized as such. This is both a convincing and an important argument of the book, as female philosophers have not always been given the recognition they deserve.

This feminist aspiration is not, however, at the center of *Jane Addams's Evolutionary Theorizing*. Fischer's chief achievement is to show how important evolutionary science and debates were to pragmatism in general and to Addams in particular. It is this feature of the book that should be of particular interest to readers of *Isis*. At first glance, there are hardly any references to science debates and evolution in *Democracy and Social Ethics*. They are somewhat hidden in the text, and Fischer has done an excellent and convincing job of bringing them to the forefront. Addams wrote for different audiences, such as Social Christians, Comtean positivists, and members of ethical societies. "Addams's success in navigating among these audiences," Fischer explains, "lies in the extent to which they all participated within the vocabulary of social evolutionary discourse" (p. 41). In subsequent chapters Fischer discusses how evolutionary methods were used in Addams's ethical deliberations, understanding of the dynamics of history, comprehension of a city's moral geology, and social settlements. At the core is Addams's idea that corporate consciousness evolves historically in social organisms.

The chapter discussing the education of immigrants is, perhaps, the most engaging. Chicago at the time had a large influx of Italian immigrants, and they were met with prejudice and hostility that brought to my mind current debates in the United States about Mexican immigrants. Through the lens of Addams's philosophy, Fischer shows that a pragmatist approach to immigration could identify a process toward social reconciliation and reconstruction.

This book is evidence of the powerful ramifications of evolutionary science and hence its reflections on the human condition. Addams's philosophy should thus be of interest to anyone seeking to understand the importance of evolution to pragmatism. *Jane Addams's Evolutionary Theorizing* is a book well worth reading.

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