

[their] garden walls' and yielded 1,000 deaths a day. However, their visits to Belgrade, the country estate of the British ambassador—and 'the Elysian fields of Lady Wortley Montagu'—offered them some solace.

As with the travel correspondence of earlier visitors to the Ottoman empire (such as the aforementioned Lady Mary and Richard Pococke), Henrietta's memoirs are full of delightful descriptions of the landscape, climate and antiquities of the places they visited; elaborate details of the dress, appearance and customs of the locals they encountered; and vivid accounts of the practical aspects of foreign travel they experienced, ranging from modes of transport and travel conditions to accommodation, food and drink. This rewarding volume will appeal to those with an interest in English literature, eastern travel writing, Scottish women's history and women's literature in general.

*Royal Society of Antiquaries of Ireland*

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DOI: 10.3366/shr.2021.0527

*Frederick Douglass and Scotland, 1846: Living an Antislavery Life.*

By Alasdair Pettinger. Pp 376.

ISBN: 9781474444262.

Edinburgh: Edinburgh University Press, 2020. £24.99.

Today's student of Scotland's connections to chattel slavery benefits from a vibrant and growing scholarship examining issues ranging from the redistribution of plantation wealth within Scottish towns, cities and institutions to Scots' involvement in debates surrounding abolition. This work fits most closely within the latter and is a timely and important addition to the field. Pettinger successfully illustrates the transformative influence of Douglass's tour of Scotland on both his oratorical style and image and on his sense of his place within the abolitionist movement in the United States. It was during this tour, according to Pettinger, that Douglass can clearly be seen to have developed a specific persona that moved away from 'Frederick Douglass, the fugitive slave' and towards 'Mr Frederick Douglass, emancipated and a gentleman' (p. 243).

Accounts of Douglass's outward and return voyages bookend an examination of three distinct aspects of his trip: his role in and utilisation of the 'Send Back the Money Campaign', his engagement with the work of Scottish literary heroes and the ways in which he asserted control over his image through his understanding of Victorian visual culture. A final section acts as an afterword, considering the impact of Douglass today. Pettinger is strongest when providing close analysis of Douglass's speeches, such as when focusing on Douglass's encounters with the Free Church in relation to the 'Send Back the Money Campaign'. Pettinger highlights that whilst Douglass did not spark the campaign, which protested financial donations made by pro-slavery churches in the United States, he quickly incorporated it as a key theme of his lectures. He moves on to analyse expertly how Douglass experimented with a range of oratorical techniques in several speeches, eventually incorporating an element of dramatisation into his lecture to enable him to connect the issue directly to the experiences of the enslaved. In doing so Douglass was able to shift the campaign from a minor feature of his lecture, and one that drew dissent when mentioned, to a key part of his Scottish speeches that drew cheers and chanting from the audience, revitalising the campaign. Through this example, Pettinger highlights the importance of the campaign for providing Douglass the time and freedom to experiment, developing his confidence as a speaker.

Developing his oratorical style was just one way in which Douglass underwent a 'transformation from "American slave" to a cosmopolitan individual' (p. 160). Pettinger examines Douglass's engagement with the work of Scott and Burns, as well as the deliberate steps he took to cultivate his image as a gentleman in light of Victorian visual culture. Douglass played on the literary and historical connections of his adopted surname and championed Burns in order to appeal to his Scottish audiences and thereby tap into their, often latent, antislavery sentiment whilst simultaneously deliberately asserting his own belonging in spaces where he might otherwise have been excluded. Pettinger further analyses the minstrel performances occurring at the same time as Douglass's tour, and sometimes in direct competition with his lectures, alongside comparison of various engravings commissioned by Douglass and others for successive editions of his *Narrative*. In doing so he demonstrates how Douglass successfully cultivated a specific image of himself as a gentleman amidst pressure to conform to the preconceptions of audiences and British abolitionists about what a slave was supposed to look like.

Although predominantly set within the nineteen months Douglass spent touring Britain, and with a close geographic focus on his experiences in Scotland, the book is wide ranging in its arguments. Whilst this is generally a strength, it is a shame that some seemingly important aspects of the study, such as the impact of southern ideas of masculinity on Douglass's sense of self and Douglass's engagement with phrenology, are granted only brief discussion. The book's wide scope is also reflected in the afterword which considers the impact of Douglass on Scotland today. Here the focus on Douglass is often lost and several important issues are skimmed over in successive short chapters rather than being given the space they deserve. Perhaps the important questions raised in this section will lead to a follow up study but in this current form their link to the book's key argument seems a little tenuous.

These are relatively minor complaints, however, and Pettinger's vast research into Douglass's speeches, correspondence and autobiographies enables him to foreground clearly Douglass's agency in his transformation; refusing to conform to the expectations of any, including fellow abolitionists, and, indeed, developing his confidence and priorities in a way that demonstrated he was beginning to move beyond the Garrisonian agenda. Douglass's transformation 'from an agent of the Massachusetts Anti-Slavery Society serving the white abolitionist cause to a man looking forward to editing his own newspaper' (p. 257) provides useful context in considering Douglass's path upon his return to the United States. Overall, this is an important addition to the scholarship on Douglass and abolitionism in the US. But equally, in calling to light the fact that Douglass did not come to Scotland to congratulate the people on 'having broken with a slavery past, but to accuse them of a continued alliance with a slavery present' (p. 292), Pettinger also provides an important contribution to the transatlantic scholarship examining Scotland's role in slavery.