to offer resistance to, or support of, the military regime. Abul-Magd errs in glossing over the continued strength of these rival currents, especially the Islamist and liberal democratic ones, and in failing to acknowledge the degree to which this divisiveness in the political culture has permitted military officers to retain power. After all, is it not the presence of non-Islamist, pro-secular forces that permits military officers to play upon the Islamist “terror threat”?

Among the book’s minor flaws, which are few in number, Abul-Magd repeatedly refers to President ‘Abd al-Fattah al-Sisi as the fourth officer, following Nasser, Sadat and Mubarak, to take off his uniform and rule Egypt. What of Egypt’s first republican president, Gen. Muhammad Naguib (1952–1954)? I have taught students for decades that one ignores Naguib’s presidency at the peril of incorrectly responding to a *Trivial Pursuit* question, so I cannot let this pass.

As Egyptians would say, Abul-Magd has a beautiful pen. Her book is logically constructed and lucidly argued. It also enjoys an excellent comparative dimension, both regional and global in nature. She has made an excellent contribution, not just to the MENA literature, but to the body of work on military authoritarian regimes in the world in general, and to the important debate over how best to understand the longevity of such polities.

Reviewed by Kirk J. Beattie
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Scholars have paid much attention of late to the growth of far-right politics in Europe, including the electoral victories of right-wing populist parties but also the activities of neo-Nazis and neo-Fascists. Alessandro Orsini, in his ethnographic study of an Italian Fascist militia he calls Sacrifice, is able to lend concrete detail to the scholarly literature. Spending three months as a participant observer in two militia cells, Orsini gathered evidence on everything from the reading habits of militants to the role that extreme sports play within their world. For those interested in how individuals actually live day-to-day according to Fascist ideology, *Sacrifice* is an important contribution. It will be especially appealing to
scholars of contemporary far-right social movements who want to move beyond more abstract scholarly treatments of the subject and hear from the Fascists themselves. Throughout the book Orsini weaves together the voices of militants with his analysis of their beliefs and actions.

A striking feature of this study is its emphasis on Fascism as a spiritual way of life. The militants read and discuss the “classics” of revolutionary Fascism, including authors such as Corneliu Zela Codreanu, Léon Degrelle, Niccoló Giani, and Julius Evola, in order to mold young recruits into true Fascist warriors. According to this ideology, the first revolution is a spiritual revolution, which will destroy the “bourgeois spirit” that lives inside each individual. Fascist mysticism “promotes . . . love of family, loyalty to friends, fairness in sports competitions, solidarity with the poor, love for Italy, voluntary service, and physical exercise” (p. 25). But the three most central values are courage in the face of violence, sacrifice, and honor, which is a consequence of the first two. Indeed, violence plays an important role in the lives of Sacrifice militants, whether through Mixed Martial Arts (MMA) competitions, brawling in local pubs, or street fighting with the communists and anarchists.

These attributes of the militia contribute to one of Orsini’s most important concepts: the creation of a parallel world that allows the militants to escape from bourgeois society. Orsini asserts that the “Sacrifice comrades are trying to build a social reality in which they can demonstrate that they are courageous and that they merit honor through sacrifice, loyalty to the group, and obedience to the leaders’ orders” (p. 49). The first main pillar of the parallel world is sport, specifically the MMA contests that gather (white) fighters from all across Europe and that allow participants and observers alike to embrace the European race as the “warrior race” it is said to have always been. According to one of the local militia leaders, “In the cage [where the MMA contestants fight], we’re fighting against a way of being. We’re fighting against a certain type of society that is afraid to fight to defend itself” (p. 60). The second pillar of the parallel world is creating constant tension with far-left groups, effectively replicating the symbolic and emotional climate that existed when communists and Fascists fought each other in Italy between 1919 and 1925. The third pillar is brawling, which rather than being simply the product of irrationalism and emotions is steeped in symbolism, according to Orsini’s interpretation.

A key theme that runs through Orsini’s study is the militants’ rejection of “bourgeois” society. The reader learns that Fascists are the enemy of bourgeois individualism. Bourgeois society is said to have destroyed
humanity’s most important values, such as love for the fatherland and military culture. Moreover, bourgeois society embraces a peace culture, which is the attribute most hated by the militants. Even the MMA fights symbolize the fight against “the bourgeois man, against a type of man who’s afraid of everything, who doesn’t know how to fight anymore, who is frightened of risking his life to defend our civilization” (p. 61). Bourgeois values also relate to women, particularly those who display contempt for the militants and are only interested in men with expensive cars and clothes. This struggle against bourgeois society is a “noble action that makes individuals morally superior” (pg. 92), according to Sacrifice’s beliefs.

This book is full of descriptive detail about the militia’s activities and, more important, the beliefs that motivate those activities. The nagging question of how Orsini was able to infiltrate the militia cells is not answered until the final chapter, when he concludes that “the most effective way to fight violence is to get to know it” (p. 209). While it is beyond the scope of the book to offer other effective ways to fight violence, it does serve as a warning that there is a serious movement at the grassroots of society promoting Fascist values.

Reviewed by Christiane Olivo
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Aficionados of Civil War history will instantly recognize the name Earl J. Hess, the author of nearly twenty meticulously researched and clearly written books on various aspects of that conflict. Readers familiar with any of his previous works will not be disappointed with his latest effort.

In the preface to Civil War Logistics, Hess explains that the term “logistics” usually refers to the processes of obtaining supplies and “the transportation of men, material, food, and animals in support of military operations in the field” (p. xi). The author concentrates on the transportation aspect while mentioning the obtaining of supplies only in passing, as is his plan from the start. The book begins with a historical overview stretching back to classical times, which sets an excellent context for the development of military logistics prior to 1860. From there, the book