



this, attention to Salvadoran machismo and femicide should be linked with attention to American trends of the same. If MS-13's "cyclical violence reflects the larger systemic and political turmoil that encompassed their world," it is a world with no regard for borders, and, thus, a notable case study for our increasingly global reality (regardless of the xenophobic denial of such reality spouted by government officials).

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**NO GREATER LAW.** Written by Tom Dumican and Jesse Lichtenstein. Directed by Tom Dumican. Pulse Films, 2018. Available for purchase on Amazon Prime, SD \$3.99, HD \$4.99.

"Faith is the center of Christianity," says Dan Sevy. "Must we all succumb to a state licensed medical practitioner to his every whim and want? That is insanity, There's nothing left in America if you don't have control over your own body, your children's bodies." Sevy is a member of the Followers of Christ, a small community in the Treasure Valley of Idaho, a sparsely populated area outside of Boise. The church has generated publicity and is the subject of the documentary *No Greater Law* due to their rejection of medical treatment for their children. The Church pushes a strict interpretation of Biblical text. Only Jesus has the power to heal. So, the ritual is well-established: when a child falls ill, the parents call in the Elders of the Church. The Elders lead the congregation in prayer and rub the sick child with oils. At this point, the future of the child is literally in God's hands. Sevy, who looks the part of a cowboy and is, in this film, constantly in motion, caring for livestock, cutting and bailing wheat, or mending fences, provides a useful rough-hewn voice for such claims within the context of American history and myth—most notably, concepts of self-sovereignty and the frontier. "Folks of our persuasion have tended toward the frontier. When civilization encroaches too much, we retreat to the frontier. We are out of frontiers. Now we have to stand up and fight." The Followers of Christ settled in Oklahoma in the 1800's and then moved to the open range of Idaho during the Dust Bowl Era. Over the years, Idaho eased its laws to account for "religious liberty"—including excluding religious groups from prosecution for child neglect and homicide when faith healing is practiced. Not all Idahoans are infatuated with the exemption; the documentary follows furious former church members (led by Linda Martin) and the Canyon County Sheriff Kieren Donahue. Martin is unhinged by the nearby Paradise Valley Cemetery, where 200 of the 600 of those interred are children, many of whom she knew, nurtured, and loved. The Sheriff is plagued by his sworn duty to protect and serve the vulnerable, finding himself oddly blocked by law. They join forces and lobby the Idaho State Senate to erase this faith-based exemption, and a bill is introduced in the Idaho State Senate to evenly enforce child neglect and homicide laws. Sevy, of course, holds firm. "Every time you turn around there's some kind of government entity looking to encroach on freedom in one way or another ... tryin' to find a way to control our water ... or whether it's our religion or whatnot." Sevy and his fellow Followers' rhetoric is

an interesting blend of loathing of over-reaching government and an insistence on self-sovereignty outside state jurisdiction, framed here as control over their children and their own bodies. This rejection of government control is coupled with strict adherence to their strict interpretation of divine law. What makes this film unique and useful is its structure. There are no intruding voices, no piercing, derisive interview questions, no manipulation of what is being said by the church's subjects, just the carefully assembled voices of the Followers, opponents, legislators, and law enforcement. This helps the view gain unadulterated entrée into the minds and philosophy of the Followers of Christ. Hearing church members read passages in the Bible equating vaccines to witchcraft, listening to them ponder its meaning and looking for direction, makes them less odd, but more human. The film seeks—and succeeds—in rendering its various interlocutors genuinely likable. In the end, we follow these characters through senate hearings, floor debate, and the final vote regarding the removal of the exemption. Suffice it to say, the ending leaves ample fodder for discussion and questioning of who is "right" on the question of faith healing and the law. The film, in its entirety, will certainly shock, surprise, and intellectually engage undergraduates and professors alike. Religious liberty is a prominent contemporary matter in our society and law. *No Greater Law*, available on Amazon Prime, challenges the viewer to carefully consider all sides.

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**HITLER'S FIRST HUNDRED DAYS: WHEN GERMANS EMBRACED THE THIRD REICH.** By Peter Fritzsche. New York: Basic Books, 2020. Pp. v + 421. Cloth, \$22.49.

Historian Peter Fritzsche is a master practitioner of *Alltagsgeschichte*, or the history of every day. His extensive body of work includes *Iron Wind* (2016), *Life and Death in the Third Reich* (2008), and *Germans into Nazis* (1998). Fritzsche's use of sources and narrative style takes readers inside the lived experiences of the German path from an embattled democracy to the rise of Nazism, the Second World War, and perpetration of the Holocaust. *Hitler's First Hundred Days*, in keeping with the author's established methods, makes extensive use of diary and memoir accounts written by average Germans to provide a street-level view of the pivotal days from January 30 to May 9, 1933, the first one hundred days of Nazi rule following the appointment of Adolf Hitler as chancellor. Early sections of the book describe Hitler's ascent not as a foreordained moment of Nazi triumph, but rather as a contingent outcome—a turning point that came down to the minute. Fritzsche's main contribution throughout this work is a fresh low-angle analysis of how average Germans came to quietly cope with, accommodate, or willingly and happily accept the birth of the Third Reich. He explains how and why the sizable portion of the German public that never voted for the Nazi Party "entirely disappeared from view" over these first months. Several factors combined to create this result. Early Nazi legislative acts and decrees, such as the "Law for the Restoration of the Professional Civil Service," defined the "Aryan" in-group against

the Jewish out-group, while laying the foundations of anti-Jewish persecution that would eventually culminate in the Holocaust. As the new structures of the Third Reich formed around them, average Germans—to varying degrees of enthusiasm—became members of the new racial national community. Readers of this journal will find particularly interesting Fritzsche's discussion of the reactions of Christian Germans in Chapter 5, "The German Spring." In these pages, the author describes how the Third Reich initially allowed religious institutions doctrinal independence in a form of exchange for their silence on the political, military, and racial initiatives of the new state. Fritzsche writes that "one hundred days' stands for the extraordinary extension and speed of the transformation of Germans into Nazis without denying the ways in which this was incomplete." The Nazi path to absolute power was one of the uncertain origins and negotiated initial goals. *Hitler's First Hundred Days* is a wonderfully written and easily accessible account of this period that will find a wide readership both inside and outside of the academy. Scholars will find the book valuable for its ability to provide an intimate, experiential view of this pivotal early period of Nazi rule.

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**AMERICA'S JAILS: THE SEARCH FOR HUMAN DIGNITY IN AN AGE OF MASS INCARCERATION.** By Derek S. Jeffreys. New York: New York University Press, 2018. Pp. 256. Paper, \$28.00.

"If we care about human dignity, we cannot see the contemporary jail as a morally legitimate institution," Jeffreys argues. This book is simultaneously a study of detention in the Cook County Department of Corrections, Chicago, and an argument for significant reform of "systemic issues" nationwide. Jeffrey focuses on the role of jails in both containing and exacerbating social senses of "disgust, contempt, and fear" such that incarceration produces a "stigma that deeply damages the lives of jail inmates and ex-offenders," the overwhelming number of whom are locked away for non-violent offenses. At Cook County jail, where a high number of people serve small amounts of time for cases that are later dismissed (over eleven thousand, in 2011, served an average of twenty-five days), the problems of the country's so-called correctional facilities are highlighted, as inmates are treated as a source of revenue, largely unsupervised ("ten corrections officers per shift ... over six hundred men"), and denied decent medical care—including (notably) treatment for mental illnesses. Jeffreys advocates investigative journalism as necessary for monitoring and fostering (or forcing) transparency, and he favors legal action both as a means to bring about reform and because "good legal counsel" is itself a means of recognizing human dignity, a means of "preventing people from being treated like an anonymous mass that must be managed." Framing essential facts about America's incarceration industry with an ethical argument (what Jeffreys calls consideration of "philosophical questions") this book could

usefully be paired, in selection, with texts such as Nicole Gonzalez Van Cleve's fantastic *Crook County: Racism and Injustice in America's Largest Criminal Court*, selections from Shane Bauer's work in the private prison industry, and abolitionist texts such as Joshua Dubler and Vincent Lloyd's *Break Every Yoke Religion, Justice, and the Abolition of Prisons* to help students engage some of the social, economic, psychological, and ethical issues of imprisonment.

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### **DIGITAL PUNISHMENT: PRIVACY, STIGMA, AND THE HARMS OF DATA-DRIVEN CRIMINAL JUSTICE.**

By Sarah Esther Lageson. Oxford: Oxford University Press, 2020. Pp. 256. Hardcover, \$34.95.

There was a time when American arrest records were shielded, as Lageson puts it in this necessary and necessarily terrifying book, "by practical obscurity." You had to visit government archives, libraries, had to give some time and effort to the pursuit. Now, in what some see as a victory for transparency, such records are at our fingertips, replete with personal information of the offender but usually absent any sense of context (like whether the charge led to a conviction or was dropped before going to court). As arrest records become part of the growing industry of Big Data, they are commodified—the local bodega likely sells a magazine of mugshots for titillation and schadenfreude; myriad online sites offer background check information unregulated by the Faith Credit Reporting Act but often consulted for business purposes all the same. On top of all this, similar names are often collated together such that an individual with no criminal record is often labeled as one online, which also tends to mean forever. Lageson's central argument is that "misapplication and misunderstandings of criminal record data contribute to largely overlooked injustices," and she gives attention to the difficulty of those whose records are available online to find employment and housing or do things as simple as a volunteer at their child's school. Victims try to "fly under the radar," settle for living less-than-ideal neighborhoods and intentionally avoid trying for "high-level jobs" that might necessitate background checks. The label of offender, "leveraged against people for shaming," become "a self-fulfilling prophecy," shaping behavior and possibility as well as attitudes about the justice system. Among the travesties explored here, Lageson turns her attention to "crime content creators" and "digilantes" who see their publishing criminal records as "a moral project" as well as a money-making venture. Businesses selling arrest records manage to fluff out their offering by listing duplicates of charges and listing "probation violations ... as new criminal charges (read: habitual offender)." In one case, an "official state rap sheet" with only two convictions was transformed into a 50-page printout featuring 18 separate charges. Implications for privacy rights (and contrasts with European law involving the right to be forgotten) are obvious; less immediate but nonetheless central are concerns about American society itself, where voyeuristic desire and profound naivete about data access are