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Nancy L. Green, *The Other Americans in Paris: Businessmen, Countesses, Wayward Youth, 1880-1941*. Chicago: University of Chicago Press, 2014. 326 pp. Figures, notes, and index. \$40.00 U.S. (cl). ISBN 978-0-226-30688-9.

Review by Whitney Walton, Purdue University.

The Other Americans in Paris: Businessmen, Countesses, Wayward Youth, 1880-1941 is filled with gems of information about Americans who lived in Paris in the late nineteenth and early twentieth century. Napoleon III's dentist was an American, Dr. Thomas Evans, who was also his confidant and a leader of the community of Americans living in Paris. In 1910 the American consul general in Paris provided a runaway American youth with cash and an overcoat and kept his worried father apprised of his son's welfare until the boy returned home to the United States the next year. By 1931, Shredded Wheat was manufactured in France because it would have crumbled if shipped from the United States. In 1935, a Frenchman brought American Joan Warner to trial for gross indecency because she performed nude in the toney Bagdad restaurant; she was found guilty, but lightly penalized since the press and apparently the judge were more sympathetic to the artistic dancer than to her moralistic accuser. Nancy L. Green analyzes these and many more fascinating stories to reassess the histories of Americanization, French anti-Americanism, and migration. Her work also represents a new take on a popular topic--Americans in Paris--that is both eminently scholarly and accessible.

The book is organized largely by the diverse types of Americans and their occupations in Paris, and follows a roughly chronological order. The first chapter establishes the characteristics of a resident American colony that Green distinguishes from the more familiar, bohemian, "Lost Generation" of American writers during the interwar years. In contrast to figures such as Ernest Hemingway, F. Scott Fitzgerald, and Natalie Barney, who left the United States in pursuit of artistic inspiration and personal freedom in Paris, the majority of those who constituted the American colony made Paris their home for many years, worked for a living in France, constructed an expatriate community, and engaged regularly with the locals. Subsequent chapters elaborate upon different groups and themes related to this American colony (numbering 40,000 in the late 1920s), including the following: American citizens who sought or shunned the services of the U.S. embassy; the delights and hardships of marriage between French and Americans and between Americans living in Paris; the different ways Americans supported themselves in paid employment in the City of Light; American businesses in France and the cultural, managerial, and legal challenges they confronted; the plight of Americans without money or homes, or with criminal records; American perspectives of the French, and French perspectives of Americans; the dissolution of the American colony in Paris with the Depression of the early 1930s and especially the outbreak of war in 1939 and invasion and occupation in 1940.

Two chapters on Americans at work and American businesses in France stand out as a social history of Americanization, in contrast to more common economic and cultural histories of how American products and practices gained traction in France especially since World War II. Chapter four describes the many different ways that Americans in Paris earned a living. American women concentrated in feminine occupations like clerical work and professional shopping for tourists, though some were cultural workers, corporate managers, and club owners. The range of American men's occupations was

far greater, including the provisioning of the American colony itself with products from home—breakfast cereal, regional specialties, and sweet corn, to name a few. While these products appealed to a predominantly American market in France, Green asserts that two other “exports” from America—dentistry and jazz music—served a French clientele as well. Additionally, lawyers and the American Chamber of Commerce in France performed an important mediating role between Americans and French. American lawyers who spoke French were much sought after. Some published books on French marriage law while others were instrumental in establishing American businesses in France and in helping Americans work legally in France. While it is possible, though difficult to prove, that American women who earned a living in Paris contributed to Americanization, Green claims persuasively that the American colony in general and certain American products and practitioners started, usually inadvertently, Americanizing France long before 1945.

Several American businesses deliberately set out to establish enterprises and market their goods in France, and Green charts this intricate process of transnational economic relations. Acknowledging Victoria de Grazia’s important work detailing the expansion of mass consumerism from the United States to Europe and constituting what she terms an “irresistible empire,” Green proposes an alternative process that included contestation and resistance to American commercial expansion. She notes that, prior to 1914, Europeans were purchasing cash registers, farm equipment, elevators, safety razors, Coca Cola, and other American products, but she asserts that the two world wars greatly increased consumer demand for “modern” American goods. Green’s valuable intervention is to present the different challenges that American businesses overcame, or succumbed to, in trying to open subsidiaries in France. For example, Max Factor’s make-up company aspired to market the cosmetic palette of Hollywood stars to French women, but different consumer tastes, and differences between local managers and the American corporate parent disrupted the operation in the 1930s. Green also demonstrates that the competition and cooperation between the American and French soap companies, Palmolive and Cadum, raise the question of whether this economic exchange represented Americanization or “Frenchification” (p. 179).

Green also constructively enters the fray on French anti-Americanism, indicating that French and American views of the other were varied, and mutually influential. American clubs in Paris were many; they professed commitment to friendship between Americans and French, and included French members. Similarly, American philanthropic organizations addressed the needs of both Americans and French people. The extent to which these groups manifested an informal American empire is not clear, and Green indicates that French responses to them ranged from enthusiastic to fearful. Literary and satirical works in French and English produced stereotypes of brash, future-oriented Americans and artistic, traditional French persons, but these might be affectionate and appreciative, as well as derisory. Green identifies changes in French anti-Americanism over time, particularly as U.S. world power increased and French global influence declined. It was a view that originated from the political right before World War II, and from the left afterwards. Ultimately, Green is inconclusive regarding American views of the French and French views of Americans, and that is appropriate given the complexity and diversity of such views, and their imaginary and experiential origins.

In addition to contributing to scholarship on Americanization and French anti-Americanism, *The Other Americans in Paris* also broadens our understanding of immigration. Americans who lived in Paris were a distinctive type of migrant. They were, in general, comfortably well off, if not downright rich, in contrast to other migrant groups, notably those who emigrated to the United States during this same time period. Yet similar to other migrant groups, Americans in Paris established a vibrant community through institutions and organizations that both served their needs and invited French participation. Indeed many of those institutions persist to this day, including the American Cathedral, the American Chamber of Commerce in Paris, the Daughters of the American Revolution Rochambeau chapter, Reid Hall, the American Library and more. The book conveys how Americans lived, interacted among themselves as a community, and related to the French.

The research supporting Green's wide-ranging analysis is impressive. She has consulted United States State Department archives, the archives of the American Chamber of Commerce in Paris, the archives of the S. G. Archibald Law Offices in Paris, the Paris police archives, and the archives of many American institutions and organizations in Paris, to say nothing of newspapers and published works in English and French. I only wish that the book included a list of all the archives and their abbreviations so that a reader could identify them more easily in the notes.

The Other Americans in Paris is hugely entertaining, aided in no small part by Green's witty and felicitous turns of phrases. Describing the construction of the American colony in Paris through its institutions, Green addresses churches and then the American Hospital: "After the soul, the body. Health needs came next in the creation of the colony. There's nothing worse than getting sick in another language" (p. 30). As Green writes regarding the many services the U.S. consulate performed for American citizens in Paris, "the historian has to admit to shock and awe. Shock...at how many Americans turned confidently, insistently, to the government for help for sometimes the slightest of slights. But also unexpected awe at how the consular officers seem to have had the time and the energy to follow up a vast number of inquiries" (p. 58). The book is a delight to read.

Throughout the book Green attends to black and white Americans in Paris, rich and poor, old and young, and to women and men. This potentially unwieldy mass of material never escapes from Green's light, but sure control. And while the book is primarily about Americans, it is also about the American colony's unique engagement with France and the French. Americanization and immigration were not one-sided processes; they were exchanges between individuals and cultures that Green understands profoundly and articulates superbly.

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