
Book Reviews

Carl Sauer on Culture and Landscape: Readings and Commentaries. WILLIAM DENEVAN and KENT MATHEWSON, editors. Baton Rouge: Louisiana State University Press, 2009. Pp. xxii+435, photo, index. \$40.00 paper. ISBN 978-0-8071-3394-1.

Carl Sauer was the kind of figure we find in many disciplines: a scholar of great distinction, important in the discipline's history, and also well known by scholars in other fields, yet not one who transformed intellectual inquiry in general and not a household word in the academy and public discourse — not a Newton, Darwin, or Keynes, but rather an Edward Said, Claude Lévi-Strauss, or David Harvey. Sauer was an iconic geographer who taught at University of California, Berkeley from 1923 to 1957 (he was still prolific after “retirement” until he died in 1975), known for founding the “Berkeley School” of geography. He combined physical geography and human geography in a way seldom seen today (the physical side included geomorphology, soil science, and biogeography). He was controversial; there were many critics as well as followers.

William Denevan and Kent Mathewson designed their book about Sauer in an attractive way. Since we already have two anthologies, they present 37 lesser-known pieces by Sauer, plus commentaries by 11 geographers of later vintages. I applaud the result, profited from reading it, and recommend it to many readers, especially ones who already know about Sauer but are not thoroughly steeped in him. When I put it down I wanted to read more Sauer. The index is excellent. There are no maps, surprising given Sauer's comments on their importance.

Though lesser known, the selections show clearly many themes in Sauer's thought. One is the mutual interaction of the physical environment and human culture, each affecting the other in a reciprocal and dynamic, time-dependent way. On the one hand he rejected environmental determinism, on the other he chronicled and sharply criticized human exploitation and alteration of the environment. That criticism explains why many nongeographers know his name today. Many consider him a harbinger of a land ethic and what we call environmentalism. Devastation of indigenous cultures, profligate land clearing, soil depletion and erosion, water depletion and salinization, loss of biodiversity, destruction of habitat — we can read Sauer on all of them in this book. He helped organize a symposium, “Man's Role in Changing the Face of the Earth,” at Princeton in 1955 — ponder the date — that was significant in the history of environmental consciousness.

The book starts with essays by James Parsons, Mathewson, and

Daniel Gade. Mathewson surveys the critics: "Throughout much of his professional life, Carl Sauer was at odds with mainstream American geography" (p. 10). Gade discusses bibliographic citations by and to Sauer, and dwells on what he calls Sauer's *Bildung*. Then come eight groups of Sauer's writings, each group introduced by a geographer. Two are on his Midwestern origins and early life and career, including at University of Michigan. The next four groups are "Economy/Economics," "Cultivated Plants," "Man in Nature," and "Historical Geography." The essays on plants may interest only specialists, but there is value in representing Sauer's extensive work on origins and diffusion of plants. Another group comprises memorials and other encomiums, mostly to people little known today except by historians of geography but delightful to read (exceptions to "little known" are Friedrich Ratzel, Ellen Churchill Semple, and Herbert Eugene Bolton). The last group is a collection of informal remarks.

The choice of selections and the commentaries produce a balanced view. One sees why Denevan says, "He had both positive and negative influences on the development of academic geography" (p. xviii). Sauer's writing often reveals inflexibility and occasionally naïveté. In a 1937 essay on the prospect for population redistribution, he discusses international migration but says too little about the implicit redistribution that results from differential population growth, almost ignoring demographic transitions (already theorized by Warren Thompson) and the potential of urbanization, technological change, and world trade to accommodate rapid population growth. Of course many others also failed to foresee those things.

Other evident themes are Sauer's dislike of contemporary economics, abstract theories, and statistical analysis. One commentator, William Speth, says, "Sauer preferred the organic metaphor over the mechanical; the concrete or particular over the abstract[;]...historical induction over rationalistic apriorism...." (p. 232). When Denevan and Mathewson explain that for Sauer, "economy" was "the way a cultural group makes a living from the land" (p. 172), they help us understand why in 1936 he said, "Economy [should be] a plural term and, apparently, lies largely outside of the present field of economics" and "We can do without economic man. We do not need to define society....These are constructions of a given civilization that is dated and localized....[Economics] has become primarily a study of wealth, one might at most say the science of money" (p. 164). As late as 1973 he said statistics are "a substitute for observation, and to me this is a serious objection to any geographic work that deals, by preference, with other people's observation. You often have to use other people's observations that are summarized in terms of numerical series gathered for their purpose and used for your purpose. This, I think, has gone too far and too strongly" (p. 412).

This book makes it easy to see why Sauer became famous for what he was, but also for what he was not. We find him in 1936 saying that “we may assert the need for more emphasis on analytic studies which do not involve social values” (p. 164), and he separated himself from “economists, sociologists, and political scientists” whose “preoccupation...is heavily with social values” (p. 163). Later writings in historical geography, such as on European colonial expansion, condemn the destruction of indigenous cultures. However, Mathewson notes that especially in decades after his death critics bemoaned a neglect of connections between landscape and culture on the one hand and social structures and power relations on the other. Mathewson quotes Alan Pred, who in 1991 used phrases like “innocent reading of the superficial and the artifactual,” “satisfied, naïve claims that what you see is what you have,” and “a notion of culture...divorced from the experiences of everyday life, devoid of the actively constructed and contested” (p. 14).

A nice feature of the book is Denevan’s partial bibliography of commentaries on Sauer by other scholars. Its 514 items (104 from 2000-2007) include journal articles, discussions in books, memorial notices, short biographies, and book reviews. I searched almost in vain for economists, despite checking out unfamiliar names when a publication detail suggested a possibility. I got only three sure finds (Stephen Marglin, M. M. Knight, Richard B. Sheridan). I don’t know how Denevan compiled the list, and he stresses it’s incomplete, but I thought I’d find Kenneth Boulding (who participated in the 1955 symposium), John D. Black, Marion Clawson, Emery Castle, Theodore Schultz, Douglass North, or other agricultural economists and economic historians. Have economists really ignored Sauer that much? Perhaps so. But given Sauer’s hostility, and the attraction of economics to later geographers, I hope someone will make a more thorough search of the literature for comments, pro and con.

— Roger Bolton
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Remodeling the Nation: The Architecture of American Identity, 1776-1858. DUNCAN FAHERTY. Durham, NH: University of New Hampshire Press, 2007. Pp. xiv+246, illustrations, index. \$50.00 cloth. ISBN 1-58465-655-7.

The title of this book immediately drew my attention, since I have written about architecture and landscape in Antebellum America, and I was eager to review it for *Historical Geography*. In many ways I have not been disappointed, but it is not what I expected. The work is a literary

analysis of multivalent domestic histories intended to weave a story about domestic nature's stability in the Antebellum era. Faherty, a professor of English, has read widely across a number of disciplines including history, art history, and cultural criticism, and drawn on Antebellum novelists, poets, travel writers, landscape artists, natural historians, and authors of treatises on architecture and domesticity. From these different perspectives, he has crafted a highly sophisticated argument about material culture as discourse in which architectural and interior design issues in home building, reflecting conscious values, became metaphor for and wellspring of issues of nation building. Arguing that Abraham Lincoln's great 1858 "house divided" address fully captured this discourse, Faherty asserts that "my goal is to display how this continued return to domestic interiors to interpret and remodel national history demonstrates the ways in which early Americans troubled such delineations and enclosures by envisioning them as protean and contested" (p. 5). As such, the book offers historical geographers interested in meaning embedded in material culture important insight from a cultural criticism perspective.

Faherty constructs his argument with a string of vignettes drawn from different regions and decades across the Antebellum, starting, not inappropriately, with Virginia. George Washington's Mount Vernon, the paradigmatic American farmhouse, was a conscious invocation of republican traditions and thought, and Thomas Jefferson's Monticello, in many respects a never-finished essay on building a house of consequence, was a reframing which reflected perfectly well Jefferson's vision for the national experience in forming a national union.

But Washington and Jefferson were not alone in believing that domestic imagery would reflect personal and social stability. John Bartram envisioned a house and grounds emblematic of his understanding of North American nature. His son William's travels through the southeastern United States in the post-Revolutionary period provoked a desire to find sustainability in housing that transcended ruins and abandoned forms of the colonial past, while Charles Brockden Brown's novels privileged pre-Revolutionary houses as sites of personal identity formation built on social organization and stability. Simultaneously the Corps of Discovery's venture to the Pacific revealed a long inhabited interior of occupied and abandoned homes. The writings of Bartram, Brown, and Lewis and Clark account in fiction and non-fiction how the actual process of settlement encounters challenged the concept that the America wilderness was a blank slate, and highlighted the need for reformulation in an architecturally dense environment.

Faherty then ties evolution of the American house to New York and environs. He examines New York's emergence as an economic center and cultural arbiter, especially because European highbrow travelers based

accounts of American social life on their New York experience. Washington Irving employed narrative framing to invent architectural taste. His fiction and his designs for Sunnyside, his Tarrytown house, advanced ideas both of the English origins of American vernacular housing and the possibilities of re-adaptation, noting especially how domestic architecture shaped cultural practice. Andrew Jackson Downing praised Sunnyside as an epitome of mid-nineteenth-century American vernacular, and it was used widely in commercial illustrations, making it as well-known as Mt. Vernon. Faherty extends his argument through Hudson Valley School artist Thomas Cole's representations in *The Course of Empire*, noting how widespread adoption of Greek Revival style transformed post-Erie Canal Manhattan and embodied New York's increasingly imperial status.

Not everyone found Greek Revival to their taste for its blatant fashionableness and representation of laissez-faire capitalism. For three generations of Coopers, architecture expressed American interest in nature and community, and through building and narrative they articulated a different American vernacular as both mirror and mold of national character. Judge William Cooper held a neo-Jeffersonian view of community construction—of rooting settlers in the local community to form democratic communities. Son James Fenimore Cooper's novels reinterpreted the relationship between household design and community composition, and granddaughter Susan Fenimore Cooper read Andrew Jackson Downing, Louis Agassiz, and Charles Lyell to gain a lens through which she could study, refigure, and perpetuate her family's domestic legacies.

The author concludes with assessment of the gendered nature of domestic design, perhaps ironically, through the work of Edgar Allan Poe, Nathaniel Hawthorne, and Herman Melville. American cultural criticism has separated a masculine public world from a feminine private one, yet increasingly at mid-century male artists argued that the modernization of the home engendered cultural stability and civic order. Poe railed against American interior decoration for its geometric artificiality, as Downing did with landscape gardening, and his short stories explored how the house served as center of identity formation, as it does for so many of us today. Hawthorne also used the home as an important literary theme, often exploring social meaning of architecture, positing a proto-independent civil society that preceded and helped generate a democratic state. And for Melville, domestic buildings themselves undergirded narrative about personal relationships. Even modifying a house, if too extreme, could weaken a house's stability, as many noted in the period about New England. All anticipated Lincoln's concern that political renovations were pushing the nation to the brink of fracture.

So why should this work be of interest to historical geographers? It reinforces the important point that geography is as much in our heads as

on the ground. Cultural arbiters play an important role in creating the consciousness that material culture mirrors, as Faherty demonstrates, and we must be attuned to that consciousness. If we do not understand that consciousness, how can we effectively interpret the landscapes we have built?

—Joseph S. Wood
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How New York Became American, 1890-1924. ANGELA M. BLAKE. Baltimore: The John Hopkins University Press, 2006. Pp. vii+242, maps, photographs, cartoon illustrations, notes, index. \$25.00 paper. ISBN 0-8018-9255-4.

Establishing a brand is an important marketing strategy for any major corporation, food chain, or soft drink empire, and is applicable to major cities too. Angela M. Blake spotlights how branding helped establish New York City not only an American city but as *the* American city at the turn of the twentieth century. Blake examines the “power and cultural importance of representations of Americanness” at a time (1890-1924) when America gained greater international importance and needed a cohesive national image (p. 1). The biggest branding problem for New York City was that its image in the 1890s was twofold, that of immigrant and native. Blake’s aim is to show how multiple interested parties, in particular Progressive reformers, city boosters, and the tourist industry, attempted to bring about a single, unifying American image (brand) of New York City by the mid-1920s. Blake explores this three-decade effort at branding with the use of contemporary newspapers, city administrative records, tourist guidebooks, brochures and ads, as well as maps ranging from depictions of tenement housing to cartographic cartoons of the various neighborhood inhabitants.

Blake introduces the reader to the nineteenth-century efforts to convert the city’s image in her opening chapters. Set up as a dueling discourse between the Progressive reformers and the burgeoning tourism industry of the 1890s, Blake presents each group’s opposing attempts to draw attention to the city. The first chapter is about the reformers and their aims to better the plight of the downtrodden. Their goal was to highlight the city’s problems not to outsiders, but to those already in residence. Along with *How the Other Half Lives* by Jacob Riis, Blake underscores the 1898 Tenement House Exhibition which “insisted on a version of New York in which acute social and physical problems not only dogged the city but also defined it” as examples of the reformers branding techniques. She sees this

exhibition as representing “the culminations of the efforts of ... reform groups to combine the methodology of social science with photography...to present their perspective on and characterization of the city” (p. 47). Their New York of decay, death, and destitution was not a welcoming one, nor very American.

In contrast, the New York championed by businessmen and travel promoters was grand views, sprawling parks, elegant dining, and fine forms of entertainment. Helping promote this image was the January 1890 opening of the Pulitzer World building. A guidebook stop itself, the Pulitzer (along with other business buildings with public rooftop viewing terraces) offered visitors a view of the city like no other, “from the top of the World,” where they could see all of New York from far above the rabble. The merger of big business and tourism altered the city’s image. Guidebooks no longer focused on the “slumming” and seedier (read: exciting) aspects of places like Chinatown and Harlem. Now they projected an image of a safe, clean, easily accessible city for middle-class out-of-towners to visit and write home about. This partnership remade the shabby into chic and marketed the ethnic blocks as “part of the exciting visual spectacle awaiting the tourist” (p. 65). New York’s image, in their making, was one of spectacular “American” entertainment and leisure.

Blake’s third, and most fascinating, chapter builds on the foundations of the previous by taking a closer look at the role architecture played in shaping an “American” New York in the early twentieth-century. The development of its skyscrapers and the resulting skyline, according to Blake, was fundamental to New York’s transformation into a national landscape and an “American” city. She demonstrates how the tourist industry co-opted the language and predominant idea of what constituted an American landscape in the late nineteenth century, the Wild West, and applied it to the mountain-range-like craggy skyline of New York (as well as to the “canyons” running between the buildings in all directions). Travel writers promoted the idea of the American West and Southwest as “the great American Landscape” offered in contrast to the great panoramas of Europe. Blake argues that “the seemingly undeniable Americanness of the western landscape...and its soaring popularity with Eastern tourists made the language of this landscape the ideal to which to compare the newfound Americanness of the skyscraper city” (p. 99).

By seeing America as capable of existing with multiple ideal images of what constituted a national landscape, could a national identity form based on multiple cultures? This is what Blake tackles in her final chapters of the book, how New York simultaneously became “American” and “non-American” while the idea of what constitutes “Americanness” began to take shape. In a mirroring of the first two chapters Blake once again outlines differing ideas of what New York’s image was. The fourth

chapter focuses on the post-World War I anti-immigration discourse and how it affected American identity as a whole. New York's massive immigrant population gave rise to questions about who was American and how does an American look? In order to counter negative connotations associated with immigrants and keep the tourist dollars flowing into New York, tour guides promoted the post-war city as a familiar American metropolis in which to "see the world." Blake argues that the romanticizing of New York's neighborhoods "evoked...the elite pleasures of the European tour, equating [them] and their middle-class tourists with well-established but more exclusive travel experiences" (p. 133). Chapter five chronicles that concurrent with the self-reflection on post-war identity, big business began straying from commercializing the "other" and focusing instead on Midtown as the face, or brand, of New York. Using big business money and city resources, businessmen and city leaders developed Midtown as "the fulfillment of an ideal notion of the modern city" (p. 141). Midtown was a place of white-collar work, leisure, and pursuits of pleasure, and thoroughly American.

Blake places the struggle of creating New York's image primarily in the hands of businessmen and tourism companies, but excludes the role of New York's elites in the shaping of the city and its projected image. Works by Sven Beckert (*The Monied Metropolis*, Cambridge University Press, 2001) and later Thomas Adam (*Buying Respectability*, Indiana University Press, 2009) address their roles in shaping New York and could possibly be included in future editions. This work is a good look at the historical geography of New York at the turn of the twentieth century. Blake's description of the city's image changing over time is well suited for survey courses in U.S. history and urban studies, and serves as a good supplemental reading for courses in architecture, tourism, marketing, and identity formation.

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Field Guide to California Agriculture. PAUL F. STARRS and PETER GOIN. Berkeley: University of California Press, 2010. Pp. xxii+475. \$24.95 paper. ISBN 978-0-5202-6543-1.

Journeying along many California highways and backroads, it is difficult not to encounter the agricultural world. From behind the wheel we see countless fruit stands and acres of trees and tidy rows. If we look again, we may notice the concrete lip of an irrigation ditch or pass a semi truck

laden with tomatoes bound for processing. Silos and elevators tower above the fields. Occasionally we'll glimpse neatly stacked white crates, home for those of the family *Apidae*, or the long, metal-roofed poultry sheds that collectively house nearly ten percent of the nation's broiler production. More difficult to see are the laborers, often stooped and scarved, who tend and harvest the nearly four hundred crops and animal-derived foodstuffs of the California landscape. What is not so easy to see are the massive political, cultural, economic, technological and historical forces at play keeping the machine of California agriculture moving to meet its already colossal market demands. And yet, while we see elements of California's agricultural landscape, an understanding of its sweeping connection to place, economy, history, and culture eludes even the most adept viewer. In *Field Guide to California Agriculture*, geographer Paul Starrs and photographer Peter Goin, both Regents and Foundation Professors at the University of Nevada, give us the context and perspective to see beyond what is visible. They allow us to come along on their journey through the California agricultural landscape, helping to understand, question, and appreciate what we see.

Field Guide to California Agriculture, published by the University of California Press, is a part of the California Natural History Guides Series. As a field guide it is perhaps slightly too large for one's pocket but is an indispensable companion for anyone interested in the cultural and historical geography of California. Though full of easily digestible and relevant data—compiled in part from the U.S. Department of Agriculture, the Bureau of the Census, and the California Department of Agriculture—the strength of the book lies in Starrs and Goin's devotion to the rigors and joys of extensive (over six years) field work. Starrs' prose and Goin's photography capture the faces, the historical iconography, and the scope of labor, technology, and economy that reflects the cultural power of agricultural life in California.

Starrs and Goin begin with an introductory essay covering the historical evolution of agriculture in California. For historical and cultural geographers, these seventy pages are well worth the price of admission. Here Starrs and Goin cogently chart the growth of California's agricultural prominence from native practices in selective cultivation and transhumance to the dramatic ascent of agribusiness. Through the comprehensive introduction, the authors convey the transformative role that large-scale agriculture and urbanization has had on California. Elegantly bridging introduction and guide, Goin's photographic gallery, "The Paradox and Poetics of Agriculture," evokes so strong a sense of place that readers are left checking for mud on their boots.

Following the introduction, *Field Guide to California Agriculture* easily progresses through geographic descriptions of a cornucopia of

California's agricultural products; each, be it apricot, kiwifruit, cheese, or cannabis, is treated with care and diligent research. Goin's photographs are included in each entry along with descriptions of the product, historical and contemporary distributions and backgrounds, economic impact, and labor implications. Animal products, crops, and commodities, such as poultry, eggs, and honey, are rightfully given their own chapter.

Starrs and Goin organize crop-based agricultural products by the height of product — a system that encourages the eye to move from crop to guide and back again. Tree crops such as dates, lemons, and olives account for an incredible amount of California's agricultural wealth and while viewed often as a more permanent form of agriculture — in contrast to crops that are annually planted and pulled from the ground — are under somewhat similar pressures from urbanization as grain, hay, and pasture crops. The authors illustrate California's agricultural dominance in many vine, bush, and trellis crops. California artichokes, for example, account for ninety-nine percent of all U.S. artichoke production. Field, root, and row crops in California rely on a sophisticated network of distribution and infrastructure to supply local, national, and world demand for fresh produce. Starrs and Goin close *Field Guide* with an analysis of California's agricultural regions and encourage readers to explore, both analytically and physically, agricultural landscapes. We are left eagerly awaiting the authors' essay-driven companion volume to *Field Guide to California Agriculture*.

Field Guide is a primer of California agriculture meant to escort the reader, both casual and academic, through a complex landscape. In addition to being an excellent field guide, it is a tremendous cultural geography. It deftly explores the California agricultural world from artichokes to wheat, taking the reader through such diverse landscapes as the Emerald Triangle and the San Joaquin Valley, connecting every dot from the harvest line to our dinner table. And though some crops are omitted — devotees of mohair and anise production may be at a loss — the authors move us effortlessly from planting, to production, and finally to plate. They capture the scope of California's megalithic agricultural industry, along with the federally funded canals, ditches, and highways necessary for transport of water into and product out of the fields. In striking contrast we see the importance of the small and local that emerges from the landscape in the form of labor housing, organic farms, and communities that construct much of their identity around the crops they produce. More than just an encyclopedia of crops, *Field Guide* provides a window into the massive system of resource control and manipulation — be it through energy, water, or labor — and connects fields, aqueducts, and markets to consumption in ways that are reminiscent of both Michael Pollan and geographer James Parsons. In both a scholarly and literary sense, like so many of the edibles they

describe, Starrs' and Goin's words and images are something to linger over, roll around in your mouth and mind, and ultimately, to savor.

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Cartographies of Tsardom: The Land and its Meanings in Seventeenth Century Russia. VALERIE KIVELSON. London: Cornell University Press, 2006. Pp. xi+214, maps, images, index, \$29.95 paperback. ISBN 978-0-8014-7253-4.

In this book Valerie Kivelson carries out an analysis of previously neglected Russian sketch maps, or *chertezhi* (p. 2), in a study of spatial conceptions of human status in seventeenth-century Muscovite Russia. By combining a study of maps and supporting texts with a study of Muscovite interactions with "space" and "place," she readdresses Russian history from a geographical perspective and sheds light on the spatial thinking that influenced how Muscovites understood and organized the world. In this way, *Cartographies of Tsardom* challenges some common assumptions on the political and social structure of Muscovite Russia and answers, in part, Kivelson's underlying question of "what makes Russia Russian."

The book follows ideas in the history of cartography on maps as social and cultural texts imbued with meaning and power. Kivelson is not concerned with maps as scientific images but with how maps reflect Muscovite society, culture, politics and power and at the same time influence social and spatial relations. Her analysis of hand-drawn maps by untrained Muscovite mapmakers reflects recent studies on indigenous mapping by recognizing the significance of unofficial or non-state maps in understanding the past; Kivelson is concerned with how Muscovite autocratic rule manifested itself in the ordinary lives of subjects of the tsar.

Cartographies of Tsardom is essentially a book of two halves. After a general introduction to the history of Russian cartography in chapter one, the book looks at two distinct genres of map: chapters two, three, and four consider large-scale maps of local property in the heartland of Russia, produced by ordinary literate Muscovites and often for the purpose of solving legal disputes over property ownership; chapters five, six, seven, and eight analyze small-scale general territorial maps of colonized Siberia, commissioned by the Russian government and produced by frontline frontier Muscovite servitors. The latter maps present Muscovite ideas of spatiality in a less local and more imperial context. The distinction between these two genres of maps, however, is not the only dualism in the book: the first half of the book (chapters two to four) considers the fixity of space embedded in social relations of serfdom in the heartland as reflected in property maps,

and the second half (chapters five to eight) examines the concept of mobility evident in small scale maps of Siberia as Muscovites moved, or were moved, to the colonial periphery. The dualistic structure of the book as a whole and the dual themes introduced within it serve to highlight the complexity of relations between state and society, master and serf, and colonizer and colonized.

In her analysis of local estate maps in the first half of the book, Kivelson examines the mutual dependability of state and society in relation to property claims in the heartland, challenging what she sees as crude views of tsar domination. Estate maps, produced for liturgical disputes over land ownership, brought local knowledge to the service of the state, which held official authority to resolve questions of land ownership. At the same time, estate maps reflected local concepts of space and place and enabled locals to stake claim over their land and influence the state's decision. This mutual relationship between state and society also penetrated landlord-serf spatial and social interactions: the presence of serfs on the land gave landlords authority in disputes with other landlords and the more land landlords owned, the more their serfs had to subsist on. Maps of local territory thus reflected Muscovite concepts of space and influenced social and spatial relations. They reveal that Muscovite Russia was a highly "spatialized" society where peoples' location in space influenced their social status and relationships. Kivelson indicates that "maps contributed to this process by literally inscribing people in space" (p. 78).

In the colonial context, Muscovite maps present similar concepts of space and place: Siberians' social status and political status were spatialized through Muscovite mapping and, at the same time, ordering of Siberian land. Maps of Siberia were produced by Muscovites serving in the state's colonial project and who often domesticated the Siberian landscape "to recall the cartographic visions of home" (pp. 130-131). Maps of Siberia were thus influenced by geographical imagination and contained the same iconography and symbolism as local estate maps in Russia. In reality, however, Siberia presented alien cultures, religions, and politics that challenged Muscovite imperial agendas of conquest and Christian advancement. Kivelson notes that while Western European powers often equated conversion of indigenous populations to Christianity with imperial and economic success, Muscovite authorities accepted cultural and religious diversity – at the same time ordering and spatializing it so long as the tsar was honored by the paying of taxes. Showing such allegiance to the tsar, Siberians entered into a mutual relationship which reflected that experienced by Muscovites in the homeland.

Throughout her analysis of Muscovite maps, Kivelson maintains a pattern of comparison between Russian concepts of space and Western European ideas of and practices in space. For example, she sees similarities

between Muscovite landlord-serf relations and those between English landlords and tenants and she notes that just as mapping was a tool in Britain's imperial expansion in India and elsewhere, so mapping was a tool in Russia's creation of colonial Siberia. Kivelson also points to a number of distinctions between Russian and Western conceptions and representations of space: in early European maps of the Americas, European mapmakers saw representations of unoccupied territory as a way of legitimizing their ownership of a "virgin" land while in Muscovite representations of space "unoccupied land," both at home and in Siberia, was seen as a problem and demanded legal action. Other similarities and distinctions are elucidated by Kivelson and enable comparative analysis between different world powers and their spatial conceptions and practices at home and abroad.

This book is of relevance not only to historians of cartography but to those interested in re-reading history from new and illuminating perspectives, namely geographical, and those concerned with interactions between space and society. Kivelson reminds us of the significance of geography in a study of history and, more specifically, elucidates space as "one of the central organizing principles of Muscovite social, political, and religious understandings of the world" (p. 210).

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Waterpower in Lowell: Engineering and Industry in Nineteenth-Century America. PATRICK M. MALONE. Baltimore: The Johns Hopkins University Press, 2009. Pp. xii+254, maps, diagrams, illustrations, notes, suggested readings, index. \$25.00 paper. ISBN 978-0-8018-9306-3.

A great deal has been written in recent decades about the histories of waterpower, textile manufacturing, and Lowell, Massachusetts, but nothing comes close to the level of technological detail and sophistication as Patrick Malone's *Waterpower in Lowell*. Malone traces his book's origins to 1971, and though the book has been long in coming, the years of subsequent research into the details of the city's urban-industrial infrastructure have clearly paid off. As readers will see in the book's brief introduction, *Waterpower in Lowell* is not necessarily meant to intervene critically into historiographical debates about New England's industrial history. Rather, the book is meant to tell "the story of Lowell's creation and of the modifications to the canal system that were necessary to meet the increasing demand for power over time" (pp. 5-6). Malone accomplishes this with remarkable detail and clarity.

The book's chapters are arranged chronologically, though some chapters take a more topical focus than others. Unlike other studies of Lowell focused on social and labor histories, this book focuses far more attention on the logistics of business and technology. The book's primary historical actors, for instance, are all investors and engineers, the most notable of which is James Francis, the long-time chief engineer of the Proprietors of Locks and Canals ("Locks and Canals" for short). Despite their specific focus, however, the stories Malone tells and the concepts he examines often transcend the city of Lowell and speak to larger trends in American industrial history.

Chapter one covers the history of early industrial development in and around the place that eventually became the city of Lowell. Like the history it describes, this brief chapter lays the groundwork for more transformative events to come. Those events unfold most dramatically in chapters two and three, which when paired together, provide an anchor for the book as a whole. Chapters two and three take readers through the critical decades of the 1820s through the 1840s, examining the early work of the Merrimack Manufacturing Company and the ongoing work of Locks and Canals, the company which leased water rights to mill owners and which built and maintained the city's power canals. This was the period when key figures such as Paul Moody, Kirk Boott, and James Francis developed the city's initial system of canals. Chapter two examines the initial development of this system, while chapter three looks more closely at its expansion, including the construction of a major new feeder canal, the Northern Canal, and the integration of water resources in distant New Hampshire, which came under the control of Lowell investors eager to maintain a steady and reliable supply of water for the city's mills. Together these chapters offer detailed discussions about canal construction, power allocations, urban design, and the creation of public space. Through these chapters as well, readers will develop an appreciation for the complexity of the work done by Locks and Canals. The delivery of water in efficient and equitable ways to the city's roughly half dozen textile mills was an immense challenge accomplished only through constant adjustments to the city's canal system.

Chapter four provides a highly technical analysis of methods used to assess flow rates and efficiencies within Lowell's waterpower system. Here Malone discusses flow rates through canals and mills, the performance of breast wheels, the development of turbines, and the use of testing flumes to improve efficiency. All highlight Lowell's formative place in the history of professional engineering and in the innovative use of testing to improve industrial design. Chapter five discusses mid-century additions and modifications to the city's water infrastructure meant to protect the welfare of Lowell residents as well as the profitability of the mill owners.

Malone examines projects intended to protect the town from fire and from flooding via its canals. He offers a lengthy discussion of efforts by Locks and Canals to use surplus water profitably and efficiently, and he provides insight into relationships between steam and waterpower in Lowell.

Chapter six focuses on the two decades following the Civil War, continuing earlier discussions about surplus water management and the development of steam power. Malone explains why Lowell's mill owners chose to supplement waterpower with steam power and why this choice proved beneficial as the city competed with emerging all-steam industrial centers like New Bedford and Fall River. Chapter six also examines municipal water supplies, the reconstruction of the Pawtucket Dam, and Francis's ongoing education in engineering. The book concludes with a postscript summarizing key aspects of Lowell's history and a brief gesture to the post-1890s development of electric power in Lowell.

In many places throughout the book, one must concentrate very closely to follow along, though that is by no means the author's fault. The material Malone works with is complicated stuff, and he does a terrific job making it comprehensible and enjoyable to read. One can only imagine the work that went into mastering this material. Beyond being simply impressive, though, the book's level of detail allows readers to get an intimate sense of how the city developed physically over time. Readers interested in the broader history of urban infrastructure and urban growth will surely appreciate this. Indeed, as Malone writes: "Creating any permanent human settlement is a technological as well as a social process, which necessarily involves interaction with an impact on the environment" (p. 219). *Waterpower in Lowell* examines this process with great success.

— Blake Harrison

Southern Connecticut State University



The Shape of the Suburbs: Understanding Toronto's Sprawl. JOHN SEWELL. Toronto: University of Toronto Press, 2009. Pp. xii+260, illustrations, diagrams, maps, index. \$24.95 paper. ISBN 978-0-8020-9587-9.

John Sewell's *Shape of the Suburbs* is a timely study of suburbanization in Toronto during the second half of the twentieth century. Sewell documents the planning decisions that have ultimately shaped Toronto's suburbs, and carefully posits these decisions in a broader economic, political, and social context. Thoroughly researched, Sewell creatively weaves an abundance of planning documents and historical maps into a compelling story making *Shape of the Suburbs* a rich and valuable contribution to the history of suburbanization.

Sewell's main contribution lies in his effective use of planning documents to demonstrate the ongoing push-and-pull between Toronto's planners, politicians and developers for control over future growth. The volume and detail of planning documents used to tell this story alone demonstrate a deep-rooted planning tradition within Toronto that sets it apart from most other North American cities. Unlike other accounts of suburbanization told from the viewpoint of developers and homeowners, Sewell's description is of a highly contested development process. While low density development ultimately prevailed, Toronto's planners made repeated (although at times weak) attempts to shape growth outside of the urban core.

Readers are introduced to Toronto in the mid-1940s, a city with pent-up energy for growth after two decades of war and depression. Local politicians recognized the need to manage this outward growth by creating a regional government. "Metro," as the government came to be known, included politicians from the City of Toronto and its five surrounding suburbs. Fledgling developments in Toronto's developing suburbs could rely on the City for financial aid, guidance and expertise, while the arrangement ensured that Toronto retained some control over the form this growth would take. Sewell describes Metro's early years as the "heyday" of the Torontonian planning tradition. A series of regional plans were developed, which were notably absent in most other North American cities at this time. While ongoing power struggles between developers and planners diluted many of the initiatives set out by the regional plans, planners did manage to steer most development into a corridor that sat along Lake Ontario.

While more romanticized accounts of Toronto's history over-emphasize the influence these regional plans had the shape of the city, Sewell carefully balances enthusiasm for these planning attempts while taking into account growing pressures from both developers and provincial politicians. With their own ideas regarding the shape that development should take across southern Ontario, provincial planners and politicians rolled out a series of highways around Toronto in the fifties, sixties and seventies, severely impeding the city's ability to control growth in its outskirts. The highways made Toronto's downtown core accessible by car from unprecedented distances, stimulating rapid low-density growth spearheaded by eager property developers. These new-growth suburbs lay far outside of Toronto's planning jurisdiction, and any attempts to impose higher densities fell on the deaf ears of profit-hungry developers and suburban politicians eager to expand their constituency. Perhaps more fundamentally, the low-density growth was incompatible with the more urban initiatives that Toronto planners continued to call for, such as public transit and mixed-use development models.

The ball of unbridled suburban growth had been unleashed and it quickly gained momentum, ultimately making downtown Toronto an

urban island within a sea of suburban development. Drawing on seminal work by Alice Coleman and Jane Jacobs, Sewell describes the suburban form as an individualizing force on local residents. An absence of street life, lack of public transit, and dependence on the automobile isolated suburban residents from their neighbors. Suburban voters were less likely to support higher taxes to support public programs than their urban counterparts because they lacked what Sewell describes as a "sense of community." These marked political differences between the City of Toronto and its suburbs came to a head in 1998 when Metro was disbanded by the province, and the city amalgamated with its five neighboring suburbs to form one "megacity" government. Suburban political values quickly infiltrated city council and diluted the urban political voice.

Sewell concludes that while Toronto distinguishes itself from other North American cities through its continued attempts to plan its suburbs, these efforts were too often lacking in strength and political will. While planning did occasionally shine through the pressures of provincial politicians and land developers, its voice was too often overlooked. Low density development has become engrained within suburban planning departments across Greater Toronto making a return to a more compact urban form challenging. Sewell contends that Toronto's planners let their opportunity to plan the shape of the city's suburbs pass them by.

Shape of the Suburbs is an excellent follow-up to Sewell's earlier *Shape of the City* (University of Toronto Press, 1993), extending the story of Toronto's struggles with planning outside of its immediate borders. Readers already acquainted with literature on Toronto's suburban growth will recognize that *Shape of the Suburbs* picks up just a little before Harris's *Unplanned Suburbs* (The John Hopkins University Press, 1996) finishes. The two books take distinct approaches to studying the city's suburban growth. Harris concentrates on the story of suburban homeowners and property developers, while Sewell's account draws more heavily on local legislation as a vehicle to tell Toronto's history. *Shape of the Suburbs* will appeal to readers interested in the history of Toronto, in the context of a broader history of North American suburbanization and evolution of governance. The text would work well in undergraduate courses with an urban historical and/or governance focus.

Readers preoccupied with defining the actual form that contemporary suburbs take may be disappointed to find that Sewell does not dwell on this question. In fact, the actual "shape" of the suburbs is a topic barely discussed in this book. Instead, the strengths of *Shape of the Suburbs* lie in its cleverly written analysis of the political, economic, and social forces that influenced the form that Toronto's suburbs ultimately took. Sewell's *Shape of the Suburbs* is a valuable addition to the growing literature that examines how and why our suburbs took shape. A more informed

understanding of how our cities evolved into sprawling suburbs can perhaps help us better plan for future development.

—Sally Turner
University of Toronto



Amber Waves and Undertow: Peril, Hope, Sweat, and Downright Nonchalance in Dry Wheat Country. STEVE TURNER. Norman: University of Oklahoma Press, 2009. Pp. xii+206, drawings, notes. \$19.95 paper. ISBN 978-0-8061-4005-6.

In *Amber Waves and Undertow: Peril, Hope, Sweat, and Downright Nonchalance in Dry Wheat Country*, Steve Turner spins a narrative replete with vivid imagery and personal tales from the people of Adams County, Washington. In addition to his own memories of life in this rural dry land farming region of the Pacific Northwest, Turner includes humorous character sketches to bring the story to life and make the reader care about what happens to this small community. Combining a variety of disparate strands, Turner discusses the main agricultural products of the county as well as the associated issues that come with farming in the US today, including shrinking towns, depleted irrigation resources, and even the combine demolition derby. Intermixed with the story of farming is that of the people and the towns that support it, including a discussion of the Hutterites and Mennonites. Overall, despite the fact that Turner tries to weave together many threads to tell the entire history of Adams County and its people, his story is interesting and leaves the reader feeling connected to the cultural, historical, and economic geography of the region.

The book works through a variety of common themes in historical and rural geography. Turner examines the agents of change that are sweeping through U.S. agriculture, not only in Adams County, but everywhere. Mechanization has allowed the agricultural workforce to decline precipitously, even as the size of farms increase. Fewer families and workers mean there is less economic activity in the small towns surrounding these farms. Towns have succumbed to the desolation of being bypassed by multi-lane highways.

Turner also examines the impact of electricity in Adams County, discussing how it bought progress and convenience to the region, but also encouraged isolation as people became engrossed in their televisions and radios and ventured to civic functions less. Turner shares his own experiences as a young farmhand learning to operate grain trucks and watching as acres of wheat were consumed by combines rolling across the

golden plains. Surprisingly, he finds that while mechanization has allowed for fewer workers on larger farms, the experience of harvesting wheat in Adams County has changed very little in the intervening years.

Throughout the book, Turner touches on many interesting aspects of life in Adams County including the county's most important commodities: wheat, cattle, and potatoes. Adams County, Washington is the largest producer of frozen French fries in the US. This food processing industry has long attracted a diverse immigrant population to the region and Turner traces this history throughout the book. He also delves into the history and culture of various religious groups that have settled into Adams County, including the Hutterites, Mennonites, and Anabaptists. Turner presents these people's role in the fabric of the community and explains how they contribute to the uniqueness of Adams County.

The book also provides interesting sidebars to the narrative of Adams County. Some of these regard entertainment, including the rodeo and the combine demolition derby. Amongst the tales of a competition that wrecks ancient harvesting machines is the story of a community that comes together and how multiple generations find enjoyment in demolition derby, where the longest running competitor is also the local State Representative. There are also several vignettes about some of the colorful "characters" in the county including the man who built a plane inside his house and the Lung Lady.

The book includes a summary of future issues for Adams County including declining underground water supplies, farm consolidation, and shrinking towns. Turner ties the book together nicely, presenting broad themes that face not only this rural county, but many throughout the US. He does not make broad predictions about the future of Adams County. Instead, he is far more concerned with how the region's history is contributing to its future realities than how the situation can be changed.

On the whole, Turner's *Amber Waves and Undertow* is an excellent book that summarizes the historical geography of one county in the dry land farming region of Washington. By looking at the history, the author is able to pull in issues of cultural, economic, and agricultural geography as well to tell a fascinating story with interesting characters. The only criticism that one might raise about the book is that Turner tries to weave together too many different strands of thought to tell his story, but he does it in a way that invests readers in the lives of the people and makes them feel like they are experiencing life instead of just reading about it. It is an excellent read for geographers in a variety of sub-disciplines as well as historians and others who enjoy a good story.

—Dawn M. Drake
University of Tennessee



Strange Truths in Undiscovered Lands: Shelley's Poetic Development and Romantic Geography. NAHOKO MIYAMOTO ALVEY. Toronto: University of Toronto Press, 2009. Pp. 217, index. \$55.00 cloth. ISBN 978-0-8020-3956-9.

In her book *Strange Truths in Undiscovered Lands: Shelley's Poetic Development and Romantic Geography*, Nahoko Miyamoto Alvey repositions Percy Bysshe Shelley, a Romantic poet sometimes known for his "ambivalence toward colonialism," as the advocate for a radical revisioning of geopolitical space, using the imagination as the agent of transformation (p. 8). Taking this interesting approach to five of Shelley's poems, Alvey not only grounds them within his other writings (both private and public), but also locates them within the history of English exploration and politics. In detail, Alvey compares the worlds Shelley describes in his poems to the physical world as it existed on the maps of the period. Alvey carefully places herself beyond, but not in opposition to, postcolonial and Shelleyan critics alike, arguing that her book moves beyond "the standard view of Shelley as deeply committed to colonialism," and also that her exploration of Shelley's "internalized geopolitical space" shows how Shelley's work alters "the centre-periphery hegemony of [historical] European geographical imaginings" (pp. 16, 15).

This is a substantial claim. Alvey's readings of Shelley show how Shelley manipulated and even rejected conventional geographical knowledge of his time to articulate an alternative social universe based on, as Alvey terms it, "love." In Alvey's words, "The key to cure the colonial landscape is in the minds of the people, which can emit an opposing contagious power of love, assisted by the imagination" (p. 192). Thus although Alvey insists that her analysis of Shelley's Romantic cosmography "emphasizes geography more than the formation of identity," her focus on the relationship between Shelley's characters, their imaginations, and the spaces through which they travel actually necessitates close examination of their development as characters (p. 11). Because, as Alvey argues, Shelley's geography is purely "visionary," her discussion of space concerns Shelley's intellectual and artistic development as much as his geopolitical imaginings; indeed, they are one and the same. As Shelley's geography becomes increasingly altered from the actual world, Alvey notes that the minds of Shelley's characters — "unnamed hybrid progenies" with the ability to subvert colonial geopolitical space — are the ground in which the roots of revolution must grow (p. 194).

The strength of the book lies in Alvey's description of the moments in history Shelley would have been drawing on, and the often minute details she pulls from his biography. With these details, Alvey convincingly shows us the path of Shelley's own imaginings, in turn giving weight to her contention that Shelley sets out to construct a rejuvenating map of the

world through poetic inspiration. That said, Alvey's claim that reading these poems can offer a new "Romantic geography" applicable beyond Shelley's own oeuvre is less convincing, because she does not discuss the larger print culture of the poems under her critical eye. Indeed, the only "public" reaction to Shelley's vision she includes in the book is her comment that "The Witch of Atlas" was published posthumously, since Shelley's publisher had refused to publish it during Shelley's lifetime (p. 150). If, as Alvey contends, it is in the imagination that the world can be transformed, it would be useful here to have not only a view into his sources, and a discussion of his revisioning of those sources, but also some indication of the impact of Shelley's voice on the imaginations or opinions of his audience.

Alvey's application of postcolonial concepts to Shelley's artistic vision is novel, but, she acknowledges, not unproblematic. For instance, in her discussion of "The Witch of Atlas" Alvey admits that the poem can be read as "an imposition of the poet's dream on the vast interior of Africa, ignoring what Africa was experiencing" in the early 1800s (p. 177). "Love" spreading like a disease—a "counter-hegemonic contagious power"—throughout the land, travelling from sleeper to sleeper and thereby altering "African geography" is idealistic, if not simplistic, and ignores the political reality of British (and other) activity on the African continent (pp. 192, 178). Also problematic is Alvey's application of Mary Louise Pratt's concept of the "contact zone" to the imagination, what Alvey calls an "internal contact zone" in which history, politics and place confront and are confronted by the poet's mind (p. 192). This transposition is interesting, but the physical bodies of those who actually lived and died in the "external" contact zone haunt the argument.

Though Alvey's contact zone is internal rather than external, it remains political. As Alvey contends, revolution occurs first in "the minds of people" (p. 192). In addition, looking at Shelley's vision of the nascent potential of "hybridity" carries, as Alvey says, important implications to our own political present, and she ensures that her readers don't end with a naive picture of optimism as articulated in the works she explores. But in using the terminology that has come to define our own sense of what exploration has meant to Europeans and to the peoples they encountered, and transferring that into a personal, internal process, it loses some of its power.

Interestingly, at the end of the book Alvey identifies the "Romantic geography" she posits throughout the book as distinctly "Shelleyan," a qualification that does much to make the book's claims more realistic (p. 192). The need to create a new "Romantic geography" that breaks the boundaries of both political and artistic spheres of influence, implied throughout the book, is thus not necessarily there, since it is Shelley's

vision within that conventional system that makes it most interesting: in spite of his peers, in spite of his resources, and in spite of his companions, Shelley developed a new world view that both challenged geological time and the expression of human history. By contrasting conquest, contagion, and commerce with visionary love, Shelley, in Alvey's estimation, does not refuse the consequences of empire, but instead shows us the potential of another route, through the mingling of individual imaginations.

— Erika Behrisch Elce
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Erotic City: Sexual Revolutions and the Making of Modern San Francisco. JOSH SIDES. Oxford University Press, 2009. Pp. 292, maps, notes, index. \$29.95 cloth. ISBN 978-0-19-537781-1.

Erotic City, Josh Sides's remarkable study of how the sexual revolution shaped San Francisco, explicitly challenges "the notion that race was always the prime mover in postwar urban history by arguing that it was the shifting *culture* of cities that more directly influenced their destiny," that racial shifts and their attendant anxieties "were part of a larger cultural shift that was frequently understood in moral and not strictly racial terms" (p. 10). The fields of urban studies, history, and cultural geography are replete with volumes dissecting the impact of race upon the urban landscape, but Sides aims to reveal a much more fundamental "map of desire" that is created at the nexus of sex, morality, geography, and law enforcement. To uncover this map in the case of San Francisco, he examines how the sexual revolution—in terms of both the radicals who advanced it and the counterrevolutionaries who toed the traditionalist line—changed and molded the lived-in environment of the city. The result is revelatory work of scholarship and a truly rich narrative that is a joy to read.

Sides grounds his narrative in the legacies of the Gold Rush and the establishment of the Barbary Coast, as the city's epicenter of sexual entertainment and overall licentiousness was known. During the latter half of the nineteenth century, San Francisco was a notoriously open town, but that changed following the 1906 earthquake, after which the city's financial elite sought to suppress—or at least geographically contain—any public expression of sexual desire. Later attempts to stamp out prostitution only removed the geographic isolation of its practice and made it more public. Much the same happened with erotic amusements, especially as the U.S. Supreme Court frequently redefined obscenity. Meanwhile, the Tenderloin district became the gathering place of the city's homosexual underground,

while gay men especially sought discrete sexual encounters in public places, there being few other sites for such activities in this era.

But the June 22, 1964 topless performance of dancer Carol Doda at a bar in North Beach accelerated the reemergence of public sexual entertainment, transforming the neighborhood into a nightlife mecca even as it raised the ire of local conservatives. Soon, adult bookstores, clubs, and theaters had spread throughout the city, garnering San Francisco an international reputation as a haven for smut. Sides brings race into the picture by noting how an explosion of prostitution in the 1960s and 1970s in the primarily black Western Addition neighborhood was fueled by continuing racism and attendant economic deprivation. Meanwhile, the migration of the Beat community into the Haight-Ashbury transformed that neighborhood into a center of hippie culture and sex radicalism. While all of this certainly challenged the mores of traditionalist residents, Sides argues that the public emergence of gays and lesbians, combined with a growing check upon police aggression against them, led to deeper changes in the urban landscape: "No longer forced to seek the sheltered camaraderie and anonymity of the densely packed [Tenderloin] district, gay men began aggressively claiming sections of historic and residential business districts, often creating vibrant nighttime street scenes that would have been suppressed even a few years earlier" (p. 102). These newly claimed districts included the Castro, which was quickly renovated and became a seat of political power for the gay community, leading to the rise of Mayor George Moscone and Supervisor Harvey Milk. But as property values rose, so did rents, thus forcing out many immigrants and working-class folk. Lesbians, meanwhile, sought separation in such areas as the Mission District, especially as newly liberated gay men began replicating the broader society's misogyny.

The sexual revolution transformed not only residential neighborhoods but also public places, especially Golden Gate Park, the very design of which "allowed people to act out their human penchant for violence and sex with anonymity and, usually, impunity" (p. 124). Hippies claimed the park during the Summer of Love, while the area also became the site of very open and extensive gay cruising due to its various secluded spots. Such public displays of sexuality led to a cultural backlash that became manifest in anti-gay violence, such as the murder of Robert Hillborough, along with the popularity of San Francisco-based movies featuring anti-smut vigilantes. However, Sides notes that anti-gay hostility proved a multifaceted affair, as ethnic neighborhoods such as the Mission or Western Addition evinced little ire toward gay Latinos or lesbians even as residents protested white gay men moving into their neighborhoods. The AIDS crisis further challenged gay claims to public space in San Francisco, hitting hard the economically depressed Tenderloin and razing the

commercial core of the Castro, so dependent upon gay socialization. Despite these challenges, along with the emergence of yuppie culture and policies of gentrification erasing much of the previously visible landscape of desire, sex radicals—most notably those of the “second lesbian revolution” of the 1990s—continued their claims upon social space and persist in creating San Francisco anew in their own image.

Early humans, we observe, settled in areas that assured them the greatest access to the necessities of life—water, food, shelter. But human sexuality is also one of the fundamental components of socialization and civilization, and what makes *Erotic City* such a revelatory volume is that it demonstrates how, even in this modern era when we expect urban landscapes to be impacted only by logic (even if it be the failed logic of white separatism and racism), human sexual desire continues to underwrite both formal policies and informal preferences, though it may go unacknowledged in the act. If there is one problem with *Erotic City*, it is that it too easily equates sex radicalism with urban space—an equation documentaries such as *Small Town Gay Bar* (2006) and books such as Brock Thompson’s *The Un-Natural State: Arkansas and the Queer South* (2010) have recently challenged. However, by exploring the non-normative sex radicals of San Francisco—gay and lesbian activists, pornographers, birth control advocates, polyamorous hippies, prostitutes, and more—Sides asks us to consider how sexual desire and the battles over its expression transform the world around us. No one who reads this book, after turning the last page, will look at their world the same way again.

—Guy Lancaster

Encyclopedia of Arkansas History & Culture



Our Better Nature: Environment and the Making of San Francisco. PHILIP J. DREYFUS. Norman: University of Oklahoma Press, 2008. Pp. vii+226, maps, diagrams. \$24.95 hardcover. ISBN 978-0-8061-3958-6.

Out of all North American cities, San Francisco’s connection to its physical landscape is perhaps the most overt, constantly reminding the inhabitants, historical and contemporary alike, that they are crowded within a short and narrow peninsula of land between a vast ocean and a mountain-rimmed bay. In *Our Better Nature: Environment and the Making of San Francisco*, Philip J. Dreyfus discusses how, through time, these residents engendered different notions of nature that shaped how they utilized and modified this landscape, and its hinterland, to suit their needs.

Dreyfus begins with a discussion of how the region's greatly varied landscape – wetlands, forests, coastal shoals and grasslands – created multiple nodes of Native American settlements that survived off of their respective specialized sub-regional goods. Given a physical landscape that was poorly suited for large-scale agricultural production, trade among the natives created a nominal degree of variability in their diets as well as cultural interaction among the tribes. As critical to the survival of the natives that these trade connections became, the links between settlements were nonetheless short in their geographic range. These “technical limits of production and transportation” (p. 15) that constricted the natives' ability to draw from a more distant hinterland would, however, be defeated as new groups, such as the Spanish, settled the region.

However, as successful as the Spanish were in unseating the Native Americans, Dreyfus contends that it was not until the Mexican period and thereafter that San Francisco's site would become much more firmly attached to a regional economic system that would permit the city to grow and thrive into an urban node that would control the region. A portion of this dominance was born out of a site advantage – San Francisco Bay was one of only three suitable harbors along the California coast – which greatly facilitated oceangoing imports, as well as the exports of hides and tallow, and then later gold. These economic ventures had the effect of connecting the bay area into a greater regional economy – extending invisible threads of trade further into the region's interior – but they also necessitated reshaping the city's site into one more accommodating for shipping.

By leveling hills and filling marshes and shoals, San Franciscans carefully modified the physical landscape under a notion that nature was naturally ill-suited to provide for their existence and therefore needed to be “reclaimed.” Perhaps the best expression of this modification was the grid system of roads. Although minimal in impact, and common within any North American town established under the notion of Jeffersonian settlement geometry, this urban graticule, once snapped down onto the landscape, stood in bold defiance of the site's topography.

Dreyfus demonstrates that the city's economic connections – providing small-scale agriculture, industry, and wholesaling to support the region's economy that was chiefly built on gold – not only resulted in the radical transformation of San Francisco's local landscape, but also impelled environmental changes in its hinterland. For example, Dreyfus spends considerable time discussing how hydraulic mining's dramatic alteration of the physical landscape and the miners' notions of the usefulness of nature came in direct contention with that of agriculture. While landscape scarification and stream sedimentation were certainly an issue, even more central to the battle between these two economic activities was the diversion, and significant reduction to the quality, of water. With the farmers

winning a major court battle over this issue in 1884, the decline of hydraulic mining and the rise of California agriculture was ensured.

While Dreyfus' discussion of the miners' and farmers' battle over water removes the reader from the city's environs, his in-depth narrative of San Francisco's search for a drinking water resource to fulfill the needs of its growing populace dwells in the hinterland for perhaps too long of a period. Spending a considerable amount of time (more than 40 pages of the text) discussing Western water law, Los Angeles as a hydraulic rival, and the Hetch Hetchy debate—the latter of which is a tale that is well familiar to any student of North American environmental history—Dreyfus's extended narrative of San Francisco's quest for water may lead the reader to believe that the book is more about the hinterland than about the city it serves. But in Dreyfus's defense, it is here that he reminds the reader that the city and its relationship with the hinterland can also transcend its traditional economic definition as a collection and distribution point for goods, services, and capital, and he provides the reader with an extended notion of nature that can serve as a distant but sustaining resource for an urban population.

In his concluding chapters, Dreyfus aptly demonstrates this extended notion. Detailing what he refers to San Francisco's "quest for livability," Dreyfus reveals how the city's inhabitants' concerns over water, this time viewed as a scenic resource, became more localized as metropolitan growth and development presented new and larger challenges. Growth within the metropolitan area threatened the bay with further infilling and pollution, and even more importantly the inhabitants' view of the city's "livability." The bay's degradation served as an impetus for San Franciscans' reinvention of nature to suit a new and transcended view of the environment. Fueled by a movement of middle-class citizens whose motivations lay more on the side of health and aesthetic beauty, and less on that of economics and development, the city became a model for urban growth. It is here where Dreyfus' succeeds in demonstrating how and why the city is truly unique in its regard to environmental relations, and why this book is an essential read for anyone interested in urban-historical geography and the relations that cities have to their local and greater environments. Today, citizens in other cities can look, as they engage in metropolitan expansion, to San Francisco as an example of how to construct a "better nature."

—Karl Byrand

University of Wisconsin-Sheboygan



The Nature of Cities. JENNIFER S. LIGHT. Baltimore: The Johns Hopkins University Press, 2009. Pp. x+310, maps, diagrams, photographs, index. \$62.00 hardcover. ISBN 978-0-8018-0136-6.

This engaging and well-written work challenges the notion that cities were seen as “unnatural” places during the early years of the twentieth century, when the United States was transitioning from an agrarian to an urban society and the professions of social science, urban planning, and real estate were being developed. It also questions the idea that there was a distinct break between the world of nature and the realm of the city. Light emphasizes how analogies from the natural sciences, in particular ecology, were used to explore the relationship between “natural resources” and the notion of the city as a resource. In so doing, Light recontextualizes urban planning and urban historical geography in light of the emerging theories of the life cycle in ecology which were finding traction in the newly constituted social sciences, including sociology and geography, while challenging the commonly held belief that America is an anti-urban environment.

The book is divided into an introduction, five chapters, and a conclusion. The story is largely told chronologically as a history of ideas. Because of its importance in the early years of urban studies broadly defined, Chicago plays a starring role in the text, though other cities are given space where appropriate. The book employs diagrams from the original works of ecology as well as human ecology to illustrate the tracing of ideas through time. A host of players and organizations appears throughout the text, though a list of abbreviations helps to keep the various organizations straight.

Light’s essential argument is that the commonly held belief that Americans do not like cities has obscured a deeper tradition in American thought in which cities are seen “as ‘ecological communities’ and ‘national resources’ in need of ‘conservation’” (p. 3). Light argues that the emergence of ecology played a key role in the approach to the city in the “Chicago School” of urban studies and human ecology. The author does a good job connecting the authors of works in ecology with the beginnings of human ecology, though in many ways her argument points out the weaknesses of the ideas percolating in the emerging social sciences, having to borrow their basic theories from another discipline.

Although the author gives a brief nod to urban theorists from Great Britain, including Patrick Geddes and Ebenezer Howard, this is decidedly an American-centric work. For Light, American urban theorizing begins with the Burgess zonal model of the city, created by studying Chicago, which, she argues, was heavily influenced by the ecological tradition. With its concentric zones of transition, workingmen’s homes,

residential zone, and commuter zone, Burgess's model sought to bring order to what was perceived as a chaotic urban world. The author explores the many ideas from the world of nature that could then be pressed into service once the city was ordered into zones, in particular the notions of invasion and succession, climax, and renewal. With these ideas employed in the city, planners, sociologists, geographers, and others now had a framework for evaluating the areas of a city, now seen as analogous to areas in the natural world that could be exploited on a sustainable basis for use by humans. The goal became to determine what zone a particular area fell into, and to determine whether it was stable or deteriorating. With this framework in place, statistics could be gathered, field work completed, interviews conducted, and detailed maps made of any city, providing a solid foundation of analysis of any city anywhere.

Light traces how the Burgess model was employed in public policy and played a key role in the development of the emerging profession of real estate, a connection that is one of the surprises of this work. To see evidence of social science theory play out in real life through the development of land use legislation and real estate marketing, among other things, is a revelation. The author also traces the amendments to the concentric zone theory by later researchers, particularly Hoyt, though Light makes clear that his sector model was largely derived from the Burgess concentric zone model, providing a link within urban studies between these foundational approaches. Light also traces the transformation in urban policy at the federal, state, and local levels from conservation, in particular of neighborhoods, to renewal, both concepts emerging from the ecology movement. In fact, it is with the advent of urban renewal in the 1960s that the author largely concludes her study, highlighting again how ideas from the natural world are planted into notions about the city and then are played out in the social and political realms.

Although this is an engaging and an informative work, the question becomes what does it say to historical geographers? To that subset of historical geographers working in urban historical geography, this provides a fascinating new way of approaching the paradigm of urban theorizing, linking urban models employed in their work with a broader ecological approach. More broadly, this work may be of interest to any historical or cultural geographer in a classroom setting who has thrown on the screen any of the numerous transparencies illustrating the concentric zone, sector, or multi-nuclei models of the city without really thinking about the intellectual background from which these models were created. This book helps to fill that gap. Light's work also serves as a reminder that theories can have utility in terms of public policy, both for good and for ill. To understand that policies that led to the bulldozing of neighborhoods in the name of "urban renewal" in the 1960s and 1970s had their origins in

theories first espoused in the opening decades of the twentieth century relating to forest and field resource management reminds us that there may well be unintended consequences for seemingly benign theories, models, and approaches promoted today.

—Dean Sinclair
Northwestern State University



Rocky Mountain Heartland: Colorado, Montana, and Wyoming in the Twentieth Century. DUANE A. SMITH. Tucson: The University of Arizona Press, 2008. Pp. xiv+304. Maps, photographs, notes, suggested readings, index. \$22.95 paper. ISBN 978-0-8165-2759-5.

Rocky Mountain Heartland presents an excellent comprehensive history of three Rocky Mountain states. In his preface, Smith argues that Colorado, Wyoming, and Montana constitute a “Rocky Mountain Heartland” worthy of independent study for several reasons: their lack of natural boundaries, signifying their creation “at the whims of nineteenth-century promoters and politicians;” their arid nature; and their commonality in sharing pieces of the Rocky Mountain front range with all of its aesthetic draw and mineral wealth, along with the adjoining landscape of the Great Plains (p. ix). Although the question can certainly be raised regarding whether the Bitterroot and Beaverhead Ranges that form the border between Montana and Idaho constitute a “natural boundary,” the definition nonetheless fits for the purposes of the book.

Smith’s work begins and ends in a creative fashion. Both the prologue and epilogue contain a sampling of editorials from newspapers throughout the region, dating to January 1, 1900 and January 1, 2006. It is not stated why the author chose to end his analysis in the year 2006 rather than 2000, though he did so presumably in order to capture the first few years of the United States following the terrorist attacks of September 11, 2001. This literary technique works so well that readers will likely be tempted (as I was) to read these two sections before the rest of the chapters.

The rest of the book is organized logically. Chapters correspond to eras in American history: the turn of the century (chapters 1 and 2), World War I (chapter 3), the 1920s (chapter 4), the Depression and New Deal eras (chapter 5), World War II (chapter 6), the postwar era (chapter 7), the 1960s and ‘70s (chapter 8), the end of the twentieth century (chapter 9), and a brief analysis of trends occurring during the first decade of the twenty-first (chapter 10). Each chapter begins with an introduction to the national and world situation during the era in question, before narrowing the analysis

to how Colorado, Wyoming, and Montana fit into the larger picture. The status of the West as a sometimes unruly domestic "colony" of the East is a theme often brought up during this analysis. The region is then divided further and discussed thematically. Common chapter divisions (though there are no subtitles) include the increasing dominance of Denver as the region's only major urban center, the political rift between growing urban and diminishing rural populations, the experience of and occasional conflict between ranchers and homesteaders/farmers on the Great Plains, the boom and bust cycle of mining towns, the similar cycles of water abundance and scarcity affecting agricultural communities, and the ever-increasing interest that tourists and amenity migrants held in the region as a result of the draw of the mountains and their National Park units.

Chapter 3, for example, begins with an historical overview of the outbreak of World War I, the reactions of Americans toward the belligerents, and the profits made by farmers on the Great Plains who were now the foremost suppliers of food to the warring countries. The rich narrative then goes on to explain the shift in the nation's mood once the United States entered the conflict, before focusing in on Montana, where Anaconda and other large mining firms took advantage of both state and federal anti sedition laws to crush unions and other forms of organized labor. The extreme xenophobia of Montanans during this time period is also brought to light, detailing prejudices and injustices brought not just against Germans and Austrians, but perplexingly against all immigrant groups including the Irish and Finns (p. 80).

Other minority voices are also heard throughout the chapters of *Rocky Mountain Heartland*. Colorado and Wyoming are explained to have been ahead of their time by granting women's suffrage during the nineteenth century. Montana Representative Jeanette Ranklin, the first woman in Congress and lifelong pacifist who voted against entry into both world wars, is a major character throughout the first half of the narrative. Considerable attention is paid to Japanese internment in the region, as well as how locals reacted to these newcomers during and after the Second World War. Crippling poverty in the region's Indian reservations is also a recurring theme that includes Native American participation in the New Deal's Civilian Conservation Corps (CCC), the disastrous federal attempts to relocate reservation residents to urban areas for employment opportunities during the 1950s and 1960s, and the efforts tribes to capitalize on the mineral and recreational resources within their territories during the latter half of the twentieth century. Although their historic presence in the region is described as being noticeably smaller than the rest of the country (p. 211), the civil rights struggles of African and Hispanic Americans are documented in chapter 8, especially in regards to Denver and Colorado's San Luis Valley.

All of this is not to say that Smith's book is flawless. First, although the work is well referenced, direct notations are sparse. Instead, readers are directed to a "suggested reading list" which, although divided by general theme, could make it difficult to pinpoint a specific subject that one would like to further research. Secondly, in his introduction material that described the status of Rocky Mountain States around the turn of the 20th century, the author makes references that he either assumes the reader already understands or expects them to research independently. Examples of this include the "silver issue" of the 1890s, mentioned several times during the book's preface and prologue, the Chataqua Movement for rural education (p. 10), and the activities of Tom Horn in Wyoming (p. 24). A mere sentence or two more would have been sufficient to give an adequate explanation of these topics. Finally, the photographic essay contained in the center of the book could be more effective with the use of additional images and better organization. There are no images of Denver included despite the city's important role in every chapter. None of these problems detract significantly from the book's overall value, however. For any historian or historical geographer researching the twentieth-century development of Colorado, Wyoming, and/or Montana, I recommend this work as a very important, if not crucial, resource.

—James E. Wells II
Kansas State University



English Geographies 1600-1950: Historical Essays on English Customs, Cultures, and Communities in Honour of Jack Langton. ELIZABETH BAIGENT and ROBERT J. MAYHEW, editors. Oxford: St. John's College Research Centre, 2009. Pp. x+150, maps, diagrams, illustrations, list of subscribers, index. \$ 50.00 paper. ISBN 978-0-95449-756-9.

English Geographies brings together former students and colleagues of historical geographer and Oxford emeritus Jack Langton, to whom the book is dedicated, in a collection of essays that is both highly diverse and highly informative. The book begins with Elizabeth Baigent and Robert J. Mayhew's concise biography of Langton, drawing out several key theoretical and methodological themes around which Langton's notion of geography revolves. Chief among these are a focus on the local (especially forests which have formed a major element of Langton's work in recent years) and an emphasis on materialist approaches to historical geography (p. 15). Both serve as rallying points for the collection's contributors. The book's second chapter, by Langton's former student Sarah Bendall, exam-

ines the impetuses behind map-making in Needwood Forest, Oxfordshire from the turn of the seventeenth century to 1834. She convincingly shows that map-making in this period was used primarily as an economic tool which helped break down existing social structures in the forest by introducing “greater market orientation into the existing social order” (pg. 36). The forest also serves as the backdrop for Michael Freeman’s chapter which looks at the crimes of deer- and wood-stealing and their relationship to the local customary community in Whichwood Forest, Oxfordshire, circa 1760-1850. By applying a spatial analysis to local court records, usefully illustrated in a number of very helpful diagrams, Freeman shows that much of the criminality in Whichwood Forest was practised and defended under the principles of customary rights. The tensions between traditional customary rights and newer forms of land use also form the central focus of Elizabeth Baigent’s analysis of the campaign to preserve Epping Forest as a recreation ground for London’s urban poor. Baigent shows how campaigners used the notion of customary rights in forests to advocate for the preservation of Epping, though the resultant pleasure ground actually deprived locals of those rights which had been cited in legal proceedings. Her essay shows clearly how conflicting cultural notions of the use, value and meaning of land can have significant material impacts on local communities. It would be improved, however, by a more sustained engagement with the wider literature on the politics of parks and their creation.

Jon Stobart’s essay, in contrast, examines both social and spatial relationships in two related Chester communities, noting that spatial proximity was an important indicator of community cohesion. Using a radically different approach, Robert J. Mayhew examines the deployment of forests in literary sources from 1600-1800. His chapter stands in radical contrast to the book’s other essays all of which take materiality as a central tenet. Andrew Hann and Martin Purvis, for example, both contribute chapters which read much like economic histories as opposed to historical geographies. Hann’s essay, which looks at changing patterns of employment and wage-structure on the Ditchley Estate in Oxfordshire, clearly shows the link between changing patterns of land-holding and changing wage patterns. The link between geography and Purvis’ examination of co-operative retailing in the interwar period is less clear.

Two features of this book stand out: the range of methodologies used by its contributors and the diversity of sources employed. Indeed, while the collection’s name might suggest a certain geographical orientation, many of the essays approach geography in ways that don’t conform to many traditional notions about that subject matter. The collection’s variety of spatial and historical methodologies are perhaps best attributed to Langton’s notion of geography as “part of a problematic, not an integral discipline” (p. 12). The editors further explain that to Langton, “geogra-

phy does not have its own subject matter, but consists of a certain way of asking questions of subject matters ('problematics') shared with other inquiries. Similarly it does not have its own sources" (p. 12). This statement, which clearly informs the work of all the contributors, receives insufficient attention from the editors, who might have improved the book's cohesion with a more extensive discussion of the theoretical underpinnings behind the authors' various approaches to space in historical contexts. That the editors do not do so is no doubt attributable to the collection's purpose as a gesture to Jack Langton as opposed to a conscious theoretical intervention in the field. Even so, the book would be improved with a more sustained discussion of its approach to geography, theoretical underpinnings, implications, and results.

A highly positive result of the editors' (and Langton's) wide-reaching definition of geography's subject matter, however, is the range of sources that the various authors are able to bring to bear in this collection. Indeed, while some chapters overlap in their subject matter (especially those that focus on forests and their communities), each chapter is unique in the types of sources it employs and the resulting conclusions it may draw. Where Bendall's chapter uses maps to examine changing social and economic structures in a forest economy, for example, Andrew Hann examines the related issues of land tenure and wage structure using farm accounts. Likewise, Mayhew and Baigent share an interest in the ways that conflicting interpretations of forest space are articulated, the former through the use of literary sources and the latter by examining law documents. Michael Freeman and Jon Stobart both examine the dynamics and structure of local communities, the former relying heavily on court records and the latter primarily on wills. Several authors' productive use of diagrams and images only improves the book's overall appeal. The result is a collection which shows how a variety of historical sources may be employed to ask and answer geographical questions and is a welcome addition to the existing scholarship on historical geography.

—Erica Lea German
University of British Columbia



Pilgrims on the Ice: Robert Falcon Scott's First Antarctic Expedition, Bison Books Edition. T.H. BAUGHMAN. Lincoln, NE: University of Nebraska Press, 2008. Pp. xix+334, new preface, maps, drawings, notes, selected bibliography, index. \$18.95 paper. ISBN 978-0-8032-1639-6.

Pilgrims on the Ice provides an in-depth look at Antarctic exploration through the lens of the 1901-4 voyage of the *Discovery*, Robert

Falcon Scott's first Antarctic expedition. Better known for the tragic 1910-13 *Terra Nova* expedition, Scott receives a unique depiction in *Pilgrims on the Ice* as we see him in the early Heroic Era setting of his Antarctic world beginnings. This is indeed one of the purposes of the book, to look at the first expedition in the light of its original setting before the events of 1912 for which he is both glorified and criticized. Baughman begins with a synopsis of Antarctic exploration from the 1700s to the late nineteenth century, followed by a detailed analysis of the expedition itself. As opposed to quickly summarizing the planning and acquisition phase, Baughman gives the preparation the attention it deserves.

From the difficulties of finance and the challenges of societal and governmental politics to clashes in personalities, Baughman cleverly weaves historical details to point out the effect of early events on the outcomes of the whole expedition. He further depicts the push and pull between expedition goals of science versus exploration, contrasting the *Discovery* with other contemporary expeditions, and introduces us to the origins of *Discovery* team members who later became known in their own right for their polar work, such as Ernest Shackleton and Edward Wilson. Baughman then moves on to describe the expedition itself, including travel to the South and two rounds of wintering and relief expeditions. Providing an exciting account of the details of travel, survival, and the day-to-day activities of the *Discovery* team, he brings the expedition alive to readers. We learn how the explorers spent their time, celebrated, kept up morale, and pursued scientific observations under the challenges of extreme weather conditions. Baughman then concludes with a summary of major questions surrounding the expedition and its contribution to later exploration.

Pilgrims on the Ice is a timely reprint, appearing alongside contemporaneous reprints of works by Thomson, Riffenburgh, and Cherry-Gillard. As Baughman also mentions in the new preface, books continue to appear on Scott, by Jones, Crane, and Fiennes. Furthermore, Antarctica itself still draws interest, appearing in new texts by Griffiths and Landis and in the recent National Geographic Adventure Classics Series. Baughman's *Pilgrims on the Ice* not only provides a useful background for all these materials by accounting major Antarctic players' early careers, but also distinguishes itself by its in-depth and critical look at the context surrounding Antarctic exploration, by its incorporation of a variety of primary and secondary sources, and by its evaluation of other analyses. Throughout the text, Baughman discusses contrasting views on events or actions, such as Huntford's depiction of Scott sending Shackleton home, and places those views in the context of the situation. Baughman's expertise provides the reader with a unique opportunity to delve into the challenges of understanding historical events and figures, as he objectively compares sources and interpretations.

Baughman's extensive contextual and detailed knowledge are strengths of *Pilgrims on the Ice* but also at times incomplete. Details are usually well-explained either in text or the extensive notes, engendering valuable understanding of the complexities of Antarctic survival and exploration, such as the importance of provisioning, the makings of a good hoosh, or the use of sledging flags. However, considering the breadth of the book's coverage of historical expeditions and meetings, nautical terms and mechanics, navigation techniques, naval ranks, and temporally specific terms and scientific understanding, sufficient explanation of details is challenging. Further explanation could be merited at times, such as when using alternate terms for ranks, mentioning nautical practices like swinging the ship, or discussing the scientific purposes of magnetic huts and pendulum observations. Although the included maps and illustrations are incredibly helpful, photographs of major figures and diagrams of ship's workings or historical scientific equipment would be valuable additions, even as appendices, to improve understanding of the expedition.

In addition, several themes are referred to in the book that merit further exploration. The issue of the consequences of dedication to amateurism figures largely, and the skill of the *Discovery's* team is to be admired. This amateurism was partially an artifact of the clash of planning objectives. However, Baughman alludes to the popularity of amateur approaches at that time without fully explaining the circumstances of that popularity. Furthermore, since scurvy and its prevention affected their everyday lives, more explanation of the reasons for and status of limited scientific understanding of scurvy at that time would be valuable. Finally, more context on the state of the sciences at the time of the expedition would provide important understanding of the expedition's differing project goals, extensive data collection, and scientific equipment. Baughman emphasizes the serendipity of Scott's scientific bent considering Gregory's resignation but does not fully describe the purposes and design of the scientific observations and collections carried out by the expedition in the setting of overall scientific knowledge at that time. Further scientific contextualization would improve understanding of how the *Discovery* contributed to later advancement and exploration.

Pilgrims on the Ice is incredibly informative and analytical while maintaining a sense of adventure and suspense. Baughman employs his extensive knowledge to contextualize Scott's first Antarctic expedition and Antarctic exploration in the Heroic Era. Originally meant to be the second in a trilogy, it is no surprise that the *Discovery* expedition took on a life of its own and became a separate manuscript. Baughman's future work may address the above criticisms as well as incorporate further analysis of current publications. *Pilgrims on the Ice* would be a valuable text for courses on the history of science or early nineteenth-century geography, or for a reader

interested in broadening their understanding of the challenges polar survival and exploration.

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San Diego State University



Newfoundland and Labrador: A History. SEAN T. CADIGAN. Toronto: University of Toronto Press, 2009. Pp. viii+363, maps, illustrations, index. \$29.95 paper. ISBN 978-0-8020-8247-3.

Sean Cadigan's history of Newfoundland and Labrador provides a useful and thorough overview of the region's tumultuous relationship with natural resources, development schemes, and political economy. Departing from a position that argues Newfoundland and Labrador's cold-ocean environment has made reliance on marine resources—historically, cod, whales, and seals; more recently, oil and natural gas—a necessity for survival, Cadigan moves through several thousand years of settlement in the region, touching on issues of ethnicity, class, indigeneity, and gender along the way. As such, Cadigan's book is a valuable contribution to Canadian studies, North American history, and research at the intersection of political and ecological history.

Cadigan opens the book with a brief overview of Newfoundland and Labrador's physical geography, focusing in particular on the geologic and climatic inputs that have shaped the region's marine resources, but also discussing soils, plants, and animal life. Understanding the physical parameters for human settlement in the region is important, since Cadigan focuses the remainder of his work on the history of the centuries-long debate about how best to support human societies in the challenging cold-ocean environment. After this, the book proceeds in a chronological fashion, moving from pre-historic times thousands of years BCE to the early part of the twenty-first century. Chapters one and two consider the first humans in the region, and in particular their changing settlement patterns and adaptations to the natural environment as interpreted by archaeologists and early European explorers.

Chapters three and four look at the initial efforts to colonize Newfoundland and Labrador, paying special attention to the ways in which colonization unfolded in a competitive global imperial context. Importantly, Cadigan considers the growth not only of migratory and settled fishers, but also an urban merchant class that would later play a central role in regional and provincial politics. Chapters five, six, and seven offer glimpses into colonial Newfoundland and Labrador, as well as initial efforts at

landward industrial economic development. Cadigan shows how colonial administrators saw Newfoundland and Labrador as territories with profoundly different demographics and physical geographies than other British North American possessions, in turn requiring different strategies for economic survival. He returns frequently to the theme of class tension, illustrating how a nascent nationalism formed along class, religious sectarian, and urban-rural lines, and spurred a number of ill-fated attempts to "develop" the region by turning a collective back on the sea-based resources which had sustained communities there for centuries.

Subsequently, chapters eight and nine discuss the collapse of Newfoundland and Labrador's finances, the continued ignorance (or selective blindness) of political leaders towards a crumbling fishery, and the return of foreign rule in the form of the British Commission of Government and in a way, the demands of the second World War. Chapters ten and eleven together focus on the region's history since confederation with Canada. It is this final portion of the book where Cadigan's writing is the most incisive, picking apart successive generations of provincial politicians' and elites' attempts to divert public attention away from Newfoundland and Labrador's most pressing social, economic, and environmental problems with populist programs and nationalistic/separatist appeals. He pays special attention to the failure of industrial and extractive "mega-projects," particularly in Labrador, to deliver on promises of sustained economic and social benefit, instead destroying precious indigenous heritage and bankrupting public coffers.

Two recurring themes dominate the book. The first is that of nationalism. Cadigan interweaves discussion of Newfoundland nationalism with larger political and economic events in an impressive way, especially when his analysis encompasses issues of ethnicity, class, and gender. The second (and no doubt related) major theme is the region's reliance on marine resources above all else, and how government failure to recognize this has caused severe problems. Cadigan's arguments on both fronts are clear and concise, however it would have been very interesting to put both of these aspects of Newfoundland and Labrador history in conversation with similar discussions of nationalism and environmental dependency elsewhere in Britain's colonial holdings, twentieth-century Canada, and the body of critical geographic and historical literature more broadly. Throughout the book there were several opportunities to put the various Newfoundland and Labrador governments' efforts to "develop," "modernize," or otherwise economically exploit the territory in comparison with similar efforts in remote parts of Africa, South America, or Central Asia and Russia, and thereby contribute to more general theorizing about the processes of capitalist expansion and territorial dominance. At the same time, the book never claimed to make such comparisons and theorization its primary goal.

Though Cadigan's work offers several maps at the beginning and a small collection of archival images mid-way through, it might have benefited from greater inclusion of images, especially of the cultural works referenced in later chapters. How did First Peoples, colonists, fishers, and successive waves of government "picture" their home and its relationship to other places and peoples? On a similar line, too little space is afforded to Newfoundland and Labrador "popular" culture outside of the post-confederation twentieth century, which unfortunately makes the book feel a little "top-down" at times. To be fair, however, most chapters contain extended discussion of women's roles in the region's history; the changing interactions between First Peoples and European-descended settlers; and the importance of class, language, and ethnicity in shaping government social and economic policy.

Overall, Cadigan's book is valuable to researchers needing a thorough overview of the region's history as well as specialists working in Atlantic Canada. For courses, the book would be appropriate for use in upper-level undergraduate reading lists in the geography of Canada/North America or even courses looking at economic development schemes through time.

—Jordan P. Howell
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Hurricanes and Society in the British Greater Caribbean, 1624-1783. MATTHEW MULCAHY. Baltimore: The Johns Hopkins University Press, 2006. Pp. ix+249, index, source essay. \$25.00 paper. ISBN 978-0-8018-9070-6.

Hurricanes are, and always have been, a central feature of Caribbean life, yet the historical effects of these powerful storms have not been well-studied. That is a deficiency that Matthew Mulcahy undertakes to remedy in *Hurricanes and Society*. With a focus on the British Greater Caribbean, defined so as to include the mainland American colony of South Carolina, he looks at the way hurricanes have challenged and shaped intellectual life, material culture, economics, and politics in the years immediately following English settlement through the American Revolution. Hurricanes, Mulcahy contends, affected nearly every aspect of life in the British West Indies, and beyond that, also serve to highlight various historical themes that have long occupied historians of the region.

Mulcahy's narrative begins with the first encounters of English settlers with hurricanes, and explores how the storms changed their mental

worlds. The constant state of danger occasioned by the impending threat of hurricanes also served to separate colonists in the British Caribbean from both their brethren in more northerly colonies and residents of the homeland, and this is the subject of Mulcahy's second chapter. He points out the general trend of early modern Europeans to equate natural disasters with the specific work of God, generally assumed to be punishment for sin. This attitude persisted well into the seventeenth century in New England, for example, but hurricanes, due to their frequency in the Caribbean region, meant that British West Indians held onto these ideas much less strongly. The natural world of the Caribbean was a violent and unpredictable place, and so, Mulcahy contends, while disasters were still seen as works of God, they were not, to the typical resident, acts with a specific and identifiable purpose, but a regular and ultimately unremarkable, if devastating, part of the natural world of the West Indies.

The economic impact of hurricanes on the British Caribbean form the basis for the next two chapters, and Mulcahy examines production and shipping disruptions, famine as well as the effect of the storms on the slave population. The utter destruction wrought by powerful hurricanes created financial hardship for West Indian planters. Mulcahy argues that this in turn led to both a credit-based economy, with money not only borrowed for rebuilding, but also to cover losses at sea or in storage, and one in which only the wealthiest could sustain high losses and continue operation. As a result, many of the small and middling planters of the region were forced to sell out or saw their estates forfeited when unable to pay their creditors. Hurricanes, then, in Mulcahy's view, contributed to two of the features of colonial life in the British West Indies: the gradual concentration of land in the hands of a few wealthy families, and a high rate of absentee ownership. The problems hurricanes created for slaves is less certain, but Mulcahy brings enough evidence to the table to plausibly argue that slave deaths as a direct result of the storms, or in the lean and unhealthful weeks that followed the ravages of a large storm.

Lastly, Mulcahy takes on the issue of disaster relief, and the ways in which it was used both to satisfy emerging British national sensibilities, and to consolidate ties between the island colonies and the homeland in turbulent times. Monetary subscriptions to aid hurricane devastated islands form, according to Mulcahy, a part of a growing British national identity in which the colonies and their white residents became to residents of the metropolis fellow-subjects worthy of help rather than occupants of a remote and mysterious land only there to serve a mercantilist economy. Secondly, this disaster relief provided a means, if unnecessary, whereby British political leaders could ensure the loyalty of colonists who largely sympathized with, even if they did not actively support, the rebellion in North

America by demonstrating the government's concern for their needs.

In Mulcahy's well-argued estimation, hurricanes touched nearly every facet of Caribbean life. Whether dictating elements of material culture, as in an island architecture that emerged specifically to ameliorate the effects of violent winds, or shaping socio-economic relationships through sudden destruction of wealth, Mulcahy makes a clear and cogent case for considering the role of the hurricane in any historical evaluation of the British West Indies. In a broader context, his work highlights the utility of environmental history to larger studies of culture, society, and economy. Despite its overall excellence, depth of research, and provocative theses, the work lacks a unifying idea for moving forward over time. We are left unclear as to the possible long-term consequences of hurricanes on the British Caribbean. Although 1783 provides a terminal date for the study with the loss of South Carolina to the newly formed United States, the large part of the region remained in British hands. How far the themes Mulcahy has developed persisted beyond this date he leaves little hint. As well, and as the author admits, slavery receives somewhat short shrift given its overall importance to any history of the Caribbean region. Though the challenges to discovering the slave point of view are well-known, surely the impact of hurricanes on the social and economic development of the West Indies' African residents is worth following a little more closely.

In the tradition of Richard Grove's seminal *Green Imperialism* and Carolyn Merchant's *Ecological Revolutions*, Mulcahy accords the natural environment a central role in the process of historical change and accommodation. Mulcahy certainly takes his place in the growing field of environmental history with this useful and intriguing study, which should prove of value to scholars in a wide variety of fields ranging from environmental history, Caribbean studies, cultural and intellectual history, to economic and colonial histories. Well-written and concise, yet possessed of sufficient depth to engender future research projects, *Hurricanes and Society* is a worthy contribution to its field.

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The Archaeology of Class War: The Colorado Coalfield Strike of 1913-1914. KAREN LARKIN and RANDALL H. McGUIRE, editors. Boulder, Colorado: University Press of Colorado, 2009. Pp. xvii+380, maps, diagrams, index. \$55.00 hardcover. ISBN 978-0-87081-955-1.

In their introduction, Larkin and McGuire clearly state that their goal for this edited volume and for the Colorado Coalfield War Archaeology Project from which these works come, is to build “an archaeology of American working families that speaks to a variety of audiences about working-class history and experience” (p. 4) *and* to do so as a mode of political action. Two of the theoretical underpinnings of this work are Marxist and critical scholarship and these run evenly throughout the chapters. The site-specific chapters of this volume are bookended between a set of three project overview chapters and three final chapters addressing the project participants’ desire to engage with a wider audience. The overviews consist of the editors’ co-authored introduction, followed by McGuire’s chapter situating the 1914 Ludlow Massacre in an historical context, and Larkin’s chapter which provides a detailed description of the Colorado Coalfield War Archaeology Project as a whole. Closing the book are three chapters that address the project archaeologists’ engagement as creators and caretakers of memory and as present day educators whose role is to communicate a past.

In between these framing bookends are six chapters that draw directly from the work conducted in the project’s decade-long investigation of the Ludlow Tent Colony and the nearby mining camp of Berwind. These substantive chapters examine diverse aspects of the materiality and spatiality of social reproduction in the late nineteenth and early twentieth centuries, linking labor conditions in general to the particulars of the Colorado Coalfield Strike of 1913-1914. All of the authors are keen in crafting and connecting the story of past labor struggles with modern labor struggles. As such some members of the project represented here have developed these historical topics into political and educational outreach toolkits for various modern labor unions. Likewise, these authors are also keenly interested in taking these stories of the everyday to a broader audience, both within and beyond academia, as elaborated in the closing chapters of the book on undergraduate education in the United States and abroad and the creation of on-site interpretive projects.

The five stated themes of the book are to enlighten readers as to labor’s struggle for rights and dignity; class consciousness and the locus of the household as the bases for this particular strike; the cross-cutting interrelations between class, gender, and ethnicity among the strikers, which did not necessarily work in opposition; the status of memory and remembering as forms of political action; and the notion of building an archaeology that speaks to multiple audiences. While the five themes are generally fulfilled by the book as a whole, the individual chapters do so to varying degrees. The authors make unabashedly clear the Marxist approach that they bring to their chapters. While recognizing their intent, it may at times be off-putting to a reader from the desired wider audience

to repeatedly read the language of a Marxist structural and functional interpretation of the 1913-1914 Coalfield Strike. One of the stated goals was to communicate more broadly; perhaps one of the ways to do so would be to use a more neutral language. Then again, leaving such explicitly Marxist language behind may not jive with the authors' fundamental construction of archaeology as political action.

As an archaeological book whose focus is the time period around, and the event of, the Ludlow Massacre, I was surprised not to find a stronger focus on the artifacts of the Tent Colony and mining camp. Except in Gray's well-grounded chapter on materiality and class, I felt that a more tangible connection to the specific sites, events, and people was lacking throughout the volume. Perhaps this paucity of artifact engagement is a result of the ephemeral nature of the Ludlow Tent Colony. However each of the six middle chapters did strongly connect more generally to the material culture and the social conditions of early 20th century labor, particularly in how they each influenced the other. But because of the lack of engagement with the site's artifacts, I felt that a strong linkage has not been made to the theme that the miners living in the Ludlow Tent Colony developed a "working people's" class consciousness regardless of (or at least not greatly hindered by) ethnicity and gender. Additionally, I found unconvincing the theme that households were the sites of class consciousness for this particular strike. An artifact category that was used effectively throughout the book and is directly related to the events and sites of this particular labor strike were photographs and texts. While often not considered the artifactual equals of dug or surface-found artifacts or sites, the authors usefully demonstrate that photographs and primary textual sources are nonetheless material products and precedents of the period and they were put to good use in elucidating the story of the Colorado Coalfield Strike.

Despite the above critiques, this edited volume is a welcome addition to literature on the Colorado Coalfield War, labor studies, material culture studies, and the field of critical historical archaeology. Particularly because of its multi-disciplinary grounding, the volume as a whole and/or the individual chapters are able to speak to a number of social science disciplines such as historical and political geography. As a geographer who was once an archaeologist, I found this work to be particularly helpful in thinking through in my own work the interplay and interdependence between materiality and spatiality in processes of social reproduction. Although not directly related to the content of this volume, I note the absence of an author's biographical section, which, particularly because this project's multidisciplinary nature, would have been a useful resource for learning something of the authors' affiliations and academic backgrounds. This last point, however, was only troublesome because I found the topics and

approach to understanding the everyday that these authors brought to this project so engaging, leading me to want to know something more of the “working people” who labored to write this book.

– Jeff McGovern
University of Arizona



A Manufactured Wilderness: Summer Camps and the Shaping of American Youth 1890-1960. ABIGAIL A. VAN SLYCK. Minneapolis: University of Minnesota Press, 2010. Pp. 296, appendix, notes, bibliography, photography credits, index. \$27.50 paper. ISBN 9-780-8166-4877-1.

As nineteenth-century America became increasingly urbanized, middle-class fears over the changing nature of childhood sparked the development of a number of youth oriented movements. Abigail A. Van Slyck’s extensively researched book, *A Manufactured Wilderness: Summer Camps and the Shaping of American Youth, 1890-1960*, explores the emergence of youth summer camps and how these middle class fears manifested within the architectural form. Adopting a cultural landscape approach, Van Slyck pieces together a descriptive narrative that utilizes a rich array of sources including photographs, building plans and promotional camp materials, to demonstrate the reflection of dominant ideologies of modern childhood. Paying particular attention to architecture, theories of child development and ideas of nature she argues that summer camps are in fact highly contrived environments that attempt to reinforce particular notions of childhood upon developing youth. Van Slyck outlines in six chapters the evolution of camp throughout three different geographic regions between 1890 and 1960 by the exploration of various spaces including: places of play, sleeping quarters, dining halls, the segregated spaces of sanitation, and the spatial practices of “playing Indian.”

In recent years, the histories of children have become prominent within the subfield of children’s geographies. Elizabeth Gagen’s work on the American Playground Association, which Van Slyck cites, argues that adults created natural spaces in urban centers for young people with the intention that these spaces were safe places for children to grow into responsible and engaging American citizens (*Cultural Geographies* 11(4), 2004). Historian Leslie Paris has written extensively about the constructions of childhood, gender, race and nation within the context of the summer camp in her book, *Children’s Nature: The Rise of the American Summer Camp* (NYU Press, 2008) but also argues that within such spaces, children challenged these very same idyllic notions of childhood. However, unlike Paris and more attuned with the work historical geographers engaging in

children's geographies, Van Slyck successfully demonstrates that space is a continuous and developing process that is neither fixed nor static. Planners, directors, counselors and even the campers themselves adapted spaces to suit the needs of the camp. Van Slyck makes a convincing parallel between then contemporary ideologies surrounding child development through the work of G. Stanley Hall to the changing value of the wilderness as championed by John Muir. This is demonstrated through a detailed discussion of overcivilization and the feminization of young boys, camps served as a natural space for male campers to develop into rugged frontiersmen that represented an authentic American Anglicized form of masculinity.

While Van Slyck presents detailed evidence to support her arguments regarding constructions of masculinity within these manufactured wildernesses, she lacks detail regarding girls' femininities. In her introduction, Van Slyck alludes to moments of resistance to hegemonic femininities but only grazes such conclusions within her chapter on play using the example of outdoor sports as a space for girls to challenge traditional gender roles. In addition to the minimal discussion on femininity, the author does not provide any examples of children's sexuality. Beyond a discussion on the separation of menstruating bodies and possible sexual misconduct in boys' sleeping quarters, there is little dialogue regarding such issues. Others have argued that girls sometimes engaged in same sex relationships with other campers as well as engaged in heterosexual relationships with boys from neighboring camps.

Van Slyck argues that architecture is a process and is neither fixed nor static; however, she does not provide many examples of how children were involved in the engendering of these spaces. She may have been able to demonstrate this by including more personal narratives in the form of letters, diaries and oral histories from campers and camp staff. As a result her narrative suffers from a distanced voice where the experiences of campers and adults that engaged with the socially constructed camp landscapes remain unclear. The effects and successes the engineered camp environment had upon the overall experience and socialization of the campers is not explored making parts of her discussion feel disjointed and incomplete. For example, Van Slyck details a number of ritual community-building camp activities from dishwashing to campfire circles but tends to gloss over and ideas of nationalism, fraternity, and superiority inherent within such ritualistic and organized activities which could have been informed through first-hand accounts. Van Slyck ambitiously undertakes a large scope of research by examining an extensive time period and multiple geographic regions, thus her cultural landscape perspective creates an excellent summary of a number of ideas and issues associated with youth camps. As a result her text fails to engage deeply with the implications of

the spatial practices and theories she details.

Despite this, Van Slyck produces a rich and accessible text that draws from a myriad of photographs, illustrations, and maps. She thoroughly reconstructs the architectural history of organized camps to investigate the spatial relationship between function and culture. Her vivid descriptions, illustrations, and images affectively reimagine the camp landscape while demonstrating how the fabricated environment reinforces certain ideas, values and behaviors within campers. Van Slyck produces a lucid narrative of the historical understanding of the relationship between children and nature. She examines a number of theoretical, cultural, and social aspects of organized camp life that provide a solid introduction into American camp history which could potentially be used in specialized courses surrounding youth histories and geographies.

—Denise Dixon Goerisch and Lydia Wood
San Diego State University



Ruins of the Past: The Use and Perception of Abandoned Structures in the Maya Lowlands. TRAVIS STANTON and ALINE MAGNONI, editors. Boulder: University Press of Colorado, 2008. Pp. xviii+364, maps, photographs, references, index. \$60.00 hardcover. ISBN 978-0-87081-888-2.

Ruins of the Past is an important contribution to the study of Mayan heritage and an ambitious undertaking. While it has a distinctly archaeological tenor, this edited collection should be of value to all who have an interest in the biographies of place. As its subtitle suggests, its focus veers away from more traditional investigations of structures, centered on initial periods of formation, construction, and use; what Oleg Grabar (1994) would call their *pre*-histories. Instead, *Ruins of the Past* addresses post-historic developments — “termination events,” changing uses, shifting perceptions of meaning — associated with abandoned structures. Through this analysis, it becomes clear that such *post*-historical discourses are infinite in their possibilities and are contingent upon the interpretations of successive generations, including those of current researchers.

At the core of *Ruins of the Past* is an ambitious attempt to present evidence that the Mayan descendant population understood or, at least, had an awareness of the significance of certain ruins. Further, the book explores whether in their interactions with abandoned sites they had some sense of cultural or ancestral, collective memory invested in those ruins. Moreover, in certain circumstances, cultural knowledge, or collective mem-

ory, may have informed their choices of which abandoned sites would be reused or reoccupied.

As many of the case studies make explicit, the pre-Contact Maya (AD 300-900) had a sophisticated understanding of time and of earlier beliefs. The case is made that the past was far from “a foreign country” for Mayan descendant populations. Details of their past ritual practices have been gleaned from hieroglyphics and from the recovery of artifacts, including dedicatory caches. The authors also explore the complex relationship the Maya had with their built environment—buildings were seen as living beings to which dedications were made and events held to mark termination of use. A number of different types of reoccupation and reuse were also recognized from the use of former temples as domestic sites, to the reoccupation of portions of larger sites, to the multi-layered use of high status sites. In the latter cases, one generation built upon on the ruins of another, thus hinting at dynastic succession and continuity.

But understanding perceptions of the past in the past is problematic. In general, we have tended to privilege written and oral histories in deciphering historical cognition and memory. Where written history is fragmentary or non-existent, though, as in the case of the pre-Contact Maya, inference about past perceptions of place must be drawn from the archaeological record and from the material remains. The authors in *Ruins of the Past* make compelling cases for applying a material-biographical analysis to the Mayan historic-environment in order to reveal the stories contained within ruins, how they came into being, how they have been subsequently valued and preserved through time, and how they have been transformed in people’s imaginations. They also suggest that conscious choices were made by the local populations to reuse or reoccupy particular sites with seemingly new or altered meanings attached to those places.

Places and landscapes accumulate stories and, at different moments in their biographies, derive significance from their associations with different people and events. The analyses presented in *Ruins of the Past* reveal moments within the “genealogy” of Mayan ruins. But are these indicators of immediate connection to the past or records of discontinuity, refashioning, renegotiation, and renewal of meaning? Archaeological investigations elsewhere have shown similar evidence of later reuse or reoccupation of sites dating from the Neolithic to the Post-Roman Dark Ages. As with many of the sites of the Mayan Lowland, however, it is far from clear whether such activities provide indisputable evidence of any sense of cultural continuity or, more so, continuity of meaning. In truth, as evidenced in other archaeological investigations, sites may have been reused for little more than practical reasons: access to building materials; reuse of previously disturbed ground, thus avoiding the need to take up valuable arable space; mounds being used for reasons of visibility; and so on.

Of course, the danger in relying on material evidence to inform us of past intentions is that its durability over long periods of time makes it particularly susceptible to different meanings as it becomes further removed from its primary period of production or use. Meaning, both in the past and the present, is continually open to contestation, renegotiation, and reinterpretation. Moreover, there are limitations – erasures, lacunae, subtleties, selectivity – inherent in the material archive; limitations, which the editors of *Ruins of the Past* quite clearly note, we are not always equipped to discern archaeologically. In short, the archaeological record, as well as our knowledge of Mayan beliefs, must remain incomplete. Consequently, can we ever really know how subsequent generations of Mayans thought about the ruins of their past?

J. B. Jackson suggested that we need to view structural history not in terms of continuity but, instead “as a dramatic discontinuity, a kind of cosmic drama” beginning with a golden age of origins followed by a necessary period of decay, neglect or transformation, and, finally, a time of re-discovery. He believed that we have a “necessity for ruins” in linking ourselves to our own roots. Likewise, Gustav Sobin once wrote: “Ruins are...what we’ve inherited, what, ultimately, we possess. Their lost grammar – almost certainly verdant, pellucid – is what we’ve been given, in turn, to interpret, transcribe, perpetuate.” The contributors to *Ruins of the Past* have begun the process of rediscovering the complex “grammar” hidden in the abandoned structures of the Mayan Lowland.

– Paul Williams
Carleton University, Canada



The Contours of America's Cold War. MATTHEW FARISH. Minneapolis: The University of Minnesota Press, 2010. Pp. xxvii+351, photographs, diagrams, acknowledgments, notes, index. \$25.00 paper. ISBN 978-0-8166-4843-6.

Undoubtedly the Cold War period in American and world history will, for future generations, be the singular central event by which the mid-twentieth century is identified, and it is reasonable to assume that research and debate about its societal and political ramifications will continue. In *The Contours of America's Cold War*, Matthew Farish not only seeks to expand modern reductionist non-geographic abridgements of the Cold War, but also explicates new ways that we may conceptualize it by examining its spaces within the context of militarism in the United States in the years

following the end of World War II. Farish demonstrates how militarized social science was relevant in the Cold War era because it was able to produce the spatial knowledge that was critical to the state's mission of global expansion of "freedom." With an appeal to geographers, historians, and sociologists, Farish offers analytical insight to such spatial understanding by tracing the post-war entrenchment of regions in American politics. This book offers a well-researched endeavor in understanding the Cold War through a geographical perspective. Farish is particularly meticulous in adding this geographical perspective to myriad Cold War events; he identifies and disaggregates events of the period that we may immediately associate with the Cold War (e.g., McCarthyism), as well as those that are obscure.

Farish first introduces us to a brief history of the Cold War, and, noting the inseparability of culture from politics and science, situates this introductory history through a brief parallel to Walt Disney, extending beyond Disney's present-day recollection merely as the creator of Disneyland, and delving into his affinity for technology, his interest in science and time-specific productions of that science, and his interrelationships with certain agencies of the federal government. Creating a highly informative dimensionality to this story is Farish's use of changing scale, and the chapters of his book are divided into examinations of Cold War imaginative geographies along these lines. The book's first chapter is global, noting the global scale and the apparent universality and eventual banality of the American political agenda. Chapter two increases our scale to the abstracted regional level, and chapter three continues this regional scale, through the impact of area studies, while also focusing on the advancement of social scientists of the time period. In the book's fourth chapter, the scale is the United States and Canada, colloquially called the "The Cybernetic Continent," with particular focus on the conversion of this North American space into a series of defense and technological laboratories. The fifth chapter takes us to the scale of America's urban spaces, noting within Cold War context the necessity of strategy to keep America's urban spaces free from the invading "Other." Finally, the author's conclusion details American representations of outer space that were created from Cold War propaganda.

This book is a significant contribution to the research and literature of twentieth-century American political history as it thoroughly explores a specific time period and an event that defined that time period into geographical context. It is also an outstanding contribution to the literature on imaginative geographies. Farish argues and superbly supports that the imaginative geographical knowledge produced during this time was an innovative and unique form of power, one that dominated

government agencies, academics, ancillary advisory panels, and American culture with the purpose of addressing the real and surreal challenges and threats facing the free world, and how potential power of the atom bomb and space could and should be harnessed, controlled, and deployed as strategic space necessary for the diffusion of that power. In addition, the book is enlightening to the history of geography in that it intricately expounds upon standard textbook discussions that informed geography during this time and situates them within the framework of Cold War space and the production of geographical knowledge relating to that space. Furthermore, Farish creates an impressive and distinctive dimensionality in his arguments by incorporating aspects of American culture from the time period into the greater sphere of Cold War politics, noting certain films, television programs, citizens' ways of life, books, and magazine articles that also forged the American strategic quest in the race to conquer the frontiers and to contain the competition. The juxtaposition of these elements to the in-depth exploration of military and government officials and agencies "going about their business" in the quest for advancing the Cold War political agenda of the United States is startlingly effective in capturing the mood and philosophy of the masses of the era.

Urban geographers may feel less satisfied with the treatment given to urban spaces; while relevant, well-described, and necessary to offer a differing perspective at a city scale, Farish largely discusses urbanization and suburbanization in abstract terms. The one "cultural" element that is given the greatest attention relating to the urbanist perspective is the automobile, effective to the author's argument but limiting in describing urban culture. In addition, while militarism existed long before the Cold War, it has historically been tied to imperialist and expansionist endeavors of states, and there is limited discussion on the negative consequences that American Cold War militarism projected externally. A short descriptive detail on militarism would be beneficial to further situate the study.

Nevertheless, *The Contours of America's Cold War* is an outstanding work detailing the origins and proliferations of American militarism during the Cold War era, and Farish is to be commended on his exhaustive and intricate archival research. Notably, Farish has set the stage for an extraordinary comparison to the United States' present-day imaginative geographies of terrorism. The parallels of yesterday's Cold War and today's War on Terrorism are, in a word, astonishing.

—Kevin Raleigh
University of Cincinnati



Memphis and the Paradox of Place: Globalization in the American South. WANDA RUSHING. Chapel Hill: The University of North Carolina Press, 2009. Pp. vii+197, index. \$21.95 paper. ISBN 978-0-8078-5952-0.

Existing theories of globalization typically describe scenarios where global forces conceal and eventually overwhelm the distinctiveness of a local place. Wanda Rushing contends that these global forces can actually help sustain a place's uniqueness. Her book, *Memphis and the Paradox of Place: Globalization in the American South*, rejects two common side arguments of globalization theory, neither declaring global forces as ushering in all-conquering homogenization nor arguing that globalization actually compels a stronger, resurgent localism merely as oppositional reaction to these global forces. Instead, Rushing describes a theory of hybridization, where a place retains distinctiveness among multi-directional global and cultural flows. The author successfully argues that "place" still matters in an era of globalization, through detailed sociological examination of the history of Memphis, Tennessee.

Rushing's idea of this seeming "paradox of place" – increased distinctiveness of "place" as a result of globalization – is masterfully displayed through several narrative case studies representing different elements of Memphis history. Each chapter is focused on a paradox: the contemporary cultural debates over Confederate memory in Forrest Park in the same city as the National Civil Rights Museum ("paradoxes of identity"), urban focal points such as Overton Park and the related debates of protection from highway construction ("paradoxes of power"), industrial movements from cotton to manufacturing to biotechnology ("paradoxes of development"), cultural focus points such as Beale Street and its various artistic exports and demographic attachments ("paradoxes of innovation"), and attempts at continuing elite traditions through the largely white Cotton Carnival ("paradoxes of tradition").

While the selection of Memphis as the central example of globalization in the American South instead of Atlanta, Houston, Charlotte, or even Miami might seem counterintuitive, the author is convincing in her selection. Unlike other possible candidate cities, Memphis has historically maintained a "Southern" culture even in the midst of such globalization. Additionally, the artistic production of Memphis, from the music of the blues and Beale Street to Elvis Presley and Graceland, along with the international reach of corporations like Federal Express, are evidence of modern global-scale financial and cultural networks that support the author's rationale for extensive focus on Memphis as a place.

This work successfully builds upon existing layers of scholarship dealing with Memphis and the larger South. Past historical geographies of Memphis have long described the Delta capital in a mostly negative tone,

emphasizing the unimpressive backwater status of the city. Memphis also shared the distinctive nature of Southern cities in that its metropolitan population growth and urban development were fueled by rural native-born ex-agriculture workers, as opposed to foreign immigration or industrial worker relocation from cities in the North. The supposed traditional culture and rural values of Southern urban places have long been hallmarks of that region's historical scholarship.

Rushing, a sociologist, incorporates various social science theories, including the usage of "the sociological imagination," where symbology and cultural imprints venture beyond traditional geographies of location. We are reminded, then, that "place exists in the mind as well as on the land" (pp. 20-21). The author takes great care to ignore a common globalization framework of "abstract portrayals of cities as economic sites," which is clear due to her extensive explanation of cultural flows as necessary to retaining identity of place (p. 22).

Rushing is at her best through historical storytelling; her style of prose captivates the reader with clear narratives combined with an appropriate amount of historical detail. Rushing peppers her arguments with such side discussions as the city's bafflement at Elvis-related tourism in the first years after Presley's death even though contemporary Graceland visits bring in millions of tourist dollars annually, or that the city where Martin Luther King, Jr. was assassinated was also the home of Robert Church, the first black millionaire in the United States.

The author is also skillful when synthesizing recent events. A reader is left with a sufficient understanding of the landscape of modern Memphis, a landscape that includes FedEx headquarters and the associated Memphis International Airport, a sanitized (or "Disneyfied" in the author's words) Beale Street district redesigned and reimagined for tourist consumption, debates over large-scale downtown development including the taxpayer-supported FedEx Forum sports arena and the now-disused Pyramid Arena, preservation debates over thousands of acres of green space in nearby Shelby Farms, and infrastructure changes such as the construction of Interstate 69, the "NAFTA Superhighway." These landscapes and issues could seemingly describe any large Southern city, yet Rushing is able to weave the specific history and local culture of Memphis into these narratives, leaving the reader with a sense that even the most modern homogenized Memphis is distinctive.

From a geographic perspective, more could have been said about transitions occurring throughout the wider area of metropolitan Memphis, including the recent surge in Memphis-driven suburbanization in Mississippi and Arkansas. And while the complex array of cultural and political divisions that exist between Memphis city proper and non-Memphis Shelby County were mentioned, further detailed discussion – perhaps an

additional case study – addressing these complex issues of “place” would be helpful. For example, what would a consolidated Memphis-Shelby County school system look like, considering the socioeconomic gaps and demographic tensions that exist locally between the urban city and the suburban county? But these are minor quibbles; this book is more than sufficient in arguing Rushing’s thesis of Memphis as a distinctive place in the midst of global flows and forces. Rushing’s book is a worthy and important addition to a growing body of geographical scholarship that focuses on these forces of globalization.

–Patrick D. Hagge
Penn State University



Environmental City: People, Place, Politics, and the Meaning of Modern Austin. WILLIAM SCOTT SWEARINGEN, JR. Austin: University of Texas Press, 2010. Pp. x+273, maps, charts, figures, photos, methodological appendix, notes, index. \$50.00 cloth. ISBN 978-0-292-72181-4.

People do things somewhere. Uniting history and geography, this simplistic sentence provides the foundation for the study of Austin and the contests regarding its growth in Swearingen’s *Environmental City*. Sociologist William Scott Swearingen, Jr. contends that the growth of the Texas state capital from a small government and college town in the mid-twentieth century to an expansive city at the beginning of the twenty-first century prompted debates about the meaning of Austin. To long-time Austinites – particularly the “little old ladies in tennis shoes” – Austin was defined by quality of life and experiencing the natural beauty of central Texas. However, to developers – newcomers and long-time residents – Austin and its landscape had the potential to generate profits quickly through residential and commercial expansion; Austin has had relatively little industrial activity to spoil nature. Swearingen elucidates the progression of the debate and the ideas supporting the various meanings of Austin through examinations of place, discourse, landscape, framing, and how these concepts intersect.

Swearingen divides his book into four parts. After a short introduction detailing the premise of the book and introducing key people and locations described later, Swearingen devotes Part 1 to explaining the geographic and sociological theory supporting his investigation. He defines place as the ways people see themselves relating to natural, social, and built features while the concept of discourse is “a communication between the physical, the social, and the mental” (p. 22). Landscape is simply the physical features which people frame to attract attention to convince

others of a certain action and successfully change policy. In this way, Swearingen uses framing to investigate discourse within the environmental debates in Austin.

After explaining the theory, Swearingen moves in Part 2 to describe how interpretations of the landscape emerged. The early movement (before the late 1960s) focused on preserving Austin's natural features through creating parks and nature preserves while environmental concerns became concerns of city government and politics in the late 1960s and the following decade. Roberta Crenshaw, Janet Fish, and the Austin Environmental Council were influential in the early movement with the Austin Growth Tomorrow group and Sierra Club contending with business interests during the 1970s. Part 3 interprets the actions of neighborhood groups and environmental coalitions focused on preserving Barton Springs, the Edwards Aquifer, and lands around Zilker Park during the 1980s and 1990s. In these years, developers and the Growth Machine lobbied state and local officials for ways to overcome opposition and continue to build over nature rather than build into nature. It is during this time that Swearingen argues that environmental concerns became a significant part of the politics of Austin rather than merely thoughts from community members. In Part 4, Swearingen returns to a broad analysis of the meaning of place in Austin—the position environmental concerns play in the quality of life central to Austin—which ironically lures many people to Austin thus complicating the desire to preserve natural areas in and around the city.

A key strength of Swearingen's book is the chronological division showing not only increasing environmental concerns as Austin expanded geographically but also how the contests between the Growth Machine and those concerned with the environment became more nuanced (and contentious) by the 1980s. Describing actions of Austin's citizen groups, government officials, and entrepreneurs related to specific events provides evidence of change and continuity which Swearingen uses effectively to show how people provide meaning to and derive meaning from their surroundings. Ten pages of photographs in the middle of the book provide visual support to the people, places, and events described throughout the text. Another strength of *Environmental City* is Swearingen's passion for Austin and its natural surroundings. The author grew up in Austin, moved away in the 1980s, and returned for graduate studies in 1989. Despite nostalgia for laid-back Austin, Swearingen's life in Austin provided him the contacts and firsthand knowledge to investigate and collect key evidence for his narrative. Further adding to the strength of the book, Swearingen clearly and concisely explains and uses geographic and sociological theory illuminating how the meaning of Austin developed in the late twentieth century. Swearingen dutifully provides an exciting story and

analysis to understand larger points.

Despite these strengths, *Environmental City* falls short in some areas. First, although some maps are included throughout the text, more maps and clearer maps would enhance the reader's understanding of the location-specific points Swearingen makes. For instance, the author describes the intra-city highway MoPac and the controversy regarding its extension in chapter 4, yet no map showing MoPac is found in that chapter. A map clearly showing MoPac is in chapter 6 in the discussion about parks and preserves in the recent history of Austin. The lack of clarity of certain maps diminishes their illustrative impact. Second, despite the stimulating narrative, Swearingen includes so many different people, organizations, and locations central to creating contemporary Austin that a timeline of key events or a list of key groups and locations should be included in an appendix for reference. Third, although this is a significant case study for Austin, Swearingen does not include a discussion of how, or even if, residents of other cities have had similar controversies surrounding the meaning of their local areas. Perhaps Austin is too weird to include such assessments.

Despite these shortcomings, Swearingen has added a significant case study to the literatures of the environmental movement, historical geography, and urban studies. *Environmental City* is ideal for courses on human geography, American environmental history, and Texas history; it is also suitable for anyone interested in learning more about the development of urban environmental issues. Ideally, anyone relatively new to the Austin area should read this book to understand how previous generations shaped the built and natural environments around them thereby not taking the beauty of their surroundings for granted. There is contention among entrepreneurs, advocates of responsible development, and groups wanting to completely preserve nature. Swearingen's *Environmental City* provides a good synopsis of how these groups battled – and will continue to fight – in central Texas.

– Matthew D. Bloom
Concordia University Texas



Conquest and Pestilence in the Early Spanish Philippines. LINDA A. NEWSON. Honolulu: The University of Hawai'i Press, 2009. Pp. x+420, maps, diagrams, index. \$38.20 hardback. ISBN 978-0-8248-3272-8.

In *Conquest and Pestilence in the Early Spanish Philippines*, the period of interest is the century or so immediately following the Spanish consoli-

dition of its Asian colony, from 1565 through the first half of the seventeenth century. Contemporary commentary and official recordkeeping are brought to bear on a set of issues relating to settlement patterns, population size and growth, and the demographic factors directly influencing these – fertility, marriage, mortality – and most importantly, the impact of Spanish conquest upon all these issues. This is an important set of issues presenting many unanswered questions. Moreover, there exists a great deal of relevant material spread across numerous archives and other repositories of which, on these questions, far too little use has been made. This volume is an important example of what can be learned with effort from the wide range of primary documents and secondary sources both inside and outside the Philippines.

Newson approaches the Philippine colony as a scholar of Latin America. She has published book-length studies related to the present one examining Honduras (1986), Nicaragua (1987), and Ecuador (1995) and so is very familiar with Spanish colonial record keeping. The author organizes her analysis and presentation geographically – a reasonable way to proceed since much of the material is available for relatively small scale geographic units (islands, localities, river valleys), and it repeats the formula employed successfully in the author's studies of Latin America. Throughout, a good understanding of the regional and local geography of the Philippine colony is on display, essential for the kind of analysis involved here.

The author also draws on her New World experience to examine critically the consensus view about population change in the Philippines at the time of the Spanish arrival, which is essentially as follows: (a) the population of the archipelago numbered about one million around 1600, surely no more than 1.25 million, though evidence for this higher number is lacking; (b) the short-term Spanish impact was to diminish the population somewhat due to direct military actions, and much more due to the hardships resulting from labor and other requirements of the new regime; and (c) the population decline associated with the Spanish arrival was not great overall, particularly as compared with the declines known to have occurred in the New World and the Pacific islands. In those regions, prior isolation had denied the resident population immunities from the diseases the Europeans brought with them, hence the well-documented devastating impacts in terms of mortality.

Challenging this consensus, the author argues for a substantially larger population at the time of the Spanish arrival. Her estimate for Luzon and the Visayas, nearly the whole of the colony, is 1.43 million (or even 1.57 million when underestimation considered). She concludes that the Spanish had a much greater negative impact on the Philippine population than is generally thought, estimating the decline associated with the initial years

of Spanish rule at 36 per cent for the Visayas and 42 per cent for Luzon.

The negative impact of the Spanish on population numbers resulted from the introduction of diseases for which the archipelagic populations were unprepared, according to Newson. She rejects the consensus disease immunity hypothesis as applied to the Philippine colony, arguing that community population sizes were small (and correspondingly, population densities were low); most communities could not have supported endemicity which requires a sufficient pool of susceptible individuals ("susceptibles"). The author is correct to assert that this has long been a presumption rather than a conclusion based on investigation. She offers a clear and convincing explanation why low population densities in the Philippines would have been a significant barrier to endemicity. The central point has to do with numbers of available susceptibles. Generally the acute diseases require large populations to achieve endemicity, and many of the chronic diseases do as well. The issue is explored further by looking for evidence of old world diseases in Japan and China, and of trade contacts between these areas and the Philippines, and she also looks at Filipino dictionaries compiled by the Spanish not too long after contact in order to judge the familiarity of the Philippine natives with old world diseases.

Methodologically, there is a strong argument in this research for a local/regional strategy for doing population history, given that the evidence is generally available at regional or even local levels. This has certainly been a valuable analytic strategy in historical demography elsewhere. Many of the influences on demographic history are inherently local (micro-climates, local drainage conditions). However, the author does not really succeed in developing such local connections very well. She does suggest a number of broader regional patterns in mortality and childbearing, but these cannot be confirmed quantitatively with the available materials which are limited to suggestive early commentary referring to marriage patterns and attitudes about children and childbearing. This kind of commentary is invariably interesting, but it is also notorious for its inaccuracy and inconsistency and really cannot support many of her observations about regional contrasts. For example, the author refers to lower fertility in the Visayas than in Luzon, but I have not seen any solid evidence, historical or contemporary, for such a conclusion. And then, to support and explain that observation, she makes a series of assertions that, again, do not have unambiguous support. One is the assertion that in the Visayas "small families were preferred" (in contrast, Tagalogs "generally favored large families") and "abortion and infanticide were widely practiced." This reviewer cannot claim that any of these observations is incorrect, but it can be noted that there are no findings of this sort elsewhere in historical or twentieth century demography. Readers should resist these kinds of con-

clusion without better evidence and perhaps corroboration of certain points with modern data.

Overall, however, this study sets a high standard for care and thoroughness in working with limited evidence. The author comes to conclusions that will be debated, which is to say that she has made an important and positive contribution to the population history of the Philippines.

— Peter Xenos
University of the Philippines



The World of the Tavern: Public Houses in Early Modern Europe. BEAT KÜMIN and B. ANN TLUSTY, editors. Aldershot: Ashgate, 2002. Pp. 264, illustrations, index. \$120.00 hardcover. ISBN 978-0-7546-0341-2.

Historically, public houses have long held negative connotations, with vice, slothfulness, and physical harm often being perceived as the fruits of the taverners' labor. While there were indeed distasteful aspects which authorities tried to control, taverns, alehouses, and inns also had their uses, such as provision of staple food sources, accommodation, recreation, and significantly, tax revenue. If carefully governed, the public house in most of its incarnations could be beneficial. Clearly they were economically and socially important, albeit slightly marginalized, institutions. Strangely, it is only recently that this importance has come to be studied in any depth, and Kümin and Tlusty's book makes for a praiseworthy contribution. Their collection of twelve essays is arranged in three parts, the first of which is introductory in nature, while the second looks at thematic approaches and the third at regional studies.

Across the twelve chapters in this collection, a number of shared themes and contrasts are apparent, and the editors state that first among the similarities was the "enormous economic importance" of the public house (p. 8) both for the publican (i.e., tavernkeepers) as an occupational group, and for public houses as hubs of wider economic networks. It is indeed true that the trade of a publican was potentially quite lucrative, as pointed out by Frank's chapter on German publicans (p. 22) and Tlusty's chapter on military aspects (p. 147); this reinforces previous work on occupational structure such as Chris Friedrich's *Urban Society in an Age of War: Nördlingen, 1580-1720* (1979), where taverners held the highest median and mean wealth of the seven most common occupations in mid-sixteenth-century Nördlingen (p. 107). In terms of their importance in the wider economy, the editors refer to pubs as "indispensible facilitators of

economic exchange" (p. 8), a point demonstrated by Snow's discussion of the many auxiliary facilities included with the Russian pothouse, such as cook houses, merchant stalls, and bath houses (p. 201), and by Chartres' description of inns as a "major creative element in transport exchange" facilitating Britain's rapidly developing retail trades (p. 216).

Contrasts within the volume highlight the varied nature of public houses across the various regions explored, demonstrating "vastly heterogeneous constitutional, confessional and even climatic frameworks" and drinking cultures (p. 9). From differences in the types of drinks sold to the levels of outside interference and even the status and appointment of publicans or the wide spectrum of patrons, it is clear that the early modern public house does not fit a single uniform stereotype, a point emphasized by the complex terminology used to describe this type of place.

The contributors rely on a wide variety of definitions for their establishments, demonstrating how difficult the legal, regional and linguistic classifications can be. To facilitate comparative analysis between contributions, a basic framework of terms was needed, and since the collection was to be published in English, British conventions were chosen. Hence, "public house" is the umbrella term for all establishments specializing in the sale of alcohol, and "publican" is used for the myriad hosts. For subcategories such as those "fully privileged" establishments which sold food and accommodation, the term "inn" was used, with "tavern" indicating more limited services (p. 6). In deciding between these subcategories, the important factor was the availability of hot food at the particular drinking establishment, with accommodation usually coming with it, but as Chartres points out in his chapter when he quotes an eighteenth-century source: "Every inn is not an alehouse, nor every alehouse an inn; but if an inn uses common selling of ale, it is then also an alehouse; and if an alehouse lodges and entertains travellers, it is also an inn" (p. 207). The terms were often relative, highlighting the complexities of studying the topic across Europe's numerous legal systems, cultures, and languages.

Traditional studies of inns and taverns have tended to be more anecdotal in nature, with an emphasis on local history. Sadly, these are also highly variable in quality, with only a few being useful to scholarly inquiry. The latter part of the last century saw several noteworthy texts redress this such as Alan Everitt's *Perspectives in English Urban History* (1973), Peter Clark's *The English Alehouse: A Social History, 1200-1830* (1983), and Peter Thomson's *Rum Punch and Revolution: Taverngoing and Public Life in Eighteenth-century Philadelphia* (1998). Along with a few others, these studies laid strong foundations for more recent academic research on the public house in early modern society. Kumin and Tlustý's volume sets out to be the first survey of the state of research into the public house, and to provide a forum for comparative approaches to the general topic (p. 6).

While this collection is very strong in the wide variety of case studies it offers, one of the most fascinating aspects is the much-deserved attention to both a largely unstudied occupational group, the publicans, and the rather wide-ranging spectrum of their clientele. This not only informs the reader of a fairly broad societal swath, but sets a ubiquitous place, the tavern, firmly in context. The geographic range is somewhat limited to Northern Europe, however, so there is scope for further work along similar lines in the Mediterranean regions.

This volume should be seen as a starting point for anyone with an interest in how the public house fits into a range of urban, social, economic, and cultural disciplines, and especially historical geography. It offers a wealth of comparative data on commercial structures, legal frameworks, and networks for transportation and hospitality. Most of all, for anyone looking at place and its relationship to complex social structures and the built environment, this book offers an enthralling look at a staple and often controversial part of the early modern community.

— Aaron Allen
University of Edinburgh



People on the Move: An Atlas of Migration. RUSSELL KING. Berkeley: University of California Press, 2010. Pp. 128, maps, diagrams, index. \$21.95 paper. ISBN 978-0-520-26151-8.

Russell King, Co-Director of the Sussex Centre for Migration Research in the Department of Geography at University of Sussex, and several colleagues assembled and wrote this atlas. A brief introduction explains the goals for this atlas, which serves as a broad context for the study of migration. King notes that while migration has been increasing steadily in recent decades that increase is often overstated. In 2010 global migration is estimated at 214 million migrants, approximately three per cent of world population. However, internal migration adds another 740 million migrants, over 100 million in China alone. Here and throughout the text the author is careful to point out the limitations and imprecision of much data on migration. He also notes that shifts in definitions can change the portrayal of the data considerably. At the same time he underscores how such limitations notwithstanding a clear general picture of migration emerges.

King argues that the politicization of migration has led to many distortions and “Efforts by governments to regulate or to completely block migration only result in growing quantities of irregular or clandestine

migration, the economic and human costs of which are overwhelmingly borne by the migrants themselves" (p. 15). The following 84 pages of maps and tables document this claim in considerable detail.

The atlas is organized in four parts: a global history, contemporary patterns, the rise of hybrid identities, and data and sources. The first part moves quickly through several millennia, and spends most pages on slavery, indentures, the "great migration" to the New World, colonization, nation-building, and diasporas depicting immigration to Israel, and from Greece and from Lebanon. The author notes that one source of internal migration in China is relocation of Han people to Tibet and Xinjiang. This is clearly politically driven. However, he does not mention that China has intentionally moved Han peoples to areas with high non-Han populations for many centuries. Thus, these recent relocations are also partially a continuation of a long tradition. A series of small maps show the origins of European immigrants by decade from 1861 to 1910. There is a more detailed examination of emigration from Italy in similar period. These maps make clear that migration was a constantly changing process with considerable local variation. Collectively this section and its maps and charts show how people became distributed around the contemporary world.

The next section concentrates on migrations since World War II starting with an overview of that 3 percent of people who have moved. There are sections on labor migration to Europe in the 1970s and more recent worker migration throughout the globe including discussion of wealthy migrants who either became citizens or returned to the home land. The next sections explore Latin America where immigration has shifted to emigration and the depiction of worker migration into Gulf countries that shows a dramatic influx of foreign workers. Migrations in Eurasia are more complex. The final three sections document internal migration within India, within the United States, migration driven by poverty. Arguably one of the largest and most rapid migrations in history has been from rural to urban China. India has also had considerable internal migration. Some 248 million people have moved at least once in their lifetime. This is nearly the equivalent to a movement of the entire population of the United States.

The third section is both the largest and most fascinating in the collection. Several sections focus on refugees (movement, warehousing, and return), asylum seeking in Europe, and internally displaced persons. It is interesting that most asylum seekers migrate to poor, not rich countries. There are brief explorations of potential consequences of climate change, of human trafficking, and of deaths at borders. The last set of sections portray migration based on gender or age (children and retirees), on migration for marriage, for education, and by skilled workers. The final sections examine different aspects of identity: return migration, assimilation, voting by migrants, dual citizenship, remittances, and policies. For some countries

allowing migrants to vote has a potential for changing electoral results significantly. Typically these are also the countries with the highest volume of remittances, often making up a large proportion of total income in the home country. These, of course, are all the “hot topics” in political debates about migration, mostly focused on the immigrants themselves, in many countries in the world. While total global migration is relatively small, there is more fluidity in identities today than ever before, rendering researched based on individual states increasingly problematic.

A brief final part discusses data and other sources of information on migration. This includes a sixteen page table that compiles all the data used in constructing the atlas. This would allow readers to explore other topics about migration.

Overall, *People on the Move* presents a readable and fascinating summary of human migration. However, it is not the final word on the topic, nor was it intended to be. Rather, it is an opening word, presenting basic facts in well-constructed maps and charts that can be used in discussions of causes, consequences, and policies concerning migration. The atlas highlights the fluidity and complexity of migration patterns. While some broad conclusions are reasonable, most must be closely qualified.

This is primarily a reference volume. Still, it could be a valuable text for courses on migration, or a source of background information for courses that examine migration in considerable detail. As noted in the statement quoted from the introduction, these data show how much mis- and disinformation infuses popular discussions which in turn has led to misdirected and counterproductive policies. The final data summary table is a valuable tool for classroom exploration of many additional topics. In short, this atlas should be in every library’s reference section.

—Thomas D. Hall
DePauw University



The Culture of Property: Race, Class, and Housing Landscapes in Atlanta, 1880-1950. LEANN LANDS. Athens: The University of Georgia Press, 2009. Pp. ix+295, maps, figures, tables, index. \$24.95 paper. ISBN 0-8203-3392-1.

While scholarship in urban geography and history has within the past decade begun to explore the evolution of landscapes in the American South, discussions on issues significant to cities in the South were considered secondary to those in the Midwest and North. Within the new southern urban history, LeAnn Lands has placed herself in the company of scholars who are exploring the complicated ways in which race, class and

culture have shaped identity. While the American South has frequently been constructed as a phantasm of great history and pride, there remains a series of histories that complicate and advance our traditional understanding of the region.

In *The Culture of Property: Race, Class, and Housing Landscapes in Atlanta, 1880-1950*, historian LeAnn Lands conducts an analysis of various social and housing policies in Atlanta, Georgia that contributed to the creation of segregated landscapes in the city. Lands argues that unspoken social codes effectively managed the ways in which white and black citizens interacted in shared space prior to the post war era, similar to Massey and Denton's *American Apartheid: Segregation and the Making of the Underclass* (1993). Lands argues that blacks and whites maintained close proximity based on the structure of labor and the initial layout of the fledgling city. With the passage of time, these behavioral patterns became enforced by law to protect not only property ownership but also white privilege.

In the introductory chapter, the author illustrates how poverty and affluence are predetermined based on one's geographic placement. She provides two examples: a child born into a neighborhood in central Atlanta and another one born into an affluent suburb in northern Atlanta. While they may both be residents of the city, their access to resources, education, and services will be dramatically different. Yet each child will more than likely live in a racially homogeneous community. How did the city get to this point? In addition, how did segregation become the norm in most cities? The author uses Atlanta as a case study to answer these questions, but her framework could be applied to other urban areas.

In chapter one, Lands identifies the development of businesses in post industrial Atlanta, which created a need for housing among the working class and elite in the city. As a result, a housing market began to emerge which was based on land speculation and the growth of both population and industry. Housing was marketed towards two types of residents: the elite homeowner and the working class renter. However, these communities were still integrated by class and race. Chapter two looks at the rise of the first tier suburban landscape focused on aesthetics, beautification and middle class respectability. She uses Inman Park, one of the first suburbs in Atlanta marketed to wealthy whites, as an example of how the park neighborhood allowed residents to have easy access to the city while maintaining a homogeneous community. This process was facilitated by the removal of buildings, infrastructures and even people who would infect the pure white space.

Eventually Druid Hills and Ansley Park, two other park neighborhoods, were planned, each supposed to be more magnificent to draw more upper crust (white) residents. Lands argues that since residents did not fully appreciate the beauty of their communities, housing developers

and city planners created deed restrictions which would ensure that these places remained racially pure and aesthetically pleasing. As more white citizens became home owners, they began to push for specific policies which would legalize and enforce segregation between the races. In chapter three, Lands identifies racial ordinances which prevented black residents from residing in the same communities as their white counterparts. She expands this concept in the next chapter by highlighting how homeownership becomes tied to patriotism, which is expressed through one's investment in the maintenance of their property and racial separation from black residents. This multi layered process gave way for the introduction of formalized planning laws which are discussed in chapter five. In this chapter, the author explores how planners like Robert Whitten were instrumental in creating and reinforcing the idea that comprehensive zoning should be used to prevent the invasions of blacks and immigrants.

In chapter six, Lands demonstrates how national housing plans, African Americans political agency and post war funding sharpened the racial lines in Atlanta (p. 159). With the introduction of funds provided by the Federal Housing Administration (FHA) and the Home Owners' Loan Corporation (HOLC), racial exclusion became the norm. While these organizations encouraged home ownership, these policies influenced how neighborhoods were constructed based on stringent racial lines. In chapter 7 Lands brings this discussion up to date by exposing how deeds and covenants have also facilitated "white propertied space" which is viewed as a defense against immigrants, minorities and the poor who reside in apartments and rental housing. This chapter echoes an earlier passage where Franklin Law Olmstead viewed the presence of blacks as a threat to any community that white people occupied (p. 55).

While this book reiterates certain ideas that are commonsensical in the urban canon, Lands' ability to incorporate issues of citizenship, the politics of public space, and aesthetics into her framework makes this book particularly insightful. This work contributes to a long list of literatures including Richard H. Bayor's *Race and the Shaping of Twentieth-Century Atlanta* (1996), Howard N. Rabinowitz's *Race Relations in the Urban South, 1865-1890* (1996), Larry Keating's *Atlanta: Race, Class And Urban Expansion* (2001), and Rebecca Burn's *Rage in the Gate City: The Story of the 1906 Atlanta Race Riot* (2006) which have explored the ever-changing racial, social, and political landscape of Atlanta, Georgia. With *The Culture of Property: Race, Class, and Housing Landscapes in Atlanta, 1880-1950*, Lands explores not only the question of how Atlanta became segregated but also how a culture of ownership can be normalized to exclude some while others may benefit for generations.

— Aretina Hamilton
University of Kentucky



Electrifying the Rural American West: Stories of Power, People, and Place. LEAH S. GLASER. Lincoln and London: University of Nebraska Press, 2009. Pp. xi+304, illustrations, maps, index. \$55.00 cloth. ISBN 978-0-8032-2219-9.

In this detailed and nuanced study, public historian Leah S. Glaser argues that the electrification of the American rural West was guided by New Deal policies developed to facilitate the adoption of a dominant, urbanized consumer culture, yet was an “intrinsically local” process mediated by particularities of place, landscape, rich cultural diversity and tradition (p. 12). Despite the efforts of the New Deal-initiated Rural Electrification Administration (REA) to use electricity as a tool of cultural assimilation, Glaser reminds us that the electrification of America’s rural West was a complex social and cultural process shaped by local communities who exercised considerable agency over how electricity would be generated, distributed and used and at what socio-economic and environmental costs.

For Glaser, rich diversity in landscape, culture and ethnicity, as well as a historic dependence on the federal government, allows Arizona to serve as a microcosm for studying the rural electrification process in the American West. Accordingly, this cultural and social history of electrification is divided into case studies of three diverse regions in rural Arizona, illustrative of the different ways in which the delivery of electricity to rural America was shaped by localized processes of “adaptation, community organization, and reorganization” (p. 13).

Glaser’s first case study focuses on the cooperative model of energy distribution in southeast Arizona. Coinciding with the first influx of Euro-American settlers into the region following the passage of the Homestead Act of 1863, was the problem of procuring the groundwater necessary to sustain a burgeoning agricultural economy in the flat desert lands of southeastern Arizona. Before the New Deal, issues of feasibility related to sparse settlement patterns prevented private, investor-owned electricity companies from servicing the region. Even representatives of the REA were initially reluctant to provide assistance to farming communities of southeastern Arizona who desperately needed irrigation, prioritizing the use of electricity for more “modern” purposes within the home. Despite initial setbacks related to feasibility and proposed use, Glaser argues that “rural organization based on ideals of cooperation and community” was eventually critical for securing REA funds that “celebrated the individual yeoman farmer through an urban technology” (p. 73). In the case of southeastern Arizona, persistence and cooperation were critical to securing electricity on terms favorable to diverse farming communities that prioritized irrigation over domestic use.

The second case study focuses on Arizona's White Mountains, a region that Glaser argues is distinct from other parts of the state with regards to "topography, resources and settlement" (p. 78). In this analysis, a history of cultural isolation between and within native and non-native communities reinforced by a vast and differentiated landscape and scattered resource distributions produced a more "heterogeneous economy" (p. 79) than found in the mining and agricultural regions of southern and central Arizona. However, similar to southeast Arizona, issues of feasibility delayed electrical service to non-native communities and many government officials saw native communities as unlikely consumers of modern electrical technology, especially for domestic uses. As a consequence, electrical systems needed to sustain the diverse resource economies of Arizona's White Mountains remained local and independent until the establishment of the Navopache Electric Cooperative (NEC), a regional electrical distribution system that depended upon the cultivation of new political economic relationships between native and non-native communities. "The communities of the White Mountains historically depended upon one another's resources," argues Glaser, "but a centralized, regional electrical system would interconnect these communities in a new way and carry the intercultural relationships of the past into a new era" (p. 128). Even though both native and non-native communities largely supported the initiatives of the NEC, the use of electricity in the diverse communities of Arizona's White Mountain region remained contingent upon culture, tradition, and local histories of resource development.

Despite the eventual success of the NEC, resource abundance was not an immediate path to electrification, especially for Native American communities. Glaser's third case study examines how resource abundance accompanied slow rates of electrification in the Navajo and Hopi reservations of northeastern Arizona. For a new generation of Navajo leaders educated in the electrified rooms of government boarding schools, the desire to piece together an independent regional distribution system that prioritized coverage over profit was part of a concerted effort to preserve tribal sovereignty and self-determination amid regional industrial and ecological transformations that threatened traditional means of agricultural subsistence. However, the efforts of the Navajos to establish complete regional coverage were complicated by a series of land disputes with neighboring Hopi villages that desired to remain off the grid, opting to secure electrical services from a private utility company with interests in local resource development. Although resource deposits in northeastern Arizona would become critical to energy development and the geographic industrialization in the southwestern portion of the state, the diverging paths that Navajos and Hopis took in order to achieve electrical service illustrates how Native American communities were active participants in processes of

technological and cultural change, using electricity “to gain greater control over the pace and nature of what they perceived, due to massive energy development by the government and private industry, as an inevitable industrial future” (pp. 205-6).

Electrifying the Rural American West is a dense book that focuses on a familiar theme: the ability of local, often marginalized, communities to exercise agency and preserve varying degrees of cultural autonomy amid rapid the rapid industrial, technological, and ecological change. The significant contribution of this book flows from the author’s ability as a public historian to engage a familiar theme in a particular time and place, effectively supported by a wealth of primary research. As argued by Glaser, “how and when rural Arizonans eventually received and used electrical power complicates models of technological, determinism and tales of urban conquest” (p. 212). Accordingly, the nuance of this social and cultural history of the rural electrification in rural Arizona, and by extension the American West, will be a welcome contribution to existing research on historical geographies of energy development, as well as inform future research on the topic.

—Jason Cooke
University of Toronto



Conflict on the Rio Grande: Water and the Law, 1879-1939. DOUGLAS LITTLEFIELD. Norman: University of Oklahoma Press, 2009. Pp. 312, illustrations, maps. \$39.95 cloth. ISBN 978-0-8061-3998-2.

The worldwide concern over dwindling water resources has put pressure on governments to implement laws and treaties governing the control, use, and appropriation of water. These laws are paramount in ensuring that water is sustainably utilized, besides averting future water conflicts, as exemplified in this book. *Conflict on the Rio Grande: Water and the Law, 1879-1939* details how interstate and international water disputes and conflicts were resolved along the Rio Grande River between 1879 and 1939. It outlines how the controversy over the use and apportionment of water resources was eventually solved by a multilevel approach involving local communities and government authorities. Water challenges in the western United States during this period resulted from a culmination of unrefined water laws, where the legal doctrine of prior appropriation formed the basis for the use and control of water resources. This book enlightens its readers on what transpired in the Rio Grande Region for a period of approximately sixty years. Littlefield, a leading consultant on water and

environmental matters in the American West, brings out the most of his expertise in this well-researched work.

The book is divided into ten chapters, which are chronologically organized from beginning and end of the conflict, thereby allowing the reader to follow the water controversy at ease. Chapter 1 introduces how the controversy over the use and apportionment of the water in the Rio Grande started, with reference being made to the "salt wars" along the Rio Grande in 1870s. Investigations over the salt crisis warned on future "water wars" in the region, leading to the proposal of constructing an international dam within the El Paso-Juarez region. It is by linking the salt crisis and the future water crisis that Littlefield sets the impetus for his book. Chapters 2 and 3 focus on an interstate water conflict between the state of Texas and the territory of New Mexico, each of which wanted a dam to be constructed within its jurisdiction. In chapter 4, the author discusses the involvement of the U.S. Congress in the apportionment of the Rio Grande waters, which later led to the passage of the Reclamation Act in 1902. Chapters 5 and 6 outline the importance of the 1904 National Irrigation Congress compromise, where the scientific analysis and negotiations led to a breakthrough in solving water apportioning in the Rio Grande River among the communities living in the United States and Mexico. The accord was approved by Congress in 1905 and became known as the 1905 Rio Grande Law, marking the first time that an interstate stream allocation had been directed by Congress. This law worked as a contract between the federal government and the beneficiaries of the Rio waters project. This according to Littlefield was a major turning point that later helped resolve future water controversies the region.

In chapter 7, the author examines the apportionment of the Rio Grande water to Mexico based on the 1906 Treaty with Mexico. This treaty was meant to ensure that that Texas, New Mexico, and Mexico benefitted from the waters of the Rio Grande through the construction of the Elephant Butte dam. Chapter 8 details the construction of the reclamation project, including the building of the dam, which was completed in 1916 and is currently operational. Chapters 9 and 10 discuss the compacts of 1929 and 1938. The 1929 compact was a temporary agreement between the States of Colorado, New Mexico, and Texas. It also recognized the right of the U.S. government to enter into agreements with foreign nations. The eventual ratification of the Rio Grande compact in 1939 put to rest the sixty year water controversy in the Rio Grande River, consequently marking a milestone in the western water law.

There are a number of things that makes a reader of this book appreciate the manner in which Littlefield presents his thoughts and ideas on water and law in the Rio Grande River. First, the author's ideas are well

developed, convincing, and exceptionally interesting, hence appealing to wide range of people, including students, educators, and general readers who are interested in the issue of water and law. It could also serve as a blueprint for governments facing water challenges and conflicts. This book demonstrates that water issues are better tackled through a multilevel approach, as apparent from the Rio Grande water conflict, which was eventually solved through the participation and collaboration of the local communities, states, and nations within the Rio Grande region, in addition to a strong legal system. Second, the author supports his research with over 535 citations concerning water challenges in the Western United States in the late nineteenth and early twentieth century. Third, Littlefield's research brings forth historical events that would have otherwise been forgotten. Last, readers are able to comprehend the challenges that were faced in the Rio Grande region, as well as appreciate some landmark projects that were established during that period, including the Elephant Butte dam, which is still operational.

This book could be a difficult read for readers outside the United States, Canada, and Mexico. Nonetheless, it enlightens and provides invaluable knowledge on issues relating to water and law.

—Peter K. Kimosop

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Oral History and Public Memories. PAULA HAMILTON and LINDA SHOPEs, editors. Philadelphia: Temple University Press, 2008. Pp. xvii+302, figures, photographs, notes, list of contributors, index. \$ 29.95 paper. ISBN 978-1-59213-141-9.

In *Oral History and Public Memory*, Paula Hamilton and Linda Shopes collected fourteen diverse (in more than one sense of the word) contributions in memory studies that seek to link the practices of oral history and memory studies. In the introduction to the book, aptly titled "Building Partnerships between Oral History and Memory Studies," the editors discuss the reasons for compiling the volume, and the differences and linkages between Oral History, Historical Memory, Public History and Public Memories. This well-written introduction sets the scene for the rest of the book's three thematically organized sections: "Creating Heritage," which starts with a brief discussion of the function of the section, in this case to "consider the ways in which oral history has informed the creation of cultural heritage" (p. 1); "Recreating Identity and Community," wherein the editors explain how the section will "draw upon oral history in

creative ways to speak of issues of identity and community" (p.103); and "Making Change," again prefaced with a short introduction by the editors informing the reader that this final part deals with "oral history driven by an explicit activist agenda" (p. 208).

In their introduction, the authors claim that the book "represents an effort to link the often highly particular, individualized work of oral history with broader public, civic, or communal memories within the context of recent memory studies." In this regard the book fulfills its promise, but this is but one of a wide variety of reasons that I consider this book a "must read" for a wide audience. First of all, the book is a collection of excellent studies with an exceptional variation in topical, methodological, and geographic spread. This variation is refreshingly different from the majority of books that have an almost exclusive Northern hemisphere bias. It also renders the book a handy reference work for students of *Oral History and Memory* studies with numerous methods for collecting and disseminating information from these two fields set out in the book.

The introduction and brief discussions preceding each of the three sections serve to weave these diverse topics into a coherent, highly readable unit. From a research perspective, it is remarkable to witness the flexibility and openness with which these studies had been conducted. Without capitulating scientific rigor, each of the chapters convey a sense of willingness by the authors to engage with the narrative as they found it, and to include themes not foreseen at the start of the project, thus enriching both the research experience and the results of the research. The scope of issues addressed in the book, coupled to the fairly jargon-light language will make it interesting and accessible to a wide audience of practitioners of *Oral History and Memory* studies, geographers and historians in general, as well as members of the general public interested in the wide variety of issues addressed in the book.

The book has two weaknesses, neither of which constitutes a good enough reason not to buy and read it. In the volume's fourteen chapters, only fifteen figures, mainly photos and one or two maps, enhance the contributions. Some of the chapters have three figures, while most chapters have none. Photos taken during some of the processes along with a map or two would have added value to some of the chapters. As mentioned earlier, the introduction and brief discussion preceding each of the three sections, serves to weave these diverse topics into a coherent unit. A concluding section by the authors, wrapping up the contents, would have further enhanced the readability and usefulness of the book.

Who must have this book on their bookshelves, or better yet, on their desks? Besides being compulsory reading for lecturers, students, and researchers in the fields of *Oral History and Memory Studies*, this book is well worth reading by a wide range of academics and lay people with

an interest in history, memory studies, geography, and related fields. I thoroughly enjoyed reading the book and will be returning to some of the chapters frequently for another look at the methodology, the results, or just for the enjoyment of rereading the wonderful oral histories contained in them.

—Hennie A.P. Smit
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