

BOOK REVIEWS

Practising the Archive: Reflections on Method and Practice in Historical Geography. ELIZABETH GAGEN, HAYDEN LORIMER, and ALEX VASUDEVAN, editors. London: Historical Geography Research Group, Royal Geographical Society – Institute of British Geographers (Historical Geography Research Series vol. 40), 2007. Pp.vi+87. £7.95 paperback. ISBN 1-870074-22-X.

While methodological approaches in cultural geography have received much attention from scholars, the practice of historical geography has largely been overlooked. *Practising the Archive* directs its attention to the practice of historical geography and offers varied approaches to experiencing archives and other historical sources. The volume, self-admittedly, presents a series of essays that are reflective, shorter, “lighter in tone,” and not written along guidelines of many academics texts (p. 1). The editors acknowledge that the collection, similar to all historical work, is not comprehensive or bias free. With such great diversity in historical geography scholarship, the volume’s motivation is not to standardize the field, but to rethink the relationship between theory, method, sources, politics, and stories.

The editors first tackle the issue of research and theory. They do not advocate for a strong empirical or theoretical focus. In most cases, understanding the past requires reflection on the present. Gerry Kearns’s essay addresses the link between politics, theory, and research. For Kearns, theory and research are intricately linked. Theory shapes and orders our understanding of places, but a place has to be known before applying theory. Moreover, theory expands archives for new questions and exploring their political nature. Applying Agamben’s theory of sovereignty, Kearns uses his research to take theory for a walk (p. 11). Agamben gave Kearns new questions to pursue in the archives, but it was the archives that exposed the weaknesses of Agamben’s framework.

The remainder of the volume is organized around three themes: the context and circulation of printed texts and schematic plans; biographies and life-geographies; and the use of a variety of sources and methodological approaches. Robert Mayhew’s essay scrutinizes printed texts and argues that they need to be contextualized in period and place. We need to consider not only the “addresser” and “addressee,” but also the context and place (p. 24). Mayhew is particularly interested in the historical patterns and processes of texts, not just the simple reproduction of the past.

Bronwen Edwards and David Gilbert, likewise, raise questions about city plans in archives. The authors argue that city plans are not an isolated process, but reflect many events managed by politicians and planners. Cities are steeped in fantasy, imagination, and a detail for movement through space. Innes Keighren explores the intersection of geography and biography. Everyday or mundane lives can present a fascinating and intriguing biography and geographical experience of people. Keighren raised essential questions in biographical writing about the scholarly value of personal lives and how they add important color to the professional. Caitlin DeSilvey's and Hayden Lorimer's essays are especially effective for engaging with new sources and methodological approaches. DeSilvey looks at the connection between memory and landscape (place). People's memory, DeSilvey points out, is an "active archive" from which historical geographers can recover stories or examine recycled ones (p. 44). Lorimer uses sound and listening as a methodological approach. Using bird songs, Lorimer not only links birds and their songs to particular geographies, but through technology the "aural world" can be reproduced and appreciated (p. 60).

Practising the Archive undoubtedly addresses a gap in the literature on methodological approaches in historical geography. On the one hand, the volume tries to establish a new relationship between historical geographers and traditional sources such as archives and texts. It pushes archival research beyond the sheer "reconstruction" of history by challenging scholars to contextualize place and time, political and personal motivations, and people's everyday lives. On the other hand, the volume is most significant for the alternative methodological approaches it reveals. Historical geography does not have to be entirely archive-based. The volume is particularly effective in moving historical geography away from static notions that it is a dry, encrusted field that fixates on archives. DeSilvey shows that actually putting foot to ground and investigating landscapes, places, peoples, and stories can enrich methodology and sources. Lorimer delves into the realms of technology and the aural to demonstrate additional methodological possibilities apart from texts.

The volume's greatest weaknesses come from its brevity. Its lighter tone, reflective nature, and non-traditional form, while refreshing and a strong point, may be one of its greatest limitations. The conciseness left me wanting to read more about alternative methodologies and sources. Personal archives were passively mentioned on a few occasions but were not fully defined or explained. DeSilvey's discussion on memory is highly important, but I was keen to read more about oral histories and the detective work one goes through to find collections of papers and pictures not housed in archival holdings. The volume could also benefit from an essay about the use of photograph and art collections. There is an increasing amount of research that is looking at photographs and artist depictions and, similar to archival documents, how they are inundated with various motivations. Although the essays about texts, plans, and biography are interesting and thought-provoking, I would not say that it states anything

radically new considering the use of theory and research, the critical reading of archives, or examining everyday geographies.

Practising the Archive is accessible to a wide range of readers. It would be an excellent volume for an undergraduate geography course, but its diverse focus, which is intended to open up the field through critical observation, could also ignite discussion among even the most practiced historical geographers. Not being a traditional scholarly text does not make this collection of essays insignificant. Although not perfect, the practice of historical geography needed this work to develop the possibilities in this diverse, exciting, and constantly changing field.

– C Drew Bednasek

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Motoring: The Highway Experience in America. JOHN A. JAKLE and KEITH A. SCULLE. Athens and London: University of Georgia Press, 2008. Pp. xiii+274, halftone figures and photographs, notes, index. \$34.95 hardcover. ISBN 0820330280.

The automobile was one of the most, if not the most, significant agents of change in the American landscape and culture during the twentieth century. So pervasive was its reach that personal automobility is now an integral part of the American way of life. Americans are a nation of drivers, and although they are questioning now more than ever the wisdom of "car culture," they are not about to give up their automobiles or the freedoms they provide.

Motoring: The Highway Experience in America is John Jakle and Keith Sculle's most recent addition to the literature on the American automobile culture. Many readers of *Historical Geography* are familiar with the earlier studies of gas stations, motels, fast-food restaurants, parking lots, and roadside signs by Jakle, an emeritus geographer at the University of Illinois, Urbana-Champaign, and Sculle, a historical preservationist with the Illinois Historic Preservation Agency. Unlike those earlier studies though, which focus on the cultural landscapes that arose to accommodate the automobile, in this book the authors emphasize motoring, a concept which they define as "that experience by which drivers, machines, and highways become integrally linked" (p. 1). Jakle and Sculle focus on the "role of the common motorist" and "Americans as consumers of motorized travel experiences" between the years 1900 and 1960 (p. 5). Tourists are central to the motoring story because of their "vicarious consumption of place – not only touristic places specially packaged to be consumed as attractions but also the place of passage that the highway itself represents" (p. 3). Tourists are rejuvenated while on the highway and feel a sense of liberation and release as they experience the world passing by their window.

The book consists of a short prologue followed by twelve chapters

arranged in roughly chronological order. The first four provide necessary background information and set the stage for what follows. Chapter One gives a brief historical context to the study, covering such topics as the invention of the automobile, Henry Ford and his revolutionary Model T, elite and middle-class automobile ownership, and the rise of automobile touring. Chapters Two through Four describe the rise of the nation's road system. Topics of these chapters include the role of booster highways and automobile clubs; road signage and the uniform road numbering system; the federal aid program; gas taxes, road-bond funding, and construction; and detours.

Chapters Five through Eleven address the central theme of the book. The experience of motoring begins, the authors explain in Chapter Five, in the dealership showroom. Imagining oneself in a new automobile, taking it for a test drive, negotiating the final sale price, and then returning it to the garage for service are all aspects of motoring. The authors turn next to the roadside landscape. The emphasis here is not the evolution of this landscape, which has been the subject of earlier books, but rather on how motorists interact with the roadside landscape and consume it as they travel. The main topics of Chapters Six through Eight include roadside tourist attractions and the role of travel advice; the sense of escape that motoring brings; the experiences of women motorists; and parkways, freeways, toll roads, and the interstate highway system.

Until this point, the authors have restricted their analysis of motoring to personal automobiles driven for pleasure — commuting and other forms of driving for business have been excluded. In Chapters Nine and Ten, though, the authors deviate from this limitation and examine motoring by truck and bus. Covered in these chapters are the histories of trucking and bussing; experiences of truckers and bus passengers; truck stops and bus terminals; and the popular lore of trucks and buses. Chapter Eleven is an examination of convenience in motoring. Fast food and drive-in restaurants, drive-up windows, gas stations, and convenience stores are briefly discussed. The final chapter provides a concluding appraisal of motoring today and addresses the contemporary consequences of a society dominated by automobiles.

Research in the book is based mainly on period sources such as trade periodicals and popular magazines, although appropriate secondary sources are also included and the authors clearly command an extensive knowledge of the literature. Sources are thoroughly documented with endnotes. The book is illustrated with historical photographs, postcards, cartoons, maps, and magazine advertisements.

The main strength of the book comes from its topical breadth and motoring narrative. Nowhere else are all these topics addressed in one place and written in a style that would interest a popular reader. The book takes knowledge from a diverse range of sources and presents it within a unified narrative of motoring, and for this reason, *Motoring* is unique. To the best of my knowledge, this is the first book of its kind. If used in a course on the history of American automobile culture, this single book

could take the place of a dozen or more individual readings.

This topical breadth, however, also presents a weakness. The flow of the book often feels interrupted or disjointed. For instance, the first four chapters form a cohesive narrative, but it seems interrupted by the discussion of garages and dealerships in Chapter Five. Similarly, Chapters Six through Eight fit very well together, but the next three chapters, especially the one about convenience, seem topically out of place. The authors acknowledge that motorcycles and recreational vehicles needed to be included but were omitted due to space limitations. This is unfortunate because those forms of motoring fit better within the book's emphasis on common recreational motorists than do trucking or bussing.

Motoring is much more about cultural history than historical geography, a final characteristic that *Historical Geography* readers will want to know. A great portion of the book lacks any geography or regional content, a fact that explains why original maps of diffusions, distributions, and territories are not used to support its main arguments. This should not be perceived as a weakness, however, for it provides a meticulously researched and wonderfully written account of a neglected aspect of American culture. *Motoring* will surely become the standard work in this area, just as the authors' previous books have become standards in landscape studies.

– John T. Bauer

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Hard as the Rock Itself: Place and Identity in the American Mining Town. David Robertson. Boulder: University Press of Colorado, 2006. Pp. xiv+216, maps, illustrations, index. \$50 (hardcover). ISBN: 978-0870818509.

One of the most elusive topics in contemporary human geography is sense of place, and one of the most written about is that of company towns. Contrary to popular perception, these "hard places" have become well known for being places of deep emotional attachment and senses of place amongst their residents. Rarely, however, has a book-length study embrace this process in a variety of environments and narratives. Enter David Robertson's book, *Hard as the Rock Itself: Place and Identity in the American Mining Town*, which proficiently builds upon the previous literature of company towns and sense of place and introduces three new communities into the dialogue of these analyses: Toluca, Illinois; Cokedale, Colorado; and Picher, Oklahoma. Through the narratives of these towns, their landscapes, and identity, Robertson analyzes the development of sense of place in communities generally reserved as too harsh for deep emotional attachment. The author defends this thesis solidly in a well-written project.

Perhaps most impressive about this study is Robertson's use of a

variety of resources for data collection and the analytical depth that results. He successfully implements government archives including census data, company records, personal interviews, community histories, local newspapers, and other secondary and primary resources in his analysis. A second praiseworthy element is his discussion of the social structures involved in the discourse of company towns and sense of place. Structural geographers will be engaged by Robertson's acknowledgement and discussion of labor, gender, and race as intricate issues in place-making narratives of these communities. Robertson's ability to connect these more postmodern issues to a humanistic historical geography rounds out nicely a comprehensive analysis.

Hard as the Rock Itself starts with a conceptualization of company towns and their typical acceptance by the public as hard places, he refers to this as the "mining imaginary" originally put forth by Gavin Bridge (see "Contested Terrain: Mining and the Environment," in *Annual Review of Environment and Resources* vol. 29, pp. 206-259, 2004). This leads into a discussion of sense of place where the book's thesis is clarified: profound human attachments are indeed found in some of the harshest industrial landscapes in America. Robertson reviews sense of place with a holistic roundup of literature spanning the works of Yi-Fu Tuan, Kent Ryden, Richard Schein, Peirce Lewis and more. This is no simple task, but Robertson accomplishes his goal of connecting the multitude of social activities and structures that produce place meaning amongst residents.

Three chapters focus respectively on each community. Chapter two is based on Toluca. Not far from Chicago, Toluca could have easily folded when its coal mines shut down. However, an extraordinary physical landscape produced from mine tailings (actually slags nicknamed "Jumbos") has provided not only a visual but also an emotional stimulus for residents. A location within one of the richest agricultural regions of the world helps, too. The economy has shifted but the attachment to a mining past remains.

In Cokedale, strong attachments required a complete reversal of identity and reconstruction from the town's mining days that saw labor disputes and typical company town accommodations. Indeed, the town has been rebuilt as a romantic response to its mining heritage. Though it has battled the issue of authenticity in its post-mining development (another key concept that Robertson covers well), Cokedale survived due to community willingness and an accessible and pleasing location along the boundary of the plains and Sangre de Cristo mountain range.

Chapter four uncovers the comparably sobering narrative of Picher. Despite its status as a superfund site, Picherites also possess a deep bond to their northeastern Oklahoma home. Toxic water and dust storms would drive most people away. However, and despite an under-funded infrastructure (the community sits on non-taxable Quapaw land), the town trudges on. Without the fertile soils of Illinois or the mountains of Colorado to depend on for an economic alternative or source of identity, one wonders what there is to hold on to. Chat hills, reminiscent of the "Jumbos" at

Toluca, rise above the town in every direction, but they themselves are responsible for much of the environmental and health concerns. Relocation, as Robertson discusses, is the only option and few residents are biting.

Stories like Picher make it difficult to comprehend the intersection of the “mining imaginary” and sense of place Robertson puts forth in chapter five’s conclusion. But that is exactly why this study is special. It combines two seemingly incompatible concepts and intertwines them via three intricately studied and discussed cases. It proves our most ordinary and derelict landscapes also need attention. For they too, as Robertson claims and defends exceptionally, provide not only a means for their inhabitants, but also meaning.

– Chris Post

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Germany’s Colonial Pasts. ERIC AMES, MARCIA KLOTZ, and LORA WILDENTHAL, editors. Lincoln: University of Nebraska Press, 2005. Pp. 284. \$45.00 cloth. ISBN 978-0-8032-4819-9.

For most of the twentieth century, German colonialism was neglected as a topic of academic research. Holocaust-related questions dominated German studies and the formal colonial era’s limited spatial range (mostly in Africa and the South Pacific) and temporal extent (from the Berlin Conference until the Treaty of Versailles) suggested that German colonialism had not played an important role in the world or within Germany itself. German society, East and West, generally understood itself as being based in German heritage, not an immigrant nation – in the Federal Republic, even citizenship laws were based on genealogy rather than residency or place of birth. The few studies that were published in the West tended to treat colonialism as a side topic in foreign policy or were structured according to a Holocaust-focused teleology, while in the East colonialism was considered as a stage in the development of the capitalist system. In the past decade, however, German colonialism has mushroomed as a new field of research similar to research fields on colonialisms of other European powers, and German popular culture has begun to accept the multi-cultural nature of Germany’s population. Public recognition of the 100th anniversary of the 1906 Herero massacre was a high point for both post-colonial studies and the developing broader post-colonial consciousness in Germany.

Susanne Zantop was among the vanguard in German colonial studies. Her work broadened the field’s spectrum to include works with colonial philosophies published outside the quarter century in which Germany politically controlled colonies and to consider Germany as a post-colonial nation. Her 1997 *Colonial Fantasies* examined colonial philosophies in 200 years of German writing prior to the physical possession of colonies.

The Imperialist Imagination (1999), an anthology Zantop edited with Sara Friedrichsmeyer and Sara Lennox, likewise expanded the understanding of colonial thinking beyond the time-spaces of political domination. Zantop continued to seek to stimulate the growth of German colonial studies more broadly, as in a conference she planned before her sudden death in 2001. This volume is a collection of writings from the conference that would have been, similar to *Festschriften* that honor mentors and authors at the completion of successful research programs. As with all such collections, the quality of contributions varies somewhat, but generally the chapters in this book are well written with evident awareness of the impact of opening a “new” research field. The simple fact of the topic of this collection – German colonialism, anywhere, any time, in any aspect – demonstrates the relatively small size of the field. It is difficult to imagine a similar project being undertaken for Spanish, British, French or Dutch colonialism.

The book’s five sections are arranged roughly chronologically. Their topics demonstrate the passage from the emphasis on colonialism as it related to Nazism to the more recent, broader field of German colonial studies. The considerable range of chapters within each of the five sections gives a demonstration of the breadth of the field, if not a systematic overview. Contributors to the volume range from earlier critical thinkers on German colonialism to newer authors. In part 1, “Identifications of Self and Other,” Woodruff D. Smith, known for his insightful political-economic studies of German colonialism published in the 1970s, presents the idea of “respectability” as an alternative framing concept; a newly-minted PhD examines the construction of overseas Germans as a part of changing German identity; and an assistant professor examines the colonial connections of the academic discipline of comparative musicology. Other sections present similarly varied treatments of their topics by scholars at various points in their careers. Section two, on “Sex and Violence,” displays Zantop’s influence in the breadth of topics it includes in the “colonial.” A chapter by Sara Lennox, Zantop’s collaborator on *The Imperialist Imagination*, examines colonial themes in the works of the Brothers Grimm, nearly one century before Germany’s political control of colonies. German colonialism in Poland is also considered, and a final chapter in the section focuses on the legal foundation of German colonialism in Cameroon.

The book’s third and fourth sections, “Colonial Racism and Anti-semitism” and “Nazi visions of Africa” connect colonial themes with the interest in National Socialism which dominated German Studies for the latter half of the twentieth century. Pascal Grosse’s tightly argued chapter “What Does German Colonialism Have to do with National Socialism?” examines the corresponding biopolitics of German colonialism and Nazism, avoiding statements of simple, direct causality. The final section of the book, “The Racialized Self,” includes two chapters linking colonialism to Germany today: Nina Berman’s study of “Autobiographical Accounts of Kenyan-German Marriages” and Patrice Nganang’s study of two “Autobiographies of Blackness in Germany,” one examining the Weimar and Nazi years and the other focusing on the time since 1968. Post-colonial

studies must be a political project, and these essays do a fine way of pointing up, once again, the colonial present of the earlier chapters.

Although colonialism is of course a geographic topic, the spatial turn is not a focus here, although moments of sensitivity to space and spatial issues are scattered throughout. The majority of the authors in this collection are housed in American departments of German Studies or History. This would be a difficult book to build into a seminar in its entirety, but many of the essays will interest students of post-coloniality. The book as a whole, and Grosse's contribution in particular could be used to provide an entrée into German colonial studies – still growing, and still unknown in many quarters.

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Experiencing Nature: The Spanish American Empire and the Early Scientific Revolution. ANTONIO BARRERA-OSORIO. Austin: University of Texas Press, 2006. Pp. xi+211, illustrations, appendices, notes, bibliography, index. \$45.00 cloth. ISBN 0-292-70981-1.

The key theme in this short but scintillating book is the role of the Atlantic world in fostering the modern practice of empirical observation, an empirical tradition that broke with the medieval dependence on textual interpretations. Things – be they natural or man-made – needed to be seen “in situ,” recorded in drawings, measured, counted, collected (if possible), classified, and assessed as to their potential economic value and socio-cultural significance. And the arena *par excellence* for such a transformation of scientific methodology was the Spanish American empire. Though Spain initially was searching for the riches of the East Indies, the accidental discovery of the New World required the establishment of institutions, methodologies, and techniques for not only claiming physical territory, but also to fit this new world's peoples, places, plants, animals – the myriad phenomena – into the knowledge space of the Old World.

The author demonstrates how, from the initial explorations and colonization practices, the Spanish invented practices or copied indigenous practices (*encomienda* and tribute), then institutionalized them via legal regulations. As the process moved from oceanic navigation through exploration, settlement, commerce, administrative, political and religious control, the information base increased dramatically. These themes are introduced in a chapter on “Searching the Land for Commodities,” using the discovery and recovery of a new kind of balsam (for long a classical medicine) in Santo Domingo in 1528 as a case study. But it was only the first of thousands of discoveries – plants, herbs, fruits, crops, and minerals – the commodities that Spain and, later, Western Europe received. Spain also exported its own commodities to the new continent, studying carefully how

they adapted (or not) to the new varied environments. Experimentation became significant: Where could Old World cereals such as wheat grow best? Could cattle prosper in the tropics? Would vines thrive enough to produce wine?

Chapter Two discusses the role of the Casa de la Contratación in Seville as the center for the collection, regulation, analysis, and diffusion of information from the reports on all these new wonders of the natural world. From 1503, ship pilots could find training courses there, be tested, and acquire the new instruments of navigation; what had originally been thought of as a warehouse for commodities coming from and going to the New World (much like the Portuguese Casa da India model on which it was probably based), now the Casa became an information node where natural scientists, traders, and anybody with new facts and ideas could share their knowledge.

But the collection of information on the complexity of peoples, places, events, and processes of the empire required a more formal methodology, and Chapter Five deals with one of the most significant instruments, the *relaciones geográficas*—reports prepared based on detailed questionnaires completed by colonial authorities or local residents who had the required facts. Now maps and detailed statistics became more common in reporting. For geographers and historians alike these reports provide some of the most detailed information available. The Council of the Indies steadily began to dedicate time to ensure that the chief administrators in the colonies completed their duties regarding information collection; empiricism and imperialism became a single collective goal.

From the middle of the sixteenth century, a more professionalized systematic information collection system produced enough material that natural history scholars could begin to theorize and frame the discoveries in multivolume treatises. Chapter Five provides us with details of the case of José de Acosta and his *Historia natural y moral de la Indias*. Based on the accumulated information, Acosta was asking questions about natural causes and principles governing distributions and processes.

Private initiatives and state sponsorship have set in motion a process of expanding the empirical knowledge that was to reverberate though, and gather speed in, the eighteenth and nineteenth centuries. Spain and Portugal alike were to lose their empires, but their gifts to science were the most far-reaching in modern history: they triggered a revolution. We should compliment Antonio Barrera-Osorio for providing such a succinct and elegant introduction to a subject that can only grow in importance in the future. This is a book that all Latin Americanists will need in their collections.

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The American College Town. BLAKE GUMPRECHT. Amherst: University of Massachusetts Press, 2008. Pp. xx+438, maps, figures, notes, index. \$34.95 cloth. ISBN 978-1-55849-671-2.

For a topic long (and perhaps ironically) ignored in scholarship, though pervasive in the American cultural and social fabric, Blake Gumprecht's *The American College Town* provides a welcome and overdue study of this distinct feature of American geography. Despite a sizeable literature on the history and culture of American higher education, Gumprecht correctly observes that very little has been written about the setting of many of these institutions—the college town. This book is the first substantive and thorough study on American college towns. The book seeks to create a portrait of college towns, trace their development in the United States, and study their distinct qualities (p. xvii). Not only does Gumprecht achieve these objectives, but he provides an interesting, informative, enjoyable, and worthwhile reading experience for scholar and layperson alike.

The book begins by defining a college town and describing the need to study them. Although there is no precise definition or type of college town, they do share some commonalities. Gumprecht describes them as a unique type of city “where a college or university and the cultures it creates exert a dominant influence over the character of the town” (p. 1). College towns are different from other towns, even those that merely have a college, because “the impact of a collegiate culture is concentrated and conspicuous”—college towns are defined by the institutions they host (p. 1-2). Gumprecht lists many key college-town characteristics, but to name just a few, they can be described as youthful, highly educated places with a noticeable cosmopolitan and unconventional air to them; a high standard of living and quality of life; and a mobile, transient population. Gumprecht cites Lawrence, Kansas as “the quintessential college town” (p. xi), though other familiar examples include Athens, Georgia; Chapel Hill, North Carolina; Bloomington, Indiana; and Boulder, Colorado. America's first college town was Cambridge, Massachusetts, and often it influenced the subsequent examples.

The preface takes on a nostalgic tone, with the author explaining his inspiration for the project coming from his years as an undergraduate, his discovery of college towns as a prospective research topic while in graduate school, and his work as a professor who has lived, worked in, and visited many college towns in his career. The first chapter focuses on the characteristics of college towns, followed by eight chapters (each concentrating on one town that demonstrates a certain theme related to college towns in general) with the book ending in a discussion of the future of college towns. The book takes a strongly historical perspective with an emphasis on landscape analysis (p. xviii). The research is drawn from archival sources, interviews, and field observation, and Gumprecht interjects personal experiences and anecdotes throughout the text. Additionally, Gumprecht helpfully provides a good number of his own maps and pho-

tos to capture “the look and feel” of a college town vividly and effectively.

The thematic chapters each focus on one town, drawing on case studies of, for example, the politically correct and “progressive” temperament in Davis, California (Chapter Five) or the “stadium culture” and intertwining (and interdependence) of the town and collegiate athletics of Auburn University in Auburn, Alabama (Chapter Seven). Although each chapter is convincingly argued and interesting in its own individual way, I found myself particularly intrigued by Chapter Three on the residential segregation of students and faculty (not just from each other) in Ithaca, New York, and Chapter Four on the unique qualities and changes of the college-town business district in Manhattan, Kansas, susceptible to change from time, fickle student culture, and broader geographical context.

The American College Town is well researched and descriptive without being verbose. I found that the book’s accessible prose makes it not only a good source for scholarship but also a relaxing, interesting, and fun read for scholars, non-scholars, and anyone else interested in the topic. Despite taking a geographical bent and being authored by a geographer, I think *The American College Town* also offers much to the wider area of American Studies, as Gumprecht underscores the uniqueness of college towns and their cultures to the United States – they are largely an American phenomenon (p. 16), mostly an American invention (p. 41), and a central part of the American experience (p. 42).

Despite my generally high accolades, there are some flaws with *The American College Town*. First, the physical size of the book is unusually large and a bit cumbersome. The text also has seemingly unnecessarily wide margins, which may have contributed to the book’s lengthiness. I also caught a few errors, which could have been either mistakes or misprints, mostly dealing with dates. But none of these shortcomings detracts much from the overall high quality of the book.

I do not submit this as a complaint, but I must admit that it took me a while to get through *The American College Town*, which is unusual because I am a fairly fast reader, and I spent longer than usual on this book than I would have for one of comparable size and depth. I found that I was particularly absorbed by the text. This may be due to Gumprecht’s writing style and the way he prompted me to recall my own college experiences to compare to his observations, which were simultaneously general and perceptive. I have lived in two college towns in my lifetime so far and I have visited many others and those experiences, coupled with my intense personal interest in the topic, caused for much reflection on such atypical places. There were at least a few parts in each chapter where I had to look up from the page, stare off into space, and spend a few moments recalling my own experiences or observations. I suspect that many readers will find themselves doing the same.

Overall, *The American College Town* is a significant contribution to the fields of cultural, historical, and urban geography, as well as American Studies in general, though it makes for a good read regardless of your disposition, academic or otherwise. Not only does it help to fill an intellectual

void and usher in related scholarship, but it makes its own mark as a study that helps to articulate a familiar and yet elusive peculiarity of American culture and society.

– Charles H. Wade
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Cataclysms: A History of the Twentieth Century from Europe's Edge. DAN DINER (translated by William Templer and Joel Golb). Madison: The University of Wisconsin Press, 2007. Pp. 322, index. \$35.00 cloth. ISBN: 978-0-299-22350-2.

By invoking the “Eastern Question,” Dan Diner’s *Cataclysms: A History of the Twentieth Century from Europe’s Edge* provides a counter-perceptual geopolitical history of the cascade of events occurring between 1917 and 1989 that led to the “cataclysmic” eruptions of the twentieth century. From the first and second world wars to the decolonization and repolarization during the Cold War and the fall of the Berlin Wall, the text’s theater of conflict is viewed, Diner writes, from the perspective of “a virtual narrator situated on the legendary steps of Odessa, looking outward south and west...as with a palimpsest, this geography reveals a repetitiveness of events originating in a continuous struggle for control of the Straits – of the Bosphorus and the Dardanelles” (p. 6). Situated from the vantage of this major Black Sea port, his gaze chronicles the events that occurred in eastern and southern European theaters of war, and spans from the Baltic southeastward across the steppes of Europe to the Aegean and back up the legendary straits of Thermopylae.

The assassination of Archduke Franz Ferdinand of Austria at Sarajevo in June 1914 inaugurated the industrial slaughter of the twentieth century, and to illustrate the epochal shift in the technology of warfare and the staggering impact of the machine gun on the battlefields of “The Great War,” Diner observes:

At the Battle of the Somme in 1916 British troops marched towards the German lines in formation to the sound of bagpipes without seeking cover, kicking a rugby ball ahead of them as they marched. They seemed stoically unfazed by the prospect of death in a hail of machine-gun fire. For their part, the German gunners merely had to reload their machine guns. They could not believe their eyes: the British were marching to their doom like lemmings, their officers at the fore....The cult of the horse and the naked blade was apparently the last attempt on the part of the traditional warrior caste to escape the increasing depersonalization of warfare (pp. 27, 29).

Diner’s perspective incorporates Hitler’s “Operation Barbarossa” – the doomed Nazi invasion of the Soviet Union and the role of the Greek Civil

War as a Cold War proxy under the Truman Doctrine. He states that the “Eastern Question with its essential Greek component...is closely bound up with the emergence of Russian power – just as European history in the modern era plays out *sous l’œil des Russes* (under the eyes of the Russians)” (pp. 8-9).

Diner writes that “witnessed from Odessa,” this “history plays itself out in eastern Central Europe,” and consequently he organizes the topographical dimension of the text’s historical narrative accordingly. His purpose in framing the narrative away from the European center to its periphery is to provide a “spatial shift” to “create an effect of temporal estrangement” rendering the twentieth century with a historical remoteness. Unlike the slew of trendy geographers – political, critical, and otherwise – whose Anglophile framings have rendered the United States as an imperial power attempting to force a *Pax Americana* on the world, Diner argues that on the contrary it was the European catastrophes of the first and second world wars that acted as crucibles that forged the necessity of US supremacy in military and economic terms. Diner invokes Hegel’s argument that in comparison to the traditional polities of Europe, America represents a “civil [*bürgerlich*] society without a state” in that “America, founded on a plurality of denominations...was remote from a societal order relying on the primacy of the state as enshrined in Continental tradition” (p. 14). Diner argues that the “New World commonwealth” of America admitted its citizens as individuals, neutralizing ethnic and national affiliations. In contrast, European revolutions from the seventeenth to the twentieth century were driven by a philosophical-historical telos that employed violence to speed up historical time to topple *ancien régimes* and install *républiques universelles*. The divine kings and czars became manifested in the polities of European nation-states, which when inflamed by ethno-nationalism and imperial ambition, provoked the “cataclysms” of the first and second world wars.

Incorporating Ernst Jünger’s view that the second world war constituted a *Weltbürgerkrieg* (“universal civil war”), Diner argues that the goal of its Allied and Axis protagonists was the *political* destruction of the other. This was exemplified at the Casablanca Conference in January 1943 when Franklin D. Roosevelt, backed by Winston Churchill, demanded nothing less than an unconditional surrender from the Axis powers – in effect decapitating the ideological basis of Nazism and fascism. The Cold War soon became a protracted struggle of values between the ideologies of capitalism and communism, the former (according to Diner) perceived as a crusade for freedom and the latter embracing an ideal of literal social equality. By framing “East” versus “West,” this struggle acts as one “interpretive axis” that “cuts through nations, states and societies” for Diner’s text, while the other axis focuses on “conflicts and oppositions based on primordial emblems of belonging...ethnicity, nationality, religion and culture” (p. 4).

Against this macro-ideological analysis of the panoramic conflicts of the twentieth century, Diner recounts the political polarization that col-

ored the political cartography of Europe after "The Great War" and the Paris Peace Conference:

In 1919, Central Europe looked as if it were hurtling toward radical transformation. In Berlin the Spartacus League staged an uprising. In Vienna all signs pointed to storm. In Bavaria, the Munich Soviet Republic was proclaimed. Bolsheviks were in power in Hungary. They were able to open path for the Russian Revolution straight to the center of Europe (p. 59).

This spawned conflict not only within Hungary and Romania but also between Poland, Germany, and Russia (now donning the mantle of the Soviet Union), which inevitably led to the broken August 1939 pact between Josef Stalin's communist state and Adolf Hitler's National Socialist Third Reich. Diner examines in *minutia* the political machinations and maneuvers that led to the installment of Hitler as German chancellor on 30 January 1933. By teasing out the parliamentary paralysis and intrigue operating in the Reichstag, Diner illustrates that "The enigma of German history is not that Weimar was buried but rather *the identity* of those who dug the grave" (p. 152).

Diner's perspective recounts not only the ensuing Jewish holocaust in Nazi-controlled regions of Europe but also the earlier Armenian genocide of 1915. Within this region of southern Europe where the "occidental" cultural boundary of Greece meets the "oriental" cultural boundary of Turkey, Diner chronicles what he calls the "*translatio imperii* of our time" (p. 200) when the "Eastern Question" resurfaced as the midwife to the Cold War between the United States and the Soviet Union. Diner notes that both the British and Americans viewed Greece as a "soft spot" and "possible gateway for Soviet expansion into the eastern Mediterranean, North Africa, the Near East and possibly also southern Europe — Italy and France" (p. 214). With the British relinquishing their role as imperial masters in the region, the Truman Doctrine was inaugurated on 12 March 1947 in a dramatic speech by the American president to a joint session of the US Congress. Diner writes that the doctrine was "the Cold War's birth certificate" (p. 200) and signaled that US\$400 million would be spent on Greece and Turkey "precisely at those points where the continental power of Russia and the maritime power of Britain had collided for generations" (p. 201). This relaying of the "imperial baton," which a slew of aforementioned trendy geographers have long held evidence as the copper fastening of American imperial ambition, was much more complex and problematic than the simple fall of one empire and the rise of another.

The salience of the "Eastern Question" perspective in *Cataclysms* became very apparent to this reviewer while reading Diner's text on the Greek island of Corfu in August of 2008, as hundreds of miles eastward Russian tanks rolled into south Ossetia in the Republic of Georgia and Russian destroyers sharked their way across the Black Sea towards the coastal region of Abkhazia. An excerpt from Diner's text discussing the British imperial geographer Halford Mackinder brought the book's geopo-

litical argument sharply into focus:

A century ago, Halford Mackinder identified southern Russia and the Black sea region as the ‘pivot of history.’ The judgment of this renowned geographer—later advisor to both the British delegation at the Paris Peace Conference and the Allied forces of intervention on the Black Sea’s northern shore during the Russian Civil war—was inspired by the constellation of forces prevailing throughout the nineteenth century. During that period, England and Russia were opposing protagonists in a world embracing conflict, its epicenter situated in the Ottoman Empire, with further manifestations in the western Asian and central Asian perimeter of British India. Afghanistan was the perimeter’s pivot—the scene of the ‘Great Game’ (p. 7).

With striking contemporary overtones marked by the Bush administration’s support of the neo-con technocrat President of Georgia Mikheil Saakashvili and underestimation of Russian resolve to maintain dominance over its former “republic” to the current Obama administration’s intent to make Afghanistan the premier theater of American military intervention in its pursuit of Osama Bin Laden and Al Qaeda, *Cataclysms* should be mandatory night-table reading material for a Presidential geographer, if one is ever appointed.

— Charles Travis
Trinity College, Ireland



The State of Disunion: Regional Sources of Modern American Partisanship. NICOLE MELLOW. Baltimore: The Johns Hopkins University Press, 2008. Pp. viii+228, maps, index. \$55.00 hardcover. ISBN 978-0-8018-8812-0.

Popular and academic analysis of recent American election seasons has highlighted the notion of “red states” and “blue states,” and the distinctiveness of certain regions, “Appalachia” and the “South” perhaps most particularly. With appeal to both political scientists and geographers, Mellow adds some analytical insight to such spatial understanding by tracing the post-war entrenchment of regions in American politics. This book represents a well-researched case for the geographical understanding of politics.

The task of *The State of Disunion* is to explore what Mellow sees as a primary cause of the increase in partisanship of American politics, namely its increasing regionalization. The discussion begins with a solid interpretation of regional concept (although with surprisingly few references to geographical scholarship). Mellow advances a view of regions that encompasses both material and imagined elements. An overview of the New Deal consensus and its fracture follows, the divisions presented in terms of

their regional character. Three chapters contribute the bulk of the data to this analysis, drawing on the congressional-level development of three broad issues since the 1960s. The first considers the development of trade policy, with a focus on how the Rust Belt-Sun Belt economic divergence formed part of the regional party realignment and fostered partisan economic division. Chapter Four turns the examination to welfare, giving attention to questions of race and its regional expression. The next chapter examines abortion policy and the growing party conflict on the issue especially since the 1970s, offering a regional take on the “culture wars” identified in recent US politics.

The book concludes with a summary that identifies a partisan politics with a Democratic party based in the northern and Pacific Cost regions pitched against a southern and (interior) western Republican party. Parties have used regional distinction to nurture support, Mellow argues; but in focusing on regional interests they have increased the level of divisive partisanship. It is easier to form a more unified party position when there is less geographical diversity in its representation. Regional difference is used as a wedge, moreover, to muster electoral support. Mellow finishes by seeing a danger to national cohesion if there continues to be a decline in party competition within the various regions. She acknowledges, however, the long history of regional dissent and factionalism in the United States.

As a contribution to the literature of American political history this book is important. It centers geographical context—not merely the geographical electoral structure—in the analysis of policy-making and political change. This is a perspective that has been neglected in much history, political science, and, indeed, geography. Using extensive congressional voting data, Mellow ably supports the notion, as she puts it, that “geography shapes American politics” (p. 4). In bringing together geography and political science, this book deepens both fields. The primary attention to geographical coalition-building at the congressional level strikes me as an especially useful insight. Mellow’s argument that a regionally rooted politics has characterized and intensified the partisanship of post-1960s politics has both logical and empirical validity. Her dissection of welfare debates in particular is well supported and illustrates the mobilization of both demographics and identity in the realignment of a South-focused Republican party.

The historical approach used here structures Mellow’s discussion well. Tracing the story of the breakdown of the New Deal interregional coalition, the centrality of geography is made clear in a variety of circumstances. A contemporary survey would not have the same explanatory or contextual power as this text in the exposition of partisanship.

While the book offers an important contribution to understandings of the intersection of geography and politics, some limitations can be identified. Geographers will be thrilled by the crucial role Mellow gives to spatiality, but will probably see some problems with the particular regional approach taken. Her division of the country into four regions (Pacific

Coast, North, South, and an interior West that encompasses states from Nevada to Missouri) might be considered overly crude. Certainly her analysis is complicated in places by the diversity found within these broad regions. Southern Illinois, for instance, is in many ways a very different place than Vermont, but both are contained in the same regional analytical unit. The book's argument still stands despite this issue, but it could have been richer for a more detailed appreciation of regional diversity within the United States. Much of the book reads as an examination of the importance of the South in American politics; a clearer, more coherent sense of the other regions (perhaps by reducing their size) might have helped the balance of the analysis. This is not to deny, of course, the key role the South has evidently played in the development of American politics.

Historical geographers may find parts of *The State of Disunion* a little too focused on the political science, policy-making side of things; again, the book could have been enhanced by a broader discussion of the geography of politics, giving more attention to the rhetorical and imaginative dimensions to congressional politics rather than the main focus on congressional votes. Mellow notes this element of the political process, and geographers should be excited about the potential for revealing research in this area. Indeed, as this book sets out a case for the analysis of the interesting ways geography intersects with politics, other scales of exploration seem appropriate, perhaps at the presidential or state government levels, for example.

The State of Disunion is a welcome contribution to historical geography and political science, and is one of the most pertinent syntheses of the two disciplines available. It has strength, moreover, because it highlights the role of geography in politics and the power of politics in regional understanding.

– Henry Way
James Madison University



Masterless Mistresses: The New Orleans Ursulines and the Development of a New World Society, 1727-1834. EMILY CLARK. Chapel Hill: University of North Carolina Press for the Omohundro Institute of Early American History and Culture, 2007. Pp. xvi+287, tables, illustrations, index. \$59.95 cloth. ISBN 978-0-8078-3122-9.

Emily Clark has written an engaging and interesting book about the transformation of New Orleans into an American city and the role a community of Ursuline nuns played in that transformation. Clark's familiarity with New Orleans and her affection for the city infuse the book in a positive way.

Clark begins with background information on the development of religious communities of women in Europe, especially in France, and the founding of the Company of St. Ursula in the sixteenth century. She pro-

vides a useful and effective discussion of the development of the Ursuline order and its various activities, again focused on France, as background to the Ursulines' mission in New Orleans, which began in 1727.

Clark draws on an impressive range of archival sources in the United States, Spain, and France, especially records in the Archives of the Archdiocese of New Orleans and those of the New Orleans Ursuline community itself. The richness of the archival resources available to Clark, especially the records of the Ursuline community, allows for a very detailed and nuanced account of the Ursulines' activities in New Orleans during the more than one-hundred years studied. From French origins of both the city and the religious community through the period of Spanish control of New Orleans to the first three decades of United States' control, Clark provides a detailed narrative of the activities of the Ursulines as they interacted with a changing city and interprets that experience with little need for speculation or surmise. Her focus is on the areas in which the nuns accommodated themselves to the values of the outside society, especially in the area of race and slavery after American control, and the challenge they posed as independent, capable women in a patriarchal society, which Clark argues intensified after American control of New Orleans. In both instances, she makes her case quite convincingly. In discussing the challenges the New Orleans Ursulines posed for patriarchal values of antebellum America, Clark links this not only to issues of gender and appropriate female behavior, but also to differences between Catholic and Protestant views about appropriate religious roles for women at the time. In many ways, the most interesting aspect of the book is Clark' ability to understand the different views about gender and religion that marked the three cultures in New Orleans and she explicates their complicated interactions rather than rely on simple, monocausal explanations.

While Clark is very thorough in placing the experience of the New Orleans Ursulines in the European context from which they emerged and offers references to the experience of nuns in other French and especially Spanish colonies, she does not compare their experience with nuns in the United States.

Until a few years ago the history of Roman Catholic nuns in the United States was very much an understudied area, but the work of Sue Ellen Hoy, Maureen Fitzgerald, Carol Coburn, Martha Smith, and others is rapidly filling that lacuna. While Clark contributes to this literature, her focus is almost entirely on New Orleans and there are no references to the literature on nuns in the antebellum United States. This is unfortunate because it would have linked an impressive piece of research and analysis to an important, emerging field of study and broadened the scope of the book considerably. She does provide a brief epilogue on the burning of the Ursuline convent in Charleston, Massachusetts.

The publisher has produced an attractive, well-illustrated book, including helpful views of New Orleans and plans for two of the convent schools discussed. Too often space, at both the macro and micro levels, is not presented well or graphically at all. In *Masterless Mistresses* space is es-

pecially important because Clark pays considerable attention to the location of the Ursuline convents and the relationship between their changing locations and the growth and development of the city. The maps and plans are well done, integrated well into the discussion, and helpful in understanding the spatial dimension to Clark's discussion.

– William H. Mulligan, Jr.
Murray State University



The Olmsted National Historic Site and the Growth of Historic Landscape Preservation. DAVID GRAYSON ALLEN. Boston: Northeastern University Press, 2007. Pp. vii+317, site plans, photographs, appendix, notes, bibliography, index. \$50.00 cloth. ISBN 1-55553-679-4.

Few would disagree that preserving the past is an important endeavor, but it is easy to take for granted the value of historic landscapes. David Grayson Allen offers a well-written, behind-the-scenes perspective that explores the complicated nature of historic landscape preservation. Allen uses the preservation of *Fairsted*, Frederick Law Olmsted's home and office, to shed light on the legal, economic, and curatorial issues faced by the National Park Service. Written in three parts, this book draws on a variety of primary and secondary sources, interviews with Park Service officials, site plans, and historic and current photographs to highlight the historic landscape preservation efforts of the National Park Service.

In the first part (chapters 1 and 2), Allen examines the historical significance of Olmsted and *Fairsted*. As the founder of the field of landscape architecture, Frederick Law Olmsted, Sr. exerted great influence in shaping the American cultural landscape and has become a mythic figure. Allen places the effort to preserve *Fairsted* in the context of the "Olmsted Renaissance" when the environmental and social movements of the 1960s and 1970s renewed interest in Olmsted. In 1883, after working in New York City for more than twenty-five years, Olmsted moved his design firm to Brookline, Massachusetts. When Olmsted retired in 1895, *Fairsted* witnessed various transformations in the Olmsted firm as his sons took on new partners and ran the day-to-day operations well into the twentieth century. Allen examines the efforts to manage and conserve both the structure of *Fairsted* and the extensive collection of plans, drawings, reports, and other "memorabilia" associated with the work of the Olmsted firm (p. 19).

A strength of this book is the level of detail that Allen uses to highlight the complicated nature of preserving this historic landscape. In explaining the preservation of *Fairsted*, Allen draws attention to the lengthy process of site appraisal and legislation as well as the disputed value of the firm's historical documents. In 1963, *Fairsted* was listed as a national historic landmark, but the effort to make it a national historic site did not begin until 1971. As Allen describes, from 1971 to 1979, there were four at-

tempts at federal legislation, assorted congressional hearings, and numerous feasibility studies before *Fairsted* became the Olmsted National Historic Site. As Allen notes, however, the biggest complication was estimating the value of the extensive collection of historical documents. The appraisals of the documents associated with the more than 6,000 commissions of the Olmsted firm ranged from \$150,000 to more than \$4.3 million. Allen explains that the variance stemmed from differing appraisal techniques since the collection was not “fine art but working drawings” and people were “confusing intellectual value with market value” (p. 36 and 47). This disagreement would shape Park Service policy and “frame the history of this legislation for years to come” (p. 19).

As the most important parts of the book, the second and third parts (chapters 3-9) provide valuable insights into the shifting attitudes of the National Park Service concerning their role in historic landscape preservation. Citing the nontraditional nature of this park and the problems of caring for the immense collection of historical documents, the Park Service did not want this site. Traditionally the National Park Service favored conserving landscapes for their aesthetic and natural resource value. But as Allen shows, the preservation of *Fairsted* marked a change for the National Park Service. From the 1930s to the 1980s, the Park Service viewed historic landscapes as something to be “frozen in time” to commemorate a particular historical period or event (p. 138). According to Allen, as the culture of the Park Service changed it developed a unique list of historic landscape preservation standards that allowed for the dynamic nature of landscapes. Allen emphasizes the desire of the Park Service to preserve this nontraditional historical park as a study center, rather than as a typical museum, to be used by researchers and the general public interested in Olmsted. By using *Fairsted* as a case study, Allen expertly shows how the evolution of the National Park Service’s attitude towards historic landscape preservation resulted in the creation of the Olmsted Center for Landscape Preservation to help manage cultural resources and historical landscapes as part of our national heritage.

There are two shortcomings that plague the foundation of this book. Foremost, like many other books that deal with Olmsted, it falls under the spell of what historian Charles McLaughlin has called the “cult of Olmsted” (National Association for Olmsted Parks newsletter, 1980/81). Olmsted advocates assume historical significance based solely on an uncritical and selective interpretation of Olmsted’s writings to show that Olmsted was a progressive visionary who created pastoral landscapes to connect society with nature and “transform the public and private life of the people of the United States” (p. 7). But a more critical reading of Olmsted’s work focusing on the economic, political, and cultural conditions of park production reveals Olmsted’s parks to be conservative spaces with a focus on real-estate speculation, social control, and public health (see: Rosenzweig and Balckmar, *The Park and the People*, 1992 and Gandy, *Concrete and Clay*, 2002). Allen assumes the progressive view of Olmsted based primarily on the interpretation of secondary sources, which are largely cel-

eboratory. Lastly, Allen states that part of the motivation for preserving *Fairsted* was the postmodern shift of the “new social history” away from “predominantly white male political figures” (p. vii). Allen ignores the fact that Olmsted *is* a white male political figure. Olmsted’s experiences as Executive Secretary of the United States Sanitary Commission during the Civil War, as a member of the elite social clubs in New York and Boston, as an antislavery journalist, and as co-founder *The Nation*, helped to influence his social and political values and, therefore, his landscape designs. Furthermore, designing and producing public parks in the city is an explicit political act, and, as a Republican, Olmsted often engaged in heated battles with Tammany Hall over the politics of Central Park. While Allen provides a detailed description of the logistics of preserving *Fairsted*, he overlooks the power relations that produced this landscape.

Despite these theoretical shortcomings, *The Olmsted National Historic Site* is an enjoyable and well-researched book written in a style that makes it accessible to student readers, faculty researchers, and the general public interested in the preservation of historic landscapes and the history of the National Park Service.

– Phil Birge-Liberman
Syracuse University



Encyclopedia of the Great Plains Indians. DAVID WISHART, editor. Lincoln: University of Nebraska Press, 2007. Pp. viii+252, maps, photographs, index. \$24.95 paper. ISBN 978-0-8032-9862-0.

This brief volume is the extraction of 123 entries from David Wishart’s edited volume, *Encyclopedia of the Great Plains* (Lincoln: University of Nebraska Press, 2004), plus 23 new entries that focus on contemporary Plains Indians, and several photographs not in the earlier work.

The endeavor is to arouse a “deeper form of regional consciousness” to the user of this encyclopedia. Structurally, the work is straightforward, an introduction followed by entries arranged alphabetically, from A to Z. Though very informative, I drew one negative reaction from the introduction: it was unnerving to read the varied date formats cited, even within one paragraph, and switching between these formats. On page 2, one finds 8500 BC, 38,000 years ago, and 11,500 BP.

Entries represent several aspects of life that affect Native Americans:

Armed confrontation (Little Bighorn, Battle of the; Wounded Knee Massacre; Palo Duro Canyon, Battle of the; Sand Creek Massacre)

Biography – some still living (Parker, Quanah; Momaday, N. Scott – author; Harris, Ladonna – politician; Saint-Marie, Buffy – musician; Curtis, Charles Brent – Vice Pres-

ident of the United States)
 Archeology (Archaic-Period Sites; Paleo-Indians)
 Politics, Government (American Indian Movement; Indian Claims Commission; Field matrons; Law; Treaties; Dawes Act)
 Education (Indian Boarding Schools – United States; Indian Residential Schools – Canada)
 Culture, Arts, Humanities, Films, Music (*Dances with Wolves*; *Incident at Oglala*; Literature; Languages; Religion; Art, Traditional)
 Other life experiences (Captivity narratives; Casinos; Gender roles; Health; Indian cowboys; Powwows; Sports and recreation)
 Places (Indian Territory; Reservations; Reserves (in Canada); Urban communities)
 Tribes (Pawnee; Omaha; Arikara; Apaches)

The contributors related information that may not be readily apparent to students of American history. The Kansas-Nebraska Act (1854) not only affected slavery; by opening vast areas for American settlement, it influenced the lives of Native Americans, including some of the displaced eastern tribes in addition to the indigenous people of that region. Contributors also conveyed information about lesser known tribes, such as the Arikara, displaced by damming of the Missouri River in 1954. Almost extinct, the tribe grew to a population of 1,583 by 1990. The entry for “Plains Apaches” was written in the first person plural, its contributors being members of that tribe. Many of the entries on tribes reflect their history, archeological remains, tribal names, interactions with other tribes and government, the role of women, and current population and location. The article on Paleo-Indians (p. 144-147) includes a map that displays selected archeological sites in the Great Plains.

Many entries conclude with a bibliography. The index lists the major article of an entry by bold numbering of its pages. It also displays a syndetic structure, with references from “bison” to “buffalo (bison).” Many of the subjects listed in the index tie together those specific entries that fit into the subject, such as the Supreme Court. Over ten cases are described in some form, but only a few are given their own entries, such as *United States v. Sioux Nation of Indians*. Other indexed links are for states, such as Texas, with several articles tied to the state. Footers with the first or last entry of that page facilitate navigation.

This encyclopedia should prove useful to historians, geographers, and governmental officials dealing with lives of the Plains Indians.

– Ralph Hartsock

University of North Texas Libraries



Civil Rights Memorials and the Geography of Memory. OWEN J. DWYER and DEREK H. ALDERMAN. Chicago: The Center for American Places at Columbia College; distributed by the University of Georgia Press (Athens), 2008. Pp. viii+144, maps, photo gallery, suggested readings, index. \$27.50 (paper). ISBN: 978-1-930066-83-0.

In how many ways can a reader possess high expectations for a book? I had a lot of anticipation for *Civil Rights Memorials and the Geography of Memory* as a fellow researcher of landscape, memory, and race; a former faculty member in Geography at the University of Georgia (whose press marketed and distributed this book during my time there); and finally as a former resident of the American South who had explored some of these same places myself. My expectations included an expertly crafted narrative, a critical approach, the application of the geographic concepts these scholars have introduced and applied in new directions, and perhaps a little something about street naming.

These expectations, almost in their entirety, were met with *Civil Rights Memorials and the Geography of Memory*. It appears to me that we have the definitive book on the nested difficulties all Americans face as we struggle to appropriately memorialize the African-American struggle for Civil Rights. Dwyer and Alderman narrate with detail the dialogue of a number of communities who have experienced division, agreement, and the endless work of physically marking this search for social justice. The authors start in Chattanooga, Tennessee, and wind through Atlanta, Birmingham, Selma, Memphis, and other points in between and north—including shorter accounts of Harlem, Chicago, and Milwaukee—to illustrate these efforts and the primary ideas that conceptualize the lessons learned.

According to the authors, this monograph “traces the spread of civil rights memorials across the United States, describes the version of the past they represent and considers how audiences react to them” (p. 7). The authors accomplish this mission through a litany of narratives about the various interpretations of the Movement’s accomplishments (Chapter One), the forms by which those memories have transpired on the landscape, particularly through street names and museums (Chapter Two), and—perhaps most importantly for geographers—*where* within the context of these respective communities these landscapes have evolved (Chapter Three).

The introduction kicks this analysis off by highlighting the contention over renaming a portion of a street in Chattanooga for Martin Luther King, Jr. This story is connected to the larger picture of landscape, memory, and the politics of such commemoration, and the reader is immediately and effectively introduced to the struggle head-on. The reasons American communities have resisted such commemorations (resistance being a common theme of this book) of Civil Rights events and persons are often gut-wrenching. Fortunately, the authors keep us on task and in an analytical state of mind (as opposed to being overly emotionally charged). Perhaps what Dwyer and Alderman do best in this chapter is set the table

for conceptualizing landscape and memory and their critical importance to understanding society. The authors' ability to communicate to readers across the board is exemplary.

After the Introduction, the reader's eyes are met with a 78-page gallery of beautiful black-and-white photography, shot mostly by Dwyer. The gallery is a page-by-page reference guide to most of the communities and memorials discussed throughout the book. Some readers may prefer the images scattered throughout the text and placed with their relevant discussions. However, there is something emotionally satisfactory about going through all the images in sequence, city by city. It stands as an effective accompaniment to the text and is easy to flip back to when necessary (it's tough to miss a 78-page section of a 144-page book).

The three primary chapters of the book are expertly written, defend the authors' hypothesis, illustrate the conflict of memorialization, and take a critical, multi-dimensional approach to the Movement's dedicated landscapes. The common thread of three main chapters is the "scaling" of the memory of the Movement. Simply put, markers to the Movement have been kept in small, local, primarily urban African-American communities with few found in large, public spaces for all to interact with. This at first appears to be a major disadvantage in remembering the Movement. However, some places, such as the National Voting Rights Museum in Selma, have used grassroots efforts to their advantage in such locations. The authors' implementation of scaling as the central theme should be most effective with readers outside Geography.

The concluding chapter underlines these themes further and offers students of the landscape, those inside and outside the classroom, a series of guidelines and questions to keep in mind or "ask" the landscape as we "read" it for its lessons, meanings, and objectives. Added to the advice of other cultural geographers and scholars, such as *The Interpretation of Ordinary Landscapes* (1979) or James Loewen's memorialization-specific guidelines in *Lies Across America* (1999), these truisms and questions will hopefully continue to make the public more aware of how the cultural landscape both reflects and reinforces our social values and cultural processes.

Despite the expectations met by this book, I anticipated a few items that were missing. The reach to a large audience, a difficult task for geographers but accomplished here, does come with a small price. We have come to know Owen Dwyer and Derek Alderman over the past decade for their original development, application, and extension of crucial socio-geographic concepts such as symbolic accretion, antithetical accretion, symbolic annihilation, symbolic excavation, reputational politics, reputational entrepreneurs, and scaling. Throughout this text, the authors only directly define and utilize scaling, symbolic accretion, and memorial entrepreneurs (about half of the list above). Perhaps it is the wide audience that prevented the inclusion of all of these concepts. Their insertion would strengthen, in my opinion, the critical analysis the book already offers. Second, other than two maps of MLK streets in the Introduction, there are no

others. I think it would have been extraordinarily helpful to show maps of the most frequently discussed cities such as Birmingham, Selma, and Atlanta. A large-scale map of Kelly Ingram Park in Birmingham in the Introduction would likewise have been powerful. Third, as a scholar of landscape and memory myself, I would like to know more about their methodology. Much is left unknown regarding who provided each quote, the number of visitors interviewed, which museum directors were spoken with, and other such gritty details. Again, this is a book for a larger audience and we need such a book to be popular with the general public, which may not enjoy such details within the narrative. For the scholarly audience, however, it would have been appreciated.

Civil Rights Memorials and the Geography of Memory is an excellent account and analysis of how and where we have remembered this crucial time period of American history and how this memorialization reflects our current extant of social justice. Owen Dwyer and Derek Alderman provide insight that few could gain from viewing these landscapes on their own. The book uses a critical perspective to assess our memorialization of the Movement and comes at just the right time, nationally, to address the issue (I'm thinking of President Obama's election and speech on race in 2008). This alone makes the book vital. For application's sake, readers at the very least can use this book on a road trip through these sites to witness themselves the struggles encountered in properly memorializing and addressing the Civil Rights Movement. It would likewise be extraordinary in the classroom, as I plan to use it. It also behooves us to keep this book and its lessons well in hand in our personal lives. For when our own communities debate the permanently material representation of our history, we will be better prepared for the debate by keeping these concepts and narratives in mind. No other book, nor authors, will ever do a better job of critically analyzing these landscapes that are so crucial to America and Americans.

– Chris Post
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