

Reviews

Revolutions at Home: The Origin of Modern Childhood and the German Middle Class, by Emily C. Bruce. Amherst, MA: University of Massachusetts Press, 2021. 247 pages. \$90.00, cloth. \$27.95, paper. \$27.95, electronic.

Emily C. Bruce, recently promoted to Associate Professor of History at the University of Minnesota Morris, has written an innovative study of middle-class children in the German states of the late eighteenth and early nineteenth centuries, one that emphasizes their active participation in their own identity formation. In Bruce's words, "Through their reading and writing, [children] not only embodied but helped construct the modern child subject" (p. 3). Her sources are materials written for and by children, with the youngest ones discussed eight to ten years old. Bruce does not cite memoirs of childhood, an approach used well by Gunilla-Fredrike Budde in her comparative study of English and German children of the middle classes, *Auf dem Weg ins Bürgerleben* (1994).

Three chapters explore materials written for children. Bruce begins with periodical literature for children, a new phenomenon originating in the 1750s. In contrast with earlier didactic readings, such periodicals offered a mixture of stories, dialogues, and short plays, allowing young readers to select what interested them. Bruce sees the general goal of such publications as shaping the reader "into a self-controlled middle-class adult" by encouraging diligence and engagement, "but not undirected curiosity" (p. 42). The book then turns to the fairy tales of the Brothers Grimm, where Bruce follows other scholars in tracing "the conversion of an adult oral tradition to a literary genre specialized for young people" (p. 60), a process that already began in the second edition of their work in 1819. Bruce focuses on the depiction in the stories of proper familial relations, "which celebrated industry, fidelity, cleverness, and humility, but above all filial obedience" (p. 65). An especially intriguing section describes the transformation through several editions of the story "The Frog Prince" from "an erotically charged story to a moral lesson on vows, chastity, and companionate marriage" (p. 68). Bruce also notes the gradual disappearance of "bad" mothers from the fairy tales and their replacement by the stereotypical "wicked stepmother." In

both chapters, she admits the possibility of readers choosing to “identify with or admire the ‘bad’ behavior” (p. 40) that authors intended to condemn.

The third chapter focuses on geography texts, including atlases for schoolchildren. Bruce sees a transformation from older descriptive works providing information to be memorized to more narrative ones designed to interest or even amuse young readers, along the lines of a “lands and peoples” approach. Most such works included clearly racist notions of the greater and lesser worth of various non-European cultures. She also discusses a geography game, “The Journey from Prague to Vienna,” something of a precursor of the American “Game of the States.” The survival of some texts from the early nineteenth century even allows Bruce to include a brief discussion of marginalia students had made in them.

In the final two chapters, Bruce turns to letters and diaries written by children; she scoured numerous German archives to find these. For neither genre does she try to construct “typical” lives from diverse and incomplete sources. Instead, the focus is on the “tropes” or “scripts” included in these materials. Letters, most often addressed to absent fathers, stressed expressions of affection, often demonstrated by how the writer had been “being good” during the parental absence. Another common theme was apologies for not writing more frequently or at greater length. Missives written to be hand-delivered, especially on birthdays and holidays, usually pointed to ways the child would “be better” the next year, with clear recognition of previous shortcomings in expected behaviors. Diaries, often not meant only for the author’s own eyes, displayed similar themes, with diligence—or the lack thereof—in writing being the most frequent. For Bruce, diaries provided an opportunity for “continued scrutiny of habits, relations, and interior feelings” (p. 156). The eight diaries used, however, include three written by individuals between fifteen and twenty, a significant expansion of the notion of childhood employed elsewhere in the book.

Revolutions at Home should appeal not only to historians of Germany and of childhood, but also to those who study literacy, publishing, and identity formation. Teachers of history should find Bruce’s innovative use of primary source materials helpful in the classroom. In particular, her analyses of letters and diaries are models of what can and cannot be derived from fragmentary sources.

Emeritus, University of Kentucky

James C. Albisetti

Canaan, Dim and Far: Black Reformers and the Pursuit of Citizenship in Pittsburgh, 1915-1945, by Adam Lee Cilli. Athens, GA: University of Georgia Press, 2021. 272 pages. \$114.95, cloth. \$32.95, paper. \$32.95, electronic.

Adam Lee Cilli’s *Canaan, Dim and Far* offers readers new and one could say nuanced interpretations of African American Urban History. Cilli examines black progressive reformers in the northern industrial city of Pittsburgh and the

impact these reformers had as facilitators or even catalysts for social protest movements aimed at addressing racism and racial discrimination during the U.S. interwar period. Although the author focuses on black middle-class reformers, this book gives us a view of Black Pittsburgh, its organizations, political factions, and class divisions.

Cilli's book weaves together some of the key incidents and movements in the city into a readable narrative. Unless one is familiar with the history of Pittsburgh, much of what is described in the book will be new, including national movements where local actors were able to harness organizing momentum to local concerns such as the New Deal and later the Double V Campaign. There are a variety of different windows Cilli uses to explore the multifaceted layers of black life these reformers navigated. The central nexus where these reformers operated was targeted at the lives of the black industrial working class. Pittsburgh grew as a city because of steel and railroads. Black workers—specifically, black migrants—were attracted to the economic opportunities the Steel City had to offer, along with poor whites and European immigrants, all of whom experienced economic, political, and social impediments at different rates because of their race and, to some, their nativity. These sections of the book are reminiscent of Joe William Trotter Jr.'s *Black Milwaukee* (2006) or Kimberley L. Phillips' *AlabamaNorth* (1999). Cilli also focuses on the organizations and institutions of black reform life, such as the local NAACP, the Urban League, and the black press in the form of the *Pittsburgh Courier*. It is in these institutions, Cilli argues, that middle-class leaders, while still ensconced in middle-class respectability, served as agents of racial mediation. Their leadership and the foundation they laid locally was instrumental in shifting a Progressive Era-style reform rhetoric and mission to one we would recognize as squarely that of a Modern Civil Rights Movement. For Cilli, local black leaders' frustration with President Franklin Roosevelt and the New Deal ushered in the Double V Campaign and extinguished the Booker T. Washington legacy of black economic self-sufficiency that had been formative for this generation of middle-class black reformers. In this respect, these middle-class black reformers are the catalyst to what we recognize as the King years of the Civil Rights Movement.

This book tries to reorientate our understanding of black middle-class reformers. Starting in the 1990s, Kevin Gaines and others opened a line of criticism towards these types of race reformers that emphasized their paternal opinion of the black working class, especially those that peopled the First Great Migration. This line of analysis introduced us to the idea of "uplift" strategies that were predicated on the notion of the moral failing of working-class African Americans. This critical eye challenged the earlier generation of scholars like August Meier and Elliot Rudwick, who looked at these race leaders in more celebratory and more monolithic ways. Cilli is not returning to a celebratory literature, but instead is trying to suggest a more holistic profile of these reformers—one where their class disdain is acknowledged, yet their organizing legacy and racial advocacy can still be measured separately and positively. This book also occupies an interesting place in the literature of the Long Civil Rights Movement. Cilli never places this history within that context, but his depictions of this period of Pittsburgh's history could be Birmingham, Alabama or Jacksonville, Florida if one did not

know the geography. Although blacks in public life in the North enjoyed more liberty and legal freedoms, Jim Crow segregation and white supremacy was a national problem, not a Southern problem alone, as Cilli points out repeatedly.

The light that Cilli shines on the North as a location of Jim Crow segregation, Civil Rights activism, and interracial cooperation would give instructors and students a novel opportunity to explore the history of Civil Rights. In our histories of Jim Crow segregation, we are only recently incorporating the northern Antebellum stories of racial discrimination. *Canaan, Dim and Far* can provide students with a continuity of that shameful history.

University of Central Florida

Robert Cassanello

Teaching Race in Perilous Times, edited by Jason E. Cohen, Sharon D. Raynor, and Dwayne A. Mack. Albany, NY: State University of New York Press, 2021. 398 pages. \$95.00, cloth. \$26.95, paper. \$26.95, electronic.

By the spring of 2022, more than thirty-six states have adopted or introduced policies to restrict teaching about race as part of the effort to ban so-called critical race theory in public schools. *Teaching Race in Perilous Times* was published before this most recent iteration of the culture wars, but the contributors to this edited volume would hardly be surprised by the latest spectacle. Editors Jason E. Cohen, Sharon D. Raynor, and Dwayne A. Mack reflect, “These perilous times have lasted for decades: no single presidency or event marks their onset. Rather, the perils we discuss in the chapters that follow are not new, even if the agents, moments, and audiences might be” (p. 2). The dangers of teaching about race and racism in post-secondary education are substantial and varied, as people of color grapple with legitimate fears of death at the hands of police or restricted access to basic healthcare, safe drinking water, and housing. The goal of this book is to explore some of the ways that educators can contribute to dismantling racism by developing more nuanced approaches to curriculum, pedagogy, administration, the profession of teaching, and community collaboration.

This book brings together fifteen sharp, provocative, and well-written essays in four thematic sections. The first, “Affect and Authority in the Classroom,” includes four chapters on pedagogy and curriculum that discuss teaching about Native Americans, teaching to African Americans, and teaching for interracial and intergenerational understanding and prejudice reduction. Readers have the chance to engage in a meaningful way with each of these perspectives through detailed academic essays, and by reading them together, the editors hope to demonstrate the scope and complexities of anti-racist education.

Part II, “Scholar-Activism: Teaching for Social Justice,” emphasizes one of college professors’ superpowers: the ability to converse directly with young people about inequality and social justice activism. This section analyzes a broad range of issues, including how social media has altered the landscape of teaching about race. Some changes have been for the better, as young people are

more politically informed, but social media has also highlighted the substantial and widespread obstacles people of color face in the twenty-first-century United States. The essays in this section balance culturally meaningful pedagogy and curriculum with deliberate efforts to help students challenge dominant forms of oppression through reading, writing, and intervening in systemic inequalities.

The third section, “Precarious Institutes, Precarious Appointments,” explores an important theme of twenty-first-century university work: the uncertainty of employment for scholars in community colleges, small liberal arts colleges, and universities, again from multiple perspectives. In one chapter, Sharon D. Raynor describes her experiences as “a Black female academic in a Historically Black College and University (HBCU) context” (p. 13) through the lens of bell hooks’ conception of belonging. Raynor’s insightful literary analysis comes together with a methodological approach to navigating the academic world based on how universities respond to faculty of color. The fourth and final section, “Historicizing the Moment, Historicizing the Curriculum,” considers the ways that scholars and teachers have challenged racism in the past, using these histories to imagine new strategies for the present. For example, Derrick R. Broom and Darryl A. Brice blend a critical reading of W. E. B. Du Bois with a study of the Black Lives Matter movement. The authors offer specific examples of how to make Du Bois relevant to the lives of young people today by grounding teaching in a historical methodology, engaging students in critical conversations about race, and asking students to write essays that connect racial struggles of the past and present.

Taken together, the essays in *Teaching Race in Perilous Times* offer a fresh look at teaching about race informed by new movements for social justice and anti-racism in the twenty-first century, as well as key developments in educational scholarship. Although the chapters are distinct in terms of theory, method, and subject matter, they share a commitment to revitalizing anti-racist education through critical reflection and direct action that readers will find inspiring. The chapters would work well as stand-alone readings in upper-level undergraduate or graduate courses in history, teacher education, and educational leadership, although the chapters are varied enough to keep readers engaged with the entire book. Overall, *Teaching Race in Perilous Times* offers an excellent collection of cutting-edge scholarship in how university teachers can challenge racism through multiple components of their teaching, scholarship, and professional and personal lives.

Montclair State University

Zoë Burkholder

Unreconciled: Race, History, and Higher Education in the Deep South, by Arthur N. Dunning. Athens, GA: University of Georgia Press, 2021. 312 pages. \$32.95, cloth. \$32.95, electronic.

As a historian researching Historically Black Colleges and Universities (HBCUs) and studying higher education administration, I am keenly interested in Dr. Dunning’s book, *Unreconciled: Race, History, and Higher Education in the*

Deep South. Dunning opens by noting the significant place education held in his family. Neither his paternal nor maternal grandparents “lived to see the end of Jim Crow” and were “never truly free,” yet they “worked tirelessly” to “secur[e] an education for their children” (p. ix). The first two parts detail Dunning’s early life, military service, education, and work experience in higher education, and his selection to lead the merger of Albany State University and Darton State College. Dunning provides an overview of his developmental years in Alabama. He specifically discusses his life in Alabama’s Black Belt, experience with Jim Crow, and desire for education, weaving in historical events and experiences during his lifetime. He details those that shaped his personal and professional development. Dunning’s father supported his attendance at the University of Alabama based on his understanding that taxes were not allocated based on the race of the taxpayer. Therefore, since his taxes supported the white and black public institutions, Dunning had “as much right to register...as anyone else” (p. 90). The next two parts discuss Dunning’s work merging the two institutions into Albany State University. Dunning reflects on the institution’s reconciliation and future in the last part.

Parts 1 and 2 provide readers with an account of Dunning’s childhood and youth. This is helpful for students unfamiliar with the ongoing effects of American racism. Although he references America’s complicated history with its black citizens, in Parts 3 and 4, Dunning’s lackluster view of Albany’s black community and Albany State’s staff emerges, and he disparagingly discusses their reticence to accept change and actively participate in the planning and execution of the merger. His viewpoint appears to be that the black community should get over the country’s and region’s history and move forward without acknowledgment or reconciliation of this history (pp. 117-122). This dissonance may hinder students’ awareness and understanding of past, current historical events, and the ongoing discrimination faced by people of color. Fundamentally, this work fails to acknowledge the history and purpose of HBCUs and their role in American society. Dunning is unaware of HBCU history, traditions, and significance in the black community. Consulting James D. Anderson’s *The Education of Blacks in the South, 1860-1935* (1988) provides crucial contextual information on these institutions. Additionally, Dunning does not critically assess the relationship between the University System of Georgia (USG) and its three HBCUs, nor interrogate efforts to maintain HBCU compliance with policies and practices of USG administrative processes.

Materials in this book can and should be used to contrast with other works portraying a fuller history of experiences of southern black Americans’ higher education. I would recommend this book for courses where the objective is to provide a first-hand account of black citizens’ life experiences in the twentieth-century South. The book may be most helpful in a class using memoirs to examine history, as students will understand the various ways history is documented. I would not recommend this book for courses in a higher education administration program, as it fails to provide an analysis of how change was implemented for these public higher education institutions. Parts 3 and 4 do not contain enough substantive information to make them helpful in assessing institutional reorganization or change.

Dunning's book does an excellent job telling one man's experience coming of age in the segregated South. It falls short in its effort to provide insight into the merger and required institutional change. I expected substantive content on the process of restructuring and merging the two institutions; however, what is provided draws mainly from Dunning's viewpoint on social relationships in Albany and commentary on administrators' behavior during the transition on both campuses. I am curious about Dunning's reluctance to nonjudgmentally explore the perspective of Albany's citizens—black and white—and the impact of their past experiences more fully. This text makes it appear that there is no room to acknowledge the centuries-old effects meted out by the legacy of slavery, segregation, and Jim Crow in the region. It also seems at odds with his grandparents' activism and efforts to support the construction and operation of a Rosenwald School in 1918 and his parents' lifelong education careers (p. 39). The text is more a memoir containing historical events than a book focusing on institutional reorganization, process change, and collaborative community building.

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Deidre B. Flowers

The Union League and Biracial Politics in Reconstruction Texas, by Carl H. Moneyhon. College Station, TX: Texas A&M University Press, 2021. 426 pages. \$45.00, cloth. \$29.99, electronic.

Carl H. Moneyhon's study of the Union League in Texas examines the history of an organization whose influence on the Reconstruction South has been hotly debated by historians for more than a century. Formed during the Civil War, the Union League was a short-lived secret organization tied to the Republican Party that was active in state politics across the South during Reconstruction. At the beginning of the twentieth century, orthodox histories of Reconstruction, which were essentially rationalizations for white supremacy and racial segregation, depicted the Union League as an organization led by undistinguished and grasping northern- and southern-born white politicians—disparagingly labeled as “carpetbaggers” and “scalawags,” respectively. According to the orthodox perspective, the league existed for the sole purpose of mobilizing sufficient numbers of African American voters to ensure electoral victory for Republican political candidates in the ex-Confederate South. Starting in the 1930s and continuing with greater force from the 1950s onwards, revisionist historians challenged the depiction of Freedpeople as the unsophisticated and pliable tools of white Radical Republicans. Revisionists also accused orthodox historians of exaggerating the Union League's contribution to Reconstruction politics, particularly its role in exacerbating racial tensions. Moneyhon's book belongs to an even more recent trend in scholarship that rejects the derogatory and racist orthodox depiction of the Union League, but also finds fault with revisionism for minimizing the importance of the organization. According to Moneyhon, “the league was consequential” and “had a profound impact on the state and its politics during this era and beyond” (p. 301).

Moneyhon makes an important contribution to the history of the Union League in the South. First, his case study of Texas confirms the findings of scholars like Michael W. Fitzgerald, who in *The Union League Movement in the Deep South* (1989) showed how African Americans exercised considerable agency within the Union League and played a critical role in steering the white leadership toward more radical policy positions. The Union League in Texas was the first attempt in the state's history at uniting blacks and whites in a biracial political coalition, and Moneyhon contends that black Texans used this historic opportunity to advance causes dear to their own hearts—most notably, the establishment of a public school system. Second, Moneyhon identifies unique features of the Union League in Texas that suggest the organization's fortune varied more from state to state than was previously acknowledged. He shows how, in contrast to Alabama and Mississippi (the states examined by Fitzgerald), the Union League in Texas drew its strength from a coalition of mostly southern-born whites and local African Americans, rather than the carpetbagger leadership typical elsewhere in the South. Moreover, Texas was the sole state in the South in which the Union League survived the Klan terror of the late 1860s. It was also the only one in which an African American served as president of the state organization. The Union League did eventually collapse in Texas in the early 1870s, but not before helping to establish and solidify political networks that enabled African Americans to dominate the state's Republican Party for most of the remainder of the nineteenth century. "The league's importance as a factor in Texas politics," observes Moneyhon, "actually outlived its organizational life in the continued presence of black leaders who emerged during its existence" (p. 303). To support the assertion that southern-born Union League members did not fit the orthodox stereotype of being mostly poor and uneducated, the book's appendices provide incredibly detailed lists of the Texas league's officers and charter members for the years 1870 and 1871, including personal information on individuals such as name, age, race, occupation, birthplace and place of residence, property ownership, and official title.

Compared with earlier works on the Union League, Moneyhon's book paints a more nuanced picture of the organization's brief but important role in the history of the South. As part of an introduction to the histories of either Southern Reconstruction or African American protest in the nineteenth-century South, *The Union League and Biracial Politics in Reconstruction Texas* would serve teachers and advanced students as useful supplemental reading rather than a replacement for more general works like Eric Foner's *Reconstruction: America's Unfinished Revolution, 1863-1877* (1988) or Steven Hahn's *A Nation Under Our Feet: Black Political Struggles in the Rural South from Slavery to the Great Migration* (2004). As well as an exemplary piece of scholarship, Moneyhon has produced a highly accessible case study of both African American historical agency and the complexity of race relations in the Reconstruction South.

The Resistance Network: The Armenian Genocide and Humanitarianism in Ottoman Syria, 1915-1918, by Khatchig Mouradian. East Lansing, MI: Michigan State University Press, 2021. 262 pages. \$24.95, paper. \$44.95, electronic.

This innovative history of survival and resistance during the Armenian Genocide puts the spotlight on community activism and networks in the face of genocidal Ottoman government policy. Divided into three sections, *The Resistance Network* begins with a history of the course of deportation and the local humanitarian response focused on the city of Aleppo. Part II examines the deportation of Armenians out of the city and into the desert by looking at the forms of aid that helped deportees survive. The final section of the book shows the progression of these networks and how they adapted to the unrelenting flow of deportations while being placed under increasing pressure by Ottoman authorities.

The Resistance Network is clearly written and divided into easily teachable sections. I could imagine the book being taught in a class about the Armenian Genocide, as well as courses that cover World War I, human rights, and comparative genocide. The description and analysis of concentration camps, for example, shows the importance of using a comparative lens when discussing targeted deportation as a method of community destruction during genocide. These camps, first mapped by Raymond Kévorkian, are clearly described and analyzed with remarkable detail in Parts II and III. This includes estimates of the number of people who survived in these camps between 1915-1917 and the conditions under which deportees lived in different locations across Syria.

A strength of the book is Mouradian's engagement with scholarship on genocide more broadly. The analysis of Holocaust scholarship on resistance networks is particularly important, as it situates Armenian resistance in a longer story of how some people are able to survive genocide. The emphasis on resistance, defined in this context as "actions carried out illegally, or against the sanction and will of the authorities, to save Armenian deportees from annihilation" (p. xx), is purposefully broad. Mouradian sees resistance in everyday acts, small and large, and not only in armed struggle. This allows him to emphasize female agency, as well as that of those children who carried messages between camps and subverted the dictates of authorities.

One of this book's key innovations is to problematize what we mean by "resistance." The "unarmed resistance network" (p. xxi) described in the book shows a resilience of spirit in the larger Armenian community, as well as how material aid and individual acts helped Armenians survive. The focus on these networks also shows how gender mattered in a way that previous accounts of the Armenian Genocide have not, and gives voice to those victims who resisted their fates. Importantly, it takes survivor testimony seriously to show how deportees were "subjects of humanitarianism" who had agency (p. xxiii). Well-studied Western aid networks including Near East Relief take a back seat to the actors on the ground who helped deportees when they first arrived in Aleppo. These

largely religious networks provided humanitarian aid and could sometimes offer safe haven for deportees. This comes through strongest in Part I, which traces the Armenian-led humanitarian relief efforts at the beginning of the genocide in 1915.

Survivor narratives show the constraints under which these networks operated. While this source base gives voice to victims in a new and important way, it also shows how little room most deportees had to maneuver in the face of a concerted state policy focused on their annihilation. When describing resistance during some the darkest days of genocide at Der Zor, for example, we learn that only four survived out of a group of deportees who physically resisted deportation (p. 137). The near complete vulnerability of the deportees is palpable in such descriptions and serves to show how genocide operates as a totalizing system that stamps out most forms of resistance, large and small, through violence. Even here, Mouradian has something to teach us about genocide and resistance, which he rightly argues must be analyzed and judged differently from armed struggle.

The stories are what matter in this book, and this methodology makes it possible to see patterns in the process and experience of deportation not visible in other source materials. It is remarkable how much these independent testimonies and descriptions echo one another and corroborate the events of the genocide and experience of deportation. I would have liked to learn more about this source base and Mouradian's selection process, especially regarding non-English materials. This information would provide the basis for future research and possibly for students who want to track down these sources for their own research and writing.

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Michelle Tusan

The Saints and the State: The Mormon Troubles in Illinois, by James Simeone. Athens, OH: Ohio University Press, 2021. 436 pages. \$49.95, cloth. \$49.95, electronic.

In his illuminating book, *The Saints and the State: The Mormon Troubles in Illinois*, James Simeone writes that the Church of Jesus Christ of Latter-day Saints (or "Mormon") was above all else, "a story of failed governance" in Illinois (p. 1). Drawing on political theory, legal history, and religious studies, Simeone probes how a minority religion like Mormonism fit into the nation's thrust for democracy in antebellum America and, more specifically, how citizens of Illinois failed to accord them equal justice under the law. The majority of his book is how "uneven authority" in Illinois "shaped and drove the Mormon troubles" (p. 7).

As Simeone argues, Mormonism's founding prophet, Joseph Smith, Jr., commanded a vast following of Latter-day Saints who beckoned to his every call. They formed a militia called the Nauvoo Legion, adhered to an aberrant marital practice called polygamy or plural marriage, and voted in bloc, following their leaders' instructions on which candidate to select. Such power appeared to local Illinoisans as autocratic in nature, and local officials in both the legislature and courts sought to curb the Mormons' power. For example, they arrested Smith

and his followers multiples times, failed to protect them from anti-Mormon lynch mobs, and otherwise failed to exhibit justice commensurate with the rule of law (p. 177).

Here, Simeone asks what went wrong and concludes that the Saints posed a threat to local governance because of the power they wielded. Whereas traditional scholarly accounts of Mormon trouble began with polygamy—the Saints' unique marital practice—Simeone argues that it was “how the Mormon organized and implemented their religion” that caused the locals to antagonize them (p. 211). While he acknowledges that “bigotry was a real anti-Mormon motive” for the Saints' difficulties, and points out that the Saints blended church and state freely and unabashedly, neither of these were the primary reasons for their trouble (p. 211). Rather, Simeone downplays Mormon theology and concludes that Illinoisans harassed them and ultimately drove them from the state because they feared the power that Latter-day Saints wielded. They followed Joseph Smith, their leader, who functioned more as an autocrat than a religious leader called to prepare his flock for the Second Coming of Jesus Christ. What is more, the author asserts, Smith pressured them into supporting particular political candidates, often to the anger of Whigs who sought public office. Thus, the fact that Mormons voted in bloc and followed the dictates of Smith led lynch mobs to kill him and his brother Hyrum in what could have been prevented had the local authorities taken the threats on their life more seriously. For Simeone, then, the Saints' troubles began and ended with the political power they wielded.

In pursuing this route, Simeone contends that America's foremost “home-grown” religion, Mormonism, was out of place in a country that was rapidly becoming democratic in its norms and values. The Jacksonian era, during which Mormonism came of age, was a tragic tale of the limits of democracy, the parameters of religious freedom, and the failure of government to protect religious adherents from those who sought to harm them.

As a work of political theory, Simeone's treatise is first-rate. He asks big questions and provides provocative answers. As a work of history, it falls short. At various points in the book, Simeone wanders into discursive discussions about political theory that seem excessive to his framework. The extensive quoting of secondary authors rather than primary sources make the work a bit stilted, and those familiar with the Mormon story are not likely to be persuaded that it was political power predominantly that handicapped the Saints. Mormons practiced polygamy, which conflicted with Victorian values and jilted local government leaders in that they perceived that the Mormons were exploiting women. Simeone downplays this complex teaching, preferring instead to focus on political realities at the expense of theology. Yet they went hand-in-hand, for Smith, in calling himself a prophet, made no distinction between the religious and the political, blending the two in what he called “the Kingdom of God on earth.” Readers and teachers of American history interested in nineteenth-century Mormonism and democracy more generally may wish to consult Benjamin Park's book *The Kingdom of Nauvoo*, published within months of Simeone's work.

Managing the River Commons: Fishing and New England's Rural Economy, by Erik Reardon. Amherst, MA: University of Massachusetts Press, 2021. 192 pages. \$90.00, cloth. \$27.95, paper. \$27.95, electronic.

Erik Reardon's *Managing the River Commons* presents a compelling history of the role that riverine resources played in the political economy of early New England, highlighting the tensions that surrounded colonists' (and, later, U.S. citizens') efforts to regulate natural resources in a manner that balanced the demands of local subsistence with the desire to engage with more distant commercial markets. The book focuses most extensively on the two centuries from the 1630s through the height of water-powered industrialization in New England in the 1830s, with a concluding chapter that moves quickly through efforts at river restoration that began in the late nineteenth century and continues through today. In doing so, Reardon highlights the relevance of historical river management for our modern efforts at restoring waterways to their pre-industrial glory. Well written and succinct, the book would make a fine introduction for any high school or college-level reader interested in American rivers and early efforts at fish conservation.

Reardon's monograph is far more tightly focused than its pre-colon title would suggest. Most of the myriad resources available from the riverine commons are left unexplored in favor of a detailed analysis of the relationship between just two: fish (as the subtitle implies) and waterpower for industry. Even here, though, distinctions must be drawn. It is *anadromous* fish (those, like salmon, that spend most of their adult lives in the ocean and only ascend rivers to spawn) that garner Reardon's exclusive attention. Likewise, despite belonging to a series dedicated to environmental history, Reardon largely eschews discussion of interspecies ecological relationships in favor of an analysis of the social relationships (economic and political) that determined how New England communities chose to exploit their rivers.

This tight focus can be attributed to Reardon's close attention to the legislative and court records, account books, journals, etc. that make up his archival source base. The rural "farmer-fishermen" who occupy center stage in Reardon's study were more likely to leave records of the dramatic seasonal "runs" that brought massive numbers of spawning anadromous fish rushing inland than of the day-to-day exploitation of other river species/resources. Likewise, it was the sight of hundreds of leaping fish that highlighted for legislators the impediment that milldams posed to river life. These springtime events, as Reardon explains, offered indigenous and colonial fishers the opportunity to obtain a truly impressive supply of protein just as wintertime provisions were running low. In many cases, surplus fish could even be preserved and barreled for later home consumption, local bartering, or commercial sale.

Such bounty, however, came with certain opportunity costs (to adopt the economic parlance that Reardon sometimes employs). Reardon argues that, at least in the case of interior rural regions, most farmer-fishermen were far more interested in ensuring their household's intergenerational financial "independence" through a wide range of productive activities—farming, lumbering, and (of course) fishing—than they were in specializing for the market. But the dams

for the mills that ground settlers' flour and sawed their lumber also blocked the paths of spawning fish returning upriver. And although Reardon often presents farmer-fishermen as a monolithic class, his narrative makes clear that some, at least, were willing to overfish the river commons for the short-term profits they could earn by marketing their catch to urban populations in Boston and New York.

Reardon's central argument is that the farmer-fishermen of the colonial and earliest Republic eras were able to work through local and colony/state-level governments to reconcile these competing demands on the river commons in a manner that successfully protected broad access to fish. It was, in Reardon's analysis, only with the realignment of economic interests following industrialization that New England's rural farmer-fishermen found themselves no longer able to forge a compromise among the various demands on the river commons. Under the influence of capitalist interests, legislatures allowed commercial overfishing and the construction of massive industrial dams to decimate anadromous populations.

Reardon's monograph thus resurrects and refreshes the historiographical debates of the 1980s-1990s over whether colonial New England should best be seen as an inward-facing region of farmers seeking a comfortable "competency" through mostly local exchange networks, or whether early New Englanders can be better understood as integrated and enthusiastic members of a much broader Atlantic commercial world. Reardon enters this scholarly debate squarely on the side of the autarkists, retracing some old ground, but also expanding the scope of the discussion by better integrating northern New England—particularly today's Maine—into an argument over the nature of the early American economy that is still very much ongoing.

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The Founding Mothers of Mackinac Island: The Agatha Biddle Band of 1870, by Theresa L. Weller. East Lansing, MI: Michigan State University Press, 2021. 223 pages. \$32.95, paper. \$32.95, electronic.

In *The Founding Mothers of Mackinac Island*, Theresa Weller introduces us to the Agatha Biddle band, a group of primarily unrelated Anishinaabeg women with ties to Mackinac Island in the mid-nineteenth century. Mackinac Island, now a popular vacation destination, sits in Lake Huron between the upper and lower peninsulas of what is now the state of Michigan. Weller came to this project when she initially set out in search of her ancestor's Anishinaabe name using annuity payment records from 1839, 1842, 1857, and 1870. Another scholar offered to share copies of records from 1858 and 1859 annuity payments, which highlighted a key piece of the puzzle—the 1858 payment was the last time payees' names were recorded in Anishinaabe, and their married English names were first used in 1859 (p. xi). The annuity payment records from 1870 recognized mixed-blood people who had qualified for annuity payments through the 1836 Treaty of Washington and the 1855 Treaty of Detroit.

The 1836 treaty ceded more than 13 million acres in the upper and lower peninsulas, and the Senate added a clause for the potential removal of the Anishinaabeg after five years. This led to so much confusion that a new treaty needed to be negotiated and ratified, which led to the 1855 treaty (p. xiii). The Mackinac Island band received annuity payments until 1872, and the Odawa and Ojibwe filed a lawsuit against the U.S. government in 1905 to determine how much money was held in trust for them. The U.S. Court of Claims found that the band members were owed more than \$130,000, and special agent Horace Durant was charged with preparing the rolls of payees in 1907 (p. xiv).

Weller spent more than a decade untangling these records, leaving her with, as she freely admits, more questions than answers. She built extensive genealogies for nearly all of the members of the band and their families, drawing on her own research as well as information from a colleague's database that included information on more than 30,000 Anishinaabeg people (p. xiii). Using the Durant Roll and its supplemental materials, in addition to church records and other sources, Weller has crafted an incredible resource that will shape future research for years to come. In the hands of a lesser scholar, this book would simply be an overview of a somewhat obscure roll for a somewhat obscure band, a seemingly inconsequential blip on the historical radar. But Weller brings what could be dry genealogical data to life. She leans into the unknown, confidently noting the gaps in the records and connecting the dots in a way few scholars would be able to. The book reads through the silences, underscoring both the power and the limitations of this kind of research.

One of the book's most poignant elements comes from Weller's ability to find the names of these women—not their married names, but their own names. We learn, for instance, that Mrs. Henry Karrow was Judithe Diotte (p. 48), and that Mrs. Alixe Lelone was likely Marie Louise Cadotte (p. 74). Weller places these families in the broader economic and labor context of the era, noting where family members worked as voyageurs (p. 9), fishermen (p. 69), and boat-builders (p. 67); mustered into service as musicians in the War of 1812 (p. 114); fought in the Civil War (p. 31); enlisted in World War I (p. 47); or served as lighthouse keepers (p. 76). These women themselves worked as nurses and midwives, like Sophie Pogay (p. 55), or as teachers, like Martha Tanner (p. 107). Weller also continually reminds the reader of the continued presence of many of these families in the region (pp. 4, 68), and in other instances traces the long history of a family on the island (p. 84).

Those who may not be as familiar with Native and Indigenous Studies may question the relevance of a book like this, and that is where much of the book's power lies. Weller's book demonstrates the importance of historical, genealogical, and collaborative research in Native studies. The book may be too dense on its own for secondary students, but it would be a wonderful supplement in high school history classes. It would also be well suited for a variety of undergraduate and graduate classes in history and Native studies, and also for more specialized classes on the Great Lakes and its various industries. Women's and gender studies scholars, as well as legal studies and labor scholars, would also benefit from adding the book to syllabi or reading lists. It's a remarkable book that offers incredible insight into the lives of Native families in the Great Lakes region.

A Life in Public Education
Honoring Gary B. Nash

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