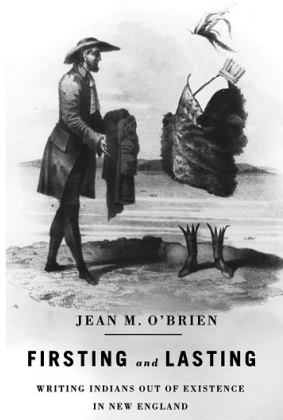


## BOOK REVIEWS

*Firsting and Lasting: Writing Indians Out of Existence in New England.* By Jean M. O'Brien. Minneapolis: University of Minnesota Press, 2010. 269 pages. \$25.00 (paperback).



Jean O'Brien offers an insightful and thoroughly researched examination of how “ordinary” non-Indians in New England from the early to late nineteenth century contributed to the processes of Euro-American colonialism that, in this particular case, erased Native Americans from both the past and present (xii). To O'Brien, the proliferation of New England town histories written by local authors and amateur historians during the nineteenth century, as well as the at-large national audience who consumed these publications, constituted a deliberate “ideological project” to divest New England of its indigenous history and Native presence, with severe consequences for Indians who continued to inhabit the region during this period (xxiii). In particular, O'Brien argues the system of “transforming what happened [a long and continuing process of colonialism and Indian survival] into that which is said to have happened [Indian extinction]” justified the violence and dispossession perpetrated by Euro-Americans against indigenous peoples in the pursuit of establishing Anglo civilization and social order in North America (xxi). Consequently, these New England authors constructed a hegemonic discourse of the past that not only discarded the continent’s original inhabitants and their histories, but also asserted the superiority of American identity and modernity. However, as O'Brien concludes, Native peoples resisted such colonialism by “embracing change in order to make their way in a changing world, as they had done for centuries,” most notably evidenced by nineteenth-century Pequot activist William Apess (145).

Specifically, O'Brien thematically charts the evolution of this hegemonic “ideological project” throughout her monograph, with a concluding chapter on how New England Indians resisted such colonialism. Beginning with

“Firsting,” O’Brien demonstrates how New England writers replaced Native “indigeneity,” or the identification of Indians as the original occupants of New England lands, with an Anglo “indigeneity” that emphasized a mythos that Native peoples willingly, peacefully, and legally conceded all their lands to Euro-Americans (51). Therefore, these authors reinvented the Puritans, their ancestors, and other Anglo-immigrants as the rightful and “first” settlers of New England, completely purging the region’s history of an Indian past and presence.

Subsequently, O’Brien details the process of “Replacing” that New England writers and their consumers conceived of to justify this displacement of indigenous peoples. By positing Indians as the antithesis to modernity and civilization, as evidenced by New England monuments, place-names, artistic commemorations, archaeological excavations, and material culture from the nineteenth century, local historians “naturalized the notion of rightful English replacement of Indian peoples” in both the past and present (103).

Ultimately, New England authors and audiences engaged in “Lasting,” or the creation of a literary motif of Indian extinction that purified New England history and society of an indigenous existence. In doing so, these writers denied the contemporary reality that Native populaces embraced modernity, instead crafting a narrative of Indians’ racial degeneracy (i.e. the loss of Indian “full-bloods”) and declension, all of which was meant to convey the triumph of Anglo-American civilization and modernity at the expense of indigenous peoples. Yet in conclusion, O’Brien evinces the many ways New England Indians defied this historical revisionism and literary colonialism, from engaging in wage labor and the capitalist marketplace, to the political activism epitomized by William Apess, who contested the hegemonic narrative of Indian extinction in New England by trumpeting Indians as “equal citizens and [the] right of Indian nations to exist as sovereign entities” (188-189).

Contextually, O’Brien joins a list—albeit a short one—of prominent historians who bridge the divide between Indian and intellectual histories. In a similar vein as Philip J. Deloria and Jill Lepore, both of whom examine Euro-Americans’ historical revisionism, ideological colonialism, and Native resistances to this hegemony at different points in American history, O’Brien provides a more localized account of this phenomenon. But to produce such a parochial and more intimate study, O’Brien encountered the daunting task of sifting through the hundreds upon hundreds of local histories authored by amateur writers and historians throughout the nineteenth century who were emotionally and ancestrally invested in the New England past. Yet to her credit, O’Brien masterfully overcomes this obstacle (comprising a

decade's worth of research and writing) by weeding through this vast body of literature while insightfully discerning commonalities and patterns in these nineteenth-century writings. Additionally, she consults orations, pamphlets, sermons, lectures, commemorations, centennial or anniversary publications, poetry, and other literary mediums that augment her exhaustive documentary research. Further, O'Brien utilizes portraiture, engravings, epitaphs, monuments, place-names, and other material cultural sources as a means of supplementing her conclusions from the documentary evidence. Conclusively, O'Brien's extensive research reveals not only a dedication to her work, but a passion for such a powerful and controversial topic that still resonates among indigenous populaces today.

With this said, O'Brien's monograph is not without its minor deficiencies. Because she focuses primarily on non-Indian perceptions of Native peoples and the role that these impressions played in formulating Anglo-American identity and modernity, O'Brien needs to fully account for the larger cultural and historical contexts that contributed to this creation of American-ness beyond just an Indian "Other." Especially during the nineteenth century, American efforts to distinguish themselves from Great Britain loomed large in the national consciousness and proved an impetus to the construction of an American identity and modernity distinct from that of the British. It could even be asserted these New England authors disparaged indigenous peoples, ways of life, and histories as motivated by a larger anxiety to distance from and elevate the United States and its national character above that of the English. By claiming an American superiority and modernity over its indigenous peoples by writing them out of the past, these New England historians affirmed an American culture and identity dedicated to both progress and civilization much like, or even exceeding that of, their British counterparts.

Yet despite this detraction, O'Brien's work stands a testament to extensive research and discerning analysis, and is of exceptional intelligence. Building upon a scholarly ideological tradition committed to the study of indigenous peoples engaging modernity and resisting the hegemony of the United States through means other than violence, O'Brien's monograph enhances historians' understandings of, and opens new avenues for analysis into, how historical and popular literature, authors, and audiences contributed to the processes of American colonialism and its consequences for Native peoples that continues to this day.

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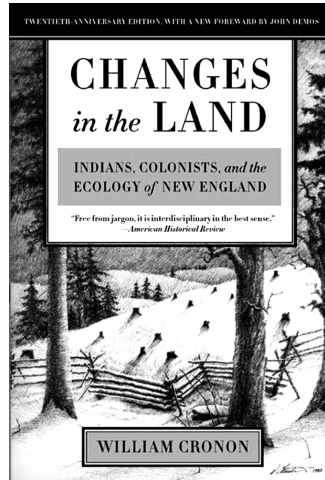
*Changes in the Land: Indians, Colonists, and the Ecology of New England.* By William Cronon. New York, NY: Hill and Wang, 2003. 288 pages. \$15.00 (paperback).

William Cronon's work, *Changes in the Land*, is one of the foremost scholarly works in environmental history and an essential read for those studying New England. As a foundation piece, if not the cornerstone, of the discipline, this book sets forth the idea that cultural and social structures in colonial New England were shaped by the environment in such a way that it is necessary to study the land to understand the people. The twentieth anniversary edition includes a forward by John Demos, a notable interdisciplinary historian in his own right.

The evidence of this book's worth begins in the preface as Cronon explains his methodology and the importance of understanding his use of terms such as "Indian." Part I describes the common error of understanding the land as pristine before European arrival, and the root of that error in nineteenth-century Enlightenment intellectuals. Henry David Thoreau, William Wood, and Benjamin Rush wrote in such a way that the environment was idealized. In addition, Cronon seeks to dispel the myth of the Indian as the "original environmentalist" and instead proposes that Indian populations did as much to change the land as European colonists but in different ways.

Part II contains the majority of Cronon's argument. Chapters two and three set the stage for European arrival. Using the observations of individuals including John Smith, the land is described as a "patchwork" of environments created by Indian interactions with the land and natural formations. Cronon analyses the ways in which the Indian people of northern New England and southern New England adapted their food, housing, transportation, habitats, and other key aspects of survival and culture to the rhythm of the seasons and maintained a population that could be supported by the total annual resources.

Chapters four and five deal with the European concepts of land use and ownership as well as how they affected the land. Not understanding the seasonal and migratory patterns of Indian populations, the Europeans developed the concept that Indians had not improved the land and therefore



did not own the land. Creating stationary settlements, which cleared large swaths of farmland, changed the environment in such a way that over the ensuing decades—animal populations would also change—influencing the resources available to both Indians and Europeans. Cronon also addresses the fur trade, and while Europeans may have created the demand, both Indians and Europeans participated in the trade and its destruction of animal populations.

Understanding the concepts behind the conflict is important in understanding the practical application of those concepts. Chapters six and seven work through how Europeans and Indians in the post-contact period experienced change in the flora and fauna. Cronon conducts an analysis of the use of trees and the process of deforestation in the European colonies as a byproduct of the desire to “extract quick profits.” The loss of forests resulted in a loss of streams, which in turn affected the water supply necessary to work the land in summer. The European use of domesticated animals affected the land not only through deforestation, but also through the introduction of European weeds and pests.

Part III, which includes chapter eight, concludes that “the rural economy of New England thus acquired a new tendency toward expansion” through the destructive land uses (161). Cronon provides a series of double-sided issues in reexamining the roots of expansionism on the continent from an ethno-environmental study, including a warning against assigning all the blame for the land destruction on Europeans even though their practices in seeking economic production were environmentally destructive. His ultimate conclusion is that “the people of plenty were a people of waste” (170). The land had provided the resources and means for prosperity but the use, and changes that resulted from the use, by Europeans sapped the fertility of the environment.

This work provides important understandings and insights into the colonial landscape in a manner that is both academic and accessible. By using various disciplines in his study, Cronon balances the subjects and the interpretation. He provides a bibliographic essay at the end of the book that organizes the resources used by their various disciplines. This provides support not only for his argument, but also for the practice of examining history through the lens of social and traditional sciences. The depth of the topics that Cronon addresses is endless, and that is one of the challenges of the work. Historians will struggle to completely understand and analyze colonial land use for lack of records addressing pre-contact Indian use of the land and the inherent bias in primary European sources. Yet *Changes in the*

*Land* provides an important and solid argument for the need to see the land as a key “actor” in colonial history.

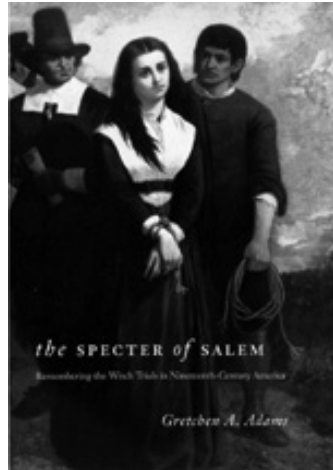
*Melissa Houston is the collections registrar at the Barnum Museum in Bridgeport, CT, and a graduate student in the History and Non-Western Cultures Department at Western Connecticut State University.*

***The Specter of Salem: Remembering the Witch Trials in Nineteenth-Century America.* By Gretchen Adams. Chicago: University of Chicago Press, 2008. 240 pages. \$20.00 (paperback).**

The tragedy of the 1692 Salem witch trials has been told often. What makes Gretchen Adams’ study a revelation is that she picks up the story after the final witches were hanged. Hers is a look at the ways in which 1692 provided a metaphor for nineteenth-century Americans. As such, Adams looks more at the deliberate construction of memories of Salem rather than the history of the witch trials.

Various groups evoked Salem for their own purposes, but the consistent theme is that Salem—and by extension, the Puritans—became shorthand for intolerance, bigotry, and superstition. Gone from the nineteenth-century analysis were serious discussions of Puritan ideology or the conditions that led to social collapse; Cotton Mather and Samuel Parris reemerge as inquisitors and “cautionary tales” on the dangers of fanaticism (7). The great illogic of this is that one person’s fanaticism is another’s piety. We are thus treated to the delicious irony of antebellum *Protestant* ministers evoking Mather’s fanaticism in zealous campaigns against Roman Catholicism, and perplexing scenarios in which both pro- and anti-slavery apologists evoke Salem to label the other with superstition and intolerance.

Adams deftly notes that the malleability of Salem is linked to the fact that the new American nation arising at the end of the eighteenth century lacked “history, memory, or tradition” and needed “to invent all three to transform Revolutionary ideology into national values” (11). New Englanders were



placed in a particularly difficult bind: at the very moment in which peripatetic former residents sought to promote the idea of “New England as nation,” they faced charges that they embodied the narrow-mindedness of their Puritan forbearers. They countered this through intellectual legerdemain (44). First New Englanders led the country in public education and thus controlled the content of school books. This allowed them to rewrite Salem “as an opportunity for a related lesson about American moral progress” (55). As the century progressed, writers carefully delineated virtuous Separatist Pilgrims from bigoted Puritans mired in British—read “foreign”—customs, religion, and legal systems. This afforded psychological projectionist opportunities in which Spiritualism, Mormonism, Catholicism, and “wrong” forms of Protestantism could be attacked as Salem-like returns to superstition, acts of zealotry cloaked as protecting the nation and public interest!

The fly in the ointment was sectionalism. Southern slave owners began to attack abolitionism as a “mania,” (107) cast New Englanders as intolerant, and charged (correctly) that Northerners were eager to engage in “cultural forgetting” (113) by ignoring their own slaveholding past. Southerners even used “witch-burning” tropes to whip up fears of Northern bigotry, an ahistorical allegation, but one effective enough to allow serious men to see Abraham Lincoln as the second coming of Cotton Mather. During Reconstruction, Southerners such as Henry Grady evoked Salem in pleas for a non-prejudicial reconciliation, code for leaving racial equality off the political table.

Adams ends her analysis with Reconstruction, leaving room for a future study of how Salem was understood in the Gilded Age. She did, however, add an epilogue that touches upon the various ways Salem was evoked from the 20<sup>th</sup> century on: to attack prohibition defenders, to belittle the persecutors of John Scopes, to resist the Red Scare, and even to cast Ken Starr as Cotton Mather during the Clinton impeachment proceedings. In her concise and compelling coda, Adams makes several astute observations: that Salem has been a more resilient code for intolerance than McCarthyism and that how we view Salem owes more to Nathaniel Hawthorne and Arthur Miller than to the lived past. More than three hundred years later, Salem continues to warn Americans “that there [are] limits both to liberty and to power” (158).

This slim, provocative volume comes highly recommended. It is proof that the usable past exists, albeit not always in ways that make historians comfortable with liberties taken in the telling.

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*First Family: Abigail & John Adams.* By Joseph J. Ellis. New York, NY: Alfred A. Knopf, 2010. 299 pages. \$27.95 (hardcover).

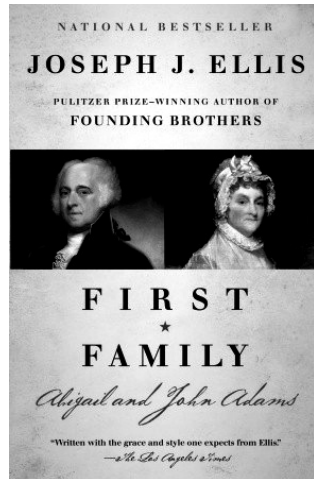
*First Family: Abigail & John Adams* is popular history at its best. It provides the general reader with a nuanced and at times touching portrait of America's first power couple and family dynasty. Long before the Kennedy, Clinton, and Bush families took center stage, there was the Adams family, and Joseph Ellis provides us with an insightful glimpse into their lives and times.

This relatively slight volume relies to a great degree on the profuse collection of letters written by John and Abigail Adams. The letters provide a fascinating window into the Adams' thoughts and feelings about the people and the great issues of the times. But at no time does the author deluge the reader with pages of primary material better suited to the professional historian or researcher. Instead, the author uses brief and often eloquent snippets of material to illustrate and emphasize the points he is making.

There are very few authors (Bruce Catton comes to mind) that are better able to explain and elucidate with such a precise use of the language and yet still convey emotion. This paragraph describing the Adams couple's final years together illustrates the point perfectly:

As their friends, close relatives, even their own children died around them, as the irrevocable aging process and accompanying physical failures made each look into the mirror a moment of horror, as the extended family that surrounded them at Quincy came to resemble a menagerie of wounded animals, Abigail and John remained resolute, infinitely resilient, the invulnerable center that would always hold. If love, like leadership, could never be defined, only recognized when it presented itself in its most ideal form, they embodied it. The long melody played on. (241-242)

This study provides a sweeping historical overview of the lives and times of John and Abigail Adams with occasional anecdotal interludes that





illustrate important moments that even the most ardent Adams-phile may find unfamiliar. The author manages to make a sympathetic protagonist of John Adams, despite the best efforts of Adams himself, who often seems bent on self-destruction. He also provides devastating portraits of Jefferson and Hamilton. Due to the nature of the volume, they touch upon some of the worst excesses of their behavior in relation to Adams. Without a complete picture of their lives and accomplishments this might make some readers question how either character ended up on Mt. Rushmore or the ten-dollar bill. The volume illustrates that the greatest of men can have immense character flaws, as it does with Adams as well. In the end Adams was able to forgive Jefferson (although not Hamilton), and so the reader must as well, even if the acts in question were quasi-treasonous and duplicitous.

From a historical perspective, this book is an important addition to the literature documenting our founding fathers. But this book is far more than that. It is the story of a lifetime relationship, with all of the trials and tribulations that implies. The style is insightful and often surprisingly emotional, almost as if the author were writing about himself at times. Joseph Ellis at least twice refers to the Adams couple as soul mates in this book, and after reading it you would be hard pressed to cite another couple that more fully deserves this description.

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***American Heroes: Profiles of Men and Women Who Shaped Early America.***  
By Edmund S. Morgan. New York, NY: W. W. Norton & Company, 2009.  
278 pages. \$16.95 (paperback).

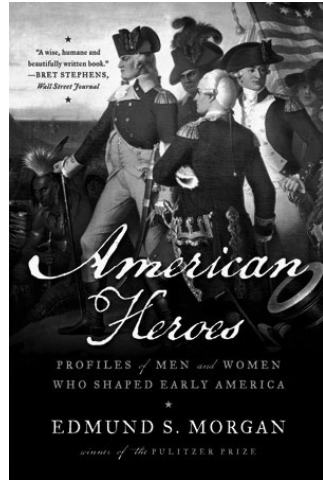
*American Heroes: Profiles of Men and Women Who Shaped Early America* is a collection of seventeen insightful essays by Pulitzer Prize winner Edmund S. Morgan showcasing obscure and famous characters of early American history. The essays are an eclectic collection of both previously published and new articles illuminating characters as diverse as Columbus, John Winthrop, and William Penn, along with obligatory sketches of Washington and Franklin.

These articles, written from 1937 to the present, reflect the work of a piercing intellect transcending traditional modes of thought to illuminate how people shaped and were shaped by the prevailing wisdom of the times.

Morgan strives to show us the formative influences that allowed people to think that slavery was a positive experience for both master and slave, or that allowed otherwise rational beings to fully believe in the existence of witches. He does not provide an apologia, but rather strives to show how we are creatures of our times. He delights in characters that are able to transcend conventional wisdom and embrace new visions and ideas, often at the expense of their reputation and more. No doubt his future counterparts will do the same for the paradigm of our times.

A perfect illustration of how historical perspective influences human opinion and action is presented in the opening portrait of Christopher Columbus. Struck by the gentleness and generosity of the native Caribbeans, he proclaimed them the best and mildest people in the world, possessing kind hearts and a generous nature. How then to reconcile the resulting slavery, exploitation, and genocide of a peace loving people living an Eden-like existence? The very same document provides an early clue. Columbus noted that the inhabitants were cowardly, had no knowledge of war, and were “fitted to be ruled and to be set to work” (13). Seen through the prism of modern sensibilities the Spaniards’ actions were cruel and greedy. But the Spanish believed that they were redeeming the minds and souls of the Natives by bringing them the blessings of Civility and Civilization. Men who didn’t work were little better than animals. Men who didn’t believe in the one true religion were condemned to eternal damnation. So the Natives must be saved in spite of themselves. And if they refused to see reason then they must be destroyed in order to be saved. Much like any theory of conquest devised by the conquerors, this belief system rationalized away the worst abuses of an exploitive system. Morgan shows us that self-serving philosophies are often most fervently believed by the people that they serve.

Even the earliest essays in this collection, dating from 1937, display a totally modern sensibility. There are no condescending generalizations about women or minorities that so often mar earlier works of contemporary historians. The author gives a fascinating overview of the mores of the time in his essays on “The Puritans and Sex” and “The Problems of a Puritan Heiress.” His explanation and rationalization of Puritan actions concludes that “in matters of sex the Puritans showed none of the blind zeal or narrow-



mind bigotry that is too often supposed to have been characteristic of them. The more one learns of these people, the less do they appear to have resembled the sad and sour portraits that their modern critics have drawn of them” (74). The Puritans knew that humans were weak and sensual, and that few people could live up to their absolute code of moral values. They took human nature into account when pronouncing sentences for moral lapses, often meting out more lenient punishment than the maximum ascribed by law. This presents a far more nuanced glimpse of Puritan life than you would expect to find in essays first published in 1942.

The final essay of the collection is a departure from the general theme of early American heroes. A writer’s choice of subject often illuminates the character of the author, and this case is no exception. The epilogue is a paean to “The Genius of Perry Miller,” a groundbreaking contemporary of Morgan “who transformed our understanding of what the founders of New England founded” (151). Few people are given the chance to review and reflect upon their own body of work, but Morgan’s conclusion is an apt description of his own work as well as Perry Miller’s: “His achievement was a series of books the like of which had not been seen before, the record of a mind that craved reality and reached for it through history” (158). He could have been writing about himself.

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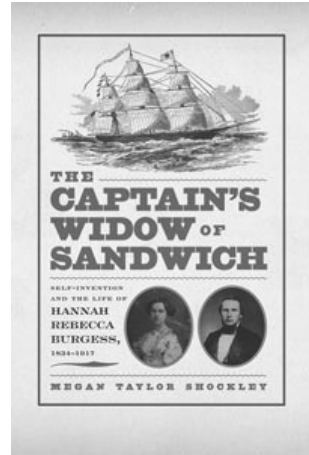
***The Captain’s Widow of Sandwich: Self-Invention and the Life of Hannah Rebecca Burgess, 1834-1917.*** By Megan Taylor Shockley. New York: New York University Press, 2010. Xii, 267 pages. \$45.00 (hardcover).

Megan Taylor Shockley’s biography of Hannah Rebecca Burgess traces the life of a provincial middle class woman who sought to define herself and her legacy within the ethos of her Cape Cod community. Shockley examines Burgess’ life by heavily utilizing her subject’s journals and financial ledgers, donated to the Sandwich Glass Museum and Historical Society and the Jonathan Bourne Historical Center on Cape Cod. These provide an intimate look into how a widow of a Massachusetts sea captain led her life long after her husband’s death. Shockley’s objectives in *The Captain’s Widow of Sandwich: Self-Invention and the Life of Hannah Rebecca Burgess, 1834-1917* are to understand Burgess by how *she* “perceived her world,” a

world that involved a continuous “reproduction of memories” as the Cape Cod resident crafted her narrative (2).

Shockley posits that Burgess identified herself through her relationships with her husband, William, and family ties rather than as an individual, a sentiment shared by “many nineteenth century diarists” (68). Intertwined within the “ideology of Victorian womanhood” (68) for this young Cape Cod wife was an intense religiosity that manifested itself in the need for Burgess to persuade her husband to seek “Christian Salvation” as part of her “wifely duty” (72). That said, what is refreshing about this work is the analysis of the purpose of personal journals in the mid-nineteenth century and the reasons for donating one’s personal archives. The Clemson University historian reminds us that Burgess (like many middle class Victorian women) used her journals as a form of communication meant to be read not only by herself but also her husband and often close family and friends. With this in mind, Burgess wrote and rewrote (from 1852-1862) in the margins and the main text of her journals several variations surrounding the circumstances of William’s death to such a degree that Shockley questions the veracity of the widow’s assertion that she piloted her husband’s clipper to Valparaiso, Chile, upon his untimely passing (117). Shockley reveals the stark class and gender cleavages on board a clipper of the 1850s, which would have prevented a woman (suddenly widowed at 22) from commanding a vessel. The fact Burgess claimed to have piloted *Challenger* to safety, however, shows an individual stepping out of societal constraints in terms of her own self-perception (64).

It was not unusual for wives to accompany their captain husbands on merchant ships or for many Victorian women to write about their experiences; however, maintains Shockley, Burgess did not reveal her strong business acumen in the journals that she donated to archives. Indeed, Burgess’ financial ledgers were only donated by a relative after her death (117). To be sure, many of her investment decisions occurred within the context and confines of close family and friends who offered financial advice or for whom she advised and served as a money lender. A savvy Victorian businesswoman, however, could only be acknowledged in the private rather than the public sphere. This inner tension between upholding rural middle class provincial values amidst an increasingly urban and industrialized Cape Cod is in evidence throughout



the work. One telling incident Shockley describes is the return of a bible that Burgess had given to a sailor who served under her husband's command. The bible had been found in wreckage off the coast of Taiwan and was returned to Burgess by noted Massachusetts writer Richard Henry Dana. This unusual incident made news throughout New England and provided yet another opportunity for Burgess to further her legacy as a Sandwich, Massachusetts, resident with strong rural community and religious ties (159).

In the final analysis, Shockley's work is not a seminal study of New England Victorian women though she adds to existing scholarship. Shockley reveals for the general reader the work inherent in the historian's craft by analyzing why and by what means a subject wished to be remembered. Burgess is also presented in a highly nuanced manner: Burgess is portrayed (and presented herself) as a "genteel grief-stricken widow" whose primary concerns were family and god who at the same time was a "hard-nosed businesswoman" that understood her financial challenges and made wise investments in order to secure her future and legacy (134). Ultimately, the irreconcilable tensions within this simple and yet complex figure makes *The Captain's Widow of Sandwich: Self-Invention and the Life of Hannah Rebecca Burgess, 1834-1917* eminently readable.

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***Crimson Confederates: Harvard Men Who Fought for the South.* By Helen P. Trimpi. Knoxville: The University of Tennessee Press, 2010. 380 pages. \$59.00 (hardback).**

This interesting reference book, an alphabetically-arranged biographical register, resulted from the compiler's curiosity. An expert on Herman Melville, Helen P. Trimpi wondered how many Harvard College alumni had served the Confederacy during the Civil War, where and how they fought and, if the soldiers had not perished in the war, how they lived and what they accomplished in their postwar lives.

Digging deeply into the Harvard University Archives, the records of the Harvard Law School, the soldiers' combined service records at the National Archives, and other primary sources, she compiled as many as 600 potential Confederates with Harvard connections. Trimpi excluded from consideration about fifty men for various reasons, including that they had died before the war or because of advanced age. For example, Charles Carter

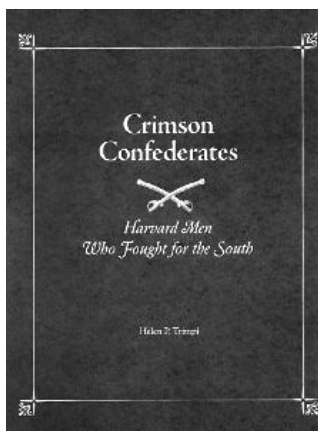
Lee (born in 1798 and a member of Harvard College class of 1819), General Robert E. Lee's oldest brother, was too old to have served in Confederate forces.

Additional research in numerous published primary and secondary sources, including government documents, Civil War rosters, and biographical directories, helped Trimpi reduce the number of Harvard Confederates to 357 entries. They came to Cambridge from the South as well as the North and studied at Harvard College, the law and medical schools, and the Lawrence Scientific School. The Harvard alumni in gray included two major generals, thirteen brigadier generals, and a number of influential engineers who supervised the construction of important southern fortifications. Several hundred other possible Crimson Confederates, Trimpi explains, remain unconfirmed and hence undocumented.

Trimpi introduces her book with an excellent contextual history of early attempts to document Harvard's Confederate Civil War veterans. Not surprisingly, heated debates ensued among the school's alumni, faculty, and staff over whether to commemorate, memorialize, or even recognize its Confederate dead. These politically, racially, and sectionally-charged debates continued to rage—with no clear resolution—well into the late twentieth century.

Trimpi credits Henry Nichols Blake, an 1858 Harvard Law School graduate and a veteran of the 11<sup>th</sup> Massachusetts Infantry, Army of the Potomac, with compiling the most authoritative lists of Confederate Harvard soldiers in the *Harvard Graduates Magazine* and *Harvard Bulletin* in the years 1909-1914. After the Civil War, Blake had a distinguished career as a lawyer and judge in Montana Territory, where he ultimately became associate justice of the Territorial Supreme Court and, in 1889, became the first chief justice of the Montana Supreme Court. Blake died in 1933 as Harvard's oldest living graduate. Trimpi supposes that Blake's interest, which became an obsession, in Harvard's Confederates stemmed from his favorable experiences when meeting Confederate veterans during early twentieth-century soldiers' reunions.

In addition to providing well-crafted and carefully documented biographical sketches of Harvard men who fought for the Southern cause, Trimpi includes an appendix of twenty-nine Harvard alumni who



held important civilian posts in the Rebel government. Ten served in the Confederate congress, two were elected governors of Confederate states, and several were appointed Rebel diplomats or jurists. For example, James Dandridge Halyburton, a Richmond, Virginia, native and 1823 Harvard Law School graduate became the highest-ranking Confederate judicial officer during the war. He swore president Jefferson Davis into office because the Confederate States of America's supreme court never convened. Following Appomattox, Halyburton practiced law in Richmond and in the years 1867-1875 taught at the Richmond Law School. He died destitute in 1879.

Inexplicably and inexcusably, Trimpi fails to provide an index to her otherwise well-executed research tool. This seriously weakens its usefulness as a reference work. Trimpi also would have added to her book's value had she devoted more attention to debates within the Harvard community over the inclusion of Confederates among those Civil War veterans the college honored.

Nonetheless, *Crimson Confederates* is a useful book valuable for Civil War scholars, research library patrons, and students. It documents well Harvard's sons who, for reasons of circumstance, conscience, loyalty, or persuasion, severed their ties with the Union and Harvard and joined the Rebel cause.

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***"Those About Him Remained Silent": The Battle over W.E.B. Du Bois.* By Amy Bass. Minneapolis, MN: University of Minnesota Press, 2009. 224 pages. \$24.95 (cloth).**

"We are inviting outside interference at a time when there are many willing to interfere," wrote a concerned citizen in a letter to the *Berkshire Eagle*. "We are preparing a marvelous bed for radicals, kooks, agitators and other undesirables from outside." It was March 1968, and the W.E.B. Du Bois Memorial Committee had recently announced its intention to honor the famous sociologist and author of *The Souls of Black Folk*. Du Bois was not only a scholar of international standing when he died in Ghana in 1963. He was also a Berkshire County native son, having been born and raised in the southern Berkshire town of Great Barrington. Amy Bass' book explores the way anti-communist hysteria nearly derailed efforts to commemorate the life of Du Bois. Her study is significant, for the Great Barrington debate proved

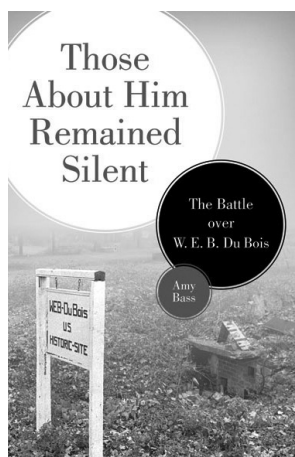


to be “among the first of its kind, as it asked, How should civil rights be remembered?” (xviii).

Bass frames her story within the larger narrative of Du Bois’ biography and his foundational role in the NAACP. Her chapter on “Du Bois in Great Barrington and Beyond” draws a great deal on Du Bois’ own autobiographical writings and on secondary source material such as Bernard Drew’s definitive volume, *Great Barrington: Great Town, Great History* (Great Barrington Historical Society, 1999). For the history of the Great Barrington debate, Bass relies to a great extent on the archives of the daily *Berkshire Eagle* and the weekly *Berkshire Courier*, along with interviews of some of the key actors in the Du Bois drama.

One of those key actors was also a character: a former ACLU southern secretary and labor organizer, Walter Wilson was one of the leading real-estate developers in Berkshire County when he and his friend and fellow activist Edmond Gordon bought the parcel of land in Great Barrington that had once belonged to W.E.B. Dubois’ family. Although at first residents were wary of Wilson’s intentions—they had assumed he would exploit the land for a development deal—the resistance reached a fever pitch as soon as Wilson and Gordon announced plans to haul in a plaque and build a Du Bois memorial park on the site. Between 1968 and 1969, when a crowd of 800 gathered to hear Julian Bond speak at the official dedication ceremony, anti-communist hysteria had so twisted the debate that more than thirty bomb threats were made against the proposed park.

Bass finds anger in abundance on the letters pages of the *Eagle* and *Courier*. The majority of letter writers took issue with Du Bois’ decision later in life to move to Ghana and embrace socialism. For them, a Du Bois memorial park would be tantamount to having a Soviet beachhead in Great Barrington. But this anti-communist narrative was often shot through with racial animosity. “The general idea of all this,” intoned one letter to the *Berkshire Eagle*, “is to vote the whites out of large areas of the U.S., take over in the name of black leadership and then set up some vague sort of communal living” (70). While the *Eagle* editorial board was supportive of a Du Bois memorial park, the same could not be said of the weekly *Berkshire Courier*. The *Courier* was so solidly in the anti-communist camp that it once encouraged readers to shun the Du Bois dedication ceremony and “leave the monument to those who will undoubtedly take out their wrath on it in the weeks to come” (117).



Despite all the invective, the memorial committee continued to gather support for its campaign. By the time the park was dedicated, on October 18, 1969, more than 100 scholars and activists of national stature had joined the committee. Yet following the rhetorical fireworks of the dedication, little was done to keep the site—and the legacy of Du Bois—alive. In 1978, on the occasion of what would have been Du Bois' 110<sup>th</sup> birthday, the United Nations honored the man with pomp and show while the town that saw him grow up and go off to college ignored the event altogether. As a member of the committee wrote in the *Berkshire Eagle*: “Ambassadors, statesmen, leaders, citizens from afar and little children came unto him; and yet those about him remained silent” (126).

Aside from a second ceremony timed to coincide with the site's recognition as a National Historic Landmark in 1979, the Du Bois committee fell largely out of the limelight in the years that followed. Efforts to do more with the site failed, according to one subject interviewed by Bass, because too few of the committee members hailed from Pittsfield, the county seat and the municipality with the largest African American population in the Berkshires.

At a school committee meeting in 2004, a proposal to name a new school after Du Bois reignited the old debate. Although by that time many of the original committee members had long since faded away, the new version of the debate featured strikingly similar language to the old. In the end, the school was christened “Muddy Brook Elementary,” following a national trend to name schools after geographical features instead of historical figures. Which is not to say that the effort to honor the legacy of Du Bois failed. The Du Bois Center for American History, the Clinton African Methodist Episcopal Church, and Bard College at Simon's Rock are three local institutions that have regularly sought to memorialize their most famous native son.

Readers may appreciate Bass' book on many levels. There is the irony of a literary lion like Du Bois failing to get his due in the Berkshires, “America's premier cultural resort.” There is the question of commemoration, of how “decisions regarding facets of public space and memory are made, and where the power lies in determining the outcome” (xxii). And there are the striking historical continuities: hysteria over a park during the Cold War followed by hysteria over a school during the “war on terror.” For Bass, the lesson we ought to take from all of this is that one must never underestimate the influence that global politics have on local realities. This engaging book boasts few faults and many reasons to read.

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*The Connecticut River: A Photographic Journey Through the Heart of New England.* By Al Braden. Middletown, CT: Wesleyan University Press, 2009. 168 pages. \$35.00 (hardcover).

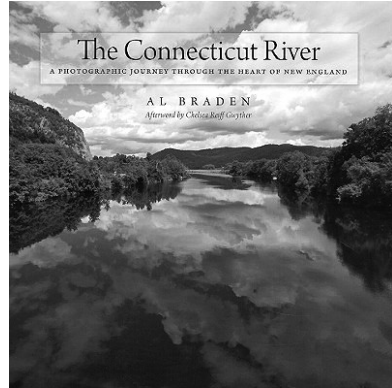
Professional photographer Al Braden has put together a singularly impressive book. Spanning 136 pages, it is a photographic tour of the Connecticut River, from its humble origins along the Canadian border, gradually southward over its four hundred mile length to the river's mouth in Long Island Sound. The other thirty pages largely consist of two essays that serve as bookends.

Let's start with the obvious. This book is visually stunning. Braden travelled throughout the length of the river, in all seasons, to capture its spirit and character. Simple scenes of nature's beauty sit across the page from shots of dams, power plants, and the industry of man. People familiar with the river, especially those that live alongside it, will recognize many of the places Braden visited. But others are mysteries.

Among the surprises are interior shots of power plants, normally closed to the public; an abandoned rail bridge near Hinsdale, New Hampshire, that gets few visitors; and an unusual aerial shot of the white dividing line between the freshwater current of the river and the surrounding salt water of the sound. Few people have made the trip to the headwaters of the Connecticut River. The four lakes that mark its beginnings are remote, even by northern New Hampshire standards. The river widens as it travels south and comes to dominate the landscape it passes through.

History's course has been shaped by the river's course. Early settlements, including Indian, Dutch, and English habitations, dotted its length. Some changed hands more than once, while others, such as Deerfield, MA, were destroyed multiple times. The river's importance as a navigable route into the interior of New England only increased with the advent of the Industrial Revolution. Factories and canals sprang up along its banks, taking advantage of the waterpower of Mother Nature.

Braden captures all of this history with his lens. Overhead shots of Holyoke, MA, the nation's first planned industrial city, and Bellows Falls, VT, illustrate the Industrial Age, while shots of the reconstructed Fort at No. 4 and covered bridges recall the colonial period. Somewhat surprisingly,



there are no photos of the famous dinosaur footprints along the shale banks of Holyoke, but native petroglyphs estimated at hundreds if not thousands of years old, marking a fishing spot in Bellows Falls, are a wonderful addition.

He does not focus solely on man-made subjects. Floodplains, whose trees are bent by the force of spring flooding, are documented alongside many similarly simple shots; a heron hunting the marshes of the Connecticut's delta, another aerial shot, this time of the Oxbow in Northampton, Massachusetts, or a colony of bank swallows near Charlestown, New Hampshire. The natural history of the Connecticut River is just as important to Braden as human history.

This is particularly evident in the captions and the two essays included in the book. While some of the captions are simply descriptive, most of them help tell the story of the river. These brief descriptions of important places along the river, such as one shot of a young man leaping into the river near Dartmouth College, help truly bring the history of the river to life.

The opening essay, written by the photographer himself, breaks the river down into both geographical and industrial categories, and briefly outlines the history of the river. These categories provide the framework that all of the subsequent pictures sit within. The afterword, written by Chelsea Reiff Gwyther, the Executive Director of the Connecticut River Watershed Council, expands on that framework by outlining the future of the river and the dangers it continues to face in the twenty-first century.

As we began, we'll finish with the obvious. This impressive work is meant to be a coffee table book. And it certainly is that, and an exceptional example to boot. But like its subject, the Connecticut River, there is much more between its banks than is evident upon initial glance.

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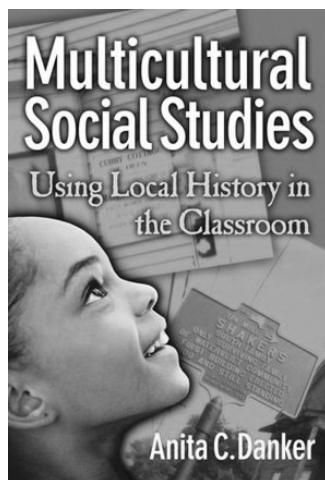
***Multicultural Social Studies: Using Local History in the Classroom.* By Anita C. Danker. New York: Teachers College Press, 2005. 208 pages. \$27.95 (paperback).**

With a well integrated emphasis on multiculturalism, active citizenship, and local history, Anita C. Danker offers an engaged, enlightened, and essential book for social studies and history teachers preparing their students to understand the historical past and to shape the twenty-first century. Using

either Danker's four case studies or creating new ones inspired by her fine examples, social studies teachers are sure to forge lively communities of learning for their students and help create an informed citizenry of tomorrow.

Danker, an associate professor of education at Assumption College, knows the subject well, having not only pursued this study as an academic but also from having lived it as a former middle and high school teacher and K-12 coordinator for social studies curriculum. She pursues her central question—"how local history can promote the themes and values of multicultural social studies"—with vigor and expertise, clearly focused on the interests and needs of classroom teachers and their students. From the introduction, Danker establishes herself as an expert with long experience and a dedicated mentor committed to empowering classroom teachers. She establishes an instant rapport with the reader/teacher by chronicling her own initial foray into the field, as a middle school social studies teacher. Drawing on her own experiences, Danker provides an insightful and succinct history of the field of social studies, its practices, and its goals, over the course of the past half century. The social studies teacher has been continuously and relentlessly buffeted by the shifting winds of larger societal debates and goals as well as the multiplying and competing schools, theories, and practices within the field of social studies that have emerged over the years. In sketching out the various influences at work, Danker does not shy away from controversy. Rather she unpacks and explicates all relevant elements, and arrives at insightful analyses and useful case studies.

With the laudable goal of bridging the theory-practice divide, she provides a wealth of ideas as well as useful lesson plans and project plans in chapters two through five. With a central focus on using primary sources, Danker tackles an impressive array of case studies, ranging from studying multiculturalism in Framingham, Massachusetts, (chapter 2) and analyzing race and class in Nashville, Tennessee, (chapter 3) to tackling the challenges of preserving ethnic identity and language in Woonsocket, Rhode Island, (chapter 4) and assessing religious beliefs and the role of women in Shaker communities (chapter 5). Many of these can be used as templates to craft local history case studies by social studies teachers across the country. Each



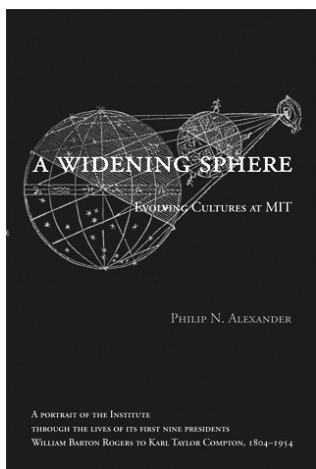
chapter affords the social studies teacher a concise and reliable guide to engaging and empowering students through the wonders of local history. While some students may not readily grasp larger patterns and broad concepts in historical study, they can find meaning and interest in the world immediately around them through the deft and compelling use of micro- and local history.

Given the current political and educational climate (which stresses assessments and standardized testing), Danker offers a powerful and persuasive case for the use of local history to meet these pervasive strictures of the learning standards and the testing imperative. Finally, with a deep appreciation for the notion that everyone can—and should—“do” History, Danker makes the case for ensuring the future of local/multicultural history (chapter 7).

In sum, Danker’s book, which is both clearly structured and well-written, is accessible and practical—and contains the added bonuses of the appendices and references that are rich with resources. This is a well-considered guide that social studies and history teachers (whether novice or experienced) will consult often.

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***A Widening Sphere: Evolving Cultures at MIT.* By Philip N. Alexander. Cambridge, MA: MIT Press, 2011. 508 pages. \$29.95 (hardcover).**



The Massachusetts Institute of Technology (MIT) was incorporated in 1861 to provide training in the practical arts and serve as an alternative to the primarily classical education offered by Harvard College. The burgeoning economy of the post-Civil War era needed men trained in architecture, shipbuilding, manufacturing, mining, and other industries, and the founders of MIT envisioned a school that would keep the United States prosperous and strong by supplying its enterprises with qualified personnel. The Institute’s first students enrolled in 1865 and graduated in 1868. From



its struggling early years fraught with financial difficulties, the school grew over the course of its first century from a small polytechnic institute to a world-renowned university specializing in science and technology. MIT's varying fortunes and the controversies that influenced its academic priorities are effectively recounted by Philip Alexander in *A Widening Sphere: Evolving Cultures at MIT*.

Alexander is a research associate in the Program in Writing and Humanistic Studies at MIT. His highly readable new book is remarkable for the human interest that colors the institutional history. He sketches the history of MIT by exploring the personal and intellectual biographies of MIT's first nine presidents, ranging from William Barton Rogers (born in 1804) to Karl Taylor Compton (who died in 1954), with special emphasis on ways in which background, character traits, and personal circumstances affected the evolving priorities of the school. The author has an uncanny knack for unearthing and encapsulating telling details. The book achieves exactly the right blend of technical explanation and anecdote.

MIT's motto, "Mens et Manus" ("Mind and Hand"), signals the Institute's overarching philosophy that book learning, laboratory research, and practical experience are the cornerstones of education in science and/or engineering. While giving a commencement address in 1882 (only moments before his sudden collapse and death), Rogers reminded his audience that: "Our early labors with the legislature . . . were sometimes met not only with repulse but with ridicule. . . . Formerly a wide separation existed between theory and practice; now in every fabric that is made, in every structure that is reared, they are closely united into one interlocking system, —the practical is based upon the scientific, and the scientific is solidly built upon the practical" (45).

Important episodes in MIT's history, as described in the book, include the following: Rogers's yeoman efforts to obtain a charter and suitable real estate from the Commonwealth of Massachusetts; recurrent takeover attempts (1870-1905) by Harvard, which was eager to bolster its position in technological education; Francis A. Walker's campaign in the 1880s to revamp the curriculum; the financially embarrassed Institute's timely rescue ca. 1912 by the mysterious "Mr. Smith" (later revealed to be Kodak tycoon George Eastman); the 1916 relocation, overseen by Richard C. Maclaurin, from Boston's Back Bay to a more spacious campus on the edge of the Charles River in Cambridge; the strengthening of programs in pure science by Karl Taylor Compton in the 1930s; the mobilization of MIT for war-related research during World War II; and the growth of sponsored research in the post-war years. During the war, the atomic bomb was developed at



the University of Chicago, Los Alamos, and elsewhere, while radar was simultaneously perfected at MIT's "Radiation Lab" (a misnomer devised to guard against espionage). "Rad Lab" employees bragged ever after "that while the atomic bomb *ended* the war, radar *won* it" (416).

The book makes no attempt to whitewash unsavory aspects of the Institute's history. President Walker, we learn, was a racist. The inclusion of women was hesitant, slow, and far from equal. Samuel Stratton, appointed to a panel in 1927 to review the politically charged trial of Sacco and Vanzetti, brushed aside exculpatory evidence, condemning the left-leaning immigrants to an unjust death. Nor was MIT free from the insidious evils of anti-Semitism, which biased the hiring and admissions policies of many American universities and organizations, especially before World War II.

The everyday experiences (diversions as well as studies) of often overworked undergraduates are well described, and a number of influential figures who never attained MIT's presidency also appear. Vannevar Bush, who invented the differential analyzer (an early computer) and later headed the National Defense Research Committee (NDRC) and Office of Scientific Research and Development (OSRD) during World War II, was heavily involved in a wide array of Institute activities. In the 1930s, "kindly [President] Compton relied on Bush, the tough, some-said cold-blooded straight-talker, to handle the distasteful side of administration: denying requests, breaking bad news on budgets, defusing personnel problems, restructuring—sometimes doing away with—departments and programs regardless of sentiment, tradition, or any factor not essential to the Institute's needs. But as Bush's reputation spread, so too did the risk of losing him. He rejected a number of college presidencies, assuring Compton that he would 'rather be second frog in the M.I.T. pool than first in a smaller puddle'" (407).

The career of MIT's indefatigable Ellen H. Richards (née Ellen Swallow), the first female graduate (1873), is of special interest:

For a woman, the lone woman student, life at Tech was hard. From the moment she arrived, Swallow was nudged aside, kept out of view. . . . That fall the faculty voted to omit her name from the list of students to appear in the annual catalog, an action reconsidered two months later just in time for her name to be added. A different woman might have rebelled, or given up, but Swallow played along. She steered clear of conflict, aware that any misstep might not only ruin her own chances but set back prospects for other women. (83)

Attempts by Harvard to merge its Lawrence Scientific School with MIT were ultimately suppressed by a decision from the state supreme court in 1905. A particularly troubling circumstance was that many members of the MIT Corporation (its governing board) were Harvard alumni and thus prone to divided loyalties. The final merger attempt mounted by Harvard's Charles W. Eliot is described as follows:

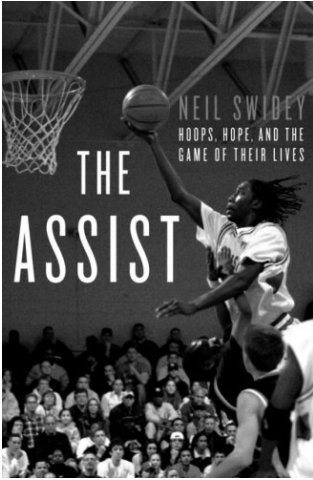
As the process unfolded, each side thought in narrow terms... about what such an amalgamation might mean for its own interests. For Eliot, Tech held the key to invigorating Harvard's applied sciences programs, which had slowly improved since 1891...but still lagged behind Tech's. [MIT's] Pritchett saw the plan as a one-fell-swoop solution to the chronic twin problems—money and space—that had plagued Tech for many years and that promised to spiral out of control if left unaddressed. (205)

The book's extended lists of faculty members and departments (added, removed, or consolidated as the curriculum evolved) are not likely to be of general interest, but their welcome inclusion bolsters the book's usefulness as a reference tool. Citations are provided only for direct quotes, even though the book contains a wealth of other detail, much of it highly intriguing and worth further investigation. More extensive notes would have been a boon for future scholars because *A Widening Sphere* is likely to remain for many years the definitive secondary source for MIT's first century.

The journey from uncertain beginnings in the 1860s to world-wide respect and prosperity in the 1950s was a bumpy ride. The Institute, today a full-fledged university, is usually ranked among the top four American universities (the Bay State boasts two) and is widely considered to be the nation's foremost training ground for science and technology. *A Widening Sphere* is an important and relevant book about the history of education.

*Jeffrey Mifflin, archivist and curator of the Massachusetts General Hospital in Boston, is the author of many articles on historical and archival topics.*

*The Assist: Hoops, Hope, and the Game of Their Lives.* By Neil Swidey. New York: Public Affairs, 2008. 373 pages. \$14.95 (soft cover).



*The Assist* is not only about the Charlestown basketball team that won multiple state championships from 1999-2003, but also the players and coaches whose lives were changed as a result of the championships. Neil Swidey, a staff writer for the *Boston Globe Magazine*, covers every aspect of the team and their lives: from the hours-long commutes of some of the players, to the team practices and games, to the behind-the-scenes activities of the athletes and coaches.

Swidey follows several people on the 2004-2005 Charlestown team, including Ridley Johnson and Jason “Hood” White. White and Johnson are followed from the beginning, when they are named co-captains by head coach Jack O’Brien, to years after they graduate from high school. It’s hard not to root for these young men as they battle through a multitude of troubles and glorious victories. The victories include the friendships between teammates—especially between White and Johnson—and Johnson’s ultimate acceptance into Tulsa University. On the other hand, trouble usually revolves around White, who fathers a child with his longtime girlfriend only to find someone else to be with. Through all of this, you can’t help but feel like you know them personally by the end, since Swidey shows us each aspect of these people’s lives as he outlines family life, games, and video game sessions.

The main focus is on Jack O’Brien, the head coach of the Charlestown team who led them to four straight titles from 1999-2003. He is portrayed in several lights: as a family man who takes care of his ailing mother, as a steadfast coach who won’t let his guys quit, and as a motivator who inspires them to achieve greatness both on and off the court. The reader soon learns that O’Brien, who is such a force to be reckoned with on the court, seems insecure about many things when he’s off it. The author describes O’Brien’s past relationship with his father, a man with bipolar disorder who left the house when O’Brien was just a teenager. From there, O’Brien found solace only in basketball, and became a coach because of it. In fact, it seems as though O’Brien lives out his dreams of wanting to go to college and be a success through these teenagers, and this shows up in the way he always

checks up on the kids to make sure they're on the right track. Though it is a generous and positive gift that he gives to his players, we soon learn that he is doing it as a way to validate his life, and as a result, he seems to match the team and teammates successes to his own life's successes.

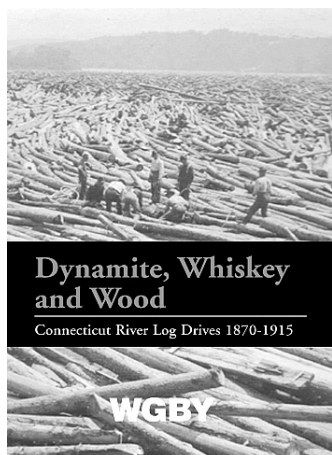
The book also explores Boston's checkered racial past by giving a brief overview of the busing of African-American students to the school in 1974 and the infamous resulting backlash. Periodically, Swidey refers to the ongoing racial tensions in Boston, which starts with the fact that a white coach is coaching black athletes who dress in urban clothing. But, that's just the team. The thing that causes the most racial tension is the fact that the town is a largely white community with a school that is mostly black. Therefore, the Townies, or "yuppies," as they are usually described, have a hard time rooting for kids whose culture they don't understand. As a result of this, the team never refers to themselves by their proper name, the Charlestown Townies, but call themselves the "Riders" instead.

Still, most of the book revolves around how O'Brien fights day and night for his players, and most of the time, has to convince them to get into college. His unrelenting will pays off for a number of people past and present, but not so well for others. Unfortunately, one of them gets put on trial for being associated with a friend who broke a windshield and threatened to kill someone. In the end, this person is put in jail, and O'Brien loses another student to crime.

Throughout the book, there is tension in the regular season and into the playoffs, where we learn if Charlestown wins another championship or not, as well as who will become successes after high school and who won't. From beginning to end, Swidey provides the right amount of insight into each of the main characters' lives so that we know their passions and their faults, giving us an objective view of each person. We don't learn about what happens to the team so much as we learn why it is so important to each and every one of them. A championship doesn't mean sports glory; it means a way out of their street life and into college for a chance at success in the real world. It's a superb book that gives the reader a snapshot of more than just a basketball team and should be a must-read for sports fans and Massachusetts residents alike.

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*Dynamite, Whiskey and Wood: Connecticut River Log Drives 1870 – 1915* (DVD). Directed and narrated by Ed Klekowski. Produced by WGBY TV, Springfield, MA. 2011.



Many have never heard of the Connecticut River log drives. They occurred during a time in New England history that has been forgotten, swept away like many of our previous New England traditions. The longest drives in American history have finally been documented in the documentary *Dynamite, Whiskey and Wood*. The documentary brings back the forgotten history of the Connecticut River log drives of the period between the 1870s and 1910s. Every year in April, river men from across the Northeast would drive spruce logs from Northern Vermont and New Hampshire down the Connecticut River to Massachusetts lumber companies. Over a

quarter of a million spruce logs traveled 300 miles before reaching sawmills in Massachusetts. Much of the lumber from these saw mills built nineteenth-century cities such as Greenfield, Holyoke, Springfield, and Hartford. The tall tales that were once the river's lore in the 1800s are brought back to life in *Dynamite, Whiskey and Wood*.

The documentary allows the viewer to follow the journey from the beginning of the log drive to the end and provides a rich culture and history about the men who worked on the drives. It places the viewer as if he or she were actually a part of the drive, which proves to be a valuable experience in understanding how these log drives were conducted over a century ago. It captures the hardships endured by the men who worked the drives, the various tools they used and implements that had to be constructed along the Connecticut River for the drives to succeed, the culture and diversity the drives brought along the banks of the river to towns across Northern New England, and finally, the contributions of the river drives to the construction of Massachusetts nineteenth century cities.

The documentary utilizes a wide variety of primary sources, including geographical maps, pictures, past and present videos of the river, newspaper articles, underwater video, individual interviews, and letters, to name just a few. The contrast from underwater footage of how the river once was in the 1870s to present day is especially interesting. The multiple artifacts found

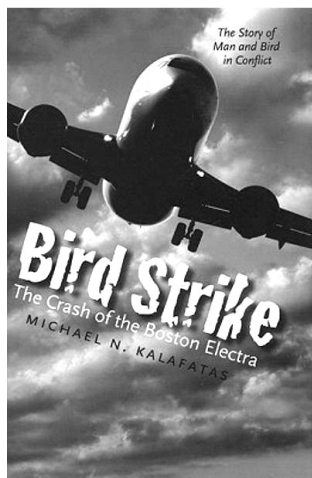
and the many that are still submerged underneath lakes and rivers that were once a part of the Connecticut River log drives is remarkable to see. Further, the old support structures that were created by the river men in order to send the logs down the river to the mills were a brilliant engineering design for the late nineteenth to early twentieth centuries. These structures can still be seen underneath the water today. Lastly, I found the individual stories of who the river men were to be fascinating. The personal stories the historians narrate involving these river men give the film a more personal appeal to the viewer.

Ed Klekowski's in-depth knowledge of the Connecticut River drives is one of a kind. This documentary would be a great teaching tool for any college or university class involving New England life in the late nineteenth to early twentieth century. Further, it would be a great educational experience for the general public to gain more information on the economic, social, and developmental aspects of New England. The log drive era is long gone, but the tales of its past are not forgotten in *Dynamite, Whiskey and Wood*. This is truly a great tale from a time in New England history that most individuals have overlooked or forgotten. However, in the words of Ed Klekowski, "once the log drives started, nothing could stop the drive ... not even time."

*Travis A. Sullivan graduated from Westfield State University with degrees in history and secondary education. He is now enrolled at Assumption College, where he is pursuing a master of arts in school counseling.*

***Bird Strike: The Crash of the Boston Electra.* By Michael N. Kalafatas. Brandeis University Press, 2010. 172 pages. \$24.95 (hardcover).**

Michael N. Kalafatas' *Bird Strike: The Crash of the Boston Electra* is a detailed account of the inconceivable, the crash of a massive commercial airliner struck down by a flock of starlings. On October 4, 1960, a Lockheed L-188 Electra passenger plane took off from Boston's Logan International Airport carrying more than 70 passengers. Within seconds of ascension, it had plunged into Winthrop Harbor, to the shock of local onlookers. Before the event, few believed creatures as harmless as a flock of starlings could be the cause of such a horrific crash. This was the first major bird-related aviation disaster that Logan Airport, and the United States as a whole, had ever experienced. The crash was the opening salvo in a "war for the skies" between airplanes and birds. Kalafatas reminds us that bird encounters are still a major issue for modern airlines.



After his descriptive account of the events leading up to the crash and the crash itself, Kalafatas goes into great detail about the reaction of the witnesses as well as the recovery effort initiated chiefly by the citizens of Winthrop. Kalafatas' description of the crash and its aftermath is both detailed and riveting, avoiding the dull, matter-of-fact style that many authors might fall victim to. In addition to vividly describing the crash and the recovery effort, Kalafatas' overall message in the book is clear: not enough is being done to prevent further bird-related aviation catastrophes. As Kalafatas recounts the aftermath of the crash, he notes that this was only the first of many

bird strikes that resulted in fatalities. He also discusses the recent near-catastrophe dubbed the "Miracle on the Hudson," a bird strike by Canadian Geese that forced a US Airways commercial jet to crash-land in the Hudson River in 2009, and he argues that the reaction to this most recent near-disaster has been insufficient.

While acknowledging the steps that have been taken to prevent bird strikes and highlighting the work of the figures who have helped draw attention to this issue, Kalafatas argues convincingly that there is much more to be done. For example, the Electra crash led to changes in the design of jet engines. However, bird ingestion—the process of birds being sucked into jet engines—still occurs, both with large and small birds. In fact, Kalafatas notes that because many modern jets have reduced their number of engines from four to two, the results can be even more severe. Kalafatas' description of this problem is thorough and shows that even with all the devastating air disasters that have made headlines in the past five decades, this issue still remains at the forefront of threats to air travel.

The author brings up valid questions and concerns about the future of commercial jets and their inevitable encounters with birds. Although he conveys his message successfully, the book is not devoid of faults. One of the most questionable aspects of the book is the strange conclusion, where instead of tying together everything that was included in the preceding chapters, Kalafatas includes a biography of John Goglia, a sixteen-year-old scuba diver who helped with rescue efforts and went on to become a crash expert and crusader for airline safety. Although Goglia's inclusion is unquestionably relevant, the placement of his life's story at the very end of the book leaves the



reader with a confusing conclusion in an otherwise well-done piece of work. Despite this, *Bird Strike: The Crash of the Boston Electra* is an interesting and memorable book and delivers a satisfying read for anyone interested in this fascinating and unusual topic.

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