

almost as good at baseball entrepreneurship as he was at throwing the "heater."

For those interested in baseball's place in local history, whether in rural or regional terms, this is an extraordinarily good book. Vaught's narrative rests on an enormous amount of research in primary sources, including records found in county courthouses and stories in small-town newspapers, as well as on published secondary accounts. Well written and researched, it offers a convincing set of stories about the role of baseball in the history of the American countryside.

The Missile Next Door: The Minuteman in the American Heartland, by Gretchen Heefner. Cambridge, MA: Harvard University Press, 2012. 294 pp. Illustrations, notes, index. \$35.00 hardcover.

Reviewer Jenny Barker Devine is assistant professor of history at Illinois College. She is the author of "The Farmer and the Atom: The Iowa State Cooperative Extension Service and Rural Civil Defense, 1955–1970" in the *Annals of Iowa* (2007).

Histories of the arms race during the Cold War typically focus on the technological, scientific, or military aspects of atomic weapons. In *The Missile Next Door*, historian Gretchen Heefner offers an intriguing new take on how ordinary citizens in the Midwest interacted with missile installations on their farms and ranches. Based largely on oral histories with South Dakota ranchers and activists, a lively and engaging narrative provides an intensely human account of daily life alongside weapons of mass destruction. As policymakers designed ever more destructive weapons, those who housed the missiles on their land did not necessarily protest the rationality of the arms race, but they did express deep concerns about their rights and freedoms, the environment, and the viability of the agricultural economy.

During the late 1950s, the Eisenhower administration adopted the concept of "mutually assured destruction," or the deterrence of war through a buildup of atomic weapons. When intercontinental ballistic missiles became the weapon of choice, policymakers came to believe that the Soviets would be deterred from attacking the United States by distributing thousands of missile installations staggered throughout the American countryside rather than concentrating missiles in one vulnerable area. Senators and state boosters vied for these installations in their home states in order to reap the economic benefits, leading the air force to favor prevailing political winds over geography when selecting missile sites.

Residents of small towns and even larger urban centers welcomed military spending as a much-needed boost to the local economy. In

addition to providing jobs at locations such as Ellsworth Air Force Base near Rapid City, South Dakota, missile installations also required significant upgrades to roads, electrical systems, and the general infrastructure that for so long had been wanting on the High Plains. Less enthusiastic, however, were the farmers and ranchers who learned that the federal government wanted two acres of their land for each actual installation. Few objected to the militarization of their land, but they fiercely protested their inability to negotiate prices or designate the exact two acres. One unfortunate family found itself living just a few hundred feet from the installation, well within the blast radius should the missile fire. In South Dakota, ranchers formed the Missile Area Land Owners Association in order to collectively address their concerns. They met with limited success, but they did rouse the support of mainstream agricultural organizations like the Farm Bureau. Their efforts represented a muted unease with the Cold War that departs from the usual story of American compliance with the possibility of nuclear Armageddon.

By the 1980s, the nuclear freeze movement united activists from a variety of ethnic, cultural, political, and religious backgrounds. Furthermore, protests against the militarization of the countryside and nuclear war grew in strength alongside the very real hardships of the farm crisis, when thousands of farm families were displaced by economic conditions. It is here, in the analysis of the peace and anti-nuclear movements of the 1980s, that Heefner falls short of providing a deeper exploration of how these movements had such a profound meaning for a countryside in crisis. She tends to focus on localism and conservatism while neglecting the fact that the populist impulse remained strong in South Dakota throughout the twentieth century. Also, there is little explanation of whether the protests actually worked to convince anyone in the federal government to alter missile programs. It is clear that grassroots efforts convinced policymakers to back down on the construction of MX missile sites in Utah, but it is not clear whether activists were successful elsewhere. It seems that the end of the Cold War was the primary impetus for the missiles' removal by the early 1990s.

This minor criticism aside, *The Missile Next Door* is extremely well researched and contextualized within the state, federal, and global frameworks that altered the lives of those with missiles quite literally in their back yards. Most social histories of this era use government publications, books, films, and other print materials without much thought as to how the intended audience responded to them. Heefner moves beyond rhetorical analysis to seek out lived experiences that

are infinitely more complex and enriching. She not only has made a significant contribution to our understanding of how ordinary Americans experienced the Cold War, but she has produced a rare gem that accommodates both serious scholars and casual readers.

Land of 10,000 Loves: A History of Queer Minnesota, by Stewart Van Cleve. Minneapolis: University of Minnesota Press, 2012. xvi, 323 pp. Illustrations, notes, note on sources, index. \$24.95 paperback.

Reviewer Robin C. Henry is associate professor of history at Wichita State University. Her first book is *Criminalizing Sex, Defining Sexuality: Sexual Regulation and Masculinity in the American West, 1850–1927* (forthcoming).

The urban Northeast and California coast monopolize most of gay/lesbian and queer studies. In recent years, scholars of sexuality have begun exploring queerness in the Midwest. This new wave of scholarship fills in many gaps in the history of sexuality but also presents a more complex image of gender relations in the region. Stewart Van Cleve's book, *Land of 10,000 Loves*, adds to this new literature in a way that is useful for scholars and interesting for general readers. While focusing mainly on the Twin Cities, Van Cleve explores the presence of queerness from the early settlers through the present day, uncovering and presenting—in many cases for the first time—a long-hidden history of queer life in Minnesota.

Van Cleve bases his work on the extraordinary Jean-Nickolaus Treter Collection, housed at the University of Minnesota. This 40,000-piece collection includes archival materials and oral histories from all over the world, the United States, and Minnesota. What comes of this project is a wide-ranging book—part narrative, and part treasure trove of long-forgotten people, places, and events—that catalogs the development of queer history in Minnesota, with a focus on the emergence of gay community and civil rights movements between 1950 and 2000. While important for local queer history, this book also raises important questions about inclusion and exclusion, in terms of both sexuality and region.

The book easily divides into two sections. In the first three chapters, Van Cleve discusses the rise and fall of locations of queerness. In the early settlements and Native American communities, it can be difficult to know exactly what queer life means. By the twentieth century, Minnesota's gay men and women had carved out public space in places such as the Emporium department store, the Nicollet Hotel, and the Women's City Club—places to meet other gay men and women, host costume parties and drag balls, and begin to create a gay cul-