

politics, and economics all combined to encourage emigration, but the ultimate decision was always a highly personal one. Two families in identical external situations often made opposite choices about emigration. In the third section of the book, Knowles examines Welsh participation in the charcoal iron industry in Jackson and Gallia Counties, and the Welsh communities' settlement in general. Knowles concludes that while the Welsh modeled their business practices after their American competitors, ensuring market viability, the Welsh instinctively used conflict-resolution techniques within their businesses that they had learned in their Welsh churches and communities. This distinct way of shaping personal and business interactions set the Welsh apart from their neighbors. Throughout the book, Knowles skillfully interweaves the influence that religion always seemed to have in the lives of the Welsh.

Knowles's work is an invaluable contribution to the study of Welsh-Americans, taking the subject to a new level of academic scrutiny. Her methodology is a lesson in tenacity and synthesis, showing that the Atlantic Ocean need not necessarily be a barrier to detailed immigration studies. And the use of geographical, or spatial, analysis to explain history adds a dimension of clarity that would otherwise be lacking. Most valuable for those interested in the history of Iowa, and of the Midwest in general, are Knowles's insights into the topic of immigration. She tries to get at the elusive but all-important reasons that people choose to leave their homelands, make a harrowing journey across land and sea, and start their lives anew in a strange place. Those reasons make up part of the immigrants' very being, their character, and influence their approach to life in their new home. The entire Midwest has a strong foundation of immigrant settlers; thus to understand the immigrants' motivations would be to better understand the heritage of the entire region. Knowles presents no startling conclusions or explanations that can be applied to all immigrants, but she provides a model for further inquiry into other ethnic groups and other settlements.

Beyond the Boundaries: Life and Landscape at the Lake Superior Copper Mines, 1840–1875, by Larry Lankton. New York: Oxford University Press, 1997. xvi, 272 pp. Illustrations, maps, notes, bibliography, index. \$39.95 cloth.

REVIEWED BY DAVID A. WALKER, UNIVERSITY OF NORTHERN IOWA

The sesquicentennial of James Marshall's discovery of gold in California renewed historical interest on that significant topic. The best contribution is Malcolm Rohrbough's *Days of Gold: The California Gold Rush and*

the American Nation (1997). The same social and cultural perspective is the theme of *Beyond the Boundaries*, the second volume in Larry Lankton's history of copper mining in Michigan's Upper Peninsula. In 1991 Lankton published a history of life, work, and death in Keweenaw Peninsula mining communities; in the current volume he focuses on transportation, housing, recreation, health, and gender roles.

The copper mining industry and its accompanying society grew up together, each dependent on the other in a rough, often raw environment. The south shore of Lake Superior was dominated by mining companies, working-class men and women, merchants, and professionals who came to trade and provide services. Although there were no company towns, mining entrepreneurs operated in a paternalistic fashion by encouraging single-family dwellings and providing small tillable plots of land. Dominated by young, married, child-bearing residents, Keweenaw society grew less egalitarian after the Civil War as economic and social distinctions became more evident. The author carefully portrays the traditional gender division of labor so typical of developing frontier areas. Although women did not work in the mines, they taught school, operated boardinghouses, and marketed products of their domestic responsibilities: eggs, vegetables, laundry, sewing and mending. Women's diaries are filled with comments about loneliness and the need for female companionship. Church activities helped fill that void; religion was closely tied to ethnicity.

Profitable mining operations emanated from a stable, family-based work force. Two principal institutions played a significant role in that atmosphere: churches and schools. Community social activities revolved around events associated with faith and patriotism. Churches and benevolent and fraternal societies provided many social services. Companies lured doctors by paying them good salaries, providing free housing, and treating them as important company officials. Most opened private practices as well.

Many readers of this journal will see some comparison, especially in gender labor roles and frontier living conditions, with early Iowa settlement as depicted by Glenda Riley in *Frontierswomen: The Iowa Experience* (1981). In similar fashion, Professor Lankton offers a highly readable narrative based on a wide variety of primary sources: newspapers, government reports, mining company records, individual diaries, and letters. The narrative is enhanced with appropriate quotations, making this a very human story. The author uses a fictitious Cornish miner to develop several themes, especially a "tour" of a mining community. My own work emphasized business and economic history on Minnesota's iron ranges, a frontier similar to Michi-

gan's Upper Peninsula, dominated by water, woods, and winter. Lankton has set a marvelous precedent for a compatible social history of the Mesabi and Vermilion ranges. Surely some historian will pick up the challenge to develop the strong social ties between copper country and the iron ranges. In the meantime, readers will enjoy this significant contribution to nineteenth-century mining history.

Mental Territories: Mapping the Inland Empire, by Katherine G. Morrissey. Ithaca: Cornell University Press, 1997. ix, 220 pp. Illustrations, maps, notes, index. \$45.00 cloth, \$18.95 paper.

REVIEWED BY TIMOTHY MAHONEY, UNIVERSITY OF NEBRASKA AT LINCOLN

The definition of a region is, by any criteria, elusive. Regions are, by their very nature, constructed entities or composites in which different groups from different subregions and localities compete to shape a more general level of identity and meaning. In any attempt to create a coherent regional identity, therefore, one group acquires power over the lives, perceptions, and cognitive worlds of others. In *Mental Territories*, Katherine G. Morrissey does not attempt to offer yet another definition of *region*. Rather, following the dictums of Donald W. Meinig ("regions exist in the minds of men" [140]) and William Robbins ("regionalism is, by definition, . . . a mental construction" [12]), she explores the deeply contested nature of the mental construction of regions. In doing so, she illustrates why regional identities are historically so difficult to define and sustain.

Tracing the story of the mental construction of the region around Spokane, Washington, as the "Inland Empire," an economic, social, and cultural hinterland that presented itself as one of the most important regions of the West, Morrissey imaginatively reconstructs—by employing subtle analytic language—the cognitive perceptions, discourses, and mental constructions of different peoples who lived in or moved to the area—in particular, American settlers and entrepreneurs, the Coeur d'Alene Indians, miners, and railroad men. Although some readers may take Morrissey's reading of region as a postmodern exercise in "decoding" the language of competing "discourse communities," she grounds her analysis of that discourse in the experiences and perceptions of real people living and acting "on the ground" of eastern Washington, northern Idaho, and southern British Columbia.

The rhetoric of Spokane's boosters, who imagined the city as the center of the "Inland Empire," was drawn from an urban-economic formula used throughout the East, Middle West, and West, and they

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