

evident that early North American history must include regions once considered remote and therefore irrelevant to global forces. He encourages scholars to shift their perspectives away from naturalizing the horizontal axis of east to west and argues that “facing east” from Native homelands is not enough (6). Instead, we must center Native nations because when we do, we realize the far-reaching impacts of Native actions even before the influx of Europeans or Euro-Americans. By centering Blackfoot history, Hall reveals that far from Blackfoot homelands, American and European powers reshaped policy and economic strategy in response to Blackfoot actions. Hall illustrates the power that the Blackfoot nation had in influencing the course of global affairs when he states, “Like a stream around a stone, the course of empire shifted to avoid Blackfoot country” (83).

Hall’s analysis provides a useful methodological approach for scholars of Iowa, a location that has often been considered on the periphery of global events, like Blackfoot country. Blackfoot strategies influenced the historical trajectory of Iowa as well, demonstrating that the histories of both lend insight to the impact that the actions of both Blackfoot people and Iowans made on the fur trade and in turn on the trajectory of global affairs. U.S. fur traders stayed away from the upper Missouri for decades because Blackfoot people dominated the region. St. Louis-based traders restricted their operations to the lower Missouri around Council Bluffs (94). Finally, in 1859 steamboats from Council Bluffs were able to venture all the way northwest to Blackfoot country. As a result, the American fur trade changed dramatically. Hall describes the mineral rush to Blackfoot country in the 1860s—one of the largest in U.S. history (148). Iowa was a starting point for these new enterprises. By taking seriously Hall’s encouragement to shift our perspective to center previously neglected places and to emphasize Native histories of the region, historians of Iowa have the opportunity to demonstrate the early impact this area has had on global events. Hall inspires this position as he opens the possibility to consider the growth of the territory in a new light.

*The Great Medicine Road: Narratives of the Oregon, California, and Mormon Trails, Part 4: 1856–1869*, edited by Michael L. Tate. Norman, OK: Arthur H. Clark, 2020. 327 pp. Illustrations, maps, notes, bibliography, index. \$45.00 hardcover.

Reviewer J. T. Murphy is professor of history at Indiana University South Bend. His research focuses on the American West, the idea of manliness, and the connection between memory and history.

On Sunday, May 11, 1862, the Confederate States Navy scuttled its famous ironclad CSS *Virginia* (formerly USS *Merrimack*) while its Union foe, USS *Monitor*, led a flotilla up the James River toward Richmond. In Decatur County, Iowa, however, the unfolding Civil War seemed far away. The next morning, fourteen-year-old Nellie Slater focused instead on “leaving friends behind us for the far West” (219). Her family, unlike migrants who went to the Willamette Valley— “the land of red apples and rain” as she called it—were bound for the gold fields of eastern Oregon (248). Slater proved to be a clear-eyed and sharp-tongued observer. “We are on a new road and have been told that it was the best route,” she recorded on July 6. “Tis called Subletts [sic] cut off.” She dismissed it as “fit for nothing but Indians” (235). Her daily experiences were much like those of previous pioneers, but in 1862, she shared the trail with stagecoaches, had access to more bridges and ferries, and was ever mindful that Indians, once peaceful, had become a danger.

Between 1856 and 1869, the period covered in this final volume of a four-part series by editor Michael L. Tate (assisted by Kerin Tate, Will Bagley, and Richard L. Rieck), fewer migrants used the overland trails than in the previous decade, but the West still beckoned. Mormons traveling to Salt Lake City experimented with handcarts, midwesterners continued to seek opportunity in what had become the new states of California and Oregon, and miners looking for a second chance took side routes, the Smoky Hill Trail to the Pikes Peak gold fields, or the Bozeman Trail into Montana Territory. The accounts provided here come from a variety of sources and demonstrate the trail’s impact, whether as fond memories or in real terms. Moses Sydenham furnishes an informative, if nostalgic, remembrance of his time as a teamster with the freighting company Russell, Majors, and Waddell. In 1860, Thomas S. Twiss, US Indian agent, recognized the concerns of Indians along the Platte River, but believed they “must give way to the white man” because “this great wave of emigration to the prairie west is moving onward with greatly increased velocity. It is beyond human power to retard or control it” (70). The Union Pacific Railroad underscored this inevitability in its 1868 pamphlet promoting a “Great National Highway” to California (280). The opportunities seemed endless.

Just as they have done in the three earlier volumes, the editors provide documents to aid researchers and enthuse readers interested in the lives of westward pioneers. Included are photographs and illustrations, an extensive bibliography, and informative introductions and footnotes. Like any good editorial project, the final product is clear and consistent. They have also upgraded their maps to provide more details than in the

earlier editions. Added together, this four-volume collection of documents provides a thoughtful look at the overland trail story, its many travelers and their narratives, and the impact of that experience in understanding our history of the American West.

*The Rural Cemetery Movement: Places of Paradox in Nineteenth-Century America*, by Jeffrey Smith. Lanham, MD: Lexington Books, 2017. xiv, 165 pp. Illustrations, notes, index. \$36.99 paperback.

Reviewer Michael K. Rosenow is associate professor of history at the University of Central Arkansas. His research focuses on the intersections of class, race, and gender, working-class culture, and historical memory. He is the author of *Death and Dying in the Working Class, 1865–1920* (2015).

In 1831 the options Americans had for burying the dead changed. Mount Auburn cemetery began operation in Cambridge, Massachusetts and pioneered a new type of cemetery and a new business. With its spacious seventy acres, manicured grounds, and location just outside of Boston, Mount Auburn was the first rural cemetery. Its beauty and size stood in stark contrast to crowded, dilapidated, and dreary city graveyards. Other cities soon mimicked Mount Auburn, and the rural cemetery movement transformed how Americans thought about cemeteries, cities, green space, and collective memory.

For Jeffrey Smith, professor of history at Lindenwood University, rural cemeteries reflected emerging tensions in American society during the mid-nineteenth century. They were rural in location, yet spoke to the fears and anxieties of growing cities. Rural cemeteries celebrated nature, but carefully manicured the grounds with human hands and developed a list of rules and regulations about usage that grew almost as quickly as invasive flora. Americans had thought of death as the great equalizer, but manifestations of social class soon infiltrated the cities of the dead. Perhaps most crucially, Smith suggests, was the fact that rural cemeteries may have buried the dead, but their central purpose was to serve the living for recreation, tourism, and sites of memory.

In many ways Smith approaches his subject as a business history. He is careful to explain how rural cemeteries were structured, raised capital, and generally operated their businesses from 1831 to 1890. Ideas about how to develop a sustainable business model, manage the grounds, regulate lot owners' prerogatives and visitors' recreations, and market a cemetery's beauty all became important matters for the administration of a rural cemetery. By mid-century, cemeteries had more or less developed a set of answers that became industry standards.