

without sacrificing the larger meaning of the transcendent events between 1862 and 1864. One issue noted by this reviewer in the first volume—the author’s thin bibliography when it came to more recent Civil War scholarship—has been addressed in this volume and the addition of more recent works has had a significant impact, especially in deepening and contextualizing the chapters on the Emancipation Proclamation. This reviewer very much looks forward to the final volume in the series and the completion of what will undoubtedly be the definitive multi-volume history of Iowa’s Civil War.

Cattle Country: Livestock in the Cultural Imagination, by Kathryn Cornell Dolan. Lincoln, NE: University of Nebraska Press, 2021. xiv, 324 pp. Illustrations, notes, index. \$60.00 hardcover.

Reviewer Maureen Ogle is an historian living in Ames. She is the author of several books including *In Meat We Trust: An Unexpected History of Carnivore America* (2013).

The “symbol of the cow,” writes Kathryn Cornell Dolan, “like Walt Whitman’s narrator, is large and contains multitudes.” Cattle are “the representative U.S. livestock animal” and thus a “useful metaphor for the civilizing idea of the Euro-American settler throughout the nineteenth century” (1, 2). As Americans surged across the continent, they used cattle as a primary weapon in and justification for the removal of Indigenous peoples, the destruction of natural landscapes, and the slaughter of millions of bison. “Agri-expansion,” as she labels it, “privileged Euro-America cultural practices over others” (6).

Dolan, a professor in the Department of English and Technical Communications at Missouri University of Science & Technology, ruminates on cattle as metaphor by analyzing American writers whose works “interrogate the use of cattle, as animal and symbol, for and against the cause of agri-expansion” (233). Her chosen authors range, chronologically, from Washington Irving in the early nineteenth century to Upton Sinclair and Winnifred Eaton in the early twentieth.

Washington Irving, for example, toured parts of the Great Plains (primarily what is now Oklahoma) in the 1830s. He witnessed cattle conquest on the ground and wrote spirited, supportive portrayals of agri-expansion that Dolan describes as a combination of “Leo Marx’s pastoralism with Frederick Jackson Turners’ frontier thesis” (25).

Another chapter examines the works of Sarah Winnemucca Hopkins, a Paiute who lived primarily in California and Nevada. In the late nineteenth century, she was a keen observer of Indigenous people shad-

owed by hunger and deprivation and who often had to beg federal officials for food, a horror show in which cattle featured heavily. According to Dolan, "Winnemucca uses cattle as a metaphor throughout to frame questions of biopolitics in the Foucauldian and Derridean senses" (131).

Other essays explore Henry David Thoreau's opposition to the manifest destiny of agri-expansion, Charles Chesnut's *Conjure Stories* as well as how writers such as Booker T. Washington and W.E.B. DuBois elevated beef above pork, cattle above hogs. Her conclusion focuses on Cynthia Ozeki's *My Year of Meats*.

Dolan's analyses run thick with citations, mentions of, homage to, or critiques of others' literary/critical analyses, none of which will mean anything to readers unfamiliar with her field's jargon and its many schools of thought. Indeed, so indebted is she to the insights and theories of others that it's often difficult to know what Dolan herself gleaned from these writers' works.

Worse, the exposition in *Cattle Country* needs to be edited, tightened, and simplified. Certainly, I gained insight from each chapter, but what I learned came from the authors' own words. Dolan would have done better to get out of the way and let dead writers do the talking.

The Making of American Catholicism: Regional Culture and the Catholic Experience, by Michael J. Pfeifer. New York: New York University Press, 2021. 237 pp. Notes, index. \$30.00 paperback.

Reviewer Jeanne Petit is Professor of History at Hope College in Holland, Michigan. Her research has focused on gender, Catholicism, and immigration during the early twentieth century.

In this excellent new book, historian Michael J. Pfeifer moves away from making broad conclusions about national trends, and instead shows how local contexts shifted how Catholics in the United States experienced issues such as frontier expansion, immigration, race and class politics, gender ideologies, and relationships with Protestants. While he has chapters about parishes in major Catholic centers like New York and Los Angeles, he also focuses on Catholics from areas that have received scant attention from historians, including Iowa City.

Pfeifer traces the history of parishes from their origins through the present to demonstrate the shifts and changes that Catholics faced as they both contributed to and confronted a multiethnic Church and nation. The chapter on Our Lady of Lorette Parish in New Orleans stands out for his analysis of the Catholic encounter with United States racial politics. The parish was created in 1905 as an attempt by diocesan lead-