

braska institutions to the Pawnee Nation of Oklahoma. His efforts led in 1991 to passage of the Native American Graves Protection and Repatriation Act, which opened the door to return of sacred objects to tribes throughout the United States. Two other essays also have a mid-western context, both focusing on Eastern Sioux, or Dakota, peoples. Deborah Welch provides a useful examination of Gertrude Bonnin (Zitkala-Sa), who became a prominent but controversial writer and critic of federal policies. More endearing is the essay on Rev. Vine Deloria Sr., who merged traditional Dakota spiritual traditions with Episcopal teachings. Written by his grandson and based on a series of extended taped interviews, this essay conveys the greatest depth of human feeling among all the contributions within the book.

The New Warriors represents an important addition to the expanding literature about modern American Indians. General readers will enjoy it as much as academicians.

"This Is America?" The Sixties in Lawrence, Kansas, by Rusty L. Monhollon. New York: Palgrave, 2002. xvi, 284 pp. Illustrations, notes, bibliography, index. \$39.95 cloth.

Reviewer Robbie Lieberman is professor of history at Southern Illinois University Carbondale. She is the author of *The Strangest Dream: Communism, Anti-communism, and the U.S. Peace Movement, 1945-1963* (2000) and *Prairie Power: Voices of the Student New Left* (forthcoming, 2004).

Rusty L. Monhollon, a native Kansan with a Ph.D. in history from the University of Kansas, has written a solid contribution to the burgeoning literature on the 1960s. Local studies are the wave of the future, challenging the grand narratives of the sixties by addressing the particular effects the events of that turbulent decade had on local communities around the country. *This Is America?* illustrates clearly how the conflicts of the 1960s over civil rights, welfare, the war in Vietnam, the counterculture, and so on played out in a midwestern context.

As in most books about the 1960s in the United States, the author begins by locating himself in relationship to his subject. Monhollon was too young to have participated in demonstrations, but he still considers himself a product of the sixties. "This book," he explains, "is my effort to make sense of the sixties. It culminates a long journey, as much personal as it was scholarly" (xiv). It is Monhollon's passion for his subject that makes this book work; it is thoughtful, well researched, and balanced. It may not tell us "how *all* Americans . . . were politicized during those turbulent years" (4). Indeed, the author does *not* claim that Lawrence's experience was typical of other communities.

But it does come closer than much of the previous literature on the subject. At the very least, we learn about the impact of the 1960s on a midwestern college town in a conservative area, and this takes us closer to a fuller understanding of the decade.

Monhollon defines the sixties as a struggle between left and right over the future of the country. The book is not precisely chronological; the chapters are organized thematically, and there is some redundancy. Monhollon begins by setting out the ways Cold War anticommunist culture shaped Lawrence in the years after World War II. He is especially insightful when it comes to issues of race, explaining that white racism in Lawrence (despite its free state heritage) was based on defense of the rights of property and a belief that the welfare state was too large. Chapters follow on the youth movement, the Vietnam War, black power, the counterculture, and women's rights. This is intended to be a story not just of organizations and individuals, although many of them are discussed. Instead, it is a narrative about "America, in microcosm. . . . one moment in an ongoing fight to come to terms with competing visions of what America is and should be" (216).

Although Monhollon is attentive to protest movements, he is equally concerned with the views of white racists, right-wing vigilantes, housewives, local businessmen, and bewildered townspeople. He deserves to be commended for the evenhanded way he approaches difficult topics. He does not glorify or denigrate particular groups or individuals but tries to understand the varied points of view represented in the community. He acknowledges the darker side of the counterculture and the black power movement, especially their attempts to arm themselves in the late sixties and early seventies, which helped turn a bad situation worse. At the same time, he clearly places the blame for much of the violence that afflicted the community on those "Lawrencians" who refused to recognize indigenous sources of tension and attributed the town's conflicts to outsiders (often, quite literally, to communist agitators). Monhollon is especially careful in relating the controversial and tragic events of 1970, when policemen killed two teenagers, a series of bombings and arsons shook the town, and many people at various points on the political spectrum thought that armed revolution was under way. Although Monhollon gives other issues their due, he is insistent and compelling in his claim that "race was at the heart of Lawrence's problems, and race was an indigenous problem" (153). Some of his assertions about race, however, are questionable. For example, his claim that the threat of black violence was an important factor in gaining white support for moderate reforms seems inconsistent with the rest of the narrative, in which he

describes the racism and even vigilantism in the community while criticizing some of the black power leadership.

Monhollon's research is thorough, but it is puzzling that he did not collect some oral history. It would only enrich his story to share some of the memories and voices of people on different sides of the issues in the community. Even so, we learn much about how the events and issues of the 1960s played out in this one midwestern town, and we gain important insights into some of the emotional responses to those events and issues. If people personalized the issues then, it helps explain why the polarization continues to run so deeply. More studies of the 1960s are likely to follow Monhollon's example.

Interpreting Historic House Museums, edited by Jessica Foy Donnelly. AASLH Book Series. Walnut Creek, CA: AltaMira Press, 2002. viii, 326 pp. Illustrations, notes, index. \$24.95 paper.

Reviewer Jennifer Pustz is the historian at BruceMore in Cedar Rapids and a Ph.D. candidate in American studies at the University of Iowa. Her dissertation is on the interpretation of domestic servants at historic house museums.

Historic house museums are found in cities and towns of all sizes. Most often, they are the former residences of local or national elites or the work of well-known architects. In her introduction to *Interpreting Historic House Museums*, editor Jessica Foy Donnelly points out the rich educational potential of such sites. "A residence is a universally understood place. Every visitor starts with the benefit of understanding this fundamental relationship" (3). Despite their great potential, house museums often have difficulties taking full advantage of their assets. Although visitors today are far more likely to hear about domestic servants, slaves, and the women of the house than they were twenty years ago, some house tours continue to focus narrowly on the male owner of the house and the objects he collected.

During the past twenty years, museum professionals have experimented with new interpretive techniques and stories told from multiple perspectives, but until now there were few published resources to consult for fresh approaches to interpretation. The contributors to *Interpreting Historic House Museums* fill this gap by providing tools and techniques applicable to sites of all sizes. The 14 essays, written by a diverse collection of museum professionals and scholars, suggest a broad range of approaches historic house museums can use to breathe life into their research, tours, and educational programs.

Donnelly identifies balance as the key to enhancing interpretation, and the individual essays illustrate how this concept is negotiated

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