

war into the heart of their country. . . . I would never cease pursuing them while one of them remained on this side of the Mississippi" (*The Papers of Thomas Jefferson*, 1950, 485–87).

Colavito's greatest contribution in this work is that he adds new historical figures who spread the "Lost Race" myth. The biographical approach used in the first half of the work introduces a rich literary and intellectual landscape that explains why the myth of a lost white race of mound builders persisted. As a general introduction, this is a particularly compelling work that should be read alongside scholarship from Indigenous Studies like Roxanne Dunbar-Ortiz's *An Indigenous Peoples' History of the United States*.

The History of Starved Rock, by Mark Walczynski. Ithaca and London: Northern Illinois University Press, an imprint of Cornell University Press, 2020. 242 pp. Illustrations, timeline, notes, bibliography, index. \$17.95 paperback.

Reviewer Rebecca Conard is professor of history emeritus at Middle Tennessee State University. She is the author of numerous books, including *Places of Quiet Beauty: Parks, Preserves, and Environmentalism* (1997) and most recently, *Iowa State Parks: A Century of Stewardship, 1920–2020* (2020).

Mark Walczynski has written "the" history of Starved Rock, which became Illinois' first state park in 1911, not "a" history of this place. The distinction is worth noting because the author has produced an exhaustively researched history—hence a bibliography as well as endnotes—and because he takes care to distinguish the past as informed by the historical record from the body of lore associated with Starved Rock. As the park historian at Starved Rock State Park, Walczynski is well qualified to know the difference.

Called Le Rocher or Le Roché by the French, this prominent sandstone outcropping on the Illinois River in northwestern Illinois was a landmark for early explorers. In the larger context of European settlement and the concomitant displacement of native peoples in the Great Lakes region, the Mississippi Valley, and the Ohio Valley, it is but one notable landmark, but the author explicitly set out to "view historical events from the perspective of Starved Rock, tracing history as it unfolds on and around the famous site" (4). While one does not need to know the larger historical context in order to follow events, there are passages where more backstory on the Intercolonial Wars between the French and British would be helpful. Similarly, strategically placed

maps would aid the reader's ability to follow the movements of French explorers and traders and to comprehend fully the complicated mix of indigenous groups in the interior region. Unfortunately, there is not even a basic map locating Starved Rock in relation to present-day geography.

The History of Starved Rock is primarily a chronicle. The chapters flow in precise chronological order, divided into three parts: Part I covers 1673 to 1691, Part II, 1692 to 1776, and Part III, 1777 to 1911. Part I opens with the first known recorded observation of the sandstone bluffs along the Illinois River, made by Louis Joliet and Fr. Jacques Marquette in 1673, a date that generally marks the advent of European-Native American contact in the Mississippi Valley. Parts I and II detail the steadily increasing French presence on and around Le Rocher, and the advance of the British in the eighteenth century. The strength of focusing on historical events associated with one place is that it allows the author to illuminate how native peoples were caught up in bickering among French authorities as well as hostile competition between French and British colonizers and the stress this placed on intertribal relations among native peoples in the seventeenth and eighteenth centuries. Several tribes and subtribes used Le Rocher at one time or another, but the Peoria band of the Illinois was the principal group. To underscore the role that Native Americans played in the history of Le Rocher, Walczynski complements each chapter title with a subtitle in the Illinois tongue, and the Illinois words for many nouns occur regularly throughout the text.

The American Revolution opens Part III, with 1787 as the most consequential date, when Le Rocher became part of the Northwest Territory of the United States. From that point on, the federal government systematically took Native American territory to open up western lands for American settlement. The name "Starved Rock" came into usage around 1835 in association with a fictional legend. In that same year, the site also became privately owned. For 55 years, the land around Starved Rock was farmed. Then, in 1890 a Chicago businessman purchased the promontory plus an additional 100 acres and developed a summer resort. In about 1905, the possibility of further commercial exploitation to this scenic area prompted "citizens with political clout and politicians across the state" (182) to mount a campaign to save Starved Rock as a state park, which succeeded in 1911. Thus was Illinois' first state park created.

Overall, *The History of Starved Rock* speaks to the wealth of cultural history that is often embedded with natural history in state and national parks. Not all parks have a history as rich as Starved Rock's, but there

are some in Iowa that come close—Mines of Spain along the Mississippi River in northeast Iowa comes immediately to mind. Walczyski's well-researched book hints at the number parks with as-yet-untold fascinating histories.

Owen Lovejoy and the Coalition for Equality: Clergy, African Americans, and Women United for Abolition, by Jane Ann Moore and William F. Moore. Urbana, IL: University of Illinois Press, 2020. ix, 254 pp. Notes, bibliography, index. \$99.00 hardcover. \$20.00 paperback.

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Owen Lovejoy of Illinois was one of the North's most important abolitionists. His hatred of slavery initially came courtesy of his brother's blood. In 1837, a proslavery mob in Alton, Illinois, murdered his brother, Elijah Lovejoy, who had been the editor of the abolitionist *Alton Observer*. Devastated but defiant, Owen committed his life to abolitionism while kneeling next to his brother's bleeding body. Over the next three decades he made good on his vow, first as a minister and then as a politician. Beginning in 1838, he spearheaded a multiracial and mixed gender antislavery coalition that transformed Illinoisans' attitudes toward slavery, sustained Illinois' antislavery political parties, and supported Abraham Lincoln's antislavery career. In 1856 the coalition helped elect Lovejoy to Congress, where he eventually became one of the foremost architects of emancipation.

Lovejoy's inspiring story is told by historians Jane Ann and William Moore. Although not historians by profession, they decided decades ago to resuscitate Lovejoy's memory by reinterpreting his role in slavery's abolition. Passionate and dedicated, they plunged into archival research. The yield has been bountiful. They published a scholarly edition of Lovejoy's writings in 2004 and returned in 2014 with a book that explained how Lincoln and Lovejoy collaborated to promote emancipation. Now they have completed a trilogy by unveiling the important relationships between Lovejoy and his radical allies.

The book celebrates Lovejoy's role in the "coalition for equality" that united clergymen, free blacks, and activist women into a phalanx for abolition. The coalition was a loose one. The three groups did not work in perfect lockstep, and at times their priorities differed. Radical