

He begins with the passage of the Day Law in 1904, the state legislation that extended the prohibition against teaching blacks and whites in the same public institution to cover private schools, specifically Berea College. The Berea story has been told often and more informatively elsewhere, and a substantial body of work by historian George C. Wright has previously shed much light on the black experience in the Bluegrass State. Hardin's work, therefore, does not really break new ground.

With the removal of Berea College from the picture, Hardin identifies three primary players in the evolution of black higher education: the educated black elite in Louisville, Kentucky State College (University), and, of course, white politicians. Louisville blacks, it seems, almost always set the agenda for discussion, especially through persistent litigation in the later years. The issues evolved from the type of curriculum (industrial or academic) in black institutions, to the bumpy rise of Kentucky State as *the* state-supported college, to a demand that blacks and whites should have equal (if separate) opportunities, to, finally, a series of escalating challenges to the Day Law itself. The author tells this latter story well, but his volume is so thin that it often misses opportunities to suggest how the Kentucky experience fits into a broader context. The intensely political nature of segregated state institutions, for example, is consistent with that in other southern states. But the impact of poor quality education from political manipulation is magnified in Kentucky by the absence of private black institutions. Black leaders in Kentucky, therefore, were often educated elsewhere, such as in Indiana, Ohio, and Michigan.

The strength of *Fifty Years of Segregation* is, ironically, not in what it tells about segregated higher education in Kentucky but in its informative documentation of the demise of segregation in the 1940s and early 1950s.

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Kinship With the Land: Regionalist Thought in Iowa, 1894-1942.

By E. Bradford Burns. (Iowa City: University of Iowa Press, 1996. Pp. xii, 199. Illustrations, notes, index. \$27.95.)

In 1971, near the end of a distinguished career in southern history, Avery Craven described his lifelong desire to write the history of his Iowa hometown. After more than fifty years of writing about the South, the Civil War, and the clash of sectional interests on the national stage, Craven was haunted by the deeper challenge of returning to his native soil to unearth the "total history" of one small place, and he regretted that this ambition would likely remain a "History Still Unwritten." Craven's urge to return to and write about his home

place is paralleled by fellow Iowan, E. Bradford Burns, who capped a distinguished career in Latin American history with a poignant paean to the land and folk of his native state. Echoing T. S. Eliot's belief that "the end of all our exploring/Will be to arrive where we started/And know the place for the first time," Burns pays homage to his starting place in *Kinship With the Land: Regionalist Thought in Iowa, 1894–1942*. Although this historical homecoming lacks the Braudellian depth and critical bite of Craven's project, students of American regionalism, the Midwest, and Iowa can rejoice that Burns finished this insightful book just before his untimely death in 1996.

Kinship With the Land helps fill a gap in the recent rediscovery of American regionalism. After thriving in the 1920s and 1930s, American regionalism fell into a long sleep. Between the publication of Merrill Jensen's *Regionalism in America* in 1951 and Joel Garreau's *The Nine Nations of North America* in 1981, regionalism was largely scorned as an irrelevant force in American life, only to resurface at the end of the century as corporate globalism engendered a counter tide of pluralism and as people sought more intimate sources of identity than the global village or the nation-state. Economists, political scientists, and environmentalists are again interested in the spatial variations of American culture, and scores of "new regional" historians have focused most of their attention on New England, the South, and the West. The Midwest—that other great quadrant of the American land and psyche—is often forgotten by new regionalists, some of whom, for example, have produced a sweeping manifesto entitled *All Over the Map: Rethinking American Regions*, which goes everywhere on the map but the Midwest.

Burns's book draws attention to the elusive heartland. Although flashier places continue to attract most new regionalists, a few scholars, including James Shortridge, William Cronon, James H. Madison, Andrew Cayton, and Peter Onuf, have recently explored the shifting meanings of the Midwest within a national context. Burns has earned a belated place in this small group of "new" midwestern historians by concentrating on the rise and fall of regional consciousness within one state during the half century before World War II. More focused and celebratory than the others, Burns uncovers a vigorous flowering of local culture at the heart of the heart of the country—a vibrant rebirth reminiscent of New England's "Golden Day" during the half century before the Civil War. By carefully describing the emergence of Iowa regionalism from the 1890s to the 1940s, *Kinship With the Land* illuminates at least two important areas in regional studies: the pivotal moment when a restless frontier becomes a settled region and the role that artists and intellectuals play in shaping the collective identity of that new place.

From the publication of Hamlin Garland's *Crumbling Idols* in 1894 to Grant Wood's death in 1942, Iowa became a seedbed of regionalism. A number of factors in the 1890s—including the complete set-

tlement of the land, the state's inclusion in the global marketplace, inexorable modernization, urbanization, and industrialization—sparked intense “questioning of people’s relationship with each other and with their environment” (p. 8). A legion of local artists and intellectuals responded to these changes, and “writing and creating like souls possessed” (p. 74), they presumably voiced the feelings of the folk. Eminent regionalists Hamlin Garland, Josiah Royce, Ruth Suckow, and Grant Wood figure prominently in Burns’s narrative, while a host of others play significant roles. Journalists John T. Frederick and Frank Luther Mott, poets Jay Sigmund and Paul Engle, novelists Herbert Quick, Margaret Wilson, and Carl Van Vetchen, artists J. N. “Ding” Darling and Alma Broulik (whose sturdy prints appear throughout the text), and literary coteries in Iowa City, Cedar Rapids, Stone City, Grinnell, Muscatine, and other towns—all contributed to the regional flowering that faded in the glare of World War II.

E. Bradford Burns deserves praise for returning home and eulogizing an episode of regionalism that might otherwise have been forgotten. His narrative reaffirms and resurrects the work of many worthy regionalists, and it explores the relationship between intellectuals and the folk. His portrait of a state bursting with creativity and pride of place projects a compelling image of regional renewal for our postmodern world. Yet to stand as a complete model for renewal, *Kinship With the Land* needs to move beyond nostalgia to the darker corners of Iowa’s past that Garland, Suckow, and Jane Smiley know so well. Avery Craven felt that the unfinished history of his Iowa home would reveal people who were “tough, self-reliant, ruthless, destructive, wasteful, acquisitive, and dreamers of sorts”—improvident folk who “were quite unfitted to live in the world they had created.” Although the book lacks the critical edge that would make it a regional masterpiece, readers can nonetheless be pleased that Burns completed his career with this loving and lovely tribute to his starting point.

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Cahokia and the Archaeology of Power. By Thomas E. Emerson. (Tuscaloosa: University of Alabama Press, 1997. Pp. xv, 317. Figures, tables, references, index. Paperbound, \$29.95.)

Cahokia, past and present, can be discussed in superlatives: home of the largest earthen mound in North America—so large that its status as a feat of human engineering was denied for decades; centerpoint of the largest, most dense population of farmers in pre-