erless, in particular, bore the burden—to a kind of inevitable evolutionary process. After 1950, reactions to authoritarian control moved attention from slum clearance to neighborhood continuity and the rights of individuals. At this point, the “slum” and its negative connotations gave way in the public discourse to the more neutral “inner city.”

The new emphasis on conservation included gentrification, rehabilitation of existing buildings, and the empowerment of minority residents, the homeless, and others in the neighborhood. Some plans were, however, at odds with each other. In Over-the-Rhine, an angry group suspicious of historic preservation coalesced around issues of substandard housing and homelessness. Believing that historic preservation would raise rents and displace the poor, this faction successfully promoted racial and class separatism and local autonomy, thereby guaranteeing further neighborhood deterioration. Thus, by the mid-1980s, the city council approved an urban renewal plan that effectively stilled both business development and mixed-income housing in Over-the-Rhine.

In concluding their valuable study, Miller and Tucker make a salutary argument for the recovery of a civic consciousness that takes account of the collective welfare without losing sight of the individual. There is, in other words, much to learn from Cincinnati’s Over-the-Rhine. Without a restoration of the common good as a prominent civic value, the competing and self-serving goals of narrowly defined groups can only continue to inhibit reasoned planning that serves an inclusive public interest.

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*New Faces of the Fur Trade* presents a collection of fifteen highly diverse papers selected from the many presented in Halifax at the seventh North American Fur Trade Conference. The book’s contents reflect a broad North American flavor in that two-thirds of the papers are written by Canadian scholars and one-third by Americans, the same ratio holding for the three editors of the volume. While *New Faces in the Fur Trade* includes the work of a number of well-established scholars, many of its authors are newcomers in this field of study. The diversity of the papers stems from contributions from various disciplines and perspectives, but the editors caution the reader
that this compilation “is not intended to be an inclusive portrait of fur trade scholarship but, instead, is meant to represent new directions” (p. vii).

The editors add that “This volume questions the traditional focus of fur trade literature,” and many of the papers “raise subjects and themes that have been either formerly overlooked or have been introduced and then neglected” (p. 1). The book “seeks to redress some of these omissions,” particularly those arising from “scant attention to the rich insights revealed by the fields of social history and feminist anthropology” (pp. 1, viii). The book does contribute usefully to these as well as more established areas. Collectively the seemingly disparate papers provide a comprehensive view of the many levels of the fur trade ranging from snaring and trapping on the trapline by Native American women to a sociological analysis of symbolic and material exchange between the Iroquois and the colonial French. The fur-trade business is well illustrated by studies of internal and external confrontation involving the large fur-trade companies, Canadian governmental policy regulating trapping and the trade, calculation of profits, impact of the trade on the Métis and Native Americans, archaeological evidence on patterns of British and American artifact introduction in southeastern North America, and the genesis of the fox-breeding industry.

The papers themselves vary considerably not only in subject matter but also in readability and quality. Both the lay reader and the student of the fur trade will find valuable material in this well-crafted volume, but the variability of the collection will likely result in a mixed reaction from the reader. Those interested in the history of Indiana will find nothing specifically relevant here. The closest setting geographically is a somewhat disappointing study focusing on the female kin network of Marie-Madeleine Réame Larchevêque Chevalier, a métisse trader’s wife who lived at Fort St. Joseph (Niles, Michigan) in the eighteenth century. This particular paper has several errors of fact and documentation concerning the French period. In sharp contrast is a carefully researched and highly readable paper on fur-trade masculinity and the Beaver Club. This paper examines the nature and activities of a well-known, exclusive fraternity of the Montreal fur trade, about which few details and little historical context have been published.

The editors included in this collection a chapter titled “Fur Trade History, Native History, Public History: Communication and Miscommunication,” written by ethnohistorian Laura Peers. This study analyzes “the messages communicated about Native people at a number of reconstructed ‘living history’ sites that use costumed staff to interpret period buildings” (p. 101). Peers’s research finds that the four reconstructed fur-trade posts studied, including Colonial Michilimackinac in Michigan and The North West Company Fur Post in Minnesota, which together draw about 350,000 visitors annu-
ally, “present a perspective grounded in the dominant society, and . . . tell part of the story of the European conquest of North America” (p. 104). While recognizing that significant progress is being made by adding a Native American voice to the interpretation, she nevertheless finds in her study of the four sites that “Interpretation at all reconstructions currently depicts a social and racial gulf between Europeans and Native peoples that denies the extraordinarily cross-cultural nature of the trade” (p. 108). This and a number of the other chapters in New Faces of the Fur Trade will be of interest to the general reader, while the book as a whole will be of particular value to the serious student of the fur trade.


John Singleton Mosby was one of the Civil War’s most famous and most intriguing figures. He gained great notoriety as a partisan fighter for the Confederacy, harassing Union commanders, leading nighttime raids, and capturing thousands of horses. He captured one general in bed and gained such a reputation that impatient northern parents would chastise their unruly children with threats: “Hush, child, Mosby will get you” (p. 10). Despite his great success during the war, Mosby’s postwar life was full of controversy. His stern support of Ulysses S. Grant and the Republican party alienated his fellow white southerners so much that he left the South, residing abroad and in the far West. He lived until 1916, fiery and exceptional until the end.

James A. Ramage’s biography of Mosby is exhaustive and well researched. He narrates Mosby’s life from childhood to death, even providing a discussion of the portrayal of Mosby in film and television. Readers will find colorful portraits of many of Mosby’s friends and adversaries, including Robert E. Lee, Phil Sheridan, George A. Custer, J. E. B. Stuart, and James Seddon. Ramage is interested in Mosby’s legend, and much of his study attempts to separate the myth from the reality to understand the “strengths and weaknesses of this great man” (p. 10). Ramage does see Mosby as “great” and fills many pages describing admirably the Virginian’s successful and unconventional war-making. Mosby never commanded more than 400 men and, in the larger context of the war, his efforts pale. But Ramage concludes that Mosby’s “small victories” helped retaliate against the Yankee invasion and gave hope to the Confederacy (p. 347). Mosby