

attempted to depict itself as a modern industrial society by tying itself to the railroad; both Germany and Italy presented themselves as formidable air, scientific, and military powers. In turn, the political issues affecting Germany divided the local population, while the arrival of the Italian Air Fleet, led by the Fascist General Italo Balbo, thrilled the city. The United States showed its own aeronautic and scientific prowess with the launching of the Piccard gondola. The flight, which took off from Chicago's Soldier Field during the fair, quickly crashed and ended in failure, but would succeed the following year.

Ganz has written a formidable history of the Century of Progress International Exposition of 1933 in

Chicago, placing it firmly within its social, political, economic, and historical context. This beautifully illustrated book tells the story of the fair not simply from the perspective of its architecture or the formidable economic obstacles presented by the Great Depression, but from the perspective of women's history, ethnic history, and the social and political background of organizers. It is a significant contribution to both the study of world's fairs and to the history of Chicago.

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### *Excavating Nauvoo*

#### *The Mormons and the Rise of Historical Archaeology in America*

By Benjamin C. Pykles

(Lincoln: University of Nebraska Press, 2010. Pp. 389. Illustrations, notes, index. \$50.00.)

Benjamin C. Pykles sets out to tell two related stories in his fascinating book. The broad strokes of the book tell the story of the emergence of historical archaeology as an organized, professional, academic discipline in the middle of the twentieth century. The second story deals with the rise of the Church of Jesus Christ of Latter-day Saints-sponsored Nauvoo Restoration, Inc. (NRI), and the move of that organization away from historical archaeology toward a religiously driven proselytizing enter-

prise. While Pykles uses the latter as a case study to explain the former, the story of NRI turns out to be much more than that.

Pykles does a fine job of summarizing the basic contours of historical archaeology in the United States from the origins of the nascent discipline in the late nineteenth century to its fully developed professional expression in the mid-twentieth century. He also deftly handles a précis of Mormon history that gives non-specialists a firm enough grip on the

church's complex history to be able to follow the story that he wants to tell. And what a story it is. The drama centers on the tiny town of Nauvoo, Illinois, where the Mormons settled in 1839 and from which they were forcibly driven in 1846. It is also the town in which Joseph Smith lived from 1839 until his murder in 1844. Given the significance of the city in Mormon history, it is no surprise that the LDS Church began to take an interest in restoring the sites in Nauvoo once the church had grown sufficiently prosperous and accepted by American culture.

The heart of this book, and its greatest contribution, lies in the narrative of the conflict between Mormon archaeologists and Mormon religious leaders over the ultimate purpose of the restoration work at Nauvoo. Pykles's book makes room for itself in a growing body of scholarly literature dealing with the creation and manipulation of public memory, through the use of historical documents and historic sites, by LDS Church leaders. The story of NRI provides a particularly clear case study of this phenomenon. In the early phases of the work at Nauvoo, archaeologists focused on how to accurately recreate the 1840s-era buildings. In 1971, however, the church restructured NRI, which had been driven by a "secular approach... since its inception" (p. 149). From that point on, the church instructed NRI to focus on only those things that

would aid in proselytizing. As a result of this move, organizations such as the National Park Service and Colonial Williamsburg withdrew what had previously been eager hands of fellowship. The result of this process is evident today to anyone who visits LDS historic sites at Nauvoo. Each site is staffed by multiple proselytizing missionaries, and LDS visitors are encouraged to fill out referral cards with the names of friends who might be interested in having a visit from church missionaries. The end result is that LDS efforts at historical archaeology, at least in Nauvoo, exist primarily to "confirm belief and verify [sacred] history," which puts the restoration at odds with most projects undertaken by historical archaeologists that seek to provide an anthropological and cultural context for the restored sites (p. 304). Despite the wonderful contribution the book makes to Mormon studies, this reviewer is led to wonder on behalf of historical archaeologists why Pykles chose such an unusual and atypical site as Nauvoo for his case study. However, readers interested in the development of historical archaeology in the United States, in Mormon history, or in religious groups' struggles to control public perceptions of their past will find this book rewarding.

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