Slavery, Freedom, and Expansion in the Early American West
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ever, its focus is limited to one topographic feature in Utah, Mt. Timpanogos: "In the beginning," Jared Farmer observes, "this mount had form without meaning" (p. 1). Farmer shows how the identity of "Timp," as it is affectionately called, evolved. Building on the premise that "great landmarks are storied landmarks," Farmer consulted a geographically wide-ranging literature created over decades by historical geographers, folklorists, historians, and others (p. 4). He also plumbed local primary sources that reveal how Mt. Timpanogos became a landmark. As Farmer astutely puts it, "Mt. Timpanogos is Provo's skyscraper" (p. 7).

But it was not always so. As Farmer demonstrates in the first half of the book, Timpanogos was a body of water (also called Utah Lake) that was a landmark to both the Indians and the early Mormons. Its fresh waters abounded with trout that fed Indians and then Mormons. During the famines of the mid-1850s, in fact, the trout probably saved the Mormons from disaster. By century's end, however, Utah Lake had slowly slipped out of public consciousness. Its replacement was a mountain peak in the Wasatch Range. The mountain that most early Mormons identified as a landmark (the Biblically named Mt. Nebo) was replaced by Mt. Timp in the short period between about 1910 and 1920. By about 1925, one peak seemed to stand above the others—the lofty Timpanogos. Farmer believes that the popular pastime of mountain climbing and hiking played a role in this change. One person in particular—Eugene Roberts—"all but made Mount Timpanogos" or "more precisely, remade the mountain into 'Timp,' by means of an annual mass hike" (p. 180). This process was related to a national pattern wherein mountains became part of an American recreational, educational, and commercial consumption agenda. Farmer perceptively notes that Timp was also a creation of the New West. In the 1970s, Robert Redford's Sundance Resort, among others, helped transform Timp into an urban-wild interface that was soon threatened by its own popularity (p. 210). Redford's Sundance Institute was created to preserve the "rough elegance" of Timp and other threatened places, but paradoxically requires the power and money of places such as Hollywood (p. 217).

Before bringing the story of Timp to the present, Farmer digresses into a wonderful recitation of how place names function and how Indianist legends take shape. Farmer travels far and wide, interpreting "fakelore" such as the Indian princess Winona's leap from Maiden Rock, which originated farther east but migrated to Timp. Farmer is at his best here—insightful, irreverent, critical—yet never elitist. In the concluding chapter, on how an imperfectly remembered past about Mt. Timp is performed in music and local plays, Farmer humbly concedes that "authenticity is as elusive as it is desirable, as problematic as it is powerful" (p. 378). *On Zion's Mount* is an important book for historians of the American West and the nation as a whole. It offers an engaging look at how twentieth-century American popular culture configures, and then reconfigures, *place* as the stage upon which all history takes place.

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Slavery, Freedom, and Expansion in the Early American West. By John Craig Hammond. (Charlottesville: University of Virginia Press, 2007. xiv, 245 pp. $35.00, ISBN 978-0-8139-2669-8.)

Why did the young American republic, committed as it was to freedom and equality, fail to outlaw slavery in its western territories? John Craig Hammond addresses this perennial question in his well-written, carefully argued book. As he documents, Republicans no less than Federalists in Congress made several attempts to restrict slavery in Mississippi, Louisiana, and Missouri territories. They often defeated proslavery adherents in debate, but acceded to their own countervailing desire to win the allegiance of white westerners for the United States. Hammond downplays the argument, made by William Freehling, that leaders such as Thomas Jefferson failed to act. Instead, he stresses that inhabitants of the Southwest used threats of "British, Spanish, and French intrigues" to bait Congress while arguing that they needed slavery to prosper (p. 41). Later efforts to limit slavery during the

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Missouri Compromise failed because a newly emboldened West demanded popular sovereignty, and the South, grown rich on slave profits, had become addicted to the domestic slave trade.

As Hammond demonstrates, the consent of white westerners mattered in the early American West. Popular antislavery groups attacked slaveholders as "aristocrats" and kept slavery out of Ohio and Indiana; squatters made the peculiar institution popular in Mississippi, Louisiana, and Missouri. The timing of emigration also mattered. Early on, Ohio's antislavery Republicans benefited because the territory had what Kentucky and Tennessee emigrants wanted: secure tenure and lands available to buy on credit. The subsequent economic boom kept the territory free of slavery. By contrast, Indiana's early lack of settlers encouraged Gov. William Henry Harrison to evade the Northwest Ordinance and allow a "limited" slavery. Thus, economic motives could drive the slavery issue in opposite directions.

After the War of 1812, the federal government had more leverage, but it still was forced to play a limited role. Hammond shows how Indiana Territory needed "both the federal government and popular support to halt slavery's expansion in the West"; Illinois required a "committed group of antislavery leaders" and "a bitter, hard-fought, two-year campaign" before the state finally rejected the slavery option (p. 123).

Each territory had its own constellation of social forces pulling slave policy one way or the other, and Hammond is a reliable guide. His range is wide, yet the book offers a bird's eye, top-down view. We get glimpses of what was happening on the ground in places such as Missouri, Ohio, and Illinois, but the picture is sometimes misleading. In Illinois, for instance, antislavery leaders would have been powerless to act had the rank-and-file Methodists (along with several Baptist congregations) not been in lock step behind them.

A host of forces shaped slave policy in the early American West: federalism, nationalism, economic expectations, party competition, free-soil racism, republican idealism, and evangelical piety. Hammond's analysis corrects and refines Paul Finkelman's argument that emphasizes the early importance of slavery. Hammond uncovers evidence that northern Republicans quickly adopted an antislavery position on the West (pp. 109–10). By the Missouri Compromise, "northern restrictionists" had created an antislavery free-soil republicanism ready to meet the South's emerging proslavery Herrenvolk republicanism (pp. 154–61).

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Black Women in Texas History. Ed. by Bruce A. Glasrud and Merline Pitre. (College Station: Texas A&M University Press, 2008. viii, 248 pp. Cloth, $40.00, ISBN 978-1-60344-007-3. Paper, $19.95, ISBN 978-1-60344-031-8.)

Beginning with the Spanish period and extending to the year 2000, this collection of essays is useful primarily as a guide to resources for the history of black women in Texas. The chronological organization is particularly convenient for class assignments and makes the articles readily accessible for reference and research. The contributors include eight historians and two political scientists; three of the historians are trained in women's history.

With the sparse original sources available for the period before 1865, Angela Boswell has integrated studies from other states to build an account of the experience of African American women, both free and slave, in Texas. The endnotes for her essay, "Black Women during Slavery to 1865," are exhaustive and often include explanatory comments. By contrast, James M. Smallwood and the late Barry A. Crouch had a rich body of primary materials for their survey, "Texas Freedwomen during Reconstruction, 1865–1874." With emphasis on suffering and tragedy—discrimination, injustice, violence, and white terrorism—these authors give relatively little attention to African American women's work, whether in maintaining homes and families or in the ways they found in their churches the base upon which to build the organizations that sustained their communities.

For her article on African American women between 1874 and 1900, Rebecca Sharpless uses detailed, explicit information to analyze their work in the home and marketplace, as well as in the community. In addition to

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