

wonders what challenges to inclusivity, culturally sensitive interpretation, and the author's humanist approach to history are posed by the mass-marketing of mission model kits and the proliferation of digital media, such as virtual video tours of missions available on the internet. How might other interpretive approaches perpetuate inaccurate or preferential histories offsite and undermine efforts made at missions?

Put simply, "memory matters" (ix), and Kryder-Reid's thoughtful analysis successfully reframes colonial missions as venues to investigate this truism to its fullest and most intimate and complex ends. For 150 years California missions have captured the attention of writers, artists, tourists, elected officials, landscape architects, botanists, historians, archaeologists, the entire fourth-grade classrooms who craft mission models or now purchase and assemble them, the people who continue to pray at missions, those who manage and interpret them to park visitors, and those who contest the violent colonial histories associated with missions and their very presence in the homelands of California Indians. In the wake of canonization of Father Junípero Serra in 2015—and in sharp contrast to longstanding and polarized views of missions as places to be celebrated or abhorred—*California Mission Landscapes* traces a refreshing and compelling path forward. Theoretically informed and sure to appeal to mission scholars, the book is also highly approachable and recommended reading for anyone who teaches, researches, interprets, or visits California missions.

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**Carlisle Indian Industrial School: Indigenous Histories, Memories, and Reclamations.** Edited by Jacqueline Fear-Segal and Susan D. Rose. Lincoln: University of Nebraska Press, 2016. 414 pages. \$70.00 cloth and electronic.

In October 2012, Dickenson College in Pennsylvania hosted "Carlisle PA: Site of Indigenous Histories, Memories, and Reclamations" on the grounds of the former Carlisle Indian boarding school. Descendants of students, poets, storytellers, musicians, and academics shared their "knowledge, stories, and perspectives about the history and legacy" of this institution (4). More than half of the 290 participants were Native American and included representatives from thirty-six tribal nations. The first of its kind in Carlisle, the gathering's impact was profound and lasting. This collection of poems, essays, and reflections stands as the "published legacy of the symposium," highlighting the "importance of researching, remembering, discussing, interpreting, and assessing the complex legacies" of the Carlisle Indian School (5).

No scholar can write about Native American educational policies and programs at the turn of the twentieth century without referencing Richard Henry Pratt and his program of forced assimilation of Native children at Carlisle Indian School (CIS). Scholarship on Indian education has moved from early institutional studies of Carlisle and other boarding schools, works that largely drew from official school records and white-authored writings, to more nuanced accounts that seek to represent the

perspective of students and Native communities by drawing on oral histories and returning to the school's archives with new questions. This volume continues this undertaking and expands on it by its inclusion of new voices and perspectives. In particular, this collection highlights the legacy of the school within the broader history of the nation, the ongoing impact of its influence in contemporary Native communities, and the importance of situating Carlisle and its Indian school as a site of memory.

The volume's six sections have been organized in a manner that allows readers to gain insight into the emotional and intellectual impact of the conference on its participants. Nearly every contributor to this book remarks on their sense of a shared commitment to confront the history of CIS, address the ongoing challenges it has left for Native people, and to "honor the sacred memory of the children" (22). After an informative introduction, the volume opens with "We are One," a Seneca blessing that set the tone for the entire conference. The first section, "A Sacred and Storied Place," includes Christopher J. Bilodeau's essay reminding readers that this part of Pennsylvania has a rich Native history, as well as an essay by N. Scott Momaday (Kiowa). His reflections begin in the student cemetery, a crucial site of memory for much of this book. Momaday considers the losses Carlisle and other Native students endured, their efforts to survive, and the need to make Carlisle, like nearby Gettysburg, "a place-name among place-names on a chronological map that spans time and the continent" (44–45).

"Student Lives and Losses" examines the impact of the CIS's policies on the more than 10,500 students as well as their families and communities. Two poems by Maurice Kenny (Mohawk) bookend this second section and lead readers to reflect on the cultural and emotional challenges that students endured. Barbara Landis, an archivist at the Cumberland County Historical Society, shares her dedicated work of discovering information on the individuals who attended the school with Native communities. The two remaining essays, by Louellyn White (Mohawk) and John Bloom, highlight how events designed to foster assimilation of boarding school students, such as school plays and football games, came to be contested spaces.

A poem in part 3 by a Spanish visitor, Eduardo Jordá, reflects on the meanings of the Carlisle Indian School Cemetery today. As it was at the conference, the story of the cemetery's creation and preservation is central to this collection, as are efforts to reclaim the physical spaces and history of the CIS. Fear-Segal explains the racial politics that helped create the original school cemetery and the process by which its recent restoration has remade it into a "living site of memory" (177). In this section's final piece, Barbara Landis details part of this restoration process: identifying the names of the unknown occupants of the graves.

The fourth part, "Reclamations," opens with Fear-Segal's account of tracking down the story of two Lipan Apache students, taken as prisoners of war to Carlisle without the knowledge of their family or community. Her research not only uncovered their story, but also brought closure to the Ndé (Lipan Apache) nation, which had continued to remember and search for the "Lost Ones." Margo Tamez (Ndé/Lipan Apache) examines the meaning of the Lost Ones' story for the contemporary struggles of their descendants. This process of reclaiming tribal cultures and stories, a continuing legacy

of the disruption and violence against Native children, is further discussed by Carolyn Rittenhouse (Lakota) in her essay on the struggles to reconnect with her Native heritage, and also by Carolyn Tolman, who writes of efforts to preserve the Carlisle farmhouse as a Native cultural center.

The final two sections of *Carlisle Indian Industrial School* offer insights into how the 2012 conference inspired participants to share Carlisle's full story and to reflect on the school's meaning. Part 5, "Revisioning the Past," contains Malinda Triller Doran's short essay on a digital humanities project and Paul Brawdy and Anne-Claire Fisher's case study on how to use the school's history to better prepare student teachers to educate Native students. The last section offers participants' reflections and responses to the ideas and issues raised at the conference, with varying results. Dovie Thomason (Lakota and Kiowa Apache) comments on her struggles to share stories of the school with her daughter. Warren Petoskey (Odawa and Lakota) and Maurice Kenny (Mohawk) reflect on the long-term legacy of the school for Native people. Two local non-Native participants, Sharon O'Brien and Charles Fox, share their determination to incorporate the school's legacy into their teaching and understanding of Carlisle. Daniel Castro Romero, Jr. (Ndé /Lipan Apache) closes part 6 with his reflections on the symposium and the return of the Lost Ones.

In the epilogue, Momaday concludes, "The story of Carlisle is told on the conscience of America. We must hope and believe that there is compassion in the telling" (355). This volume stands as a testament to the shared commitment of its editors and contributors to tell the story of the many Native children who attended the school and provides future researchers with new resources, methods, and motivations to fulfill Momaday's hope.

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**Disease and Discrimination: Poverty and Pestilence in Colonial Atlantic America.** By Dale L. Hutchinson. Gainesville: University Press of Florida, 2016. 304 pages. \$84.95 cloth and electronic.

Dale Hutchinson's book on early American history of health attempts to take the focus away from illness-causing microbes and tell a larger story of disease processes that occurred within "social, political, economic, and ecological" contexts (xviii). The book's nine chapters are organized into four parts, which in addition to a prologue and epilogue, together cover the impact of infectious diseases on indigenous peoples, the health of enslaved African and African Americans, and the differential health among European settlers. Hutchinson's analysis ranges from the precontact period through the eighteenth century, with occasional reaches into the nineteenth century, providing historical context for various colonial projects and a useful timeline with major historical and health events. The book is most insightful when the author discusses the nature of evidence and problems of its interpretation in writing about health.