

Lipin is at his best when he helps place Baldwin in the larger intellectual context of the twentieth century. He offers comparisons and contrasts to Henry George, Jane Addams, and Charlotte Perkins Gilman. Lipin is also fascinated by an apparent contradiction within this radical critic. Not surprisingly, Baldwin supported the Bolshevik Revolution; surprisingly, she also supported Portland's Ku Klux Klan and contributed to the Klan newspaper. According to Lipin, Baldwin believed that "the Catholic hierarchy appeared as an encrusted reactionary organization devoted to hindering the liberation of all working people from oppression" (p. 195). To provide some context, Lipin notes other Progressives such as William U'Ren, who temporarily sided with the Klan and their concerns about the Catholic hierarchy, but you can feel Lipin wincing over Baldwin's views.

Lawrence Lipin has done a great job of introducing readers to a figure that helps reveal the complexity of Progressive Era intellectual life in Portland. This is a welcome addition to the growing body of scholarship on the early twentieth century of the Pacific Northwest.

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DALE E. SODEN

*The American Elsewhere: Adventure and Manliness in the Age of Expansion.*

By Jimmy L. Bryan Jr. (Lawrence, University Press of Kansas, 2017. x + 393 pp.)

The study of masculinities sees manliness in all its varieties as social constructions, as scripts that males must perform. *The American Elsewhere: Adventure and Manliness in the Age of Expansion* by Jimmy L. Bryan Jr. productively employs the constructivist method to examine the influential figure of the adventurer, the romantic risk-taker, who joins other mythic exemplars of western manliness as the cowboy and the bandit. The book persuasively argues that the adventurer mythos performs its cultural work in justifying expansion: "Adventurism played a crucial role in defining alternative masculinities that countered the rational and industrious male and pre-saged the gendered and ethnic justifications of US manifest destiny" (p. 6). Such self-justifying male self-fashioning flourished in what Bryan calls the American "Elsewhere," the seemingly empty space of the American West; and adventurism became the exemplary mode of American manhood, evidence of American exceptionalism.

As a literary scholar, I found particularly fascinating the detailed account of how adventurism was generated by what Bryan calls a "new genre, the

adventurelogue” (p. 68), tales not of discovery and settlement, but energized by “the spirit of adventure” (p. 80), stories of narcissistic risk-taking, epiphanic encounters with the western landscape, dangerous encounters with Mexicans and Native Americans. Bryan cites as adventurelogues such popular narratives as *Journal of a Voyage up the River Missouri* (1816) by Henry M. Brackenridge and even Washington Irving’s *A Tour on the Prairies* (1835).

Quite nicely for Bryan, this slightly heterodox form of manliness fashioned itself as a performative dandyism. Extravagant attire became the signifier of the adventurer. The mountain man wore fringed buckskin, moccasins, a fur hat. Rifle and long knife were part of the self. Indeed such signifiers of male vitality are still with us, as any visit to a Ralph Lauren shop can testify.

Individual male toughness, according to Bryan, easily coexisted with sentimental comradeship as an extension into the western milieu of the romantic friendship that flourished in the East. Brotherhood in perilous travel and in battle with the natives and the Spanish informed the code of the mountain men. But, according to Bryan, there was little homoerotic affect in this fellowship. Instead the adventurers shared a distinctly heterosexual erotic life centered on Native American and mixed-race women.

Finally then, the admirable detailed scholarship and deft use of manliness as construction allows *The American Elsewhere* to show convincingly how the ideal and the reality of the adventurer with its promise of renewed male vitality energized U.S. expansion. If seemingly apolitical, “adventurers were overtly expansionist” (p. 245), even joining governmental military ventures such as the annexation of Texas. If adventurism faded at the turn of the century, as the author suggests, the myth of the adventurer still undergirds U.S. exceptionalism and suggests to the reader how the adventurer ideal energizes the nation’s foreign ventures.

*The New School*

HERBERT SUSSMAN

*Great Plains Bison*. By Dan O’Brien. (Lincoln, University of Nebraska Press, 2017. xvi + 112 pp.)

This book is a story of environmental change on the Great Plains, written from the perspective of the buffalo. The author defines the region as the area inhabited by the great herds, estimated at nearly forty million in number. His central theme is how the changes caused by intensifying human use affected the buffalo as a species. O’Brien employs two powerful icons of American