

heart-breaking tragedies – a story in which the shape of new conditions of business life in America are illustrated as in no other of which we know (*McClure's*, Volume 19, November 1902, p. 592).

Despite the limitations of biography to capture the complexity of social forces that shaped the era, *Citizen Reporters* provides students and teachers of history with an unique and instructive sense of the “great human drama” and “persistent warfare” that lay behind both the most vexing of the period’s social problems and the unprecedented efforts of writers to right the wrongs of a modernizing America.

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Daegan Miller. *This Radical Land: A Natural History of American Dissent*. Chicago: University of Chicago Press, 2018. Pp. 318. \$30.00.

Daegan Miller’s *This Radical Land* is a critical and enchanting analysis of the tradition of progress in America and what he calls the “bruising legacy of domination” (9) connected to a continuous desire and effort to master the landscape. Centered around the idea of the witness tree, Miller’s book is divided into four acts, each highlighting a historical moment where human interaction with the environment might best be described as a living moment profoundly effecting the world in which we now live. Familiar with the testimonies of the human story regarding progress and advancement across America, Miller instead focuses on the trees and asks us as readers to listen with him to their stories and “to read what is written on their leaves, to get down on paper those lessons once-living metaphors might still hold for today” (12). Definitely not your father’s history book, it is a refreshing tale of environmental resistance and the radical way in which the land has expressed dissent to our persistent and unrelenting usage and exploitation of this most precious gift.

This Radical Land rightfully begins with Thoreau and his time surveying on the Concord River. His joy in setting out to “spend time with one of his muses,” (29) Miller explains, soon turned to disillusionment as evidence of the advancement of capitalism could be seen in the irregularity of its ebb and flow. It is this advancement and the increasing impact of the market that makes Miller’s book read as a passionate eulogy to the ever-changing and manipulated landscape. Turning next to the Adirondacks, it highlights the efforts of what Miller labels the “utopian agrarianism” (60) exemplified in the work of black abolitionists to carve a modest and communal livelihood out in the Great Northern Wilderness – Timbuctoo as it were. Like Thoreau’s river, the surrounding forest, too, became a breeding ground for intense capitalization as lumber mills, tanneries, and charcoal forges rapidly depleted the area while removing near one million logs a year by 1870.

Act Three of Miller’s book concerns the 1000 Mile Tree in Utah’s Weber Canyon which witnessed the Union Pacific’s laying that length of track in 1869. Starting the chapter with a beautifully descriptive account of photographer A.J. Russell’s capturing what Miller calls “a richly gold-toned image of a beautiful mystery” (109) in the moments immediately after the rail was hammered down, the chapter draws upon the power of imagery in helping tell the story of America’s changing landscape. From the paintings of Thomas Cole to the photography of Ansel Adams, image has been used to both protect and profane nature. And photography in particular tells a story that needs listening to, especially in the images captured concerning America’s expansion westward and their usage to fan the flames of nationalism and ecological dominion.

In the final act of Miller’s work, the reader is introduced to the Karl Marx tree, one of the great sequoias found in the Sierra Nevada Mountains aptly named by the Kaweah Colony of socialists who had settled there in the 1880s. Now known as the General Sherman tree and located in Sequoia National Park, Miller tells the story of how the efforts of the communalists also fell victim to the advancement of capitalism, this time in the form of the Southern Pacific Railroad. Here Miller’s passion is honestly expressed in his account of the intentions behind the enlargement of the Yosemite land in which the Kaweahans had settled – “Though there is no smoking gun, the motive...was not preservation at all – or rather it was, preservation of the Southern Pacific’s wealth; preservation of capitalism” (205).

For history teachers looking to bring into their curriculum oft ignored tales of the effects of expansion rather than simply repeating the long-told story of American progress, *This Radical Land* will not disappoint. Miller's avidity for environmental justice is appreciated as is his honesty in putting much of the blame for the incessant dominion of the American landscape squarely on the shoulders of capitalism. For the modern history teacher trying to make sense of the impact of progress, Miller's book is a great resource.

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David Treuer. *The Heartbeat of Wounded Knee: Native America from 1890 to the Present*. New York: Riverhead Books, 2019. Pp. 512. \$28.00.

The Heartbeat of Wounded Knee, by Ojibwe author and anthropologist David Treuer, explicitly sets out to challenge Dee Brown's iconic *Bury My Heart at Wounded Knee* (1970). Brown implied that Lakota history (and Native American history in general) tragically ended following the massacre at Wounded Knee in 1890. Overall, Brown's narrative described a story "of diminution and death" (1). Treuer, however, wanted to write a "counternarrative" that focuses on "Indian life rather than death." According to Treuer, Wounded Knee was both "an end, and a beginning" (1;11). Native American life, in the past and especially in the present, is more than a legacy of loss, pain, and defeat. As Treuer bluntly notes, "our cultures are not dead and our civilizations have not been destroyed" (17). Whereas Brown stopped in 1890, Treuer wants to take 1890 as his starting point to illustrate that survival and hope did not end on the wintry plains of Wounded Knee.

While Treuer states in his introduction that he mainly wants to focus on the 128 years after Wounded Knee, he takes about two hundred pages to get to that point. Part 1, "Narrating the Apocalypse: 10,000 BCE to 1890," spans one hundred pages and marches through thousands of years of Native American history. Part 2, titled "Purgatory: 1891-1934," likewise covers the key events of Native American history during that time period. These sections are well-written and provide an overview of the key events of Native American history during this long timeframe but provide little that is new in terms of content or analysis.

While still chronological and centered on events, Parts 3 through 7 provide new information that proves Treuer's thesis of native resilience and survival. In terms of events, the author covers Native American service in both world wars, urbanization in the 1950s and 1960s, the American Indian Movement of the 1960s and 1970s, and the development of Indian gaming. Most important, Treuer adds in eclectic interviews that he conducted with Native American family members, friends, and acquaintances from tribes across the nation. He visits with a cousin who is an MMA fighter, an Ojibwe man who lives off the land, the James Beard winning "Sioux Chef" Sean Sherman, an Ojibwe woman who started a women's running group on her reservation, a tribal president in Washington state who plans to open a marijuana dispensary, and many others who illustrate survival and resistance in very different ways. While acknowledging that problems remain both on and off reservations, all of these vignettes illustrate that Native Americans have found various ways to "strengthen their communities from the inside" (402).

Overall, Treuer's work is beautifully written and free of jargon. He is a consummate storyteller, as illustrated by his past publication of novels and his engaging recent memoir, *Rez Life: An Indian's Journey through Reservation Life* (2013). Despite the book's hefty page length, the chapters never feel long or drawn out. His section on "Digital Indians: 1990-2018" was especially original and illustrated how various Native activists are using technology and other innovations to promote economic development and healthy lifestyles, among other issues that have plagued reservations and Native Americans in general.

The Heartbeat of Wounded Knee is somewhat difficult to categorize as it is many things at the same time: a traditional chronological history covering the main events of Native American history from pre-contact to the present day, a primary source reader (the author includes various full primary sources in many of his chapters), and oral histories of his meetings with contemporary Native American men and women across the nation. The