

and accomplishments of the Europeans (including administrators and their agents as well as missionaries) in inventorying the worlds they had conquered — the geography, resources, flora and fauna, medical and technical knowledge, culture and history, artistic production, and potential trading potential of each part of their new empire. The author painstakingly reconstructs the grid (fundamentally grounded in Aristotelean philosophy) through which the Europeans saw their new worlds and demonstrates both the power and the limitations of this perspective. He also shows how the new “Catholic elite” of royal administrators and churchmen endeavoured to link these worlds to the crown and to use their resources to sustain it against its European and Asiatic rivals.

In part 4 of his study, entitled “the sphere of crystal”, Gruzinski offers an imaginative recreation of how the art, culture, and language of each part of this newly “globalized” world influenced the art, culture, and language of the other parts. In this section particularly the author depicts the process of cultural “crossbreeding” (*métissage*) and hybridization.

The volume is lavishly illustrated with contemporary and modern maps, photos of works of art, and title pages of contemporary books and book illustrations, and it is printed on high-quality glossy paper. In effect, the book itself is a work of art. Generous endnotes provide solid documentation as well as additional comments and information. The book is enriched as well by a bibliography, a chronology, a table of illustrations, and an index. One can only hope that this enjoyable and thought-provoking study of the first “globalization” will soon be made available in English.

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HIGHAM, Carol, and Robert THACKER (eds.) — *One West, Two Myths: A Comparative Reader*. Calgary: University of Calgary Press, 2004. Pp. xxi, 183.

The idea to compile a series of essays comparing the American and Canadian Wests is long overdue. Carol Higham and Robert Thacker have taken on this task by assembling some of the papers presented at a series of two conferences on the topic that they organized (the first in Cody, Wyoming, in May 2002, and the second in Calgary, Alberta, the following October) and other contributed essays. The result is a handsome and very useful edited collection entitled *One West, Two Myths: A Comparative Reader* — the first of two volumes. The book includes an introductory essay by Higham on the meaning of comparative history and how it relates to the American and Canadian Wests, and eight contributed essays by American and Canadian scholars. While the description on the back of the book claims it “brings together a variety of disciplines and approaches”, however, seven of the eight authors are historians and one is a geographer. That the collection falls primarily into the category of history does not discredit it in any way, but the description could be somewhat misleading for those picking up the book for the first time and perhaps expecting something else.

The book's first three essays were contributed by leading historians in their fields. Chapter 1 begins on a strong note with well-known western historian Elliott West's essay "Against the Grain: State-Making, Cultures, and Geography in the American West". West asks readers to ponder the binational region before it was severed by the 49<sup>th</sup> parallel, especially in terms of the more "north-south alignment" (p. 6) of the natural bioregions and of the geographies occupied by the many First Nations cultures in pre-European-contact North America. His is followed by an engaging essay by prominent environmental historian Donald Worster in chapter 2, entitled "Two Faces West: The Development Myth in Canada and the United States". In keeping with the myth-breaking theme established by the editors, Worster compares the similarities and differences in frontier ideology in the two nations' experiences of westward expansion, settlement, and development. He concludes by arguing that both environmental and cultural realities created a "continent of diversity" — that the history of western North America "reveals natural obstacles that no amount of logic or technology could fully overcome, and cultural turns that we cannot easily explain" (pp. 38–39). Chapter 3, "From 54° 40' to Free Trade: Relations between the American Northwest and Western Canada" by Gerald Friesen, one of the leading historians of the prairie provinces, deals with the historical background of the inter-relations between western Canada and the American West and with new ways of viewing this "trans-border regional history" (p. 47) in light of the North American Free Trade Agreement (NAFTA).

The other five chapters of the book were written by younger scholars who are making significant contributions in the fields of comparative Western history, North American borderlands, and gender studies of the northern Great Plains. Those authors are Beth Ladow ("Sanctuary: Native Border Crossings and the North American West"), Michel Hogue ("Disputing the Medicine Line: The Plains Cree and the Canadian-American Border, 1876–85"), Sheila McManus ("Making the Forty-Ninth Parallel: How Canada and the United States Used Space, Race, and Gender to Turn Blackfoot Country into the Alberta-Montana Borderlands"), Molly Rozum ("The Spark that Jumped the Gap': North America's Northern Plains and the Experience of Place"), and Peter Morris ("Fort Macleod of the Borderlands: Using the Forty-Ninth Parallel on Southern Alberta's Ranching Frontier"). Each chapter is well researched and written and ties successfully into the book's overall theme.

As it stands, this collection would be most welcome for the general reading public, and it could make a valuable addition to the small but growing variety of materials that could be adopted for courses on the North American West or borderlands, or for western regional courses in the geography or history of western Canada or the western United States. But it could have been much more class-ready. For example, it is quite surprising that there is not a single map or illustration in the entire book. Nor have the editors provided any "for further reading" lists that students often find useful when doing research in a related field. Even more curious, there is no conclusion or afterword to tie together all the various themes presented, or to signpost the forthcoming second volume in this series (how it will be different, what it will add) — one of the most surprising omissions. Higham makes a sincere effort in this direction at the end of the introduction, discussing, among other things, how even more interesting it would be to have comparative studies of the entire tri-national North American West,

comparatives of both borderlands of the United States, and works on inter-North American relations among Canada, the United States, and Mexico. Those are good points, but perhaps it would have been even more useful to have offered some examples of the studies currently available on those issues (and to have listed them “for further reading”). In fact, there is no mention anywhere in the book of similar works (extant in the literature or soon forthcoming) on the western US-Canadian borderlands or comparisons of the two Wests. It would have been beneficial to have had some introductory analysis of how *One West, Two Myths* fits into that growing historiography.

It is also highly unusual that the editors include no “list of contributors” — standard fare in a collection such as this. Readers will not learn much about the contributing authors, except for their academic affiliations. Questions arise: Are they professors or graduate students? What else have they published? Is their essay here part of a larger work? Even more curious, and somewhat alarming, is that the editors provide no credits for permission to use previously published essays. The chapters by Worster and Friesen were first published in Paul W. Hirt, ed. *Terra Pacifica: People and Place in the Northwest United States and Western Canada* (1998), which is not mentioned anywhere (although in the acknowledgements Hirt is thanked for providing “guidance and permission for the project” — hardly the same thing as the official copyright credit that most publishers require). Freisen’s republished essay here even includes an unfortunate misspelled name (p. 62) in the acknowledgments that is correctly spelled in the original publication. And the essay by LaDow, primarily taken from the chapter entitled “Sanctuary” in her book *The Medicine Line: Life and Death on a North American Borderland* (2002), includes only an editors’ footnote saying that “some of this material appears in slightly different form” in the original (mentioning no subtitle, publisher, or permission credit). These errors could well be the fault of the publisher, but they seem odd and irregular and give the book a slightly hurried and unacademic feel.

Nonetheless, the value of the book lies in its essays — compiled here under one cover for easy access and class use. Students and scholars of the greater West and of the shared borderlands region will find it informative and provocative, and we will anticipate the second volume in the series.

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JACOBS, Andrew S. — *Remains of the Jews: The Holy Land and Christian Empire in Late Antiquity*. Stanford, CA: Stanford University Press, 2004. Pp. xiv, 249.

When Emperor Constantine converted to Christianity (312), Jerusalem and the land of Israel had already been part of the Roman Empire for over three centuries. Following the Jewish revolts (66–70, 132–135), Jerusalem was rebuilt as a pagan city banned for Jews. The Jewish population of Palestine dwindled, yet many Jews continued to live there, especially in the Galilee. Constantine’s Christian revolution catapulted Jerusalem and the Christian holy places to a new prominence and launched