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Book Reviews

Authors

Joy M. Giguere, David B. Raymond, Stanley R. Howe, Dale Potts, David C. Turpie, and Susan J. Harmon

BOOK REVIEWS

Mount Hope Cemetery of Bangor, Maine: The Complete History. By Trudy Irene Scee. (Charleston, SC: The History Press, 2012. Pp. 284. Cloth. \$26.99)

A graduate from the department of history at the University of Maine, Scee has spent her career thus far publishing works dedicated to Maine-related (and more particularly, Bangor-related) subjects, including *City on the Penobscot: A Comprehensive History of Bangor, Maine*; *Tragedy in the North Woods: The James Hicks Murders*; *In Deeds We Trust: Baxter State Park, 1970-1994*; and *The Inmates and the Asylum: The Bangor Children's Home, 1835-2002*. This volume, *Mount Hope Cemetery of Bangor, Maine: The Complete History*, is actually two books in one. Scee first published *Mount Hope Cemetery: A Twentieth-Century History* (Charleston, SC: The History Press, 1999) at the behest of the Mount Hope Cemetery Corporation. *The Complete History* includes this volume in its entirety as Part II, while Part I serves as the "prequel," in Scee's words, examining the early history of the cemetery from its initial planning in the 1830s to 1900. The concluding section, Part III, brings the history of the cemetery from the 1990s to 2012.

It is clear from the outset of this work that Scee has presented a detailed examination of Mount Hope Cemetery's history, including its initial planning, design, corporation leadership, issues related to upkeep and beautification, as well as stories related to interesting events or people associated with the cemetery. While much of the scholarship dealing with the history of cemeteries or commemorative landscapes tends to be cultural in nature, Scee's work would more rightly be characterized as primarily a business history of Mount Hope. Especially throughout Part I, Scee primarily pays attention to the discussions and actions taken by the members of the Mount Hope Cemetery Corporation (MHCC) with regard to the sale and receipt of money for burial lots, issues related to the funding and construction of landscape features (such as bridges and ponds), the planting and removal of trees, and the eventual installation of a water delivery system for the cemetery grounds. Of this first section, by far the most interesting chapter is the one entitled "Corporate Benevolence: Mount Hope Donations to the Broader Community, 1860-

1900,” in which Scee enumerates the various gifts of plots made by the Corporation, which “allowed for the burials in the cemetery of veterans, orphans, elderly women and other people – many of them poor and perhaps forgotten even in their own time and many who would not otherwise have been buried in such a scenic and soon-to-be historic place” (87). By focusing her presentation of the cemetery’s history on these kinds of records, Scee has offered to cemetery scholars as well as lay readers a different approach to studying the history of commemorative landscapes.

The second section of the book, that which was already published in 1999, appears unchanged from the original publication. As no revisions or omissions were made, there is a sense of redundancy at the beginning of Part II, which gives an overview of what was already discussed throughout Part I. It is also clear from this section that while Scee has an intimate and detailed knowledge of the history of the cemetery itself and of Bangor, her overall grasp of the broader cultural context in which Mount Hope Cemetery was established is a bit thin. This is most clearly seen in her misidentification of Philadelphia’s Laurel Hill Cemetery as “Lowell Hill Cemetery” (135) and the absence of any secondary scholarship related to the rural cemetery movement (of which Mount Hope was a part) in her bibliography. Otherwise, Part II proceeds much like Part I, with continued attention paid to the ongoing concerns of the cemetery corporation to construct necessary improvements to the cemetery, including fencing, waiting rooms, and eventually, a crematory and community mausoleum.

With regard to public monuments erected in the cemetery, Scee details the erection of a Civil War soldiers’ monument in Part I, and the GAR fort, the monument to the 2nd Maine Regiment, and the Korean War Memorial in Part II. While the cemetery is filled with notable private monuments and memorials of all sizes and designs, those readers with a particular interest in gravestone history will be disappointed that Scee did not pay greater attention to these features of the landscape. She does, however, present detailed descriptions of the Hill and Webber mausoleums, and the provisions that were made toward their perpetual care. Further, in Part II, Scee explores some of the more colorful events during the twentieth century associated with Mount Hope, including the filming of parts of the Stephen King film, *Pet Sematary* in 1988 on the cemetery grounds; the burial of Fannie Jones, the madam of Bangor’s most well-known bordello who apparently had a heart of gold; the burial of Al Brady, public enemy number one who was shot by the FBI in

downtown Bangor in 1937; as well as the burial of a Romany princess who died from pneumonia. In her final chapter to Part II, Scee provides an overview of the cemetery's leadership during the twentieth century, including its presidents, secretaries, treasurers, and superintendents. Within the cemetery's leadership, as Scee notes, members typically served long terms, and that "In addition to long formal associations with the cemetery, family continuities remained a noticeable feature in Mount Hope's management" (214). As many of the individuals who held such positions with the cemetery were likewise notable figures within the Bangor community – as were those who served during its early years in the nineteenth century – Scee's attention to these men gives the book the further dimension of providing background on many of Bangor's most significant social and business leaders.

In the final section, Part III, which consists of only one chapter, Scee brings the cemetery's history up to 2012 by outlining those "projects and challenges" undertaken since the mid-1990s. "These ranged from adjusting the volume of the new carillon bells to paving roads, updating the crematory, laying out new burial sites and dealing with trust fund issues" (237), as well as constructing in 2003 an above-ground columbarium designed to hold cremains. The experience that Scee describes so well with the cemetery's decision beginning in the 1970s to offer cremation services and to later provide spaces for the placement of cremains provides an excellent microanalysis of the broader trend toward cremation and away from full-body inhumation in American society during the last half-century.

Despite its occasional errors and redundancies, Scee has offered a considerably detailed analysis of one of Maine's most enduring cultural institutions. Anyone with an interest in local Maine history, the history of landscape development or urban planning, in corporate history, or commemorative history will find much of value in this volume.

JOY M. GIGUERE
Penn State York

The Reverend Jacob Bailey, Maine Loyalist: For God, King, Country and for Self. By James S. Leamon. (Amherst and Boston: University of Massachusetts Press, 2012. Pp.xvii + 251. \$28.95)

In *The Reverend Jacob Bailey, Maine Loyalist*, James S. Leamon, focuses his notable work on Maine in the American Revolution to the life

of Maine Loyalist Rev. James Bailey. The book, based on the papers, journals, and letters of Bailey and the correspondence of the Anglican Church's Society for the Propagation of the Gospel, is a well-rounded portrait of a relatively obscure Anglican minister. Through this study, Leamon is able to shed light upon the difficult and often tragic lot of those living within the Thirteen Colonies who rejected to the American Revolution.

The son of a simple weaver, Jacob Bailey differed from the typical Loyalist in several ways. He did not derive his religious and political principles from family, wealth, or education; rather, he was drawn to Loyalism by the pomp, power, and wealth of the Anglican elite in New England. A naturally bright young man, Bailey attracted the attention and support of a local Congregational minister who took the shy but competent young man under his wing, prepared him for college with private tutoring, and secured wealthy benefactors to provide the financial means for his study at Harvard. In so doing, he inadvertently aided in his conversion to Anglicanism.

From a far humbler background than many of his classmates, the young Bailey was easily awed by the world of the well-to-do Anglican merchants and government officials he encountered in Massachusetts. He was particularly taken in by the Great Proprietor Dr. Sylvester Gardiner, who paid the cost of Bailey's journey to England for his ordination into the Anglican Church in exchange for Bailey's service as minister of the gospel and purveyor of civilization to the backwoods settlers of the Kennebec Proprietor's territory in Maine. Underwritten by wealth and awed by the splendor of high church Anglicanism, a Loyalist was born. After ordination, Bailey returned to Maine to fulfill his part of the bargain by serving as pastor at the fledgling community of Pownalborough. Life as a frontier missionary was demanding and doubly so for Bailey. Laboring for years with no church, no parsonage, and no salary (or nearly so), Bailey was a portrait in persistence, refusing to abandon his commitment to God (his parish) and mammon (his benefactor Gardiner) despite the physical isolation and material hardships that he and his family endured.

One of the strengths of Leamon's book is his ability to bring to life the "religious, political, and personal" nature of the conflict between Loyalists and Patriots. Many New England Puritans feared that the Anglican Church was attempting to gain a foothold in New England through the work of the Society for the Propagation of the Gospel and through the establishment of an Anglican Church in Boston. Because of

these anxieties, Bailey's life was tried by the petty harassment (rumors, innuendo, lawsuits, etc.) inflicted upon him by the Congregational minority in Pownalborough. In the face of constant threats, Bailey resolutely insisted on upholding his oath of allegiance to church and crown.

Another strength of the work is Leamon's ability to use the example of Rev. Jacob Bailey not only as a case study in the circumstances surrounding religious life in New England, but to show the internal strife which accompanied many loyalists' decision to reject the colonial rebellion. Bailey eventually found that the "price of oath" became too much to bear and Bailey succumbed to the threat of imprisonment if he did not take an oath of allegiance to the Revolutionary government and took up residence in Nova Scotia where he hoped for a speedy end to the war and a triumphant return to Pownalborough. In this he was bitterly disappointed. Not only did the British fail to subdue the rebels, Bailey failed to find justification for his Loyalism in the land of exile. Rejected by the former New Englanders who sympathized with the Rebels' cause and the Bluenose original settlers of Nova Scotia who resented the influx of newcomers, Bailey found himself caught between competing factions. There he served out his final days in humble service to king and church, embittered by the success of the Americans and the failure of the British to adequately defend its most loyal supporters.

While Leamon does a fine job uncovering the "politics of religion" and the "religion of politics", the reader is perhaps left wanting of more insight into the religion of region. Rooted in the rationalism of the Enlightenment and the conservatism of the Anglican Church and its hierarchical ecclesia, Bailey's religion is portrayed as a bulwark against moral anarchy and social disintegration, but it is unclear if his faith meant more to him than a consistent political worldview. How did it sustain him in the dark hours of want, persecution, and abandonment or was his faith solely in the temporal authority and not in God? Despite showing Bailey's knowledge of the finer points of Anglicanism, Leamon contends that Bailey showed little interest in theology for theology's sake. If theology did not matter, why was Bailey so troubled by the emotional excesses of the "born again" conversion experiences that accompanied the revivals of the New Light Stir which spread through the backcountry of New England and Nova Scotia from 1776 to 1783? In fairness, Leamon's purpose is largely political rather than religious, but given the volume of papers available to the historian, a more thorough analysis of Bailey's religious views seems in order. Minor quibbles aside, Leamon

has penned a well-written, insightful account of an ardent Anglican Loyalist, and in so doing has provided valuable insight into the Loyalist world in Maine.

DAVID B. RAYMOND

The Barns of Maine: Our History, Our Stories. By Don Perkins. (Charleston, SC: History Press, 2012). Pp. 187. Paper. \$21.99.

This book, written by Don Perkins of Sebago Lake, who bills himself as a “barnologist,” is one for barn enthusiasts and those who celebrate farming and the agricultural experience. The author has also been a carpenter and woodworker with a keen interest in timber framing. In later years, he has turned his hand to journalism and this book, which began as a newspaper column and is the result of these combinations of interest. Perkins, in his travels throughout the state, has captured numerous images and stories of all sorts of barns from the most simple to an elegant slate-roofed example in Milo; he relays his many findings to the reader in fewer than two hundred pages.

Generously illustrated with over a dozen full color photos, the book also contains a useful glossary of barn-related terms, diagrams illustrating several construction techniques, and images of the various owners in and around these structures. Perkins notes regional differences throughout the state in barn construction and how different topography dictated locations for these structures in relation to farm houses and out-buildings. In this way, *The Barns of Maine* represents a contribution to the architectural history of the state. A firmer grounding in the historical context of these structures and reference to some of the outstanding works of scholars such as Thomas Durant Visser in his *Field Guide to New England Barns and Farm Buildings* (1997) would have placed this book on a more solid foundation. In fact, the book might have included at least a brief list of some the seminal works on this topic for those wishing to pursue additional information.

This book should be of interest to anyone with an inclination toward agricultural history and architectural design, but its real value is as an oral history of Maine’s agricultural community. Nostalgic stories abound and Perkins has done a masterful job of recording the memories of those connected to their Maine barns and their history, some extending back a century or more. A more careful editing of the stories could

also have reduced the duplication of experiences of barn owners and allowed room for additional tales to provide even greater context and historical breadth.

A few reservations aside, this book is an intriguing contribution to the history of the state, and Perkins promises to continue his research on this important topic. With barns and farmland disappearing each year at a disturbing rate, documenting these structures and their history will continue to be crucial in keeping our understanding of this segment of the past as comprehensive as possible.

STANLEY R. HOWE
Bethel

Gateway to Vacationland: The Making of Portland, Maine. By John F. Bauman. (Amherst: University of Massachusetts, 2012). Pp. 285. \$26.95.

Portland, Maine's unique gateway owes its character to a variety of competing interests developed over several centuries. In *Gateway to Vacationland: The Making of Portland, Maine*, historian John F. Bauman crafts a thorough examination of Portland's economic, architectural, and cultural history. Covering the colonial period through the 1980s, this work emphasizes the industrial era of the nineteenth century, urban decline in the twentieth century, and subsequent renewal by the 1980s which led to Portland's current reputation as a small city with a modern service economy. During the city's history, as Bauman illustrates, civic and industrial leaders as well as cultural supporters engaged in a dialogue which "shifted constantly between the imperatives of commerce and industry and those promoting health, aesthetics, and tourism." (2) This conversation has a long-standing precedent; during the colonial period, Portland's position as a crucial international port invited city leaders to consider and espouse more genteel architectural, social, and cultural elements within the city's design. Bauman's historical tableau of Portland includes key events in the city's rich history such as the impact of devastating fires, the link with Montreal through the Grand Trunk Railway, the importance of the Gulf of Maine fisheries, as well as the growth and decline of the lumber industry. These major economic outlets, as Bauman illustrates, are integrally connected with the city's architectural history. The Merchant's Exchange, of Greek Revival design, is a good example of civic action linked with business growth. (22)

Bauman's work offers a welcome confluence of historic, economic, and architectural perspectives. Situated between the Atlantic Ocean and the forests of Maine, Portland's economy experienced growth, decline, and rebirth. As Bauman writes, many generations of city leaders "successfully blended Portland's assets of natural beauty, rich maritime history, and Longfellow's dreams of youth with a mixture of financial, management, educational, cultural, medical, and other services." (231) Much of Portland's historical architecture was preserved, largely, due to the conversation engaged in by city leaders throughout the years. Industry and aesthetics continue to shape the city; more importantly, the city's architecture exhibits the vital tensions arising between economic growth and cultural preservation of landscapes and buildings. By focusing on a single city for his work, Bauman is able to balance these topics with great effect, creating a more holistic perspective than would otherwise be possible.

Early chapters take Portland's history through the colonial period, the Civil War, and the industrial growth and decline of the nineteenth century, highlighting the diminished shipbuilding and fishing industries of the region. The growth of the city throughout the nineteenth century is also charted through municipal developments such as the building of hospitals, street improvements, park development, and issues including water accessibility (59). Later chapters chart Portland's vitality and how, through "niche" markets such as tourism, the city took strides to address economic problems and opportunities. Subsequent chapters address late-nineteenth and early-twentieth century industrialization with judicious commentary provided by the city's civic, cultural, and business leaders. Portland, like many small cities at the turn-of-the-century, dealt with a general decline in localized industries. Portland experienced difficult economic times when it was forced to transition away from railroad use and ship building, all the while seeking to address issues such as urban development. The closing chapters examine the postwar era of the 1950s, where Portland, along with the rest of Maine, did not encounter the prosperity experienced by much of the nation. This prosperity remained elusive despite the fact that the petroleum industry had largely replaced grain as a transport commodity. (177) By the 1960s, Portland also dealt with problems affecting cities across America – increasing decline of urban industry, the growth of poor neighborhoods, and the flight of industry and finance out of city centers to the suburbs. The closing chapter takes the Portland's story up through the 1980s when the city actively strove to overcome many of these difficulties.

Throughout Bauman's narrative, *Gateway to Vacationland* draws on modern scholars who have wrestled with the question of Portland's identity, such as Robert Babcock and Joseph Conforti, and grounds the study in a firm historical analysis which makes use of the literature on urban history and civic development. By comparing Portland to other cities such as Seattle, Philadelphia, Boston, and New York, the work further explains social, political, and economic issues affecting American cities in general while illuminating some of Portland's unique circumstances. Bauman's *Gateway to Vacationland: The Making of Portland* is thus a strong piece of scholarship which should stir interest across a broad set of readers. It is likely to become a key part of the historiography of the city.

DALE POTTS

South Dakota University, Brookings

Maine: The Wilder Half of New England. By William David Berry. (Gardiner, Maine: Tilbury House, Publishers, 2012. Pp. xiii + 288. Paper.\$30.)

In *Maine: The Wilder Half of New England*, William David Berry has written a comprehensive history of the state of Maine driven by narrative. Organized around ten time period chapters, Barry's book provides a useful framework for understanding Maine's past. His choice of time periods is conventional, though particular emphasis is placed on the Civil War and World War II considering the broad scope of the state's history. Each chapter is enhanced by an ample number of black and white pictures and illustrations (200 in all) with detailed and informative captions, often taken directly from the body of the text. As a testament to Barry's extensive research, there is an extensive bibliography included, albeit limited to books and theses. An historian following along with Barry's research would benefit from either footnotes or a bibliography included at the end of each chapter.

The strength of Barry's scholarship rests in his balance of broad historical scope and more accessible storytelling, all the while informing his readers on a wide range of topics surrounding Maine's settlement and development as a state. Each chapter proceeds in a topical manner, offering succinct summaries of political, economic, military, and cultural events. Of particular note is Barry's treatment of World War I and World War II and their impact on the state of Maine, where the level of detail

fills in a noticeable gap in the existing historiography. Also significant is Barry's coverage of Maine's cultural heritage. A cultural historian by training, Barry is at his best when describing the arts and artists in Maine, providing succinct summaries of key artists and their contributions to their fields as well as their importance to the state of Maine.

This balanced, narrative-driven approach taken by Barry is a source of some of the book's challenges. Narrative history sometimes lacks the unifying themes which keep other works of history together. Without broad generalizations about events and time periods, the story lapses occasionally into a series of event summaries and lists of names, losing a clear sense of the broad scope of history. To this end, a more comprehensive introduction for each chapter and descriptive subheadings within the chapters may have been beneficial. This would be particularly beneficial in the first few chapters, which begin in a rather choppy manner before settling down and proceeding smoothly along a clear chronological path. Finally, the broad scope of the work occasionally causes the author to imply the significance of an individual or an event but without explaining his assertion. A prominent example is the title of the book itself. There is little in the narrative to explain why Maine is the "wilder half of New England", even though the reader may know it intuitively. Factually, the work is sound with minor errors (Maine did not benefit greatly from the Agricultural Adjustment Act, for example, and *the Double Eagle II* took off from Presque Isle, not Houlton).

Maine: The Wilder Half of New England is an interesting and accessible book which will find a broad readership given its smooth narrative style and deft handling of the facts. Throughout, Barry's narrative keeps the work from becoming dense despite its historical scope, a fact which makes *The Wilder Half of New England* an appealing choice for an undergraduate course on Maine history and a noteworthy addition to the existing historiography.

DAVID B. RAYMOND

The Cross of War: Christian Nationalism and U.S. Expansion in the Spanish-American War. By Matthew McCullough. (Madison: University of Wisconsin Press, 2014. Pp. 200. Paper. \$29.95.)

Authors and historians have written about the causes and consequences of the U.S. war against Spain since it ended in August 1898. Yet,

to date, few historians have examined the ways in which Christians in the United States understood and justified both the war in 1898 and the postwar annexations that followed. In *Cross of War*, Matthew McCullough, currently pastor of Trinity Church in Nashville and a Ph.D. graduate in history from Vanderbilt University, seeks to explain the widespread support for U.S. policies of war and overseas expansion among Christian leaders in the United States. Although Christian leaders had explained and justified previous wars in U.S. history in Christian terms, McCullough argues that the war in 1898 was different and led to a belief that the United States must play a greater role in shaping the world. "Responding to the distinctive features of the war with Spain," he writes, "America's Christian leadership endorsed—even insisted upon—an active, interventionist foreign policy as God-ordained national destiny" (6). Calling this belief "messianic interventionism," McCullough argues that this was a new ideological construct developed in 1898 by Christian leaders and later adopted by some secular leaders, most notably President William McKinley, after the war to win support for the U.S. annexation of the Philippines.

For Christian leaders in the United States, the war against Spain perfectly demonstrated the altruism of their country. The United States differed markedly from Spain, which Americans considered corrupt and greedy. After the explosion of the U.S.S. *Maine* in February 1898, Christian leaders did not immediately call for vengeance against the Spanish. According to McCullough, once Congress declared war in April, a shift occurred and most ministers supported the war on humanitarian grounds. Christian leaders employed two biblical models to explain the role of the United States in the war: the parable of the Good Samaritan and the death of Christ for the sake of humanity. Thus, in sermons and religious newspapers, Christian leaders told their congregations and readers that the war against Spain was a Christian war because it was in the service of others (the Cubans). A new conception of America's role in the world was born, McCullough argues; Christians now believed they should not only focus on saving souls at home but abroad as well.

Not surprisingly, questions about Catholicism entered into the discussion. Some Protestants in the United States argued that the differences between the dominant religions in their country and Spain accounted for the difference in the "character" of each nation. American Catholics, of course, disputed this claim, and most were eager to demonstrate their loyalty to the United States during the conflict. Still, many Protestant leaders believed that "as a nation governed by the principles

of Protestant Christianity, America would lead the nations of the world into that future” that was “secured by God” (52). Christian (especially Protestant) leaders offered to their congregants and readers what they claimed was evidence of God’s will and His support for U.S. involvement overseas: the quick, relatively painless victories in the few battles against Spain during the four-month conflict. Notions of Anglo-Saxon superiority factored in as well, as many believed that God had prepared them for leadership in the world.

The most interesting and important discussion in the book comes in chapter five, the book’s last. McCullough deftly explains how Christian leaders could justify their support for the U.S. annexation of the Philippines despite their previous claim that the United States entered the war for altruistic reasons and not as a greedy conqueror. McCullough argues that most Christian leaders favored some sort of “ongoing responsibility” in the Philippines, which usually meant temporary control of the islands until a stable government could be established (99). Most Christian leaders were sincere in their belief, he claims, that the United States would not exploit the islands or the Filipinos. Thus, “most came to grips with the new American policy [imperialism] through the exact terms they had used to celebrate the war [with Spain] itself. The war was a war for humanity, they had reasoned, and, like all of American history, it had been signally blessed by divine providence.” In annexing the Philippines, Christian leaders believed “America would pursue identical humanitarian goals, motivated by claims to the same altruism that had first propelled the nation against Spain” (101). Here, there was a wider political context at play: In the fall of 1898, as the nation debated the prospect of annexing the Philippines, deeply religious President William McKinley used many of the earlier arguments about Christian duty to support annexation of the Philippines.

This is a short book on an interesting and relatively neglected topic. McCullough’s main point about the messianic interventionist beliefs of Christian leaders is compelling, and his last chapter on the support for Philippine annexation as a continuation of the belief that the United States played an “altruistic” and “humanitarian” role in the world is very well done. That being said, the book is not without flaws. First, McCullough fails to fully contextualize the people and events he discusses. He claims simply that the beliefs expressed in 1898 were new and that they have carried forward through the two World Wars and through today. How new or unique were such views, though? Did some Americans not have similar views before 1898? After all, there were expansionists before

1898. His source base is open to criticism as well. He claims to represent all major Christian denominations and all regions of the country. Yet, throughout the text we see many leaders from the same denominations (which are not really explained or contextualized) and the bulk of the evidence seems to come from the major cities in the Northeast (Maine is entirely excluded) and a few cities in the South. There are seemingly few sources from west of the Mississippi. Finally, other than the discussion of McKinley in chapter five, we do not have a sense of what affect the messianic interventionist views of Christian leaders had on policymaking or public opinion outside churches. These flaws aside, this work does make a contribution to the literature on the Spanish-American War and fills a needed gap.

DAVID C. TURPIE
Kentucky Historical Society

Omaha Beach: The Life and Military Service of a Penobscot Indian Elder. By Charles Norman Shay. (Solon, Maine: Polar Bear and Company, 2012. Pp. 208. Paper. \$15.95.)

Native Americans have participated in every United States conflict from the Pequot wars of the colonial era until the Afghan and Iraq Wars of the last decade. Seventy-five hundred Native Americans enlisted in the military within six months of the attack on Pearl Harbor. Twenty-five thousand Native American men and women served in the armed forces by the end of WWII. Throughout history, Native Americans have been bomber pilots, scouts, communication experts, gunners, commandos and brigadier generals. Today, their current numbers exceed that of any other ethnic group; yet their service has been largely ignored by the historical community apart from the role of scouts during the Indian Wars or code talkers during WWI and WWII. The social history of the Civil War in Maine, for example, focuses on the importance of the experience of the white male and women, while mostly excluding that of enlisted Wabanaki soldiers. *Project Omaha Beach* thus provides a much needed Native perspective of life in the military. *Project Omaha Beach* is the autobiographical account of Penobscot Indian elder Charles Norman Shay, who served as a medic in the United States Army and Air Force. He served as a combat medic in an assault platoon, which was part of the 1st Infantry Division on D-Day. *Project Omaha Beach* is the

culmination of his pilgrimage in 2007 to Omaha Beach, Normandy, which spurred his realization of the need to contribute to the accounts of other veterans for scholarly research. This work goes beyond his service on D-Day, as it leads the reader to recognize the important role that Native Americans have played in the military. Also important is the role that the military has played in lifting the Native out of poverty. Thus his work provides an answer to the question of why Native Americans gravitate in such significant numbers to military service. Steven Clevenger's *Americas First Warriors: Native Americans and Iraq* emphasizes the role that the Native warrior cultural tradition plays in Native military recruitment. However, according to Shay, the answer lies in the fact that the military has offered the opportunity for social mobility. While experiencing discrimination and poverty in Old Town, Maine, it was through the military that he was able to elevate himself from a WWII draftee Army combat medic to Master Sergeant.

The Penobscots have long performed military service on behalf of the United States, and Charles Shay counts among his ancestors important military figures. He is a direct descendant of Jean-Vincent D'Abbadie, the Baron of Saint-Castin of Béarn. Jean-Vincent was a French military officer serving in Acadia, who participated in the campaign against the Iroquois. He married the daughter of Penobscot Chief Madockawando. Through Castin, Shay is related to Joseph Orono, "the blue-eyed chief." On 21 June 1775, Chief Orono allied with the leaders of the American Revolution and pledged the support of Penobscot warriors in what is known as the Watertown Resolve. Shay's life story reveals the dichotomy between the life of the Indian on the reservation and the Indian in the military. At the time of Charles Shay's drafting, there was much poverty and high unemployment among Indians on Indian Island. When war was declared, men and women on the reservation saw enlistment as an opportunity to break away from this life. During WWII Penobscots served in all branches of the military. There were eighty-five young men and women, mostly volunteers, from the small reservation of five hundred people, who served during WWII. Despite their service, the Penobscots did not have the right to vote in federal, state or local elections by the state of Maine. Despite their lack of enfranchisement, Indians were required to register for the draft. Shay did not want to enter military service voluntarily in support of his mother's view that doing so endorsed this unjust policy towards reservation Indians.

In April of 1943, Shay was ordered to report for military service. He was assigned to the 2nd Battalion, 16th Infantry Regiment, 1st Infantry

Division, as a medic. Though Shay entered his military career as a draftee, his exemplary service paved the way for a career in the military. On D-Day, 6 June 1944, Charles Shay was among the first to disembark from the landing craft in waist-deep water. The first wave were either killed instantly or severely wounded. It was every man for himself as they made their way to the beach weighed down with gear facing the onslaught of small-arms and machinegun fire, mortar shells and artillery. Shay made his way to the protection of the dunes where he tended to the wounded and dying. As the tide rose, the danger of drowning increased, and Shay left the safety of the dunes to pull the injured out of the water. His entire company was annihilated that day. His company was rebuilt with replacement troops, and he continued as a combat medic throughout the Normandy campaign all the way to Aachen, then the Hürtgen Forest, onwards to the Ardennes and the Battle of the Bulge. In March 1945, after crossing the Rhine, he was taken as POW.

When Shay had returned home to Indian Island at the end of the war, he observed that the life of the reservation Indian had not improved, and he did not believe that the situation would change in the near future. Shay states, "Poverty and lack of work still existed, and it was then that I decided to reenlist in the U.S. Army, where I was recognized for my accomplishments and not because of my heritage, religious or political beliefs" (82). He was promoted to master sergeant on the spot during the battle of the Sobang Hills in Korea, where as a combat medic he led litter teams up and down the slopes while exposed to deadly fire. After he was discharged from the Army in 1952, he enlisted in the Air Force as a medic in 1953. Among the many decorations that Master Sergeant Charles Shay was awarded during his military career were the Silver Star, Bronze Star for Valor with two Oak Leaf Clusters (for a second and third award), a Prisoner of War Medal and two awards of the U.S. Army's Combat Medical Badge. He also received the Légion d'Honneur as chevalier from French President Nicolas Sarkozy in 2007 as recognition from the people of France for his service. He officially retired from the military in 1964, and his military service was instrumental in his being hired by the International Atomic Energy Agency (IAEA) in Vienna where he worked in the Division of Publications. Upon his return to Indian Island after his retirement from the IAEA, Shay strove to have Maine Native American veterans recognized for their contribution to the nation, which culminated in the signing into law by Governor John Baldacci Native American Veterans Day, which is now observed on 21 June – the day that the Wabanaki joined the American Revolution.

Project Omaha Beach is a valuable historical source concerning a Maine Native American veteran, and it underscores the importance of archiving interviews with Native veterans for future scholarship. The reader is aware of the socio-historical importance of *Project Omaha Beach* to Native American studies, for we are led to reflect on what would Charles Norman Shay have become had he not entered the military. When Shay re-enlisted, he was convinced the military offered him a means towards advancement, and his promotion to Master Sergeant and numerous military awards proved him right.

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