ecology and land management. Anyone who takes more than a passing interest in Aldo Leopold, for example, will find much of great value. Moreover, for those interested in changing models of land conservation and forestry during the twentieth century, especially on private land, it is essential reading on a key figure in these transformations. Finally, it is a wonderful example of the insights that can be gained by situating the history of scientific knowledge production in its environmental context. Stripped to its essence, this is really a history of science book, but it is one that is refreshingly focused on place and practice rather than on disembodied ideas. Indeed, it is a model of how one might refashion a history of science that is rooted in a rich local context of both nature and social relations. It is still something of an open question, which this book only begins to explore, how such a locally rooted set of ideas and practices could spread and change elsewhere. Yet while the Red Hills may be a relatively small region on the vast American landscape, it has proven not only to be an important place for the making of science but also now for the making of the environmental history of science.

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Trouble in the Forest: California's Redwood Timber Wars. *By Richard Widick. Minneapolis: University of Minnesota Press, 2009. x +353 pp. Illustrations, map, notes, bibliography, and index. Paper $25.00.*

In *Trouble in the Forest*, Richard Widick traces how corporate capitalism transformed people and place in the Humboldt Bay region from the mid-nineteenth century to the present. The 1990s timber wars and the 1999 World Trade Organization meetings in Seattle provide useful bookends. Invoking cultural theory and drawing on substantial ethnographic research, Widick explores the creation and development of a "redwood imaginary," which he defines as "modernity in the redwoods, a local instantiation of the modern social imaginary in the redwood ecozone—a geographic, spatial installation of its institutional system for meaning-making lives" (p. 36). For Widick, this redwood imaginary is rooted in the region's history. He traces how Wiyot Indians, white settlers, local loggers, environmental activists, and lumber companies contributed to its creation.

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Widick demonstrates how constant struggles over property often led to violent conflict in northern California forests. Chapters 1 to 3 provide a theoretical foundation for understanding the timber wars and highlight how Widick's ethnographic work ultimately led him to investigate a series of historical episodes. Historians will likely be drawn to Chapters 4 through 6 that examine the 1860 Wiyot Indian Massacre, the 1935 lumber strike, and the 1990 car bombing of environmental activists Judi Bari and Richard Cherney, who helped mobilize resistance to clearcutting old-growth redwoods after Maxxam acquired Pacific Lumber Company in 1985. Widick dissects each of these discrete historical events to trace the emergence of a contemporary historical consciousness and landscape of social memory; in other words, the redwood imaginary.

Widick emphasizes the growing power of concentrated capital, but also shows how media shaped particular ideas that contributed to future historical consciousness. Chapter 6 demonstrates the uses of the redwood imaginary in the recent past but opens with Widick suggesting, "Corporate timber hegemony was to ecological destruction in the 1990s redwood region as Jim Crow was to racism in the 1960s South" (p. 226). While the car bombing sparked the beginning of Redwood Summer, a name drawing directly on the 1964 Freedom Summer, and the rhetoric and tactics of environmentalists certainly had linkages to those of the civil rights movement, Widick remains somewhat silent on the nature of the ecological destruction, and thus the analogy falls short. Widick is far more convincing in highlighting how Native American, labor, and environmental movements operated, demonstrating that the trouble in the forest provided opportunities to coalesce around a common cause. As a result of such efforts, the Headwaters Forest moved from potential destruction under private ownership to protected status as a public forest reserve. Widick reminds us that while corporate capital dramatically transformed the forest, resistance to it is a powerful force as well.

The book relies mostly on newspapers and fieldwork as primary sources. Arguing for the vitality of print culture in the region, Widick suggests newspapers helped create a "media archive" that contributed to the region's historical consciousness (p. 31). From author Bret Harte's coverage of the Wiyot Massacre while working for a local paper to local press capitalizing on the culture of spectacle in the 1930s to encourage production and consumption, these historical episodes are analyzed from the perspective of media theory. Engaging more union and company sources from the 1930s and 1990s could highlight their contribution to contemporary historical consciousness. While Widick's focus and theoretical approach is clear, he could more directly integrate historical literature on capitalist transformations in the American West. The scholarship of William Robbins on the lumber industry, for example, receives only passing

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mention in a footnote. Adding the growing historical literature on memory could supplement his substantial work in using media and cultural theory to highlight how actors construct a social imaginary rooted in the history of the place. Finally, with the exception of a brief discussion in the opening "Entry Point" section, Widick offers little on how capital actually transformed forests and their wildlife. For readers of this journal, such engagement would be a welcome addition.

The death of environmental activist David Chain by a felled tree in 1998, Julia Butterfly Hill's Luna sit-in, and the company town of Scotia emerge as symbols in Widick's story of resistance to regional capitalist transformation. But what remains less clear is how these individuals, events, and places drew on, helped create, and saw themselves as part of the redwood imaginary. In theory it seems possible, but this reader would like to see more evidence.

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Governing the Wild: Ecotours of Power. *By Stephanie Rutherford. Minneapolis: University of Minnesota Press, 2011. xxvi + 250 pp. Illustration, notes, bibliography, and index. Cloth $75.00, paper $25.00.*

This book draws on Michel Foucault's work on governmentality to critically examine the production and circulation of contemporary ideas about nature and environmental stewardship. Through case studies of the Hall of Biodiversity at the American Museum of Natural History, Disney's Animal Kingdom Theme Park, an ecotour of Yellowstone and Grand Teton national parks, and Al Gore's film *An Inconvenient Truth*, Rutherford fleshes out the configurations of knowledge and power behind present-day commitments to green consumption, scientific expertise, and sustainability. These four scenes, she argues, function as sites of "green governmentality," defining and regulating how people understand, experience, and seek to protect nature.

Rutherford also extends Foucault's concept of biopower beyond human subjects to encompass the physical environment as a site for the articulation of power. At each of the scenes, nature is depicted as under threat from humanity yet also savable through relatively painless and often highly enjoyable acts of conscientious consumption.

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