

the couple's place in Peacham and taking care of their child. Finally, she would write of her and her son's voyage to California, where they rejoined Alfred in 1853.

In what is perhaps the most interesting element of the story, Chastina and Alfred's reunion marks the point when the diary winds down and peters out. It is as if the California sun had burned away Alfred Rix's sense of humor. For much of the rest of the diary, he is too busy working in a law office to compose entries. The few he does make are hurried and disconnected: "nothing new," "the same" (pp. 336–37). Chastina, too, has less to say, though she gives birth to a second child. The journal's lapse may have been unavoidable, as perhaps what is needed for great diaries is routine and time for thought, not dizzying experience. In the spring of 1854, the diary went silent. Alfred later added a postscript: in 1857, Chastina suddenly died. Bonfield fills in the rest of the story. Chastina died of peritonitis, possibly due to the aftereffects of childbirth. Alfred went on to become a success in San Francisco, remarried, had children with his new wife, neglected his children by Chastina, and never kept his promise of placing a headstone on her grave.

This diary's narrative is one of forged connections: the bonds between East and West and between men and women. In this story, the gold rush is partly about opportunity but mostly about separation, loneliness, and the work undertaken by supposedly homebound women to stave off creditors, care for children, and keep families together. This is primarily a woman's—Chastina's—gold rush. It is also a narrative of lost connections. Alfred Rix gained a great deal in joining the gold rush, but he lost as much: his wife, his relationship with his sons, and the frustrating but humorous social ties of life in a small, New England village.

Brian Roberts *teaches history at the University of Northern Iowa and is the author of AMERICAN ALCHEMY: THE CALIFORNIA GOLD RUSH AND MIDDLE-CLASS CULTURE.*

Ethan Allen: His Life and Times. By Willard Sterne Randall. (New York: W. W. Norton and Co., 2011. Pp. xiv, 617. \$35.00.)

Some states have larger-than-life, early heroes who are central to the myths, legends, events, and movements of their formative decades—Kentucky's Daniel Boone; Tennessee's Davy Crockett;

Texas' Sam Houston. In Vermont, that towering frontier leader is Ethan Allen (1738–89), rambunctious founder of the Green Mountain Boys, tireless opponent of New York authority over the Vermont area, hero of Ticonderoga, enthusiastic land speculator, would-be philosopher, and author of *Reason the Only Oracle of Man*. In the 1830s, Vermonters joined the national trend of constructing a patriotic framework for interpreting the Founding Fathers against the inspirational backdrop of the American Revolution, and they celebrated Ethan Allen as the epitome of Green Mountain independence, courage, and determination.

Even in the last half-century, as scholars have chipped away at the heroic image of Allen as solely responsible for the creation of Vermont out of the New Hampshire Grants in 1777 and its survival to become the fourteenth American state in 1791, his reputation has endured. It remains smart practice in Vermont to name a product or business after the leader, to wrap oneself in his mantle if running for office, or to begin a debate on any public issue with, "As Ethan Allen said. . . ." If you are a "flatlander" from "away," Allen, with his bold, brash, and brave image, is perhaps one of the only Vermonters of whom you will have heard. When Hollywood casts an "Ethan Allen and His Green Mountain Heroes" someday, no doubt Tinseltown producers will call for the Daniel Day-Lewis of *Last of the Mohicans* or the Russell Crowe of *Gladiator*.

Willard Sterne Randall's *Ethan Allen: His Life and Times* may well produce a flurry of cinematic interest in his subject. Rejecting the recent scholarly trend toward seeing Allen as an important but not omnipotent early Vermont leader, Randall (according to his publisher's press release) squarely presents him as "the man who almost single-handedly brought the state of Vermont into the Union." In Randall's eighteenth-century Vermont, only Allen matters. Other early Green Mountain leaders of note—Thomas Chittenden, governor for nineteen of Vermont's first twenty years; Ira Allen, Ethan's youngest brother and a Champlain Valley land speculator of remarkable ambition and vision; Seth Warner, whose military abilities impressed contemporaries more than Allen's; young Turks like Nathaniel Chipman, Jonathan Robinson, Isaac Tichenor, Matthew Lyon, and Stephen Rowe Bradley, who in the 1780s displaced the Allens and their allies atop Vermont's political pyramid—inhabit Allen's universe as mildly interesting but decidedly lesser players. Since 1980, Aleine Austin (*Matthew Lyon: "New Man" of the Democratic Revolution* [1981]),

Randolph A. Roth (*The Democratic Dilemma* [1987]), Michael Sherman (*A More Perfect Union* [1991]), Robert A. Shalhope (*Bennington and the Green Mountain Boys* [1996]), Frank Smallwood (*Thomas Chittenden* [1997]), and others have ably laid the groundwork for assessing Allen as a key participant, or even as first among equals, in the struggle for control of the area between the Hudson and Connecticut Rivers. But Randall rejects that approach in favor of a traditional Great Man portrayal of his subject; Allen is a titan, and his Vermont contemporaries are mere mortals who would have been lost without him.

There are strengths to Randall's book, to be sure. He writes much better than most academics, and he knows how to tell a lively tale with his hero emerging as a fascinating, sometimes compelling, figure. Unlike many biographers, the author also paints a broad backdrop for his narrative, including short essays on smallpox, iron making, religion, philosophy, land speculation, and other aspects of early America. Although these pieces significantly lengthen the book, and occasionally his subject's life disappears for too long, they effectively set the national stage for Allen's northern New England story.

Randall's earlier works on George Washington, Benedict Arnold, Thomas Jefferson, and Alexander Hamilton have made him expert in the "and times" aspects of his project. Readers familiar with previous books about Allen—most notably John Pell's *Ethan Allen* (1929), Charles A. Jellison's *Ethan Allen: Frontier Rebel* (1969), and Michael A. Bellesiles's *Revolutionary Outlaws: Ethan Allen and the Struggle for Independence on the Early American Frontier* (1993)—will find this historical breadth the most useful and impressive new aspect of this work. Vermonters will notice, however, that the 1738–70 American background is more thorough than the discussion of 1770–89 Vermont. Still, if the dust jacket's claims—that Randall "challenges our conventional understanding of this largely unexamined founding father" and "unlocks a trove of new source material"—do not fully come to fruition in this volume, the biographer does shine a strong beam on his subject, which scholars and general readers alike will see as interesting and instructive.

That said, this book has regrettable weaknesses. On the substantive side, for example, Randall states that there were more than sixty pre-Civil War editions of Allen's *Narrative* (pp. xi, 535) and describes it as "one of the most widely read books during the first half of the nineteenth century" (p. 474). In fact, there were only eight editions

between 1800 and 1860 and four of them from minor Burlington, Vermont, bookseller Chauncey Goodrich: an unlikely base for giving the memoir large circulation outside the state. A fair number of similar exaggerations serve principally to support the author's insistence that Allen alone was important in 1770–89 Vermont; removing such hyperbole would seriously undercut his argument.

Additionally, there are simply too many factual, geographical, and chronological errors in this biography. Tarring and feathering was not “invariably fatal” (p. 7); Benning Wentworth granted more than half of the Vermont area, not “roughly one third” (p. 191); the two convicted Boston Massacre soldiers received brands on their thumbs, not their foreheads (p. 250); there was no “schoolhouse” in Shoreham in 1775 (p. 306); Brook Watson was one-legged, not one-eyed (p. 396); the old story about most copies of *Reason the Only Oracle of Man* burning up in a Bennington fire (p. 507) was disproved decades ago, as was the claim that the printing press used at Dresden in 1778–79 was the same one that inaugurated American printing at Cambridge in 1638 (pp. 476–77); Frederick Haldimand's headquarters were in Quebec, not Montreal (p. 482); Vermont's second East Union annexed New Hampshire rather than Massachusetts towns in 1781 (p. 491); Allen's Bennington home was a small, gambrel-roofed structure, not a “large hipped-roof house” (p. 525). Such sloppy research and fact-checking are unfortunate in a work of this kind. Perhaps Randall and W. W. Norton will enlist the help of specialists in early northern New England and the Revolution to correct the mistakes for a second printing; the result should be a noticeably improved book.

Until then, Randall's will remain a valuable but flawed volume. Students of early Vermont and American history will have to wait for a book that more fully examines both Allen's life and the evolution of his historical image against those of the Boones, Crocketts, and Houstons to whom he merits comparison. It will be a shame if this work deflects further scholarly study of Allen for several decades, as happened in the wake of Charles A. Jellison's 1969 biography. Randall has engagingly demonstrated that Allen deserves the attention now that he so craved during his lifetime. The land that became Vermont was a Green Mountain laboratory for “the revolution within the Revolution” from 1770 to 1791, and American historians need to be mindful of that. The era of the American Revolution comes to life in Allen's exploits as soldier, philosopher, land speculator, pamphleteer, and

revolutionary, and keeping him in the historical limelight will help us gain a better understanding of eighteenth-century America.

J. Kevin Graffagnino, *Executive Director of the Vermont Historical Society from 2003 to 2008, is Director of the William L. Clements Library, University of Michigan.*

Death of an Empire: The Rise and Murderous Fall of Salem, America's Richest City. By Robert Booth. (New York: St. Martin's Press, 2011. Pp. xx, 330. \$26.99.)

Death of an Empire examines a series of events that occurred in Salem, Massachusetts, from approximately 1800 until 1830, the year of prominent local merchant Joseph White's murder and the ensuing trial. It is important to state at the outset that, despite its endnotes, this book is not a conventional historical monograph, for it lacks a clear thesis, careful, extensive documentation, and an engagement with the work of other scholars. It also, despite its title, fails to describe Salem's "rise" or fully explain its "fall." The author provides a slightly more accurate description of his work in the preface when he writes, "This book focuses on a typical, ambitious Salem family, the Whites, and what they tried to accomplish in the seaport, the nation, and the world" (pp. xii–xiii). But even this statement is misleading, for Booth centers his story on Joseph's nephew Stephen White, who is described beneath a picture opposite the title page as "Salem's foremost merchant and civic leader after the War of 1812–1815." And yet, the book also neglects to systematically analyze Stephen White's public life or his economic affairs. Instead, Booth seems more interested in describing Salem's social and economic milieu.

Booth does so in a series of vignettes that explore Stephen White's interactions with some of the well-known personalities who were native to or visited Salem, including Nathaniel Bowditch, Nathaniel Hawthorne, Joseph Story, Daniel Webster, John Quincy Adams, and the Marquis de Lafayette. However, this episodic tendency often makes the work seem more like an Elmore Leonard crime novel than a historical study. This atmosphere is compounded by the author's build-up to the climax of what Booth terms the "murderous fall" of Salem's overseas trade and the killing of Joseph White.

But usually, women are housewives, because they have to take care of their husband, and they have to be at home when their husband comes home. Usually, after a few years, if they do have a child, of course, the wife would have to stay home and take care of the child or the baby. Sunny : How about the divorce rate? Is divorce common? Isthma : Divorces are uncommon in Indonesia, just because the majority of Indonesians are Muslims, and we don't - it's frowned upon in Indonesia. So I think that's another reason why the percentage is really low for divorces, yeah. Sunny : Is there a...? A bride is a woman getting married. The 'bride's side' is her family and friends. Notice the following: In the US, the bride's side usually pays for the wedding. But she wouldn't be taking care of the children for us next weekend if her business trip hadn't been canceled. 2. Tom is not going to come to dinner tomorrow because you insulted him yesterday. But he would be coming if you hadn't insulted him. 3. Marie is unhappy because she gave up her career when she got married. But Marie would be happy if she hadn't given up her career when she got married. 4. Dr. Mercer decided not to accept the research grant at Harvard because he is going to take six months off to spend more time with his family. But Dr. Mercer would have. A couple (for example, a husband and wife) who are _ no longer live together. If a married couple get _, their marriage is legally ended. 5. A _ is a family that looks after someone else's child in their own home for a period of time. A child who is badly behaved and refuses to obey his / her parents, teachers, etc., can be described as _. 8. Your _ are those in your life when your character and beliefs are most strongly influenced. 9. _ and _ both mean the same thing: to take care of children while they are growing up. 13. An _ is a family group that includes grandparents, aunts, uncles, etc. A _ is a family unit consisting of a mother, a father, and their children. 14. We learn that she due to her marriage sufferings and is not optimistic about her married life. We learn this when she wishes for her life to be short, a night before the death of her husband. as an option to marriage, she would welcome her death gladly. When Josephine inform Mrs. Mallard about the death of her husband we tend to observe her first reaction where she weeps into her sister's arm and was hard to take. She wept at once, with sudden, wild abandonment, in her sister's arms. In such grief she rushes off to her room to be alone, later it is observed that But now there was a dull sta