to the next.

These stories are also woven together by a larger narrative, summed up nicely in the conclusion, that illustrates both the unique challenges faced by Portuguese immigrants, as well as the cultural and old world experiential knowledge—the authors identify “dedication to the land, thrift, [and] business acumen” as essential “elements of the Portuguese immigrant-psyche”—that gave these newcomers a distinct advantage over other migrants in creating and adopting suitable land management practices, amassing land, and avoiding the vices of frontier life (137). But while the book does a fine job of highlighting the Portuguese experience in the West, its authors largely ignore the last several years of New Western scholarship, which might have helped the authors place the Portuguese experience into a richer, more dynamic context. Instead, the narrative is driven by a neo-Turnerian perspective (occasionally reinforced by quotations from Frederick Jackson Turner himself), which lauds the Portuguese for their achievements in America. Unfortunately, the authors forget that the smaller successes and individual failures of the majority of immigrants of any nationality are often invisible to historians, especially among the predominately illiterate Portuguese settlers who arrived in the West.

In any case, this book is a helpful and important contribution to the study of immigration in the West, and its discussion of Portuguese shepherders, ranchers, and farmers offers a new dimension for students of comparative farming cultures in the United States to consider. The Portuguese experience has long been overlooked in the American West, but Warrin and Gomes have done the necessary detective work to not only help correct this oversight, but to provide a cornerstone for future scholarship on this important yet often ignored segment of America’s immigrant population.

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follows the European emigrant to a happier life in central Pennsylvania. The other eleven sketches—or chapters—that compose *Letters from an American Farmer* were culled from a longer manuscript (now at the Library of Congress) that was shaped to tell the story of prosperity on a peaceful middle landscape. The 1782 volume is deservedly a classic; the other “unpublished” sketches, however, did not see publication until the twentieth century, were subjected to a heavy editorial hand, and remain overlooked to this day. Dennis D. Moore helped to remedy this imbalance with the publication of the scholarly *More Letters from the American Farmer: An Edition of the Essays in English Left Unpublished* by Crèvecoeur in 1996. The current selection, *Letters from an American Farmer and other Essays*, presents the same materials but for a broader audience, offering—for the first time—Crèvecoeur’s complete English writings in a reliable, accessible form.

A short introduction, “Moving Beyond ‘The Farmer of Feelings,’” situates the author within current thought in early American literary studies. Some may find this capsule summary of an academic subfield useful; others might have preferred a more immediate grounding in the author’s life and work. The contents also deserve comment. Although this handsomely produced volume is more than welcome, pressing work remains to be done on the author’s later writings. In addition to the 1782 *Letters*, Crèvecoeur published French versions of his *Lettres d’un cultivateur américain* (1784, 1787) and a once-translated but long out-of-print travelogue, *Voyage dans la Haute Pensylvanie et dans l’état de New York* (1801). With additional letters and manuscripts coming to light, the author now deserves a fuller treatment, one that would illuminate the lesser-known areas of his oeuvre. But as noted, a reliable edition of the English writings is overdue, and those seeking to understand the politics and culture of agrarian life in eighteenth-century America should start here.

Consider just one sketch, “A Happy Family Disunited by the Spirit of Civil War,” the first in a “series of graphic, violent tableaus” not used in the more optimistic *Letters* (x). Like most of the unpublished writings, “A Happy Family Disunited” sets the violent Revolution against earlier rural peace. Along the way, Crèvecoeur provides a wealth of information about eighteenth-century American farms. Readers learn about forest clearing, swamp draining, slavery in Pennsylvania, horticulture and home burials, soil depletion, animal husbandry, taxation and property values, the role of agriculture in republican thought, and fraught native-white relations on an already tense frontier. And this is just one sketch. Moore provides clean versions of previously mangled
texts. Through the invaluable labor of documentary editing, he makes a seemingly familiar figure new. This is a book for scholars to consult, for teachers to assign, and for all of us to enjoy.

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Timothy D. Lytton’s *Kosher* is a smart, pithy, and impressively lucid book. It is part overview of the kosher certification industry over time and part argument for using the successes of kosher certification as a model for regulating American food today. Lytton’s dual focus reflects his background; he is a law professor rather than a historian, and his first interest seems to be present policy.

Kosher certification was not always a model of reliability. From the mid-nineteenth century to the mid-twentieth century, kosher meat certification in the United States was chronically corrupt, as disintegrating community oversight and ebbing rabbinic authority resulted in widespread fraud. To Lytton, the early failures of kosher certification demonstrate that religious factors alone do not guarantee honesty and that even deeply flawed regulatory practices can get better.

Since the mid-twentieth century, Lytton argues, a variety of factors transformed industrial kosher certification into “a model of nongovernmental industry regulation” (3). Most important was a core of religiously motivated consumers who demanded reliable certification and paid attention to agencies’ reputations. Even though only 8 percent of kosher food consumers are observant Jews, the stakes for those consumers are high. Many believe that “consumption of non-kosher food, even by mistake, irreversibly contaminates one’s soul” (65). To ensure their reputations, agencies invested in oversight and training. Moreover, Lytton writes, the rabbis running the big agencies for the most part genuinely cared about reliability and hoped to make *kashrus* observance more common by making it practical and cheap.

The growing complexity of industrial food production in the second half of the twentieth century spurred demand for kosher certification. Food scientists created more than a million additives that required kosher certification,