

three compact disks) via interlibrary loan. The majority of these recordings are in Iñupiaq, and they provide enough raw material for another whole book.

Second, the genealogy of Paneak provided in an appendix by contributor Stephen Porter is gravely inadequate. Showing only two generations of Simon's descendants, this skeletal effort makes no attempt at all to identify Simon's parents and ancestors, even though many of them are readily named in the stories. That is, the compiler did not have to go to the U.S. census or church records to get this data; he could have gotten much of it by simply reading the manuscript. In spite of the great importance of Iñupiaq and English place names to Paneak's ethnogeography, the index ignores the names of all the rivers and all but one of the lakes that are sewn into the narrative. These are sins of omission.

Then too, there are sins of commission, especially in the References Cited, where one encounters numerous factual, spelling, and typographic errors. For example, Campbell's own doctoral dissertation is dated 1972, when in fact it was completed in 1962, and James VanStone's *Athapaskan Adaptations* (1974) is erroneously listed as published by the University of California at Los Angeles instead of by the Aldine Publishing Company in Chicago. It is very difficult to understand how these things could get by the scrutiny of peer reviewers and copy editors. The devil lies in the details. Hopefully these proofing errors will be addressed in future editions or printings. Mercifully they do not detract from the genius of Simon Paneak.

For all of its faults and rough edges, this is still an extremely valuable book, especially for scholars of Alaskan ethnohistory, for visitors to the central Brooks Range, and for the Nunamiut themselves. For those unable to read the book cover to cover, I would heartily recommend Chapter Five, the Last of the Old Days. Here we see in intimate detail the great hardships of everyday life and the struggle for survival faced by the Nunamiut foraging in the modern era (1940), when contact with outsiders was still minimal. Natives still lived largely by their wits and their amazing stamina, constantly moving in small groups from place to place, rather than being anchored to villages as they are today. Simon's memory for detail is simply awesome. Like Johnny and Sarah Frank, two northern Alaska Gwich'in elders I worked with in the 1970s, Simon Paneak provides a legacy—and a lasting testament to the adaptive power of local knowledge and warm friendship.

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EXPLORING OTHER WORLDS: MARGARET FOX, ELISHA KENT KANE, AND THE ANTEBELLUM CULTURE OF CURIOSITY. By DAVID CHAPIN. Amherst: University of Massachusetts Press, 2004. 257 p., 2 maps, 16 b&w illus., notes, index. Hardbound, US\$80.00; Softbound, US\$24.95.

The strange story of Arctic explorer Elisha Kent Kane's affair with Margaret Fox has been told before, most recently in George Washington Corner's *Doctor Kane of the Arctic Seas*, but not with the detail that David Chapin lavishes on it in *Exploring Other Worlds*.

Now forgotten except by Arctic exploration buffs, Kane was famous in the mid-19th century. Born into privilege in Philadelphia, but also a lifelong victim of frequent and dangerous spells of rheumatic fever, this apparently frail man led a life of remarkable adventure in his 37 years. He studied medicine with honors, and like many educated men of his time, he also had a broad interest in the natural sciences. In 1843, at the age of 23, he was given the position of surgeon to a diplomatic mission to China, which cruised down the coast of South America, around the Cape of Good Hope to Bombay, on to Ceylon, and then to the Bay of Canton, where the mission began its work. Kane had wandered into the interior from most ports of call, and when the mission reached China, he left it to travel on his own. He explored the wild interiors of the Philippine Islands with one companion and then made his way home alone through India, Ceylon, Egypt, and Europe. After his return, he briefly served on a navy ship off the coast of West Africa, once again traveling into the interior whenever he had the chance. Home again, off again—this time to Mexico, where he fought in a cavalry battle and wounded a Mexican officer who wounded him at the same time. The Mexican took Kane home with him, and he and his family nursed him back to health, a story that delighted newspapers in the States and gave Kane his first inkling of fame.

Assigned to the U.S. Coastal Survey in 1849, Kane was posted in 1850 as surgeon to the U.S. Grinnell Expedition to the Arctic, the earliest American attempt to search for the missing Franklin Expedition. The first Grinnell Expedition accomplished little, but Kane wrote a book about it that combined lively narration with both lyrical and scientific description of the Arctic environment. In 1853, he was named commander of the Second Grinnell Expedition, a two-and-a-half-year ordeal. Chapin rightly questions Kane's leadership on that expedition, which again accomplished little in the way of discovery. It was, however, a harrowing saga of internal strife and bare survival, and Kane told that story powerfully in one of the most vivid firsthand accounts of Arctic exploration written in the century. Elegantly printed and illustrated, the book became a bestseller, and Kane became a national hero. His health broke a few years after his return, and he died in Cuba in February 1857. His body was brought in state to New Orleans, up the Mississippi and Ohio rivers to

Cincinnati, and then put on a train to Philadelphia. Perhaps the best measure of his fame is the ceremonies that were held in the cities along the route: the ritualized public sorrow that followed Kane's death can be compared to the national obsequies following the death of President Lincoln a few years later.

Kane first met Margaret Fox in 1852, while he was preparing for the Second Grinnell Expedition. At that time, she was more famous than he. She and her sisters were "spirit rappers," the first to catch the attention of the nation. In 1848 in rural upstate New York, 15-year-old Maggie Fox and her young sister Kate played a prank on their parents: they filled their house with weird rapping sounds, first by bouncing apples on strings off the floor, then soon after by secretly rapping their toe joints against any surface that would conduct the sound. Neighbors gathered to witness the phenomenon, then word spread about it, and the girls' ambitious older sister decided to take full advantage of it. When newspapers picked up the story, the public began to pay. As Chapin notes, the Fox sisters exploited the spiritualist movements that were appearing at that time. Soon they were making public appearances in Boston, New York, and other cities, using their rapping as a way of communicating with the dead. They caught the attention of major newspapers, including Horace Greeley's important *New York Tribune*. Greeley, although skeptical about the rappings, continued to stir interest in them, even as public charges of fraud were increasing. The Fox sisters, in fact, were becoming as infamous as they were famous.

Kane went to see Margaret Fox on the spur of the moment when she happened to be putting on a show in Philadelphia, and he was immediately smitten by her, a pretty and apparently demure 19-year-old girl. What followed was a weird affair (if *affair*, with its implication of actual sexual relations, is the right word). Kane pursued her, arranged secret meetings with her, and tried to persuade her to stop her fraudulent rappings. In a way he adopted her, although obviously there was sexual attraction on his part, and perhaps on her part too. As Chapin points out, his attitude towards her as revealed in his letters was paternalistic and condescending, but it was also obsessive. Before he departed on the Second Grinnell Expedition, he arranged for her to be sequestered away from her sisters in a place where she could be tutored into gentility. When he returned from the expedition to be met with national fame, he continued to court her in his strange way, although by this time his family and friends were trying to persuade him to cease and desist, especially when rumors spread that they were engaged. After Kane's death, Maggie released his letters to a hack writer, who published them in a narration of the affair sensationally entitled *The Love Life of Doctor Kane*. In that book, Maggie claimed that Kane had actually made her his common-law wife, although she could offer no evidence.

In *Exploring Other Worlds*, Chapin tells this story in detail, but he also attempts to draw conclusions about its

significance. These are at best strained, and they weaken his book.

The book's subtitle refers to "the Antebellum Culture of Curiosity." Chapin claims that Margaret Fox and Elisha Kent Kane both deliberately exploited this vaguely defined "culture of curiosity." With the spread of literacy and increasing affluence, the American public could indeed indulge in curiosity about the world, and newspapers, museums, dioramas, zoos, and popular lectures all catered to their curiosity, combining entertainment with education. The problem is that Chapin emphasizes what he thinks Kane and Fox had in common: both were public figures, what today we call "celebrities."

Surely, however, the differences between Kane and Fox are what make their story interesting, rather than the fact that both were celebrities. Maggie Fox was famous through fraudulence—she learned how to use her toe joints to make weird sounds and to pretend she could communicate with the dead. Kane, for all his flaws, was a highly accomplished and experienced man, a medical doctor, a learned naturalist, a skilled artist and writer, and an explorer-adventurer who had seen much of the world. Yet Chapin over and over again stresses that "they had a great deal in common" (p. 114) because both appealed to public curiosity. For example, there is this passage referring to P.T. Barnum's Museum: "Like Barnum, they both used mass marketing techniques to get themselves noticed..." (p. 7). And this: "Just as Elisha Kent Kane explored other geographic worlds, mesmerists, clairvoyants, and spiritualists would explore other worlds of mind and soul" (p. 49). And this: "Just as Elisha Kent Kane presented his discoveries and experiences to the world through his writing, the Fox sisters became guides who led their audiences on explorations of the 'undiscovered country' beyond death" (p. 53). With minor variations in phrasing, Chapin repeatedly insists on their supposed similarity throughout the book.

Essentially, Chapin demeans Kane by implying that he wrote books and lectured for the same reason that Margaret Fox made noises with her toes: simply in order to exploit the publicity and become a celebrity. Kane undoubtedly enjoyed his growing fame and profited from it, but he also was a man of active intellect and curiosity who delighted in sharing his ideas and his experiences with the public, and among other things wrote a book that remains one of the very best first-person narratives of Arctic exploration. That is not the same thing as spirit rapping.

Chapin also demeans Kane in other ways. Essentially he makes Margaret Fox a victim in her relationship with Kane, although it is quite possible that she was playing a confidence game. He treats the serious problems on the Second Grinnell Expedition as if they were unusual and mainly Kane's fault. Anyone well read on 19-century Arctic exploration knows that all the expeditions were plagued by dissension: months and even years of almost complete isolation in often ferocious surroundings made that inevitable. Kane did have serious failings as an expedition leader, but Godfrey, Peterson, and others whom

Chapin cites had axes to grind themselves and should be treated with some skepticism. Chapin also criticizes Kane for his frequent condescension to Inuit and other Native peoples he saw in his traveling. We all might be enlightened about such things nowadays, but very few were enlightened then.

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