relationship between region and nation. Furthermore, this study often works through making powerful contrasts at the levels of race and gender, but it might have also been illuminating to compare depictions of adoption in New England with those of the U.S. South or even Southwest. Plantation romances such as Caroline Lee Hentz’s *Linda; or the Young Pilot of the Belle Creole* (1848), for example, often featured adoptive family formations and contested guardianships, and a consideration of this body of work would potentially demonstrate how questions of adoption differed from region to region, with resulting implications for national norms. Of course, it is a testament to Singley’s framework that we can even posit these connections between Hentz and other writers, and one of her many distinctive contributions here is to provide a model for the ways in which a nuanced appreciation of adoptive family formation allows scholars to re-read the contours of American literature and culture. Singley outlines the various ideological roles of adoption stories: they curb the excesses of individualism; they conserve and reaffirm specific social categories and norms; they are at times radical in their desire for mobility and change but also portray this change in socially acceptable ways; and they reflect specific gender roles or racial realities that determine life chances. The meanings of adoption here are shown to be varied and contentious but always of tremendous social and national concern.

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In *Women Writers of the American West, 1833–1927*, Nina Baym has produced an invaluable resource for scholars of the nineteenth and early twentieth centuries. From a vast and varied archive ranging from scholarly essays and monographs to booksellers’ catalogs and publishers’ book advertisements, Baym has found nearly forty American women who published books about the West from 1833 to 1927. Some are canonical, such as Willa Cather’s *Death Comes for the Archbishop*, which serves as the endpoint for Baym’s study. The vast majority of writers, however, have received little to no scholarly
attention. Among them are Margaret Hill McCarter, who produced over a dozen books about Kansas, and Delilah Beasley, an African American from Cincinnati who moved to Oakland in 1910 and wrote *Negro Trail Blazers of California* (1919).

Although Baym’s title suggests that the book is framed chronologically, its narrative structure combines time and place by arranging the chapters according to region, beginning with Texas, not only the first western region settled by Anglos but also the place where women’s western books began, with Mary Austin Holley’s *Notes on Texas* (1833, 1836). This emphasis on region is significant. In contrast to Baym’s first survey of U.S. women’s literature, her groundbreaking *Woman’s Fiction: A Guide to Novels by and about Women in America, 1820–1870* (1978), a book that is organized according to author, this most recent work focuses on the writers’ relations to distinct western places like Utah and Colorado and includes chapters on the Pacific Northwest and Southern California. This structure underscores a point that Baym makes at the start: “There might be an overarching and abstract concept of the West, but on the ground there were many different Wests” (p. 3). We learn, for instance, that Indians are an obsessive feature of Anglo-American women’s writing from Oklahoma and that late-nineteenth-century Colorado was marketed as a vacation spot for weary, affluent easterners in need of rejuvenation. We see that though the Southwest was considered to be the most lawless region of the country, it takes on a more varied cast through the eyes of its women writers and their books, which feature, for example, automobile tours of the nascent artist colonies in New Mexico and early anthropological studies of the Zuni.

The regional framework also allows Baym to cover a wide range of writers, themes, and genres, including romance, local color sketches, and realist fiction as well as pioneer memoirs, dime novels, travel narratives, and “myths and legends” of Native Americans and of the Chinese. There are also poets, such as the Mormon Emmeline B. Wells, who wrote passionately in defense of polygamy while also identifying Mormons as Puritans in principle and by descent. Two sisters, Emma and Alice Wolf, published novels about San Francisco’s Jewish community, an important antidote to Frank Norris’s portrayal of San Francisco Jewishness. I was especially struck by the extensive presence of nonfiction writing, most notably comprehensive surveys of state histories or historical events such as Luella Shaw’s *True History of Some of the Pioneers of Colorado* (1909) and Helen Elliott Bandini’s 1908 textbook on the history of California.
Baym begins her final chapter by noting that “most women’s western books were about the place, not getting to it” (p. 246). By structuring her book around region, Baym realizes the goal for western literary history that historian Patricia Limerick established a number of years ago for western U.S. history, namely to “conceive of the West as a place and not a process.”

Furthermore, *Women Writers of the American West* works to de-center not only the iconic cowboy of Owen Wister’s *The Virginian* (1902) but also the well-known women writers of the West, most notably Helen Hunt Jackson and Willa Cather, an effort that further distinguishes this book from *Woman’s Fiction*. Included but not dominant, Jackson and Cather’s texts are discussed alongside those of their lesser-known contemporaries, including minority writers. Baym acknowledges that non-Anglo women wrote only 6 percent of the books she compiled. Though writers now considered canonical—Gertrude Bonnin (better known by the pen name Zitkala-Sa), Edith Maud Eaton (Sui Sin Far), and María Ruiz Amparo de Burton—have a place here, what is especially valuable is the space given to figures such as Adina de Zavala, who worked to preserve Texas historical monuments such as the Alamo and was the granddaughter of Lorenzo de Zavala, the first vice-president of the Republic of Texas. She also draws attention to Maud Cuney-Hare and Emma J. Ray, African American writers who made Manifest Destiny more racially inclusive by validating black citizenship.

There are, however, certain shortcomings with the regional model. One limitation is that it occludes works by western women that are set primarily in the eastern United States. One such novel is María Amparo Ruiz de Burton’s *Who Would Have Thought It?* (1872), which begins in the Southwest but quickly moves to New England during the Civil War. Furthermore, the regional emphasis tends to highlight exteriority, both in terms of landscape description and crosscultural encounters. What about the interior world of western women? How does this literature capture interiority in terms of western domesticity as well as at the more personal psychic dimension, which includes self-consciousness, reflection, and yearning, qualities that are central in Cather’s characterizations of her western subjects?

With that said, the strength of Baym’s book is in its archival scope and its conceptual humility. She states at the start that this is not a work of literary criticism. “Covering so much material, I sacrifice depth for breadth, describing rather than analyzing.” Her objective is to open up a subject rather than to master it. This book is a feminist
recovery project, an archival offering to future generations of scholars as a source to “mine” (an apt trope for the subject matter) and to analyze. For that enormous task, nineteenth-century scholars ought to be very grateful.

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Has the rollout been even across all areas? There continues to be some regional variation in the vaccine programme. England, on average, has vaccinated 95% of those aged 50 and over, with the South West reaching 97% of people in that age group and London 87%. In Scotland, 98% of over 50s have had at least one dose of the vaccine, while Wales has reached 92% and Northern Ireland 89%. Getting enough supplies, checking those supplies are up to scratch and transporting vaccines according to their requirements have all thrown up difficulties. President Biden says the US will halve its emissions by the end of the decade. Published. It is also worthy to mention that women had less power in New England than in the Chesapeake, which was because: Patriarchal Puritan values limited the opportunities of women. In the Chesapeake, there were lower life expectancies and therefore, more landowning widows who brought intrinsic value to marriages. New England became known for its religious fervor, and was the center of the Great Awakening, which saw exponential growth in evangelism. The southern colonies, on the other hand, were more secular. The Anglican merchant-planters of the Chesapeake were more concerned with profit than prayer. Frigid winters retarded the growth of such diseases in New England. Swamp near Jamestown claims another victim. It is thought by some that extinction is inevitable for some animals; therefore, people do not need to concern themselves with preventing this natural phenomena. Personally, I am not a proponent of this view, because I believe that biodiversity is essential in matters of the environment. This makes it evident that people being on the top of the food chain should take responsibility to prevent animals from becoming extinct. Another reason why our society should take action in order to help endangered species is that people themselves are culpable for the elimination of wildlife in some areas. In conclusion, although species become extinct regularly, this may strongly affect the balance in the environment in a negative way at some point; thus, our society should take action. Parts of the New World had already been long colonized by the French, Spanish and Dutch, but English settlers like the Pilgrim Fathers (and those who soon followed them) went there to stay, not just to search for riches or trading opportunities. They wanted to establish themselves permanently, to work the land, and to preserve their culture, religion and language, and this was a crucial factor in the survival and development of English in North America. Most of the early settlers were austere Puritans and they were quite conservative in their adoption of native words, which were largely restricted to terms for native animals and foods (e.g. raccoon, opossum, moose, chipmunk, skunk, tomato, squash, hickory, etc). A key finding of the new IPCC report is the dramatic difference that restricting warming to 1.5C above pre industrial levels would have on the global environment. The scientists found: By 2100, global sea level rise would be 10cm lower with global warming of 1.5C compared with 2C. Extreme heatwaves will be experienced by 14% of the world's population at least once every five years at 1.5C. Although unexpectedly good progress has been made in the adoption of renewable energy, deforestation for agriculture was turning a natural carbon sink into a source of emissions. Carbon capture and storage projects, which are essential for reducing emissions in the concrete waste disposal industries, have also ground to a halt.
Passage One: We have no way of knowing how many of the colonists were devoted Calvinists, for no one took a census of beliefs. Yet common sense instructs us that religion (or the church) attracts not only a committed core, but also others who, like horse-shed Christians, limit their commitment New England had its dark corners of the land, the places or the groups of people that were less affected by religion and less likely to want clergy. The fishermen of Gloucester, Massachusetts, made life difficult for Richard Blinman, who arrived as a town minister in 1642. In Passage 2, the author argues that the advance of democracy and the adoption of a new charter, in which governors were royal appointments, affected the power of the Puritan church in the Massachusetts colony. New England. Quite the same Wikipedia. Just better. New England is a geographical region comprising six states of the northeastern United States: Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, and Connecticut. It is bordered by the state of New York to the west and by the Canadian provinces of New Brunswick and Quebec to the northeast and north, respectively. During the next 74 years, there were six colonial wars that took place primarily between New England and New France, during which New England was allied with the Iroquois Confederacy and New France was allied with the Wabanaki Confederacy. Universities in South Korea can’t find enough students, and in Germany, hundreds of thousands of properties have been razed, with the land turned into parks. Is it all true? It remains to be verified. Another example is the US Patriot Act that was for years under preparation, way before 9/11; just waiting for a catastrophe - i.e., 9/11 - to be rushed through and accepted by the US Congress. It took away some 80% of people's freedoms and converted the laws of the land quasi into a permanent Martial Law - and it is still applicable today, even with some convenient additions for the reigning financial elite. Imagine! "These new numbers show the scale of the catastrophe we are facing," says the WFP. Many of them will not survive, but precise figures are not known.