

history of waste collection and treatment, zoning decisions that segregated Latino and African-American residents, the toxic hazards of high-tech manufacturing, and the siting of industrial facilities next to minority neighborhoods.

Busch's work on Austin is an important contribution to urban environmental history, environmental justice activism, and the origins of urban sustainability. He deftly weaves together a story from a range of archival holdings, newspapers, and government planning documents to explore how Austin's political economy segregated environmental risk for the city's minority residents. As cities across the world embark upon their own designs for more sustainable and equitable urban development, they would do well to learn how Austin attempted to blend environmental friendliness with urban growth.

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The Last Stand of the Pack: Critical Edition. By Arthur H. Carhart in Collaboration with Stanley P. Young. Ed. Andrew Gulliford and Tom Wolf. Boulder: University Press of Colorado, 2017. xviii + 290 pp. Illustrations, maps, table, glossary, notes, bibliography, index. Paper \$24.95, e-book \$19.95.

Originally published in 1929, *The Last Stand of the Pack* remains a worthwhile vista into early twentieth-century attitudes leading to the extermination of wolves throughout most of the Rocky Mountain West. Noted Western writer and conservationist Arthur Carhart traces the demise of nine of the last 'renegade' wolves that haunted the stock-grazing industry in western and southern Colorado in the era following the First World War. In the process, Carhart, who was regarded as one of the authors of the wilderness idea, pens a deeply conflicted book aimed at an 'outdoor' readership who craved high adventure stories characteristic of this era. Stanley P. Young, a hunter, trapper, and administrator for the US Bureau of Biological Survey collaborated with Carhart on the book.

The nine wolves are caricatured as super creatures: larger than life and endowed with almost human traits. These characteristics made them the last of their breed. Each story was likely told first by Young, who played a role in the hunting of several of them. Carhart, however, supplied the often florid prose, which depicts

each wolf extermination story as a chess match between an ultra-crafty wolf and a wise, determined hunter. Each wolf is accorded a special name by Carhart and the hunters: Digger, Old Whitey, Old Three Toes, the Phantom, and the Green Horn Wolf, which was regarded as the “last native renegade in Colorado” (p. 180). As Jon T. Coleman notes in his study of wolves in American culture, *Vicious* (Yale University Press, 2004), *Last Stand of the Pack* both romanticizes and anthropomorphizes the last wolves in Colorado. For example, the Phantom wolf’s ability to evade humans endowed it with a supernatural reputation: “They say it’s a sort of were-wolf—a wolf inhabited by the spirit of a bad man” (p. 164).

While its melodramatic style may bother modern readers, *Last Stand of the Pack* offers insights into how hunters, grazers, and the growing conservation movement regarded these animals. The wolves were creatures of wonder, endowed with an awesome drive to live and to provide for their whelps as humans did for their children; they could also confound the most skilled government hunter. With the knowledge that the wolf was teetering on the brink of regional extinction, the hunters still did their duties, but, according to Carhart and Young, most accorded respect for the lives of their quarry. The progress of the early post-frontier American West seemed to hang in the balance and lend meaning to their mission.

Andrew Gulliford and Tom Wolf and the University Press of Colorado have reissued *Last Stand of the Pack* in a new edition. The format contains the original text and several additional chapters framing the lively current debate over Colorado’s reintroduction of wolves. Officially, wolves are not welcome in contemporary Colorado, yet several documented wolves have appeared within the state. Anticipating the arrival of more, western Colorado county commissioners have tried to pressure the State Department of Parks and Wildlife from taking a pro-wolf position. In tones reminiscent of earlier days, one Mesa County commissioner recently proclaimed that “these animals are killers. They have no place in this state.”

Gulliford’s chapter frames the historical debate about wolf reintroduction that helps place *Last Stand of the Pack* in historical context. To Gulliford, it is not a matter of should the state of Colorado accept wolves—the wolves will arrive with or without state intervention. “Wolves are coming back to Colorado. They will get here,” Gulliford writes (p. 222). Gulliford’s largely pro-wolf chapter is balanced by chapters from rancher and biologist Tom Compton and rancher Bonnie Brown who argue against reintroduction, stressing that both financial and emotional costs will be largely borne by ranchers, farmers, and sportsmen. Finally, several pro-wolf biologists view the animal’s return as central to the ecological health of Colorado’s western

slope, an ideal region to host the wolf's return because of its low human population and abundance of public land.

While it is possible to quibble with issues like book organization and topical balance, *Last Stand of the Pack's* re-publication is a significant milestone in the debate over wolf reintroduction in Colorado. Readers will be both thrilled and appalled at Carhart's stories and be able to identify with one or several of the positions of the various contemporary authors.

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Runaway: Gregory Bateson, the Double Bind, and the Rise of Ecological Consciousness. By Anthony Chaney. Chapel Hill: University of North Carolina Press, 2017. 304 pp. Illustrations, maps, notes, bibliography, index. Cloth \$32.95, e-book \$24.99.

Runaway follows Gregory Bateson through his many professional incarnations. As a cultural anthropologist in the 1930s, Bateson developed the concept of schismogenesis while in New Guinea to describe Iatmul social tensions diffused by the ritual of *Naven*. After the Second World War, the cybernetic ideas of the interdisciplinary Macy Conferences found application in Bateson's double-bind theory, describing the conflicting messages within families with schizophrenic members. Feeling constrained by pressures to develop psychiatric applications, Bateson turned in the 1960s to the study of dolphin communication to further develop his theory. Bateson's discipline hopping culminated in his entry into public consciousness as an environmental thinker, appearing at the 1967 Congress on the Dialectics of Liberation in London. There, the double bind became the "curious twist" and led Bateson to speak out against large-scale purposeful action that he believed lost touch with the systemic wisdom that organized society as a whole. Bateson thought purpose should be directed toward small-scale activities that engaged the whole person like poetry, art, and non-utilitarian scientific research.

Due to his discipline hopping, Bateson existed on the periphery of academe. As proof, Anthony Chaney repeatedly points to Bateson's lack of an institutional home and continual need to find funding sources. At the same time, Bateson was a part of a dawning cybernetic consciousness that is still relevant to ecological thought. The impact of cybernetics on Bateson's interests in a broad-ranging theory of