calls for a renewed appreciation of town squares—of physical locales that project collective values steeped in history and geography. A sense of place, he asserts, is also intimately tied to social commitment. Places “are good if they connect people to each other and to the preceding generations that have walked that place and left their mark to be absorbed by those who inherit their place.”

In many ways, these essays constitute a call to arms for public historians. Archibald seeks to embolden his professional colleagues in the power and importance of what they do, and The New Town Square is a work likely to be of considerable interest and utility to cultural resource managers. For historic preservationists, museum curators, re-enactors, public programmers, park rangers, and interpreters, it offers a model for examining the impact of the environment on how communities came to define themselves, that is, through how their citizens interacted, how they pursued their livelihoods, and how they developed their recreational preferences. This is best exemplified in the compelling and evocative accounts of his hometown of Ishpeming on Michigan’s Upper Peninsula.

Archibald’s writings are tethered strongly to his sense of social and environmental responsibility. “Those who forget the past, or who choose to ignore or obliterate it,” he warns, “will behave as if there is no future.” He urges that all professionals, not just historians, must “think with a consciousness of the past.” But his essays dealing with a sense of place are among the book’s most genuine and original—providing examples from the wide-open expanses of Montana to the cityscapes of St. Louis. These essays will benefit anyone seeking to write about a favorite locale, or hoping to develop exhibitions or programs that convey the virtues of a particular site. Archibald notes that “communities that are not environmentally sustainable are also communities where the relationships that provide a sense of connectedness, of belonging, of civility, of security are fractured.” Place, he contends, is an important factor in culture because it contributes to community and diversity. “Human culture is inseparable from geographical place,” he argues. “People create places, and places make people. And that’s what makes a culture.”

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Recording Historic Structures

The 1980 amendments to the National Historic Preservation Act directed the Secretary of the Interior to develop “a uniform process and standards for documenting historic properties” for deposit in the Library of Congress. These standards were first issued as internal government publications, then later used as the basis of a book published in 1989 by the American Institute of Architects Press with extensive illustrations and examples. The work under review is a revised and expanded second edition, with a different publisher.

The first part, almost half the book, discusses three methods of recording information: compiling a history, taking photographs, and making measured drawings. The history chapter is a short primer on historical research. The only “standard” mentioned is a Historic American Buildings Survey (HABS) outline of topics to include in a report. The photography chapter describes and illustrates what constitutes a good photograph and sets out technical requirements as to film size, type, processing,
whole paragraphs in ALL CAPS, which is seen in a
drawing made as recently as 1992.

It turns out, then, that this work, beautifully
illustrated as it is, is a primer on, and a celebration
of, the process of recording, and not a complete
"nuts and bolts" manual. Practitioners will still
need to consult the seven existing HABS/HAER
publications for nitty-gritty details of the process
(except for Ships, all are available online at

Those who found the first edition useful will
find the second edition an essential upgrade and
improvement. Newcomers to recording historic
buildings, structures, and landscapes will find this
to be a well-illustrated introduction to the recording
process.

Dan Riss
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Historic Sacred Places of Philadelphia

By Roger W. Moss. Photographs by Tom Crane.
A Barra Foundation Book, Philadelphia: University
of Pennsylvania Press, 2005; xiii + 314 pp., photo-
graphs, glossary, bibliography, index; cloth $34.95

Historic Sacred Places of Philadelphia is a celebra-
tion of the physical embodiment in architecture of
William Penn's profound contribution to making
freedom of worship the central policy of his colony
of Pennsylvania. In his masterful introductory
essay, Roger W. Moss—distinguished author, historian,
and executive director of the Athenaeum of
Philadelphia—reminds us that Penn's stated toleration
of religious diversity was a radical departure in the 18th
century, "an intolerant age
CRM: The Journal of Heritage Stewardship
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CRM = cultural resource management

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