

of a series of maps published with his work *Life and Labour of the People in London* between 1889 and 1903. Based on extensive research, including thousands of interviews and door-to-door inquiries, Booth identified seven social groups of people based on their financial living conditions. The map shows the color-coded results of his analysis of social data per building block throughout London. This very detailed thematic map is not about London's layout or new geography but, for the first time, shows the social composition of the city in detail. Booth's work and his map, together with other factors, led to the development of state pensions for the elderly. Today, demographic mapping is still being employed as an indicator of social status. (For example, it is used by insurance companies to establish rates for household policies, based on location.)

The last section of the book addresses newer developments in London's history. It lacks the mapping focus of the previous sections, and relies more on air photos and drawings to illustrate the changes and developments of the city in the twentieth century.

This section provides a critical view of the influence that commercialization of life has had, and still has, on London since the beginning of the twentieth century. One important factor for these developments is the tube system, which offers a flexible transportation option, nowadays even more important than before. The history of the development of the underground system is illustrated by an early map of the railway system which shows the geographic layout of the city and the different railway lines. This kind of display seems very unfamiliar to us, as we nowadays expect to see a more diagrammatic display of an underground network. The typical visualization of such a network originates from the map of London's underground system designed by Henry Beck in 1932. His original, very schematic, display of the underground network was limited to straight lines constrained to 45 degree angles, and used color coding for the different lines. The map focused on relative locations, stations, and connections rather than on representation of geographic reality. Various cities around the world copied Beck's schematic map design, more or less successfully, to display their transportation networks. Unfortunately, Beck's original map is only mentioned in the discussion of the development of London's underground system but not included. This map would have been another example of innovative map design that had significant influence not only on London but also on the design of transportation network maps around the world.

As you would expect from a publication of the British Library, this book is of very high quality. Not only was high quality paper used, but the paperback edition is also bound by thread stitching, which makes it a pleasure to handle. Generally, the facsimile reproductions are also of very high quality, with only a very

few exceptions where a relatively low scan resolution was used. Another minor point of critique is that some of the maps lack an indication of their date in the captions, a fault which is mainly found with newer maps (notably, in the fourth section, *The Shock of the New*).

I highly recommend this book. Even for someone like myself, who is neither very familiar with London's history nor a distinct historic/old map enthusiast, this book is fascinating and enjoyable to read. It is well written and gives concise, colorful descriptions of major historic events of significance to London. The fact that maps are not used only as decoration but to enhance explanations of historic events should please cartographers. In some cases these events are even used to explain changes in cartographic techniques, which makes this book even more valuable for someone who has an interest in cartography.

Maps: Finding Our Place in the World

James R. Akerman and Robert W. Karrow, Jr. Eds.
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This absolutely drop-dead gorgeous, more-or-less authoritative volume promises "a far-reaching examination of the human endeavor of mapmaking." Its eight essays, including the introduction, are accompanied by more than one hundred maps and map-related artifacts (newspaper and magazine advertisements, charts, graphs, globes, etc.) to insist upon mapping as an idea both of wayfaring (finding our place in the world) and what might be called way-understanding—knowing that place in its parts.

Finding our Place in the World is the companion volume to a comprehensive festival of maps mounted in 2007 jointly by Chicago's Field Museum and Newbury Library during that city's annual Humanities Festival. The quality of reproduction is exceptional and the rendering of the wealth of images reason enough to pay the price for this book. No less important are the essays by eight authors supposedly expert in map history and map things. Taken as a whole, the book suggests how far the field of map studies has come over the last generation, and, more importantly, how far serious thinking about maps has yet to go.

It would seem reasonable to compare this new volume to Arthur H. Robinson's seminal, 1982 *Early Thematic Mapping in the History of Cartography*, also

published by University of Chicago Press. Robinson knew what maps were: representations of the world. The cartography he discussed was a narrow and specific Eurocentric tradition arguing specific classes of data. The idea of thematic maps was, at that time, a relatively new one introduced by Nicolas Creutzburg in the 1950s and in general use in by 1960, replacing such earlier adjectival cartographies designated “special” and “applied” (Palsky 1998). Robinson knew his maps and fashioned an orderly, mannered lineage of their progress. A work of scholarship, *Early Thematic Mapping* imposed upon a generation of map aficionados the assumption that maps framed, but did not make, the world.

That idea was challenged by critical geographers like Brian Harley, and more importantly, Denis Wood with John Fels, whose 1992 *The Power of Maps* provided a wholly different view of maps as semiotic artifacts constructing power and world perspectives. A new view of mapping was proposed, one in which the map was an artifact of power relations utilizing a sophisticated set of codes to organize the world in a way that seemed natural but was thoroughly constructive. That maps in fact create the worlds they then argue on the basis of self-conscious assumptions was new, radical, and seemingly opposed to Robinson’s perspective.

This new volume is self-consciously international, with examples of mapping from a range of nations whose work Robinson did not consider. Its definition of maps and mapping is far broader than the one dictating Robinson’s thematic text. Quotations from Harley and Wood are sprinkled through chapters in which everything from religious mandalas to coxcomb graphics compete with more traditional cartographic images. Maps are described, on every page, as artifacts of world makers, perhaps, but not really themselves world creators: maps are for way finding and seeking our place in the world, rather than constructing the world in the map author’s image. They are, the introduction says, “artifacts of—and witnesses to—history” rather than active agents in that history.

Thus, while the book promises a new view of cartography, it offers, in its organization, an old, narrow vision of maps as representative instruments that are passive artifacts rather than active agents. Simultaneously, the idea presented in this volume of what a map might be is too ecumenical by half. If every cosmological image and every chart of data fits within the definition of the map, then the map itself becomes simply one more graphic instantiation of this or that dataset. Chapter after chapter of this edited volume proclaims “the map is” but never, really, what the map might be. That is too bad, because what is needed in a volume like this is a way of sorting through the imagery to distinguish the map from other graphics. In a reading of the different authors, although each has a slightly dif-

ferent view, all are tied somehow to the idea of “way finding” and “finding one’s way in the world.” Only a few are clearly engaged by the broader perspective of the map’s making of the world.

James R. Akerman’s extremely thorough chapter on “Finding Our Way,” for example, provides a section on Yellowstone National Park and finding one’s way there by car (and in earlier times, by train). This discussion can be compared with the dynamic deconstruction, and reconstruction, of the parks as artificially constructed places of nature to be found in Denis Wood and John Fels’ *The Natures of Maps*, published by University of Chicago Press. In the later volume, the park map creates a natural place through the assertion of an area of official beauty linked by roads to the greater U.S. Ackerman considers the different ways one may travel to Yellowstone—airplane, train, and automobile—and the maps used to get people there, but that the park itself is a cartographic construct brought forth to argue a natural aesthetic encroached upon by travelers is ...off the map.

One finds a similar disjunction in a section of Diane Dillon’s chapter on “consuming maps” where she considers maps related to the 1893 World’s Columbian Exposition in Chicago. This is a lovely example of late nineteenth century cartography and map usage of which she says, “If railroad brochures, like guidebooks, nudged tourists toward a standardized vacation experience, consumers were often quick to put the maps to their own purposes” (321). But it is not simply that the maps in brochures and guidebooks “nudged tourists” toward an experience, but that they *created* an experience and a perspective on the world that was the rationale for the Exposition itself. Yes, maps helped people get to Chicago and to navigate the Exhibition, but they also created an idea and ideal of the city and the world that permeated all the materials in the Exposition, making its themes real.

Dillon’s chapter is, perhaps, most interesting where it considers the relationship between the human body and the maps on which figures were often placed. “The map-body connection becomes all the more central when we cognized that users experience cartographic materials haptically (through the sense of touch) as well as optically” (329). Here the map is a physical agent, engaged by the senses in a way that is complex and subtle and yet, essentially, clear as well. In the way of many edited volumes, this idea of body and map is lodged, half-formed again, in other articles. Denis Cosgrove’s chapter on “Mapping the World,” for example, considers Oronce Fine’s 1536 cordiform map of the world (108-110). What is needed from these authors, and what we do not get, is a real discussion of the argument in the maps that fashions the world on the basis of, and as a reflection of, an understanding of human anatomy.

"For what has a map to do with the surface of the earth more than to afford its several objects their situations?" asked eighteenth-century physician and cartographer Christopher Packe. "And what is its whole design more than a collection of the names of cities, towns, villages etc. set upon a plane surface at a proper distance and in due bearing to one another . . . ?" (qtd. in Campbell 1949). These are questions this book's chapters raise in their many parts but answer in none of them. If maps are way finders, they are also world makers; they are artifacts of a history they helped create. In the main, these essays give only half of that equation.

The most ambitious chapter in the book is Michael Friendly and Gilles Palsky's chapter on "visualizing nature and society." Here mapping is one of many forms of data presentation, a graphic medium among others. Think Arthur K. Robinson meets Edward Tufte with just a hint of Brian Harley thrown in. The authors are expert on the use of graphs and charts and their history, but not of mapping as a distinct form. They assert a Robinsonian "thematic cartography" as one kind of graphic data category among others. However, in evoking a thematic cartography, the authors do not think to ask what an un-thematic map might be, and thus what distinguishes the map from the chart or graph.

Were the authors less expert in their description of non-cartographic tables and graphs the whole would be infuriating. As it is, this is the most classically Robinsonian of the chapters, including with citations to his work several maps that were in Robinson's 1982 volume. That is unfortunate, because the chapter offered an opportunity to distinguish the nature of the mapped argument from those that may be distilled in graphs and charts. One might argue, I suppose, that there is no difference, but that, too, would be the argument for the chapter to make in a text like this. Maps with charts or graphs embedded, of which there are many, would have provided the opportunity for the discussion that does not, alas, occur.

In this chapter is one of those galling errors that always grate, the assignment of coxcomb diagrams to Florence Nightingale (247-248). Florence Nightingale did not, however, create these images; rather, they were the genius of British apothecary and statistician William Farr. The attribution failure is the more severe because Farr made supreme use of maps in his 1852 study of cholera, developing innovative cartographic techniques that remain, today, exemplary.

Another error is the editors' assertion that "Finding Our Place" is the first major map exhibit since the 1952 exhibition at the Baltimore Museum of Art, "The World Encompassed" (vii.). This is piffle, as it ignores Wood's "The Power of Maps" exhibition in the early 1990s, first at the Cooper-Hewitt National Design Mu-

seum in New York City and later at the Smithsonian in Washington, DC. In that omission one sees as well the failure to consider seriously the arguments of the academic, critical geographers who have labored for a generation to reform the idea of the map.

Beside these details, however, the primary difficulty with this volume is the ideal of mapping, which, as presented, is at once too conservative and too ecumenical. The whole is too conservative because, although it makes a bow to the critical cartographers and their work, it holds, in many of its parts, to a more traditional view of maps as thematic representations of a world that might be illuminated by maps, but not one in which maps form the idea of the world in which we live. At the same time, it is all too ecumenical because it refers to a religious mandala as a map. A mandala is an attempt to create a graphic representation of an imagined cosmology but ... is it a map? Does it even "way find" in the way which, say, early religious travel maps to the Holy Land provided direction and a route for crusaders or pilgrims? These arguments may be made, I suppose, but here it is simply assumed.

Similarly, how do we join in one class a world centered on Jerusalem (as were traditional T&O maps), travel strip maps (for railroads or medieval travelers to the Holy Land), a map using Peters' projection, and a fourth based on ocean currents in Polynesian waters? The T&O map and the mandala may be way finding tools, guides to Christian-centered world building and to other levels of existence, respectively. But are they maps of the same class and order as those used to track influenza strains across the globe, or the path of armaments from manufacturers to war zones? It would be nice if, sometime, those who insist upon the ecumenical world of maps might distinguish its borders more clearly.

None of this denies the real pleasure this volume gives, or the real data that its chapter authors present. This is a good book and almost certainly the best survey since Robinson's 1982 text. But, just as Robinson's book argued a mapping that was already being transformed by social theorists, this book presents a world of mapping as a constructive tool of the world, one half-evolved.

What this text needs is the same thing mapping needs, a way of integrating critical cartography and its antecedents in a cohesive view of the map as a medium that makes the world and all its paths, a map that constructs out of the many paths the world in which we live and which the map argues as natural, inevitable, and real. We need a volume whose title will be not *Finding Our Place in the World* but one that proclaims *Maps: Making Our Place in a World*.

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