

as “physically superior to their American counterparts” at canoeing (68) and instinctively aware of landscape as “a source of pride” (159) as they teach their friends about the benefits of interacting positively with nature.

Galway makes a valuable contribution to the study of children’s literature as a source of debates on identity and nation-building. As she traces these arguments Galway maintains an intelligent, objective, and insightful commentary. The scholarship is impressive for its coherent synthesis of a wide scope of data, resulting in a text that should be easily accessible to undergraduates. Indeed, a class on children’s literature in Canada would be remiss not to assign this as a textbook, so valuable are the ideas presented here. The book is not without its small faults, however, and there are some sections where data could have been better organized. For instance, page twelve of the introduction lists the assassination of Louis Real, the Boer War of 1899, and the 1903 Alaska Boundary Question as important historical points in the development of children’s literature. However, these events receive no elaboration until pages thirty-eight, forty-six, and fifty-five, respectively, and there is no notice in the introduction that these elaborations are forthcoming. It would be easy for readers—especially if they are unfamiliar with this era of Canadian history—to glean from such an introduction that the book assumes a far greater comprehension than it actually does. Still, such faults are relatively minor, and are few in number. Overall, the text is exceedingly well-organized and lucid. Though the book focuses only on Canadian children’s literature of a specific period, it should be required reading for students of any aspect of children’s literature, regardless of concentration. The lessons learned in these pages about the importance of literature for national identity would be well emphasized in other works, and Galway provides an excellent and attention-worthy method of analysis and discussion. The book is a wonderful and valuable contribution to the field.

**Haunted Halls: Ghostlore of American College Campuses.** By Elizabeth Tucker. (Jackson: University Press of Mississippi, 2007. Pp. vii + 241, illustrations, references, index.)

JODI MCDAVID

*Haunted Halls* is a unique approach to the somewhat familiar subject matter of campus legends. Elizabeth Tucker, a professor of English at Binghamton University, comes to this material through an interesting set of circumstances; she has been Faculty Master of a residential community on the Binghamton campus for a number of years. Her experience as a folklorist and residence coordinator creates a unique viewpoint for this readable and academically grounded book.

*Haunted Halls* straddles the line between legend collection and analytic text quite well, providing tale type and motif index references for many of the narratives. The chapters all stand well on their own, due in part to some of their previous lives as articles which have been edited for the current publication. Four chapters draw on articles which were published elsewhere. Tucker links legends thematically across campuses, for example, finding “Wailing Women” at a variety

of institutions. Other chapters include discussions of topics such as legend quests, encounters with ghosts, evidence of them, and ghostly lovers (jilted, waiting and so on). A variety of campuses are surveyed: Tucker conducts interviews and searches university and folklore archives to provide a well-rounded selection of legends from at least fifty universities and colleges. Types of ghosts are compared to those found at other institutions, and a typology of sorts is exposed through the subject matter of each chapter (although the author herself may not suggest this) with ghosts under the categories of “desperate lovers” found at a variety of colleges. Chapter Seven, “Spectral Indians,” goes beyond campus legends to discuss legends told by non-Indians and to analyse these types of legends and their function. This chapter would lend itself well to American Studies courses, as well as to a discussion of the concepts of emic and etic folklore that are frequently discussed in introductory folklore courses.

One issue of concern for some readers may be the use of psychoanalytic theory and Jungian approaches. This mode of analysis is limited to Chapter Four, “Troubling Encounters,” where Tucker cites several academics who have used Jungian approaches, for example, in studying Bloody Mary. In some ways, the use of psychoanalytic theory can be limiting, but it is necessary in a literary review of previous work by folklorists in the area of “adolescent legends.” The use of fieldwork methods which are conducive to the collection of narratives within this age group (approximately aged 17-25) is indeed a contribution to the field. Student culture maintains a highly oral component even as students employ a variety of social networking sites and digital communication media. Throughout the text, Tucker cites legends culled through oral sources as well as those documented via instant messaging and email, a very useful means of collection for the age group that forms the crux of the study.

As an instructor, I was delighted to see Tucker use these forms as she provides a wonderful example of how they can be studied academically. I can see positive implications for using this book in teaching courses in American Studies, Children’s Folklore, Narrative, Legends and so on. The book could be used in whole or in part for teaching, although the subject matter of some chapters (rape, murder and suicide) may not be suitable for a high school curriculum. Those wishing to use it at this level—to spur creative writing or encourage discussion about legends—may find some chapters to their liking. Overall, the book provides interesting approaches to some compelling subject matter, and several pages of my copy are marked for future reflection, citation and exploration.