

was put out of business. The stories then move from celebrities (e.g., Roddy McDowell who had an infamous archive of classic films, Turner Classic Movies' Robert Osborne, and critic Leonard Maltin) to the dealers who provided obscure prints to wealthy patrons. Those who traded in classic films were suddenly pushed underground due to fear of FBI raids and seizure of their treasured possessions. Each interview revealed the emotional connection that collectors have to their artifacts. If a film is lost, that particular reel is gone, and that means something. As Maltin explained, "it's lost to me... that there's some master copy somewhere in a vault does me no good" (24).

The stories of illegal drop-offs of film reels at the Playboy mansion and home screenings by Hollywood giants like Rock Hudson stand in stark contrast to showings by collectors in basements and darkened back rooms covered in old movie posters with dingy ambience and endless snack foods. The recurring theme is an unabating love for film, Hollywood specifically, and a never-ending sense of anxiety (i.e., the risk of being found out). Whether embracing criminal elements of the illegal film trade or treading lightly around them, each collector expressed a tinge of nostalgia and lingering worry. Like the people they interviewed, Bartok and Joseph are collectors. This book is a touching tribute and essential archive of first-person accounts that ensures their salvation for future generations. The authors carefully craft descriptions with a deep appreciation for the art that has survived. Collectors are to thank for the historical records of many early works, such as "John Barrymore's stage production of *Hamlet*" that would certainly be lost "were it not for the possessive fingers of a handful of film collectors" (xiv).

As the use and very existence of physical media continues to dwindle in the modern era, *A Thousand Cats* reminds us that many movies would be lost today if not for the obsessive archiving of reels of film by often fascinating individuals. The familiar and detailed ways in which the authors describe their subjects solidifies the connection between aging technology and the aging people who appreciate it. As explained early in the text, this book is "not just about the inevitable decay and death of the film medium itself," but also the "often strange... film collectors and dealers, many of whom are dealing with their own issues of aging and mortality" (ix).

—Sara M. Cole
Johns Hopkins University

Understanding Jim Crow: Using Racist Memorabilia to Teach Tolerance and Promote Social Justice.

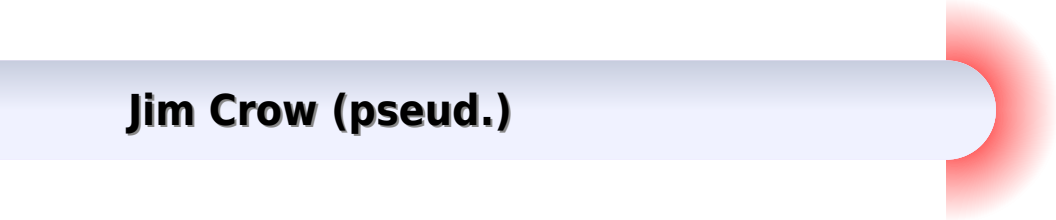
David Pilgrim. PM Press, 2015.

In *Understanding Jim Crow*, David Pilgrim provides humanities and social science educators with an ideal text to assist them in addressing both the historical and ongoing legacies of antiblack racism in the United States. Based on artifacts housed within the collection of the Jim Crow Museum of Racist Memorabilia, an institution Pilgrim founded in 1996 on the campus of Ferris State University, *Understanding Jim Crow* offers readers an unparalleled look at material culture's role in manifesting and perpetuating antiblack stereotypes from the Antebellum era to the present day. Highlighting a vast array of commonplace objects, such as postcards, commercial advertising, sheet music, photo albums, fishing lures, crockery, parlor games, household cleaners, and children's picture books, all of which stand emblazoned with antiblack messages and demeaning stereotypes, Pilgrim takes readers on a grim yet edifying tour through America's racist detritus in order to demonstrate that not only was Jim Crow "more than a series of 'Whites Only' signs," it was a longstanding institution of oppression which defied the geographical boundaries of North and South to permeate every facet of American life and foster a culture of bigotry whose ramifications continue to reverberate within our national consciousness well into the twenty-first century (5).

A profoundly personal work, *Understanding Jim Crow* begins with an autobiographical account of Pilgrim's journey as a curator, scholar, and educator whose vast trove of racist objects constituted the initial holdings of the Jim Crow Museum. As a black child coming of age in Mobile, Alabama during the 1970s, Pilgrim became fascinated with racist objects and, while still in middle school, he purchased his first piece of racist memorabilia, a mammy saltshaker. Although Pilgrim promptly smashed the saltshaker, his interest in the material culture of antiblack racism only grew as he continued his education, first as an undergraduate student at Jarvis Christian College then as a graduate student at the Ohio State University. Scouring antique shops and flea markets, Pilgrim amassed his collection throughout the 1980s and in the mid-1990s he donated the entirety of it to Ferris State, where he served as a

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