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Book Reviews

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NOTES AND COMMENT

The Quivira Society, organized in 1929 by a group of investigators engaged in research pertaining to the early history of the southwestern part of the United States and of northern Mexico, proposes to publish a series of volumes embodying chiefly English translations of original Spanish documents relating to that vast and interesting field, although rare original English accounts will not be ignored.

The Society is sponsored by Arthur S. Aiton, University of Michigan; Lansing B. Bloom, editor of the *New Mexico Historical Review*; Herbert E. Bolton, Director of the Bancroft Library, University of California; Charles W. Hackett, University of Texas; George P. Hammond, University of Southern California, Los Angeles; Edgar I. Hewett, Director of the School of American Research, Santa Fe, New Mexico; F. W. Hodge, Museum of the American Indian, Heye Foundation, New York; J. Lloyd Mechem, University of Texas; Agapito Rey, Indiana University; A. B. Thomas, University of Oklahoma, and H. R. Wagner, San Marino, California.

The advisory editors are Herbert E. Bolton and F. W. Hodge. George P. Hammond is managing editor.

The volumes will be handsomely printed in Caslon type on good paper, and each will be adequately annotated by one or more specialists in order that its contents may be fully elucidated. They will be thoroughly indexed, and, when necessary, illustrated. A few copies will be printed in a special *de luxe* autographed edition.

The books will be available only to subscribing members of the Society. The rates will necessarily vary with the cost of publication, but in every case will be very reasonable.

There will be no initiation fee, and no dues, the only

expense being the cost of the volumes to be issued, which will be announced in advance of their appearance. It is not expected that more than two volumes will appear annually. The first volume to be published is Luxán's *Relation of the Espejo Expedition*, translated by George P. Hammond of the University of Southern California, and Agapito Rey of Indiana University, which is now in press. The cost of this volume to subscribing members will be \$3.50. The *de luxe* copies will sell for \$10.00, but no more will be printed than may be ordered in advance.

Other volumes in the series will be:

Luz de Tierra Incógnita, by Juan Mateo Manje, edited by Herbert E. Bolton.

Informe a S. M. sobre las tierras de Nuevo Mejico, Quivira y Tegwayó, by Fray Alonso Posadas, edited by A. B. Thomas.

Memorial on New Mexico, by Fray Alonso de Benavides, the hitherto unpublished revised edition of 1634, accompanied by the *Verdadera Relación* and *Segunda Relación* of Estévan de Perea, edited by F. W. Hodge.

Historia de la Nueva Mexico, by Gaspar de Villagrà, which has never before been published in English.

Students of the Southwest who may be interested in this series should communicate immediately with the managing editor.

BOOKS AND REVIEWS

Missions and Pueblos of the Old Southwest.—By Earle Forrest. (The Arthur H. Clark Company, Cleveland, Ohio, 1929, p.p. 386, \$6.00) Rather rambling and disconnected and yet interesting, this volume makes accessible to the general reader data and observations of one who more than twenty-five years ago, as a cowboy, rode the cattle ranges of the Southwest in search of adventure and incidentally interested himself in the ancient ruins and the landmarks of New Mexico and Arizona. As the author states in his preface: "When you are with a cow outfit the opportunities for visiting and discovering remote places inaccessible to other travelers are almost without limit, and I made the most of my advantages." Still he admits: "You cannot go into any corner of the old Southwest, no matter how remote, without bumping into some padre or adventurous Spaniard who was there hundreds of years ago." The author says further: "In this volume I have given first-hand information on these missions and pueblos which has not hitherto been available. I have used every care to present the facts with historical exactness, checking my personal records and observations with published material." He continues: "From the founding of the first New Mexico mission, known as the Mission of Frair Ruiz, at old Puaray pueblo in 1581, down through two hundred years forty-eight others were established in New Mexico and eighteen in Arizona. Before July 6, 1769, the date Father Junipero Serra founded San Diego de Alcalá, the first of the California missions, forty-eight had been established in New Mexico and sixteen in Arizona." . . . "During the ten years following 1598, the year that mission work was really started on an extensive scale, eight thousand Indians were converted, and by 1617 there were between eleven and fourteen thousand neophytes. In 1630 there were 33 mis-

sions and in 1680, the year of the great Pueblo rebellion, there were forty. Sixteen of the New Mexico missions are still in use, mostly for the Indians; twenty-six are in various stages of ruin, and the remaining seven have disappeared utterly from the face of the earth. Arizona has one mission still in use, nine are in ruins, some of which are almost gone, while all trace of the remaining eight has completely vanished." He pays the following tribute to the early missionaries: "Unlike California, the history of these Southwestern missions was written in the lifeblood of the padres. It is impossible for anyone, no matter of what denomination, to go over the records of those times without gaining a great admiration for those Spanish priests. Their story is one of the marvels of American history. Voluntarily they left their own fair land across the sea, never to return, and buried themselves in the unknown deserts of our present Southwest to gain converts for their religion. They not only endured the dreary solitude and suffered the hardships of the wilderness for long years, but they constantly faced death from the raiding Apaches, Navajos and Comanches, and sometimes, at the hands of their own neophytes. Between 1540 and 1680 twelve priests are known to have been murdered by the natives, and in the Rebellion of 1680 no less than twenty-one, found martyrs' graves." The author enters upon an eloquent defense of the Spanish regime in the Southwest and compares the tolerance of the early Franciscan martyrs with the intolerance of many present day zealots who would suppress Indian ceremonies and customs by laws.

It is in this sympathetic vein that the author writes: "The Southwest should have a special appeal to every American, for it had a civilization as ancient as that of Europe, while the Indians, Spaniards and Mexicans of New Mexico, Arizona and California furnished an early population as picturesque as can be found in any section of the world; . . . the manners and customs of the early people

of the Southwest, their dances, fiestas and other ceremonies held at frequent intervals throughout the year, cannot be excelled in interest and are seldom equalled by any other race."

While the author often digresses from the title he has given his book, and accepts romance and tradition as historical fact, and thought he cites dates and quotes figures with an assurance by no means shared by critical research workers and historians he has given the reading world a sprightly book that is worthy of a place on every library shelf.—W.

Chronicles of Oklahoma. Joseph B. Thoburn contributes to the September number of *Chronicles of Oklahoma* an outline of the prehistoric cultures of Oklahoma from the time of the lower levels of the gravel pit at Frederick, Oklahoma, to the coming of the white man, and including the Ozark cave man, the Basket-makers, the Mound-builders, the Caddoan earth-lodge, the Siouan and Athapascan cultures. The essay should prove of especial value to teachers of history in Oklahoma and for use in the history classes of high-schools, at the same time furnishing an excellent synopsis of present day knowledge and theories of prehistoric occupation of that portion of the American continent. Carolyn Thomas Foreman writes of "The Foreign Mission School at Cornwall, Connecticut" at which quite a number of Indians from the Southwest received their education. As early as 1820, the school had 29 students, the Indians representing five or six different tribes. "A Reminiscence of a Methodist Minister's Daughter" tells of the devoted service among the Indians of Oklahoma of a missionary couple, Francis Marion Paine of Tennessee and his wife, Sue Rich of Alabama. "A Tribute to Captain D. L. Payne," by W. H. Osburn, turns out to be the first instalment of an interesting account of a trip into the Oklahoma country before it was opened to settlement. How settlement finally

came, nine years later, is recounted at length and vividly by Dan W. Peery, in the first instalment of his story: "The First Two Years." An account is printed of the unveiling of a boulder commemorating the signing on September 27, 1830, of the Dancing Rabbit Creek Treaty by Choctaws and United States representatives. The signing of the treaty had been violently opposed by seven old women who sat in a ring surrounded by six thousand Choctaws but after several days of parleying the Indian chieftains signed so as to escape taxation, working the roads and attending musters with which they were threatened. By this treaty the Choctaws yielded sovereignty over a vast extent of territory east of the Mississippi. The Oklahoma Historical Society at its last meeting commended Governor Holloway for the steps he has taken to conserve archaeological remains found in the state and to prevent their excavation and removal by parties outside the state.—W.

The Catholic Historical Review. The second issue for this year of *The Catholic Historical Review* has as its leading article: "The Washington Carrolls and Major L'Enfant" by Elizabeth S. Kite; Alfred Barry writes of "Bossuet and the Gallican Declaration of 1682," and Felix Fellner of "Ludwig von Pastor, the Historian of the Popes." Other titles are: "Catholic Military Naval Chaplains, 1776 to 1917." "The Origin of the University of Prague," and "The Papyrus and Early Vellum Bulls." The Book Reviews are comprehensive and scholarly. Among the Catholic chaplains enumerated are Alexander Grszelachowski of the Second New Mexico Infantry of the Union Army during the Civil War; Damaso Alarid of the First New Mexico Infantry; and Timothy P. O'Keefe of Santa Fe.