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Le Secret de Junípero Serra, Fondateur de la Californie, 1769-1784. Maximin C. J. Piette. Washington, D. C.: The Academy of American Franciscan History ['Imprimerie de Lamirande, Montreal, Canada], 1948. Pp. 480, 595. Outline maps, photographs, and facsimiles. $6.00.

In his *Evocation de Junípero Serra* (Washington, 1946), Dr. Maximin C. J. Piette gave to students of the early history of the "Golden State" a remarkable bibliographical essay which, it was promised, would be followed by a biography of Serra and an edition of his letters. The second part of this trilogy has now appeared.

As in the *Evocation,* so in the *Secret* Doctor Piette is definitely the philosopher and psychologist. At times it seems as if he had forgotten that he is a biographer and is concerned not so much with Serra's contribution to California history as with the problem of determining in what lay Serra's greatness. Incidentally, his eventual decision seems to be that it was (1) the missionary's supernatural love of his enemies, (2) his constant returning of good for evil, and (3) his glorification of God through saving the souls of "his dear Indians" (pp. 19, 235-40).

Following a long (pp. 7-29) and somewhat involved introduction the author divides his two volume work into three Books; these, in turn, are divided into parts and chapters.

Part One of Book I (the latter entitled, "L'entrainement du pionnier, 1713-1769") gives what, for lack of evidence, is necessarily a rather incomplete account of Serra's childhood and early manhood, his entrance into the Franciscan Order and his decision, after reading the lives of the saints, to be a missionary in the Indies of America. Dominated thus by the fascination of bringing "gentiles" into the church he gave up what would probably have been a great preaching career.

Part Two describes his voyage from Palma to Cadiz and

thence, saved by Santa Barbara from shipwreck (p. 98), to Vera Cruz. Here he had to decide whether he should ride or walk to Mexico City. Despite friendly advice to the contrary he insisted on the latter and continued this practise wherever possible all through his life in California. Part way on the journey to the capital he was bitten by a poisonous insect and from that time on he was beset with lameness (p. 123).

Part Three describes his life as a missionary in the Sierra Gorda, an experience which was to come in handy in California. In 1758 (Part Four) he became a sort of circuit rider (*missionaire volant*) and later a supervisor of novices.

In 1767 occurred the expulsion from New Spain of all members of the Jesuit Order. This event (described in Part Five) brought about a jurisdictional quarrel between the Franciscan Colleges of San Fernando, Jalisco, and Querétero. Serra participated wholeheartedly in this rather sordid affair and his contribution to the success of the *Fernandinos* was so outstanding that Dr. Piette insists it proved that he had the makings of an F. B. I. director or a Justice of the Supreme Court (p. 195). At any rate the *Fernandinos* won out and April 1, 1763, Serra landed in *Vielle* (i.e. Lower) *Californie* and during the next year participated in Galves' preparations for the occupation of *Californie Nouvelle* (i.e. Upper California).

With Book II (*La Californie-Naissante,* 1769-1784) Father Piette begins the life of Serra in Alta California, to use the Spanish name for the Golden State. Part One of this Book covers Portola's regime and Part Two that of Fages (1770-1774). Part Three describes in detail Bucareli's contribution to the establishment of the California missions. Part Four (pp. 3-253 of Volume II) tells the story of Serra's battle with Rivera—*Combat de Coqs*—(1774-1777). Part Five does the same thing with Serra's conflicts with Governor Neve (1777-1782).

Book III (Calvaire de Junípero) is the shortest of the three books. Part One describes the near catastrophe resulting from the Bishop Reyes episode; Part Two gives a gen-

eral account of the Missions in Serra's last days; Part Three recounts Serra's death.

Despite the fact that Dr. Piette looks upon the *Secret* as primarily an analysis of Serra's character, an analysis based largely on the letters which Serra wrote and received, the truth is that it will serve the historian fully as much as the philosopher and the psychologist. Throughout the book the author gives the historical background necessary for an understanding of the situations and individuals referred to in the letters. As a result, although the *Secret* is definitely tied to the other portions of the trilogy and is really a continuation of the *Evocation,* it can function by itself. As an actual fact there is considerable duplication of material presented in the earlier work; the most notable is the reprinting in the *Secret* of the maps and facsimiles previously used.

For the casual reader the *Secret* will have an appeal because (1) the portion of the letters which the author has selected is full of human interest and (2) the author has a broad religious and literary background to which is joined a modern secular sense of humor.

For a Californian the most interesting single chapter will probably be *Junípero et la guerre d'Indépendence* (pp. 450-458). Who is to gain-say the influence of Junípero's prayers and the meager monetary contributions taken from the missions' scanty store of *pesos!*

For the student of early California history the *Secret* will provide an opportunity to check up on contemporary materials such as Palou's famous *Vida.* Even more important, Dr. Piette's strictures as to the accuracy of University of California writers on this period should start a small fur-flying affair.

From the standpoint of the reviewer the author has made only two major mistakes. First, since the people who will be most interested in the *Secret* most often will have a reading knowledge of either English and/or of Spanish, all three portions of the trilogy should have appeared first in English or Spanish.

In the second place, just as in the case of the *Evocation,*

the *Secret* lacks an index. It is true that the *Table des matieres* is extensive and that the numerous chapter headings may be thought of as substitutes. Unfortunately, these headings are usually witty stimuli of curiosity rather than purveyors of information.

Aside from these two criticisms the reviewer can provide only commendation. Fortunate indeed is it that in California's centennial years Dr. Piette has been able to produce what will generally be agreed is the "premiere biographie complete . . . de Junípero Serra . . . la gloire la plus pure de la Californie enchantress" (p. 5).

Occidental College OSGOOD HARDY

Young America 1830-1840. Robert E. Riegel. Norman, Oklahoma: The University of Oklahoma Press, 1949. Pp. xii, 436. $5.00.

Dr. Riegel is author of several standard books: a history of western railroads and of the westward movement (*America Moves West*), of a text on U. S. History, and is editor of an *Introduction to the Social Sciences*. He is well qualified as author of the present work, which treats the social and cultural history, the life of the common man, in the era of Jackson.

This book deals with the common man's every day life, not with the oft told tale of his achievement of the franchise and his assumption of political power, retold recently by the younger Schlesinger, by Joseph Dorfman, and by many others. The present work is concerned rather with the social and economic account of how he earned his living, his education and ideas, the position of women and children, and of popular amusements and attitudes.

In the 1830's the United States was a noisy and aggressive nation. It was sure that its institutions were the best that the world had ever seen. Expanding in view of Manifest Destiny, it felt a necessity to inform the rest of the world as to its superiority. Aristocracy, the spinning wheel, canals and horse carriages were giving way to the world of democ-

racy, factories, steamboats and railroads. With its rise of city life, and first power of the working class, this decade saw the real emergence of modern America. Dr. Riegel in this book has dealt with social and economic phases of history which are usually ignored in conventional works, but with phases of history which prove this truly a transitional period, with great influence upon the future external and internal growth of the United States.

In Part I, the author portrays the American of the 1830's as a changing world, contrasting the life of the people living in the eastern cities with that in the Ohio Valley, the trans-Mississippi West, the Great Plains and the Rocky Mountains, during the heyday of the fur companies and mountain men who first explored the West and laid the foundations for its conquest by Texas war and diplomacy, by Oregon diplomacy and by the Mexican War.

Part II deals with economic and social life, contrasting the problems of the small farmer of New England and the Ohio Valley frontier with those of the southern slave plantation. Problems of the city business entrepreneur are contrasted with those of the daily wage earner. Contrasts are also made as to transportation by stagecoach and steamboat, canal barge and railroad car.

Part III covers American social life at home: homes and hotels, women, schools and churches, reformers, doctors and scientists. Part IV covers Americans at play: sports, the Arts, literature and thought.

Bibliography and index seem entirely adequate. Forty pages of illustrations are among the high points of the book in social interest, and for value to professional historians and teachers.

This book is the result of preparation and research extending over many years. Both as to text and illustrations, it seems superior to the *Pageant of America, History of American Life,* or older histories such as McMaster's, for its period. To Dr. Riegel all historians are permanently obligated; all teachers will find it highly useful.

University of Nevada AUSTIN E. HUTCHESON

Frontier Justice. Wayne Gard. Norman, Oklahoma: The University of Oklahoma Press, 1949. Pp. xi, 324. $3.75.

Wayne Gard, the author of *Frontier Justice,* has placed arbitrary limits upon his subject. He has divided his book in four rather equal parts, and to them he has given the respective titles: Vengeance, War on the Range, Vigilantes, and Arms of the Law. All phases of justice dealt with have for their setting the trans-Mississippi West. The lands of mesquite and prickly pears are especially favored. Those looking for discussion of frontier justice in the Colonial West and on the trans-Alleghany frontier must therefore search elsewhere, as must also those interested in this subject with reference to the trans-Mississippi West prior to about 1835.

Within these self-imposed space and time boundaries, the author has made an honest effort at collecting and digesting both primary and secondary sources. His search for materials placed him in contact (most likely personally) with libraries and historical societies throughout the West. A wide assortment of newspapers and books, old and new, have been consulted in the preparation of this generously annotated work. Related here, then, is the story of feuds, outlawry, legal and extra-legal law enforcement, and frontier skirmishes that in the mind of the author exemplifies the administration of "frontier justice" as found on the Plains, the deserts of the Southwest, and in the mining camps of California and the Pacific Northwest.

Many of the subjects, incidents, and personalities written about are familiar to readers of western history, notably the Johnson County War, the Plummer Gang, the San Francisco Vigilantes, "Wild Bill" Hickok, and Wyatt Earp. And equally noticeable is the omission of subjects that might well come under the heading frontier justice: the James-Younger Gang (one line is given to Jesse James), mining camp strikers in Idaho, and feuds arising from water (irrigation), timber, and oil rights and exploitations. And strangely enough, the Mountain Meadows Massacre is not even mentioned. For all its omissions, the book is a comprehensive

narrative of events associated with lawlessness and frontier administration of what is considered to be frontier justice. The style is readable; the book is attractively printed; good illustrations and an index are included.

Indiana University O. O. WINTHER

The Mission of San Gregorio de Abó; a Report on the Excavation and Repair of a Seventeenth-Century New Mexican Mission. Joseph H. Toulouse, Jr. Monographs of the School of American Research, No. 13. Santa Fe, New Mexico (University of New Mexico Press), 1949. Pp. 42. Illustrated. $3.00.

Toulouse's report on Abó first summarizes its history as known from documentary sources, from the first visit to Abó pueblo by Spanish explorers in the 1580's through the founding of a mission establishment there about 1625 or 1630 up to abandonment of both pueblo and mission in the 1670's. Abó and the other "Salinas" settlements were abandoned a few years before the Pueblo Rebellion of 1680, owing to crop failures and Apache attacks.

Drawing on hitherto unpublished information, obtained by Dr. F. V. Scholes from the Archivo General de Nación in Mexico City, Toulouse summarizes missionary activities at Abó in the 1620's, earlier than the previously known establishment of San Gregorio in 1629 by Father Acevedo. The later seventeenth-century history of Abó is very briefly outlined, with a list of the Franciscans known to have been stationed there. There is very little discussion of the problem of the exact construction-dates of San Gregorio, or analysis of the architectural remains for time and sequence of construction.

In connection with Toulouse's view that Espejo visited Las Humanas ("Gran Quivira") rather than Abó early in 1583, it may be questioned whether the known presence of more than three kivas at the former pueblo is sufficient to justify the statement that Luxán's description of a pueblo with two plazas and kivas fits only that one site.

The report next describes briefly the natural setting—

the underlying and exposed rock formations, largely sandstone, and the plant cover of grasses, shrubs, and junipers. Piñon is mentioned in a general paragraph, but not in the technical listing of vegetation at Abó. Piñon nuts were found in the excavations; piñon wood was used in the mission, as well as juniper and larger beams from forest trees of the higher mountains.

After a section on the techniques of excavation used and the types of archeological findings, Toulouse describes the mission's architecture and the objects recovered within it. He speaks of the Spaniards accepting the Pueblo style of architecture, a widespread misconception or half truth, as recently discussed by J. B. Jackson in the *Southwest Review*. The details of mission construction are well described, but no restoration drawings are offered.

Toulouse, an archaeologist, had to do not only the actual field work himself but also all the related interpretive study of the material, including documentary history and architectural and religious aspects, with a little assistance from specialists such as Dean Scholes, George Kubler, and Fray Angélico Chávez, and—for identification of plant remains—Volney Jones of the University of Michigan.

Just published also is the report on another Franciscan mission of the same period, excavated, studied, and written up by a task force of several specialists: *Franciscan Awatovi*, by J. O. Brew (archaeologist, director of the Peabody Museum of Harvard University), Ross Montgomery (Los Angeles architect who has studied old Spanish missions for at least a quarter of a century), and others. The report on the Awatovi mission (as a Hopi pueblo, in what is now northeastern Arizona, historically part of New Mexico) is just ten times the size of the Abó report and contains a wealth of detail on Franciscan architectural and organizational or procedural aspects.

Most of this background information would apply likewise to Abó, and the Awatovi report consequently is useful for the fuller interpretation of Abó as well as being an extremely valuable study in itself. Singlehanded, Toulouse has naturally not been able to equal the monumental Awatovi

publication; but in his report, archaeological in approach and arrangement, he has not neglected the other related fields. It is regrettable, however, that no restoration drawing was included to give more life and meaning to the ground plan and the photographs.

On one point Toulouse omits an explanation or theory which is given much emphasis in the Awatovi report. In the patio or garth of the mission at Abó, as also at Quarai, was found an aboriginal kiva within the Christian building and obviously related to it. Ross Montgomery points out, in connection with discussion of the Hopi kiva found underneath the Awatovi church, that this was deliberate symbolic superposition of a Christian edifice over a pagan temple.

Other structural features of special interest include traces of painted ornamentation of the wall plaster; a turkey pen—although no turkey bones were found in the kitchen refuse; and a few rooms with no doorways in the friary quadrangle, evidently entered by roof hatchways like so many Indian pueblo rooms.

Burials were found in front of and behind the mission church, and also within the church under the nave floor, as at Awatovi. All the subfloor burials in the Abó church, interestingly enough, were of children and were accompanied (like pagan Pueblo Indian burials) by pieces of pottery.

Objects found in the excavation include a good deal of pottery and a few other clay objects; animal-bone tubes and awls; roughly chipped stone choppers and neatly flaked arrowheads; metates, and manos; fragments of carved wood; handwrought nails and other metal objects of European origin; a tiny Venetian glass bead; bones of sheep, goat, bison ("buffalo"), and other animals; seeds or other remains of corn, cactus, and other native plants, and of crops introduced by the Franciscans—grape, plum, peach, watermelon, cantaloupe, chili, coriander.

The pottery is largely of local New Mexican Indian manufacture—rough dark plain, smooth and polished red, glaze-paint polychrome, and late developments of Chupadero Black-on-white; also a few pieces of Tewa, Zia, Acoma-Zuñi,

and Hopi types. Pottery imported to New Mexico by the Franciscans includes not only the Mexican "majolica" ware from Pueblo but also true Chinese porcelain (brought from the Orient to Acapulco by the Manila galleons). The locally made vessels of New Mexican Indian pottery in European shapes—soup dishes, redware cups, a black-on-white chalice, —are of special interest.

Appendices include a lengthy quotation describing Puebla ware and its background, from Edwin A. Barber's "Mexican Majolica" (1915); and Volney Jones' report to Toulouse on the organic remains.

The Abó report is illustrated with 42 photographs and 33 drawings of excavations and objects, plus a map showing New Mexico mission and Indian tribes of 1600-1680. Among the few errors observable in this excellent report is the mention of the Comanche Indians on the map and once in the text. These fierce and feared raiders did not, so far as is known, come down into the panhandle region and begin to drive the Apaches from the plains of eastern New Mexico until shortly after 1700, at least a quarter of a century after the abandonment of the Salinas pueblos.

Toulouse did a fine piece of work, in the field, of the important excavation and repair of the mission of San Gregorio de Abó; and now the valuable historical information (historical in the broadest sense, taking in architecture and crop plants and kinds of pottery) gained in that work is permanently recorded and made readily available in a worthy addition to the School of American Research monograph series.

National Park Service, Santa Fe ERIK K. REED

A Village That Chose Progress: Chan Kom Revisited. Robert Redfield, Chicago: The University of Chicago Press, 1950. Pp. ii, 187. $2.75.

In 1931 Robert Redfield visited Chan Kom, a Maya village in Yucatan which at that time was just coming into extensive contact with urban-industrial civilization. His report on life in the village, written in collaboration with

Alfonso Villa Rojas, Mexican anthropologist and former teacher in Chan Kom,* is a penetrating account of the social relations and values of a folk people and of the changes that occur as a result of their being drawn into the social, political, and economical orbits of a city (Mérida) and a nation (México).

In 1948 Dr. Redfield again visited Chan Kom. His account of the changes that have taken place in the seventeen years between his two visits makes up the subject matter of *A Village That Chose Progress*, a book which, in his words, "is a part of the biography of a community, of a people who conceived a common purpose, and of what they did to realize it."

The common purpose of the people of Chan Kom was to become a pueblo, an independent municipality having direct political ties with the central government at Mérida. In achieving this purpose and consolidating their new status, the villagers have rebuilt their community on the pattern of a Spanish settlement, have acquired a straight road connecting them with Chichen Itza and indirectly with Mérida, have experienced the setting up of a school and the presence among them of a series of teachers, have entertained a cultural mission from Mexico City, have attained new levels of economic security, and have withstood the effects of a religious schism resulting from the immediately successful efforts of a group of Protestant missionaries who were for a time in the village. The individual and cumulative effects of these and other influences which have operated on the village during the past seventeen years are brilliantly examined by Dr. Redfield, who brings to his talk not only a thorough understanding of the Maya people but also an unusual talent for writing with clarity and simplicity of matters which in themselves are neither clear nor simple.

The Chan Kom of 1948, as contrasted with that of 1931, had more people, more stone houses, more cattle and hogs, more corn in storage, more business establishments, more visitors, and somewhat more awareness of and contact with

* *Chan Kom: A Maya Village*. Carnegie Institution of Washington, Publication No. 448. Washington: 1934.

the world outside the village. It had a government and a set of officials, two bands, a plaza, and a group of boys and young men who wasted their energies in the unproductive game of baseball. It had also a few worries that it did not have before and a new sense of uneasiness. The old leaders, who were responsible for the setting of the village goal and whose practical wisdom and administrative skill had much to do with attaining that goal, were beginning to see that change once started is hard to stop and that progress has penalties as well as rewards. The changes that occurred in Chan Kom were not great, but the implications of those changes have profound significance for the future of the village, a significance that the older generation was in 1948 just beginning to grasp and to fear. It is not without meaning that a number of village leaders have, in the recent past, established private agricultural establishments outside the village to which they can retire and perhaps maintain their old way of life. They are aware that the future of Chan Kom belongs to the young men, men who have been to Mérida and who have liked what they found there, men who will be more interested in bringing the new than in preserving the old, men who want, as did the generation before them, to define progress in their own terms and seek it in their own way.

The people of Chan Kom are, as Dr. Redfield points out, "a people who have no choice but to go forward with technology, with declining religious faith and moral convictions, into a dangerous world. They are a people who must and will come to identify their interests with those of people far away, outside the traditional circle of their loyalties and political responsibilities." And the story of Chan Kom is, with variations, the story of all folk people who have come by chance or design into intimate or extended contact with Western civilization.

A small amount of progress, like a small amount of pregnancy, represents a goal that is hard not to exceed. One could wish that those in our culture who have decided to go ahead with the construction of the hydrogen bomb might read Dr. Redfield's book and ponder its moral.

University of New Mexico LYLE SAUNDERS