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Book Reviews

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Come an' Get It. By Ramon F. Adams. Norman, Oklahoma: University of Oklahoma Press, 1952. Pp. 170. $3.75.

Numerous authors have written about the cowboy. Some portray the man himself, with his horse and gear, in his daily activities on the range; others take a wider scope and treat his importance in, and influence upon, the cattle industry. *Come an' Get It* tells the story of the cowboy cook who is a power unto himself in the success or failure of the entire business. "As an army marches on its mess-kitchen, so the cowboy worked with his chuck wagon." A man of many responsibilities, the cook labored under difficult circumstances which did not improve his already irascible temper and lurid vocabulary.

The reader rides along in the chuck wagon to camp and then follows the potentate of the pots through all the trials of preparing meals for the cowboy. Look into the pot of bubbling son-of-a-bitch stew, smell the pungent aroma of "six-shooter coffee," hear the dull thud of the cover falling on the barrel of sourdough batter—it is all here as robust as the appetites it appeases. The recipes of the range include steaks and stews, "whistle berries" and dumplings, vinegar pies, "niggers in a blanket," and puddings—all toothsome surprises for the hungry horsemen. After giving us a good look into this kitchen on wheels, the domicile of the paragon of pots and pans, on its long trek over the rugged trails on ranch and roundup, the author winds up his tale with chuck wagon etiquette and colorful observations concerning the domain where "cookie" was king.

Through research and personal experience, the reviewer has found that all cowboy cooks suffered the indignity of having their efforts, regardless of quality, smothered in salt and pepper. An observer on a Kansas roundup in 1885 commented that steaks were not broiled because the cooks did not know what a broiled steak was, and it was likely that a cowboy might walk off with a whole one, eat of it what he could and throw the rest away.

It should be noted that the chuck wagon has been immortalized beyond an occasional appearance in a rodeo parade. The term, though used loosely, has become synonymous with Western gatherings and community enterprises; now the Chuck Wagon Breakfast is found throughout the kingdom wherever once the vehicle rolled. Besides being an important and necessary part of round-ups and drives, the cowboy mess wagon was both home and social center for the men in the wide open spaces. The memory of its original function has been perpetuated for many years in the Chuck Wagon Race at the annual Calgary (Canada) Stampede. Just recently, the popularity and spectator appeal of this feature resulted in a similar contest at the Cheyenne Frontier Days Celebration. In light of all this, it is surprising that the tale of the commissary of the open range has not been told before.

The only ants in the "lick" are found in constant repetition of obvious themes and the author's reliance upon other publications for his best anecdotes.

This book is not for devotees of *l'Ecole du Cordon Bleu,* but the reviewer heartily recommends that the multitudinous gourmets with a Western taste "come a-runnin'."

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American History & American Historians. By H. Hale Bellot. Norman, Oklahoma: University of Oklahoma Press, 1952. Pp. x, 336, with 7 Maps. $4.00.

It is fortunate that Mr. Bellot is an Englishman, for no American historian would be so rash to undertake such a synthesis as he has tried to accomplish. The result, none the less, is a stimulating and thoughtful appraisal of certain aspects of American history since the seventeenth century.

A brief analysis of the chapters will indicate the broad scope of this study. The first tells the story of the beginnings of modern historical scholarship in the United States; magnifies the contributions of Henry Adams, Herbert Baxter Adams, Frederick Jackson Turner, and the great Columbia

school; and recounts the work of the state historical societies. The second and third chapters present a perceptive analysis of the political and constitutional developments that began far back in the colonial period and culminated in the American Revolution and the writing of the Constitution. Chapter IV, entitled "The Settlement of the Mississippi Valley," emphasizes transportation developments and land policies, 1815-1860. Chapter V evaluates the sectional conflict mainly in constitutional terms, while the remaining two chapters point up the development of the Great Plains, the extension of the railroads, the rise of the modern corporation and national labor unions, and, finally, the burgeoning of American economic power beyond the limits of the United States.

On all these subjects Mr. Bellot has written perceptively and often well. It would be an exaggeration to say that he had added anything to the knowledge of the specialist; but his synthesis is at times comprehensive, and it is always stimulating. The value of his book is multiplied, moreover, by the remarkably detailed bibliographical essays at the end of each chapter. Graduate students might well regard them as a beginning toward a bibliography of American history.

Captious criticism would hardly accord with the above observations, yet this volume has serious shortcomings that this reviewer, also a student of American history, feels obliged to note. To begin with, Mr. Bellot's commentary would have been more valuable if he could have made up his mind to write an historiographical essay on the major contributions to, and trends in, American historical writing since 1890. In each chapter, except the first, which is devoted exclusively to historiography, he makes a feint in this direction; and then he uses most of his space to write an analytical essay of his own. The result is that instead of providing a large volume of fresh insights on American historiography, which he is obviously capable of doing, he often merely elaborates a familiar theme. Secondly—and more important—, Mr. Bellot gives scarcely any notice to the social, intellectual, and religious developments in American history, while his bibliographies are noticeably weak on

these subjects. He remarks, for example, that the social and intellectual history of the colonial period has been neglected; but neither his discussion nor his bibliography reveals any awareness that Professors Wertenbaker, Morison, Miller, Perry, and a host of others have spent their adult lives exploiting and developing this important field. Finally, Mr. Bellot's treatment of American history since 1865 does no more than sketch out the major outline of development; and even his outline ignores a good many important items.

These criticisms would have been groundless if the author and publisher had been more modest. A more accurate title for this book would be *Aspects of American History & Some American Historians*. As it stands, the book is remarkable enough, but it is not, as the present title implies, a comprehensive analysis of the recent contributions to the interpretation of the history of the United States.

ARTHUR S. LINK
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Carlos M. Pinto, S.J., Apostle of El Paso. By Sister M. Lilliana Owens. El Paso, Texas: Revista Catolica Press, 1951. Pp. xiii, 228. Introduction by Carlos E. Castañeda. $2.50.

El Paso felt the full impact of the religious force bound up in the personality of Father Carlos M. Pinto, S.J., shortly after his arrival in 1892. By patient research and sympathetic interpretation Sister M. Lilliana Owens, S.L., has made more permanent the life record of this pioneer church builder of the Southwest. Born in Vietre (Salerno), Italy, in 1841, Father Pinto was early attracted to the Society of Jesus and was carefully trained as a missionary in France and Spain as well as his native Italy, a quite different place from the united Italy of today. He was selected along with three others by Bishop Lamy of New Mexico to help in the missions of Southwestern United States of America. This Bishop Lamy is the man made famous in the literary world by Willa Cather's *Death Comes for the Archbishop.*

After spending a year of further training in the Jesuit Tertian House at Fredericksburg, Maryland, Father Pinto was sent to Colorado, where he served untiringly for the next twenty years. Enriched by the hard-earned knowledge of his frontier experiences, he was transferred to El Paso, Texas. Arriving in 1892, Father Pinto immediately began purchasing property to build churches and schools, and kept pushing an aggressive program of expansion throughout the twenty-five years that he was in El Paso. He was zealous in social and economic activities and worked for the material welfare of his people as well as for their spiritual improvement. Ever onward with eager purpose, Father Pinto engineered an expanding religious program. Not discouraged by the primitive conditions that were all around him, he concentrated on plans for the future of the Catholic Church in El Paso.

Sister M. Lilliana Owens points out that the Sacred Heart Parish served Father Pinto as headquarters and the station from which the early Jesuit missionaries in El Paso went forth to their various assignments. Soon after the entrance of the United States into World War I, Father Pinto was ordered to New Mexico and California. The transfer affected his health and he could not adapt himself to the change. On November 9, 1917, he was again back at the Sacred Heart Rectory, but ill health limited his activities from that time until his death on November 5, 1919.

Such is the life of this courageous churchman as related by Sister M. Lilliana Owens with genuine enthusiasm. A missionary's life, aggressively zealous in the work of God, is always an inspiration for others. As Dr. Carlos E. Castañeda succinctly summarized it in the introduction:

"Not a church was in sight when he came to El Paso. When he retired, sick and worn out by his constant endeavors during twenty-seven years of striving, his dream had become a reality. In stately splendor stood the Churches of the Sacred Heart, the Immaculate Conception, the Guardian Angel, the Holy Family, and in the distance beyond the Rio Grande, the Sacred Heart of Ciudad Juárez, all the

results of his incessant labors. There were schools also, as many as there were churches."

JOSEPH DIXON MATLOCK

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The First Military Escort on the Santa Fe Trail 1829: From the Journal and Reports of Major Bennet Riley and Lieutenant Philip St. George Cooke. By Otis E. Young. Glendale, California: The Arthur H. Clark Company, 1952. Pp. 222. Illustrations, documents, bibliography, and index. $7.50. (Vol. VII, *American Trail Series*).

From the days of Pike's expedition to the Southwest, Missourians cast their eyes in the direction of Santa Fe with the objective of opening up trade relations with Spanish settlements. In the early 1820's when Becknell and associates began to ply a lucrative trade with the New Mexican capital the question of military protection for the trade caravans immediately arose. Otis Young's book is an excellent presentation of the government's initial experiment in frontier defense where the military escort was used on the Santa Fe Trail.

Here is a book which can be read and enjoyed by the layman as well as the professional historian. The first part is devoted to an account of the 1828 caravans and their difficulties and dangers. Then follows official and public reaction to the danger on the trail and the need for military protection. The remainder of the book gives a detailed day by day account of the experiences of the caravan (Major Bennet Riley's military escort of four companies of the Sixth U. S. Infantry and the Missouri-Santa Fe traders): the preparation of the escort at Cantonment Leavenworth; the march to Chouteau's Island on the Arkansas River (then the international boundary); the departure of the traders to Santa Fe; the experiences of the troops while awaiting the return of the traders; the return march of the caravan and escort to the starting point.

The book is valuable in a number of respects. It gives a

clear picture of the organization and character of a caravan; it shows the trials and dangers on the trail; and the life of the troops on the march and in camp. At Council Grove, for example, the men are shown washing shirts, repairing wagons, writing letters, or amusing themselves with cards and bottle. In the Sand Hills near Chouteau's Island the troops are called upon to battle Comanches. Exciting and realistic buffalo hunts replenish the depleted food supply and buoy the drooping spirits of the caravan. The reader is also presented with a gruesome account of the barbarity of whites—scalp lifting—a practice which the Indian was not slow to forget.

Historically, this expedition was important on several other counts: it demonstrated the superiority of oxen over horses and mules as draft animals on the trail, and thus laid the basis of the great plains freighting industry later to be developed by Russell, Majors, and Waddell; it proved that mounted troops were absolutely essential to the defense of the frontier; it presented a phase of the government's general policy of frontier defense which was to be worked out on a grand scale in the period following the Mexican War.

The reviewer would like to have seen a more specific, detailed account about the character and extent of the 1828 and 1829 Santa Fe trade. Also, the author might have identified more fully the prominent traders mentioned. Despite these omissions, however, in this slender volume, we have a scholarly, interesting, and skillfully written work. The major portion is based on Riley's Official Report and Journal and Cooke's *Scenes and Adventures in the Army*—all three written by Lieutenant Cooke, the "Boswell" of the expedition. A number of other contemporary records and some reminiscences are also drawn upon. The book also contains a number of pertinent documents, a map of the Santa Fe Trail, a bibliography, and an index. The high standard of the format and the illustrations add to the attractiveness of the volume. This book has a definite place in the history of the trans-Mississippi West.

A. B. BENDER

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Franciscan Awatovi. The Excavation and Conjectural Reconstruction of a 17th-Century Spanish Mission Establishment At a Hopi Indian Town in Northeastern Arizona. By Ross Gordon Montgomery, Watson Smith, John Otis Brew, with an Appendix by J. Franklin Ewing, S.J. Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University, Vol. XXXVI (Reports of the Awatovi Expedition, Report No. 3). Cambridge, 1949, pp. xxiv, 361. 17 plates, 1 color plate, 45 illustrations in the text. $5.85 paper, $8.35 cloth.

This magnificent work is actually a triology. Part I ("The History of Awatovi") and Part II ("The Excavation of Franciscan Awatovi") were written by archaeologist Brew. Part III ("San Bernardo de Aguatubi, An Analytical Restoration) was prepared by architect Montgomery, and Part IV ("Mural Decorations of San Bernardo de Aguatubi") is the work of achaeologist Watson Smith. The various papers are based on the same field researches; the excavation of the Franciscan mission and native town at the ruined Hopi pueblo of Awatovi in northeastern Arizona by the Awatovi Expedition of Peabody Museum of Harvard University between 1935 and 1939.

The Awatovi Expedition was directed by J. O. Brew but all of the authors participated in the field work as well as in the associated library and laboratory studies that have culminated in the present report. Although there is considerable cross-citation between the various papers, there is a notable independence of approach and viewpoint and occasionally a conflict in factual detail or interpretation between them. Rather than detracting from the value of the report, this independence of presentation and interpretation actually yields a much clearer picture of the evidence and the inferences to be drawn than does any one of the reports alone. The authors have been wise enough to recognize this and allow the report to be published in this refreshing style without any attempt to artificially strait-jacket their individual views.

Brew's section on the history of Awatovi proves him to

be an archaeologically oriented historian—or vice versa!—in the Southwestern tradition inaugurated by Adolph Bandelier. Awatovi was apparently first described by Castañeda on the occasion of the visit of Don Pedro Tovar of the Coronado Expedition in 1540. It was subsequently visited by Espejo in 1583. The town was not mentioned in the records of the Oñate expedition to the Hopi towns in 1598. Not until 1629 when three Franciscans arrived in Awatovi to establish the first mission was there further reliable reference to the town in the documents. After the establishment of San Bernardo de Awatovi it remained in operation until the fathers were killed in the Pueblo Rebellion of 1680.

As Brew points out, something unusual must have happened at Awatovi during this period to impress the Indians with the Catholic faith, because after the reconquest only the Hopi at Awatovi allowed the Spaniards to re-establish themselves. However this may be, de Vargas led an expedition to the Hopi towns in 1692 but the mission at Awatovi was not reopened until May, 1700. The other Hopi towns would not admit the Spaniards and late in the same year Awatovi was destroyed by the Hopi of the other villages apparently in retaliation for its tolerance of the Spaniards. Brew also traces the subsequent unsuccessful efforts of the Spaniards throughout the 18th century to re-establish missions among the Hopi.

Part II, "The Excavation of Franciscan Awatovi," by Brew, is a model of factual presentation, reinforced by sketches and photographs, accompanied by running interpretation. That the excavations were carried out meticulously and intelligently is clear from both text and photographs. The archaeologists found more than they expected to find and preservation was better than anticipated. The remains of three churches, a friary, offices and schoolrooms, and miscellaneous structures such as workshops, storerooms, and stables, were uncovered.

Church 1 was represented only by foundations. It was never completed and Brew's hypothesis that it was an early church begun by Father Porras and abandoned for some

reason in favor of the construction of Church 2 seems warranted and acceptable.

Church 2 was the principal Spanish church at Awatovi. It was a long narrow T-shaped structure built on a mound formed by ruined Hopi buildings at the mesa edge. It had two towers and a basilica front, facing toward the east and overlooking a churchyard containing burials. There was a baptistery with font to the left of the entrance porch, and inside the nave was the foundation for a stairway to a choir loft. There was a sanctuary at the opposite end of the nave, complete with a main central altar, built to liturgical specifications, and two flanking side altars. Paintings adorned the walls of the nave and the altars. Attached to the church on the north were several sacristy rooms, showing evidence of repeated remodeling. To the west was a room group identified as an office building, and beyond it a friary.

The church showed long usage and much remodeling. It had been built so that it, and especially the main altar, was directly superimposed on a subterranean Hopi kiva. Brew points out that this was probably a deliberate symbolic act, intended to demonstrate to the Indians the superior position of the Roman Catholic faith. A note of intrigue was added with the discovery of the reburied bones of a young adult male Spaniard, unidentifiable in the records, beneath the altar, apparently placed there in defiance of the rules of the church during one of the periods of remodeling. Other burials both Christian and pagan were found beneath the church floor, in the post-abandonment fill upon the floor, and in the churchyard.

Church 2 was apparently destroyed during the Pueblo Rebellion in 1680. Following its destruction the Indians moved into the friary and remodeled it for their own usage. At a later date, presumably during the temporary reoccupation of Awatovi by the Spaniards in 1700, a third church was constructed by further remodeling of the east end of the friary. Its destruction probably dates to the general destruction of Awatovi by the other Hopi towns.

This section of the report provides not only the information outlined here but a tremendous wealth of detail regard-

ing constructional features, ornamentation, remodeling procedures, and many other things, all of which taken together supply the basis for reconstructing a very clear picture of the churches and their occupants, the way of life followed in these mission establishments, and the reaction of the Hopi to the foreign belief and persons. In Part III of the report, "San Bernardo de Aguatubi, An Analytical Restoration," Ross Montgomery makes free use of this evidence, together with the available documentary materials, and supplements it with his own intimate knowledge of the modern Franciscan order and similar church divisions.

This section is an anthropological reconstruction, conjectural in nature. It is also a fascinating view, supplemented by excellent reconstruction drawings, of early mission life in the Southwest. Provided one can plow through the great mass of descriptions, comparisons, analyses and projections and still remain conscious of the point where the evidence ceased and the reconstruction began he may find it a first rate addition to his knowledge of the period.

In Montgomery's own words (p. 112), "A building provides a document of considerable weight bearing on the lives and times of its creators. Examination of even the last dead vestige of man's construction rarely fails to show the imprint of the vitality that once ran through beating hearts down to the warm fingers that fashioned it. Living and building go together, and the present instance is no exception." Now this ought to be the operational credo of all archaeologists but perhaps Montgomery has carried his reconstruction beyond the proper boundaries of acceptable interpretation and presented us with a fascinating, reasonable, but potentially fictional account of life at Awatovi. This section of the report must be read. It cannot be summarized any more than the Britannica can be abstracted. But, fiction or science, reading it will repay the courageous reader.

Part IV, "Mural Decorations of San Bernardo de Aguatubi," by Watson Smith, includes an objective description of the Awatovi murals, together with a comparison with mural decoration in other areas, and a section on the development and use of glazed tiles in mural decoration. Smith

relates the artistic background to the native productions, considering such factors as the demands of the new materials employed and the characteristics of the native workmen available.

This book is an admirable report of a model excavation coupled with an intensive and thoughtful analysis of findings. All archaeologists could well use it as an example, and it is to be hoped that some of them will do so. This study should also be a lesson for historians, and perhaps some will shift the emphasis of their studies somewhat as a result of it. Where the report is good it really is excellent; where it is bad it is not very bad. Brew, Montgomery, and Smith are to be congratulated, and their production is a library "must" for the Southwestern scholar.

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Injun Summer: By Daisey F. Baber, Caldwell, Idaho: The Caxton Printers, Ltd., 1952. Pp. 223. $4.00.

Bill Walker was one of those lucky boys whose family moved into the West when the West was still wild. The wanderlust was evidently strong in his family blood, for Bill's father, a nephew of the noted Kit Carson, had left southern Iowa in the late 1860's to try life anew on the frontier of Colorado Territory. Moreover, several of Bill's uncles were already in Colorado, and a grandfather had left his family of five for a fling in California at the time of the Gold Rush, in 1849, and had extended it for thirty years afterward, until the decline of his health and vigor set him on the shelf of general inactivity. Then in the need of friends and security he sought out and rejoined his family at Loveland, Colorado, much to the disgust of Bill and various other members of the family group.

With this sort of a background it is easy enough to see why Bill Walker for the next seventy years remained an untamed, restless individual, interested in adventure, hunting, fishing, trapping, storytelling, camping, dancing and fiddling, or almost any activity which involved variety and

a change of acquaintances or scenery. Even in a late marriage he was either careful or fortunate to find a truly beloved "Carrot Top," who wandered everywhere with him, apparently almost as much thrilled and filled with zest and love of the outdoors and for change as Bill himself.

In his long life Bill saw most of the famous places of the Mountain West and many of the notorious characters, red and white, now famous in the literature of the Wild West, the western movies and the western pulps. He appears to have liked almost everybody, everywhere, and people in general must have found Bill easy to like.

He either experienced a great deal of danger in his earlier days, or his imagination in his late life magnified many of his experiences into genuinely desperate ones. For example, in Arizona at the time of the late Apache troubles, Bill's thrilling encounters with Mexican bad men and Apache raiders are the equal of the best found in authentic records.

The late Daisey F. Baber, who set down in the first person these rambling and erratically dated reminiscences of an old westerner, has helped to preserve the spirit and flavor of the American West in the days of the Indian, the miner and the cattleman. Her preface and introduction contain many excellent and penetrating points of analysis of the character and mind of the early westerner. And, fully as important, the love and enthusiasm of Miss Baber for the West and the influences that made it are splendidly, if not touchingly, reflected. This is most evident in her brief poem—*The Changeless West*—that follows the introduction. She has produced an interesting, highly readable and haunting book. The Caxton Printers, too, have done an excellent piece of work in the making of this beautiful volume and are to be congratulated. The seventeen illustrations are superb.

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