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Book Reviews

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The Mormons. By Thomas F. O'Dea. Chicago: University of Chicago Press, 1957. Pp. xii, 289. Index. $5.

Dr. O'Dea has undertaken the analysis of the "Mormon" religion both in ideal orientation and in practical social organization. He claims that as an "outsider" he has tried to combine "intellectual objectivity with intelligent human sympathy" in the study of a complex phenomenon. The author takes the position that the Church of Jesus Christ of Latter Day Saints is properly explainable as an exclusively human psycho-social development, with the claims of this church to latter day revelation being completely unfounded.

Four streams of influence upon Mormon development from religious movements of the time are described: first, a general expectancy in keeping with the Protestant Reformation for the establishment of new religious denominations; second, an appreciation of and search for a single united church expressed in the Mormon claim to devine restoration; third, a religio-economic communitarianism based upon the New Testament reference to believers having all things in common; and fourth, an emphasis upon human freedom and striving. These and a secularly derived confidence in the ordinary man are posited as having been the major social stimuli in response to which Mormonism occurred.

Considerable attention is given throughout the work to an historical tracing of concepts which became a part of the Mormon world view and social organization.

In discussing the origin of the Book of Mormon, Joseph Smith is described as a normal person living in an atmosphere of religious excitement who was led, in simple common sense explanation, from necromancy to revelation to prophecy to religious leadership and finally to involvement in fatal intergroup conflicts.

Joseph Smith is depicted throughout as having developed concepts and church organization as events occurred in response to the exigencies of the moment. Crisis followed crisis through the various stages of church development, and the responses of Joseph Smith and other church leaders are re-

ported as exhibiting authoritarian tendencies, condoning if not inciting terrorism and massacre, engaging in untruthful statements concerning polygamy and later as using force against religious opposition in Utah. Dr. O'Dea amasses considerable data on church history and doctrine.

The *Book of Mormon* is described as "wholeheartedly and completely Armenian" (p. 28), and an ideal projection of left wing protestantism. *Book of Mormon* characters, the Nephites, are found to have had expectations which correspond to those of 19th century Protestants.

In contrast to *Book of Mormon* conventionality, the author describes sharp departures from Protestantism in "revelations" reported by Joseph Smith many years after the *Book of Mormon* publication. Among the innovations were the concepts that "all spirit is matter," that "God is a material being," that God "was once an exalted man," and that men through eternal progression may become Gods.

Values of Mormonism are depicted as emphasizing freedom, rationality, progress, self-improvement and mastery for man in advancement toward perfection under the authoritarian direction of God.

Dr. O'Dea points out sources of strain and conflict in Mormonism. Ten sources are discussed of which the "Mormon encounter with modern secular thought" is considered the most current. The meat of this discussion involves conflict between a conservative church leadership (dubbed literalist, fundamentalist, and politically and socially conservative) and liberal intellectuals representing the creative secular specialists whose contributions are not being made a part of the ongoing social organization. The conservative aspect of this problem is discussed under the headings of "Progress versus Agrarianism" and "Political Conservatism versus Social Idealism." Interviews are reported with critical Mormon intellectuals in support of this major source of strain. Looking to the future of Mormonism, Dr. O'Dea sees strain, conflict and excessive activity in endless church meetings. He also sees considerable vitality which he concludes does not auger badly for the Mormons.

On three counts the criteria of judgment used by the

author must be critically examined. First, he is maintaining that Joseph Smith from early in youth throughout the mature years of his life perpetrated, taught and lived a lie. This accusation is a serious matter and requires careful documentation. Second, he is challenging the foundations of religious belief of something over a million contemporary people. Third, Dr. O'Dea's employment by a Catholic university representing a rival religious orientation further requires that he be particularly objective and present no statement which is not fully documented and clearcut in its obvious implication. With these factors in mind let us consider the standards of judgment used.

A primary concern is with evidence of use of scientific method. Dr. O'Dea is a specialist in the sociology of religion, which discipline makes its claim to distinction because of its adherence to scientific procedure. While trained as a sociologist, at no place in the book does he claim that he is writing as a sociologist. Such claim is intimated only by the publishers on the jacket of the book.

The sociologist as a scientist necessarily distinguishes the superempirical from the empirical and confines himself, except for description, to empirical matters which can be reproduced through scientific procedures and to generalizations therefrom. When confronted with such non-empirical questions as when, how and to whom God gives revelations, and even such mundane non-empirical questions as what a dead man actually thought in contrast to what he communicated to others, the sociologist admits that his tools of analysis are inadequate. In these areas the sociologist describes without passing judgment. Dr. O'Dea, on the other hand, not only passes judgment concerning these non-empirical matters, but sets himself up as an authority who presumes to explain the non-empirical "truth" to the reader. The thesis of the book rests upon these non-empirical judgments. In the mind of this reviewer, the author thereby largely disqualified his work from classification as either a sociological or a scientific treatment.

What procedures are used by Dr. O'Dea to assure the

reader that his selection of materials is more valid than that of other writers? In support of his objectivity we would include his own claims, an imposing list of scholarly persons and institutions with which he has been associated, a lengthy set of notes at the end of the volume, an imposing historical perspective, a lengthy description of Mormon doctrine and organization, an obviously keen mind and an impressive amount of plain hard digging for considerable information. On the other hand, in *The Mormons* one finds sources quoted and then disqualified as being unreliable or representing hearsay. Why were they quoted? Many anti-Mormon statements of questionable historical fact are made in chapters three and five without reference to or evaluation of sources. There is failure to emphasize evidence which many feel favors the "Mormon" position, e.g., twenty-four year old, untrained "neer-do well"(?) Joseph Smith writing the *Book of Mormon* with its tremendous synthesis of religious ideology as described by Dr. O'Dea. Little attention is given (p. 40) to Joseph Smith's rather remarkable feat of dictating the 522 page *Book of Mormon* from behind a curtain to scribes with whom he lived and associated daily without them realizing that it was, according to the author, a hoax. One wonders if such "building of atmosphere" and treatment of antithematic evidence represents adequate objectivity.

Scholarly procedure requires the orientation of the "open mind" wherein alternative conclusions are logically derived from careful evaluation of evidence. Dr. O'Dea's book appears to represent a selection and interpretation of evidence oriented toward making the case for his assumption. The reader searches in vain for the "open-minded" approach wherein the conflicting evidences are fully presented, and is allowed the pleasure of making his own decisions.

The discussion of Mormon values is incomplete in an important respect: love, ordinarily considered the core of Christianity, is omitted. In his discussion of "Mormon" values and orientation he seems to minimize the relationship of the Church of Jesus Christ of Latter Day Saints to Jesus Christ and to the way of life which He taught.

Thomas O'Dea's *The Mormons* exhibits extensive research and analysis. It is unfortunate that such an effort lacks the highest standards of full presentation and neutral interpretation.

University of New Mexico — EZRA GEDDES

Three Years Among the Comanches. By Nelson Lee. Norman: University of Oklahoma Press, 1957. Pp. 179. $2.

Originally published in 1859, *Three Years Among the Comanches* is another of The Western Frontier Library series issued by the University of Oklahoma Press in an effort to make rare bits of Western Americana available to the reading public. It carries a foreword by Walter Prescott Webb, well known historian and author of "The Texas Rangers," it is well designed and mechanically is a fit companion to other books in the series.

The contents of *Three Years Among the Comanches* does not quite measure up to certain of its predecessors such as *The Vigilantes of Montana, The Banditti of the Plains* and *The Authentic Life of Billy the Kid.* The author, Nelson Lee, had adventures enough to satisfy anyone, no matter how daring. He was a sailor and served briefly in the Texas Navy. He saw action on the Texas frontier serving as a Ranger under famous captains and fighting against outlaw gangs, Mexican marauders and Indians. He avoided capture during the tragic Mier expedition but was not so fortunate when, trading along the frontier, he was taken by the Comanches and held prisoner for three years. All of this and his eventual escape from the Comanches should and does make exciting reading. Unfortunately, however, Lee was not thought competent to tell his own story and so related it to an amanuensis. This unknown editor must have been a "literary person." There can be no doubt that he smoothed out the narrative but in so doing much of the virility and life that Lee must have breathed into it was lost. Despite the editing *Three Years Among the Comanches* remains a remarkable document, well worthy of a place on the shelves of any collector.

Albuquerque, N. M. — BENNETT FOSTER

The Land Between: Dr. James Schiel's Account of the Gunnison-Beckwith Expedition into the West, 1853-1854. By Frank W. Bachmann and William S. Wallace. Los Angeles: Westernlore Press, 1957. Pp. 162. Illustrations, map, and index. $6.

Historians are familiar with Asa Whitney's dream of a Pacific Railroad. In *The Land Between,* an edited and annotated translation by Bachmann and Wallace, we have one phase of the federal government's elaborate program of the Pacific Railroad surveys between the 38th and 41st parallels. The slender volume, published by the Westernlore Press, forms volume IX in The Great West and Indian Series.

The book easily falls into two parts, the editors' introduction and Dr. Schiel's journal. In the former, the editors deal with the Pacific Railroad survey program as a whole; Gunnison's assignment and assistants—with a detailed account of Dr. Schiel's professional background; the survey and the tragic massacre; Lieutenant Beckwith's completion of the survey; and the value of the volume.

Dr. Schiel's journal, of course, forms the bulk and meat of the book. The march westward from Westport to California, the physician-scientist presents in minute detail. Altitudes and distances between important landmarks are recorded with extreme care. Of special interest are the descriptions and vivid pictures of the topography and life in the prairie and mountain country. Rivers and creeks, mountains and valleys, varied rock formations are observed with the eye of the trained scientist. The influence of climate elicits Dr. Schiel's comment. Buffaloes—"herds of those colossal beasts"—myriads of mosquitoes—"blood thirsty creatures which torment their victims," cagey prairie dogs, innumerable rattle snakes and grizzly bears call forth surprise and wonder. His description of prairie and Rocky Mountain Indians is quite accurate as well as illuminating. In the account of the vastness of the plains, mountains, and wild life we have the psychological point of view of the foreigner.

The Mormons, Schiel found a merry lot—singing, dancing and enjoying theatricals. Of their religion he was a harsh critic, but praised their industry. Their revealed religion he

considered arrant nonsense devised by "ignorant, selfish, ambitious" leaders. The system of plural wives he condemned roundly. Brigham Young "had neither much knowledge nor an unusual amount of intelligence. He does, however, possess administrative talent, a good bit of shrewdness, and he knows his flock well."

A photograph of the luckless Captain Gunnison, the title page of Schiel's Account [in German], and several pertinent illustrations add to the interest. The inclusion of Eggloffstein's much reduced map from Beckwith's *Official Report* is disappointing. Even with the aid of a reading glass, the places along the route are difficult to read.

The Land Between is a contribution and deserves a place in Western Americana.

Harris Teachers College A. B. BENDER

Violence in Lincoln County, 1869-1881: a New Mexico Item. By William A. Keleher. Albuquerque: University of New Mexico Press, 1957. Pp. 390. $6.

Violence in Lincoln County is the work of one of the distinguished members of the Bar of New Mexico. Author Keleher has combined the disciplines of historical scholarship and the law to bring forth one of the most dispassionate accounts of the Lincoln County holocaust ever to see print.

This is Keleher's fourth book on New Mexico. All of them deal with the territorial period. A discernible continuity is evident from one volume to the next, and if he continues at his present rate, he will eventually produce a set of books that will be a fairly complete history of the territorial period.

This latest book is divided into sixteen chapters preceded by a "Foreword." One of the most significant passages in the entire narrative appears in the "Foreword." Keleher concisely establishes the position and importance of the Lincoln County events when he states:

> . . . the Lincoln County War was a vast and complicated event, or series of events. Despite assertions made by some writers to the contrary, Texans had little or nothing to do with that war. It was a contest unique in the frontier life of America, fought

> to a finish between and among men from various parts of the globe. . . . It was a young man's war, inaugurated and carried on, sometimes unwittingly, by men of strong and determined character, but distorted vision. Few participants were willing to give an inch of ground, or take a step toward the peaceful settlement of controversies.
>
> The *Lincoln County War* of 1878 is seen only through the haze of years. Blurred figures appear on the horizon of history. Men in high place, in civil and military life, schemed, connived and conspired to accomplish unworthy objectives; selfish men, ambitious for wealth and power, turned arrogant and hostile in their endeavors; ignorant men, acting in utter disregard of the rights of others, blindly followed stupid leaders along trails of dishonor which led to disaster. . . . Men, regardless of whether they were good men or bad men, and regardless of their motives, united in starting a conflagration which continued to illumine the skies of southeastern New Mexico for a generation after their day. Ghostly embers of that conflagration still exist in the recollection of descendants of Lincoln County pioneers. The scars it left on the countryside are apparent and visible today along the Pecos River, the Bonito, the Hondo, in the White Mountains and the Sacramentos (pp. xiii-xiv).

This reviewer was most interested in Chapter Eight, "Lew. Wallace, Governor." Too often in the past researchers have let Lew. Wallace's literary fame cloud the really mediocre showing he made as governor of New Mexico. Wallace was interested in obtaining a diplomatic appointment to a "glamorous far-off country." Instead, he was "handed an administrative position in a remote Territory, at a salary of $2,400 a year" (p. 176).

Chapter Eleven, "Crimination and Recrimination," attempts to sift the evidence of what really caused the McSween-Chisum-Murphy-Dolan-Riley troubles. This chapter points up the need for additional study of one of the individuals involved in the Lincoln County War, Col. N. A. M. Dudley. Was he wittingly an accomplice to outright murder? Why did he act as he did on that bloody July 19, 1878? The military records of Fort Union, New Mexico, indicate excessive indulgence in drink stronger than water may have had a bearing on Dudley's service while in New Mexico. Both before and after his New Mexico service Dudley's record was above

reproach. Recently released records by the National Archives of Dudley's court martial may also shed additional light on this problem. Keleher apparently didn't have access to an extremely rare little book covering the July, 1878, period in Lincoln: Ruth R. Ealy's edited copy of her father's diary, *Water for a Thirsty Land.* This is much more thorough than the magazine articles by Ealy referred to by Keleher (p. 245, *note* 2).

Chapter Twelve, "From Guns to Diplomacy," is the longest chapter of the book. In it the international aspects of the murder of John Henry Tunstall, a British subject, are presented. This consists of a minute examination of the findings of a special investigator sent to New Mexico by the Department of State, Frank Warren Angel. Although the investigation was prompt and thorough it took more than seven years for the Department of State to notify the British government that the United States must decline any responsibility for Tunstall's death. Secretary of State Bayard maintained "that the American government owed no duty to the Tunstall heirs because Tunstall had been domiciled in the United States and at the time of his death was actively engaged in business in New Mexico" (p. 248).

Keleher has used a variety of sources. Particularly prominent in his documentation are the administrative papers of the Axtell and Wallace tenures; the Lew. Wallace collection of the Indiana Historical Society; numerous federal and state court records; personal interviews (one dating back to 1910); and territorial newspapers. Each chapter is followed by a section headed, "Notes and Profiles." These sections should prove of future value to researchers for the wealth of biographical information they contain.

This book is no gaudy bauble for the "specialist" in Western blood and thunder. Through years of painstaking examination of the pertinent documents available to him, Keleher has achieved a synthesis of the Lincoln County War materials that withstand the most critical tests of scholarship. This is a volume of substantial importance on the history of New Mexico—not artistic trivia.

One cannot help but wish that Keleher will in someway

find the time to write his memoirs. His many years of intimate association with the bench and bar of New Mexico should provide future students with much important information.

The book is accompanied by a thorough index, end-paper maps, a frontispiece by E. L. Blumenschein, and eight pages of contemporary photographs.

New Mexico Highlands University WILLIAM S. WALLACE

The Mexican CORRIDO as a Source for Interpretative Study of Modern Mexico (1870-1950). By Merle E. Simmons. Bloomington: Indiana University Press, 1957. Pp. xviii, 619. Bibliography. $10.

Historians will welcome this pioneer attempt to utilize ballads as key documents for understanding an important facet of the Mexican historical panorama. Making use of 1,300 *corridos,* Professor Simmons attempts to analyze and describe events as Juan Criollo saw them. The author suggests that his exposure of widespread inaccuracies and prejudices in the *pueblo's* view of history may contribute to the solution of some inexplicable enigmas that have heretofore baffled historians of modern Mexico.

The period of coverage described in the title of this work, 1870-1950, is somewhat misleading. Actually, the Díaz Period is treated only briefly in two introductory chapters. Five-sixths of the study is devoted to the 1910-1950 period.

More than half the book (Part II) deals with personalities of the revolution. Out of the analysis come the following conclusions and observations. In the popular mind, as reflected by the *corridos,* Porfirio Díaz was initially admired for his great personal valor, later damned for his tyranny and injustice. Yet, with the passage of time, by 1920, the antagonism toward Díaz appreciably mellowed. Francisco Madero, while he lived, enjoyed greater popular adulation than any other revolutionary personage except Lázaro Cárdenas. Yet, with the passage of time he tended to be forgotten, and his critics now seem to have gained ascendancy over his supporters. Victoriano Huerta has the dubious honor of

emerging as the most hated and despised man in modern Mexican history, and the popular antagonism toward this brutal despot is still apparent today. In general, the people were somewhat indifferent to Venustiano Carranza, indifferent both to the man himself and the program sponsored by his regime, and his efforts to consolidate his political power only brought widespread hostility. On the other hand, the balladeers reveal that Carranza's successor, General Alvaro Obregón, enjoyed great personal popularity, although there was somewhat less public enthusiasm for the policies of his government.

The *pueblo* tended to ignore the notable material progress made under the Plutarco Elías Calles administration; instead they heaped condemnation upon the president for precipitating a serious conflict between Church and State. The author asserts that "there is no approval of Calles' policy toward the Church in any of the *corridos* we know." That Lázaro Cárdenas had tremendous popular following is substantiated by the great amount of attention paid him in the *corridos*. In none of the popular ballads seen by the author was any criticism of this president ever expressed. In contrast to his predecessors, the Cárdenas program as well as his character was praised. He was the most popular public figure in Mexico's modern history. Largely because of Manuel Avila Comacho's uninspiring public personality but scant attention was paid to him by the *corridistas*. Miguel Alemán, a man with few ties to the common people, was similarly somewhat ignored.

In addition to the pre-1940 presidents, two other revolutionary leaders—Pancho Villa and Emiliano Zapata—received great attention from the balladeers. Villa, though not associated with any positive reform program, was worshipped for his unselfish patriotism, his fight for justice, his military genius, and his extraordinary personal valor. Following the *caudillo's* death, he was transformed into a legendary popular hero. Zapata's fame, unlike Villa's, was regional rather than national, but he was worshipped for his program ("Land and Liberty") as well as his personal characteristics.

Also, Zapata came closer than any other Mexican figure to becoming an "epic" hero.

Part three of the book deals with revolutionary ideology. The author attempts to analyze, through the medium of the *corridos*, popular attitudes toward the reform program of the revolution. The *pueblo*, we find, soon became disillusioned with political reform and grew increasingly cynical towards the revolutionary leaders. Agrarian reform, except in Morelos where Zapata operated, did not become a live, meaningful, popular issue until the time of Cárdenas. Similarly, labor reform was slow to capture the imagination of the masses. Broad public support for the labor movement began to build up in the 1920's, to reach a peak under Cárdenas, and then to decline beginning in the early 1940's. As to religious reform, the author sums up as follows: "The total impression left by the *corridos* suggests that, because of the peculiar nature of the Mexican *pueblo's* Catholicism, both the Revolutionary attempts at religious reform and the Church's defense against attacks must be reckoned as ignominious failures."

Part four of the book, consisting of a single chapter, deals with popular reaction to Mexico's relations with the government and citizens of the United States. Here the story is one of vehement popular denunciation of the United States intervention, exploitation, mistreatment, cowardice, and superiority complex. Fortunately, since the Good Neighbor policy began, popular antagonism toward the gringos has gradually quieted down, and the author even detects a cautious contemporary tendency toward positive cooperation.

Everything considered, one has to admire Professor Simmon's creditable scholarly step into the field of mass psychoanalysis. His conclusions about the workings of the popular mind, as revealed through the medium of popular poets, will present few surprises to historians of modern Mexico. The latter, however, will be pleased to see that most all of their own conclusions about popular attitudes, arrived at by examination of more conventional documentary materials, are substantiated by this important work of Professor Simmons.

This reviewer has but one major criticism. The author,

in the opinion of the reviewer, tends to overrate the *power* of public opinion. For example, it appears highly questionable whether "the *real cause* of [Carranza's] downfall was the active hostility which a large part of the common people felt for him" (p. 145), or whether "the *pueblo's hostility* to armed uprisings and its refusal to glorify military heroes have produced inevitably a decline in the prestige and influence of the army" (p. 328). (Italics mine).

University of New Mexico EDWIN LIEUWEN

The Structure of a Moral Code: A Philosophical Analysis of Ethical Discourse Applied to the Ethics of the Navaho Indians. By John Ladd. Cambridge: Harvard University Press, 1957, pp. 474. Field Notes. Bibliography. Index. $8.

Professor Ladd has added[1] a monumental volume to a relatively new kind of philosophical literature; namely, the analysis of a moral code of a non-literate people in terms of the refined distinctions of contemporary ethical theory. The ethics of "primitive" peoples has received attention in the past especially from those writers, like Westermarck and Hobhouse, who were interested in tracing out the order of a possible moral evolution for mankind. Since the day when broad evolutionary hypotheses went out of style, ethnologists have been too often content to accept the verdict of Sumner and Keller that whatever there is of ethics in a culture is merely a by-product of that culture's conventions, so that judgments of right and wrong, having no cross-cultural value, are of small concern to the would-be "scientist of society." This view, coupled with the emphasis on behaviorism in the "behavioral" sciences, has led to an overemphasis upon the overt actions of a people and away from the examination of such subjectively hazardous matters as moral beliefs. In answer to these one-sided approaches, it is refreshing and significant that a few contemporary philosophers and ethnologists are attacking as "scientifically" as possible the study of ethical materials in diverse unlettered cultures.

1. See also *Hopi Ethics* by Richard Brandt (University of Chicago Press, 1954).

These inquiries are pertinent both to ethnology and philosophy. And one might expect them to have even wider appeal; for a knowledge of moral goals is certainly a matter of universal human concern. Unfortunately, it would be asking too much to find the philosopher, the ethnologist, and the general reader all equally served in the same volume. At least, Mr. Ladd's volume does not do this; for it is clearly directed especially to the ethical theorist. This fact is indicated not only by his title, but also by the proportion of the book which is concerned with the nature and logic of descriptive ethics. Only in the third part are his analyses focused upon Navaho ethics. Hence, this work should be judged principally for its contribution to ethical theory, even though it has the advantage of being a theory applied. Yet one cannot but regret, in view of the many failures of ethnologists to handle or comprehend the problems underlying ethical data, that studies of this type do not direct themselves more toward students of social phenomena, sparing them some of the philosophical niceties and explaining more simply some of the basic distinctions. For example, the distinction, made by Professor Ladd, between descriptive and normative ethics is certainly a central one which is too frequently ignored in ethnological literature. Too often ethical issues have been avoided because the notion of ethics has been confined to an ideal universal of "normative" ethics. But further, an elementary understanding of the criteria necessary for descriptive ethics is most urgently needed by those who confuse ethical data with overt behavior, or who consider that any data regarding ethical matters are ipso facto impervious to scientific study.

Mr. Ladd is to be commended for the care with which he has attempted to distinguish and sort out ethical material. This is no easy task; for the needed criteria are in the first place subject to a variety of alternative views, and in the second place they are never obvious or simple. Thus, for various reasons, Mr. Ladd restricts his data to "moral prescriptions," that is, those injunctions and prohibitions which "are superior in that they claim sufficiency, ultimacy, and priority, and are thought to be legitimate in that they are justifiable, intersubjectively valid, and founded in reality," a set of cri-

teria which he readily admits are not as adequate as he would wish (p. 107). Moral prescriptions would exclude, we are told, technological prescriptions, matters of etiquette, and traditional practices. Also, they must be carefully distinguished from moral evaluations; for a prescription recommends action whereas an evaluation passes judgment upon a past or potential act. Mr. Ladd deems it more profitable to inquire after moral prescriptions when dealing with a nonliterate culture, since they would normally occur quite often, especially in didactic, admonitory, or exhortative discourse, while evaluations would be reserved for those few instances in which a native philosopher is seeking justifications for customary rules in terms of larger principles. These might occur, but much more rarely in a culture which has no tradition for such philosophizing. In this we must concur. Yet would it not be profitable also to look for the evaluation on the chance that, rare though it might be, if it did occur it would throw much light on the entire ethical orientation, assuming of course that the evaluator expressed the implicit philosophy of his culture?

Having established the nature of the data to be examined and the logical structure of moral discourse, Mr. Ladd turns to his study of the Navaho. His information in this respect is drawn from the writings of such Navaho authorities as Father Berard Haile, Washington Matthews, Clyde Kluckhohn, Gladys Reichard, Walter Dyk, W. W. Hill, R. N. Rapoport, E. Z. Vogt, and others. But principally, Mr. Ladd himself went into the field to collect information from a Navaho informant carefully selected as a "moralist." Such an individual in any culture, he reasons, will be in a better position than others to know the moral prescriptions of his people. Also, if Mr. Ladd's field work appears a bit slight, it is well to remember that one ideal of science is to test a carefully thought out hypothesis by searching for crucial evidence. It is this type of scientific endeavor that is here represented.

Mr. Ladd's conclusions with respect to Navaho moral prescriptions are interesting but not surprising. He characterizes them as "rationalistic, prudentialistic, egoistic, and

utilitarian" (p. 212). By rationalistic, he means merely that for the Navaho the best way to handle disputes is to "talk things over." Aggressive violence within the group is always to be avoided in the interest of group harmony, so that it is repeatedly prescribed that one should think and talk things out.

By prudentialistic and egoistic, Mr. Ladd indicates that Navaho moral prescriptions are nearly always couched in terms of personal advantage for the agent. Yet, though focusing upon individual egoism, altruistic ends are not excluded; for the general hypothesis seems to be that what is good for the individual is also good for the group. Hence, these prescriptions are also utilitarian. Now Mr. Ladd notes that this transition from egoism to altruism may rest upon the underlying assumption that there need be no personal competition, since there is plenty for all. One might inject the thought, however, that such a view is rather to be expected of a group living in the status of semi-nomadic hunters and herders. Group solidarity for such people would be of the utmost importance, and it is natural that the good of the individual is seen to be closely tied in with the good of the group. The doctrine of reciprocity, which seems to trouble Mr. Ladd as somehow out of keeping with his major hypothesis of egoism (pp. 291, 311), is plausibly explainable in terms of a group in which individual welfare is closely interwoven with group welfare. The practice of paying back gifts, which Mr. Ladd would exclude altogether from the range of moral prescriptions on the ground that it is instead a "traditional practice" (p. 290), may very well be part of a larger picture in which reciprocity underlies and explains the faith in egoism; for a knowledge that giving will bring a reciprocal return, even without a special prescription to this effect, would be consonant with an egoistic motive for giving. Yet the knowledge of a deeper habit of reciprocity makes possible the egoistic reason for one's giving. Is it not likely that such reciprocity is so deeply latent as not to be needed among the usual prescriptions? Mr. Ladd seems to suggest that the Navaho ego is enlarged and in considerable measure identified with the group. For example, he observes (p. 299) that the Navaho

tends "to look at things objectively, or, in a sense behavioristically, rather than subjectively as some of our Western hedonistic egoists tend to do." This is suggested, moreover, by the translation of *baa hozhon* (there is all around beauty, goodness, pleasantness). Goodness is objective because it is not something that one finds tightly held within one but because it is a general pervasive characteristic of the natural and human environment.

In general, it appears to this reviewer that Mr. Ladd's analysis of Navaho ethics suffers from an overmeticulous excision of many pertinent aspects which he would call "extrinsic" to his narrowed problem. One simply cannot dissect a total social climate in this way. Would it not lead us further to seek out as our hypothesis some central dominant key ideas or ideals of a culture, and then test these by the degree of light which they shed upon such particulars as "moral prescriptions"? Of course, one needs materials as the ground for formulating any hypothesis, and certainly the more the better. The difficult question here is whether this "more" should not include also a wide variety.

However, Mr. Ladd's main effort, we must recall, was directed toward the construction and application of criteria for discovering and projecting a somewhat implicit moral code. Within the confines of this problem, he has succeeded very well. It is now to be hoped that other aspects of the total ethical problem, such as the place of traditional practices and of moral evaluations, will be similarly explored.

University of New Mexico. H. G. ALEXANDER

The Rhodes Reader: Stories of Virgins, Villains, and Varmints. By Eugene Manlove Rhodes. Selected by W. H. Hutchinson. Norman: University of Oklahoma Press, 1957. Pp. xxvii, 316. $5.

Gene Rhodes knew the men—and the land. Now, as we read him with a wistful backward glance, his New Mexico seems as legendary, as far away, as those other ringing plains of windy Troy, its men and arms Homeric in their simple truth and vigor. The years have done their winnowing, for

Rhodes as well as Homer, and we can separate, as Rhodes could not, his *Paso por aqui* from *The Riders of the Purple Sage*. This new selection, *The Rhodes Reader*, by W. H. Hutchinson, will confirm the distinction and remind us once again how truly a land and the people who reflect it can be epic in a manner quite unsuspected by the purveyors of horse opera.

The twelve stories and three prose pieces limn the New Mexico of 1903 to 1928; six have already appeared in book form; nine are reprinted for the first time since their original appearances in magazines such as *Out West, Redbook,* and the *Saturday Evening Post.* Mr. Hutchinson's introduction is adequate, his editorial comments competent and helpful—and as tastefully unobtrusive as his sub-title is gauche and misleading. The non-fiction is New Mexico documentary: "The Barred Door" celebrates the flamboyant tactlessness of A. F. Fall when he was "rebuked" by President Taft at the famous Alvarado banquet in the Albuquerque of 1909 for mentioning Taft's empty promises of statehood. "In Defense of Pat Garrett" declares Rhodes' sympathies for the McSween-Tunstall-Chisum side in the Lincoln County War, that conflict which Will Keleher has recently documented so thoroughly and judiciously. In support of Garrett, Rhodes takes issue with Walter Noble Burns' romantic concept of Billy the Kid. "The West that Was" pleads for a western literature freed from the romanticized cowboy as well as from the critical snobberies of the "intellectuals."

The fiction in this collection is worthy of this Rhodes' precept. Whether the plotting is tight as in "The Fool's Heart" or a mere sketch of journeying as in "The Cheerful Land," the tale belongs to working cowboys and their landscape, recorded with the binocular vision—poet's eye and camera eye—that is Rhodes' peculiar magic with the men and the land he loved. The touch of the golden age is on these men. But they knew about work and humor and the proper love of money. "Mighty nice people, too—most of 'em is," says Emil James of "The Cheerful Land." "A few mean ones . . . stewin' about a little dirty money when men's lives were at stake. That's how you can pick the bad ones, kid—by the value they set on money."

Jeff Bransford, who bluffed a lynching party with great good humor ("The Trouble Man"), and John Wesley Pringle, who stood off that same party and later (in "A Number of Things") flitted in innocent merriment between Springtime Morgan's jail and the San Marcial Harvey House, were mighty nice people, too. Above all stood Aforesaid Bates of "The Bird in the Bush" and the most delightful story in the book, "Aforesaid Bates." Shrewd, unheroic, generous, beating the drought and the "mean ones," those perennial over-reachers who haunted the Deming-Las Cruces-Rincon *El Mundo Chico,* he invoked the old solidarity of the frontier *comitatus:* "We made a pool, you understand. Not mine, yours, or his. . . . One for all and all for one—that sort of blitherin' junk."

This story and the longer, less finished "No Mean City" tell of only yesterday in New Mexico. Better than the German spy plot which intrudes into the latter are its account of the brief glory that was Engle, the coming of Elephant Butte, and the picture of rugged old Ben Teagardner and young Joe Cady as they viewed the old Gonzales Ranch, shimmering and ghostly under the golden waters of Elephant Butte Lake, "a fine old nest and mighty fine people. . . . It wasn't everybody just working for himself. They was pulling for the homestead."

Rhodes ranged easily through central and southern New Mexico, east and west from the Rio Grande: the Jornada, Fra Christobal, the San Andres, the Caballos; Socorro, Magdalena, the San Mateos—where the legendary Son Todos and and the old ranch house of San Clemente lie sunning in memory. Always the land is there, in the rhythms of Rhodes' stirred affections:

> Wherever the eye might turn it fell on great mountains, even when you woke in the starlit night; crimson-edged against the rising sun or black against the dawn; gray, brown or blueblack of morning hours, dwindled and dim in the blaze of noon, neutral and smudged.

And now the work of Engle and *El Mundo Chico* is done; ironically the names of Trinity and Holloman are written on the Jornada del Muerto. The Enchanted Valley, the Cheerful

Land, San Clemente and Son Todos sink down into the shadows, like the old Gonzales ranch beneath the floods of change. Rhodes sleeps on the San Andres summit. But the land remains—"across the desert, dim and far . . . a long wall uneven and unbroken, range after bristling range—in a linked and welded chain. . . ."

University of New Mexico KATHERINE SIMONS