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Book Reviews

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All Aboard for Santa Fe: Railway Promotion of the Southwest, 1890s to 1930s. By Victoria E. Dye. (Albuquerque: University of New Mexico Press, 2005. xi + 163 pp. Halftones, maps, charts, appendixes, notes, bibliography, index. $24.95 cloth, ISBN 0-8263-3657-4.)

During the period from 1880 to 1940, tourism promotion in the American Southwest emerged from a powerful matrix of public and private institutions to re-emphasize the fact that the nation's newest region contained civilizations with antiquity as great as Europe, the Middle East, and Asia. National and regional scientific institutions like the United States National Museum (now the Smithsonian Institution), the Bureau of American Ethnology, and the U.S. Geological Survey collaborated with the Archaeological Institute of America, the Museum of New Mexico, and the Southwest Museum of the American Indian to uncover the natural history and indigenous cultures of the Southwest. By 1869 the Southwest was incorporated into the arteries of commerce, and regional promoters boosted their locales to attract development from railway construction that would transform territorial settlements into modern towns and cities. In *All Aboard for Santa Fe,* Victoria E. Dye examines how the Atchison, Topeka and Santa Fe Railway Company (AT&SF) "promoted Santa Fe, New Mexico, from 1880 to the beginning of World War II, and to what extent this effort was successful" (p. 2). She seeks to "analyze various concepts and strategies used by the railroad company to establish Santa Fe as a traveler's destination" as the AT&SF partnered with the Fred Harvey Company, the New Mexico Bureau of Immigration, and the Santa Fe Chamber of Commerce (p. 2). As a trade-oriented, institutional history of the AT&SF's tourism promotion efforts, the author utilizes an impressive array of promotional materials and advertising ephemera to reveal how this freight shipper embraced southwestern culture to develop and capitalize on increased southwestern tourist traffic by 1910.

In six concise chapters, Dye covers the history of Santa Fe and the development of the AT&SF's eighteen-mile spur line from Lamy to Santa Fe; the railway company's marketing of Santa Fe into the 1920s, including the role of the Fred Harvey Company, and the promotion of "the City Different" and the Santa Fe Fiesta in cooperation with Edgar Hewett of the Museum of New Mexico; the development of the luxurious La Fonda Hotel, Indian curio stores, and auto tourism to Pueblo Indian villages through the "Indian Detours"; and the role of the AT&SF in the modernization of Albuquerque as both a railhead and city of American culture distinct from the fantasy of Spanish romance and Indian primitivism of Santa Fe. The final chapter assesses the AT&SF's tourist promotion of Santa Fe. Dye argues that the "transformation of the country's oldest capital from a small remote Southwest town to the foremost destination of the Southwest was carefully and painstakingly scripted by the railroad system" (p. 100). This trend continues; in 2000 and 2003, tourism trade magazines ranked Santa Fe as one of the top five travel destinations in the United States.

All Aboard for Santa Fe offers the general reader a fast-paced history of tourism promotion in the Southwest specific to New Mexico. It does not engage in scholarly discussion of southwestern tourism that considers the racial deceits, political maneuvering, economic colonialism, and cultural imperialism found in works like Chris Wilson's *The Myth of Santa Fe: Creating a Modern Regional Tradition* (1997), Leah Dilworth's *Imagining Indians in the Southwest: Persistent Visions of a Primitive Past* (1996), Charles H. Montgomery's *The Spanish Redemption: Heritage, Power, and Loss on New Mexico's Upper Rio Grande* (2002), *The Great Southwest of the Fred Harvey Company and the Santa Fe Railway* (1995) edited by Marta Weigle and Barbara A. Babcock, and the volume edited by Hal K. Rothman, *The Culture of Tourism, the Tourism of Culture: Selling the Past to the Present in the American Southwest* (2003). However, scholars will find that the seven appendixes compiled by Dye are useful reference and research tools. Railroad enthusiasts will find much value in the book as well.

Matt Bokovoy
Norman, Oklahoma

Mapping and Empire: Soldier-Engineers on the Southwestern Frontier. Edited by Dennis Reinhartz and Gerald D. Saxon. (Austin: University of Texas Press, 2005. xx + 204 pp. 52 halftones, maps, tables, notes, index. $34.95 cloth, ISBN 0-292-70659-6.)

This book consists of six chapters that originated as presentations at the First Biennial Virginia Garrett Lectures on the History of Cartography at the University of Texas at Arlington in 1998. Each chapter surveys an important theme in the history of southwestern exploration, from the earliest Spanish era to the U.S.-Mexican Boundary Commissions of the 1850s. W. Michael Mathes discusses Spanish maritime mapping of the Gulf of Mexico and the California coast, reviewing the period from Juan de la Cosa's map of the world (1500) to Alejandro Malaspina's exploration of the Pacific Northwest in the 1780s, and includes illustrations of several Mexican maps from the 1820s. David Buissart summarizes the work of Spanish military engineers up to 1750, describing the founding of the Academy of Mathematics at Madrid in 1584 and its subsequent influence on cartography. Dennis Reinhartz expands the story of Spanish military mapping in the northern Borderlands after 1750, focusing on the cartographic consequences of the Bourbon Reform era in New Spain as evidenced in the work of such men as fray Francisco José de Haro and Capt. Nicolás de Lafora of the Royal Engineers. Ralph E. Ehrenberg surveys U.S. military cartography to the mid-nineteenth century, noting the achievements, and limitations, of maps created by Zebulon Pike, Stephen Long, James Abert, John C. Frémont, and others. Gerald Saxon offers a biographical assessment of Henry Washington Benham, a topographical engineer serving with Zachary Taylor's forces, who was an eyewitness to the U.S. victory at the Battle of Buena Vista and drafted several battlefield maps. Paula Rebert discusses the little-known—to U.S. historians—work of Mexican cartographer Manuel Orozco y Berra, whose splendid maps illustrate the significant Mexican contribution to boundary surveys conducted between 1849 and 1855.

While much of the information here is not new, the emphasis on maps, mapmakers, and the maturation of cartography lends this book special interest. After the completion of the initial and often crude coastline surveys following the Spanish conquest of Mexico, decades of interior exploration gradually produced maps that were more detailed and accurate representations of lands claimed and contended for by Spanish, French, British, and later, American empire builders. In the seventeenth and eighteenth centuries, Spanish maps of the Southwest were closely guarded "state secrets," and Spain jealously protected her cartographic information. By the nineteenth century, however, as observation and drafting techniques improved and scientific interests became more important, U.S. mapmakers aided military operations, identified resources, and facilitated emigration into the "desert" lands recently wrested from Mexico.

Accompanied by many useful halftones, and a dozen brilliant color plates, this book is a useful reference for teachers and other individuals who deal with North American exploration or Borderlands studies.

Barton H. Barbour
Boise State University

Cash, Color, and Colonialism: The Politics of Tribal Acknowledgment. By Renée Ann Cramer. (Norman: University of Oklahoma Press, 2005. xxi + 234 pp. Notes, bibliography, index. $24.95 cloth, ISBN 0-8061-3671-5.)

In *Cash, Color, and Colonialism*, political scientist Renée Ann Cramer delves into the convoluted world of the federal acknowledgment process. This bureaucratic procedure, instituted in 1978, has created as many controversies as it has solved. At the heart of the matter is this issue: How does one determine the authenticity of a people's claim to a tribal identity that includes a special legal relationship with the U.S. government? Cramer's lucid prose allows readers to understand why multiple factors make federal acknowledgment one of the most contested issues in contemporary Native America.

Cramer's work unfolds under the overarching contention that to come to a full understanding of acknowledgment, the nation must first reckon with the larger political context in which the issue is situated. The politics of recognition, she argues, is not only about whether a community is "really" Indian. Rather, it is complicated by the dominant society's construction of race, tribal involvement in high-stakes gaming, and the legal residue of colonialism. Cramer's thoroughness and eye for subtlety make the book essential reading. Even more important is the attention she pays to the role of regional diversity.

After providing historical overviews of acknowledgment from the vantage points of policymakers and activists, she details early movements for acknowledgment, the Indian Gaming Regulatory Act of 1988, and the racial construction of Indianness. From there she focuses on case studies of tribal communities in Alabama and Connecticut. Cramer is at her best when synthesizing extensive oral interviews with research from primary and secondary manuscript sources. In so doing, she explores the political intricacies of seeking recognition through legislative and administrative avenues, offering especially close analyses of the Poarch Band of Creeks and Mowa

Choctaws in Alabama and the Mashantucket Pequots and Golden Hill Paugussetts in Connecticut. Cramer finds that the peculiar intersection of place with race and class shapes the outcomes of acknowledgment in sometimes contradictory ways.

This work efficiently covers an enormous amount of territory, and it should be of interest to both academics and lay readers. However, the book is not without inaccuracies or faults. For instance, she places the founding of the National Congress of American Indians in 1941 rather than 1944, refers to the "National Indian Youth Congress" (NIYC) as the "National Indian Youth Council," inaccurately suggests that the NIYC organized the American Indian Capitol Conference on Poverty, and does not include Cherokee anthropologist Robert K. Thomas among the thinkers most responsible for applying the idea of internal colonialism to Native America. There is also the problem, inherent in works on contemporary issues, of data becoming instantly dated. For example, her very useful tables do not take into account the most recent acknowledgment decisions—particularly the Schaghticoke Tribal Nation's experience of having their affirmative acknowledgment ruling reversed due to Connecticut's lobbying efforts. For readers particularly interested in the West, and as a way to explore further the intratribal dimension of the politics of recognition, Cramer might also have mentioned the phenomenon of disenrollment among California rancherias. But again, these are generally minor flaws in a remarkable work. While it should not be the only book read on the subject, I strongly suggest that it be the first.

Daniel M. Cobb
Miami University

The Great Confusion in Indian Affairs: Native Americans and Whites in the Progressive Era. By Tom Holm. (Austin: University of Texas Press, 2005. xx + 244 pp. Notes, bibliography, index. $50.00 cloth, ISBN 0-292-70688-X, $21.95 paper, ISBN 0-292-70962-5.)

American Indian affairs underwent a remarkable transformation in the twentieth century when the United States, long dedicated to Indian assimilation, was compelled to recognize and cautiously support tribal self-determination. In his excellent new book, Tom Holm examines a crucial early episode in the story of that great change: the partial collapse of the assimilation campaign during the Progressive Era.

As the title suggests, Holm's book is a study of the loss of certainty. For much of American history, politicians, philanthropists, and educators approached Indian issues with the absolute conviction that Native people had to be absorbed into the non-Indian population if they were to survive. That belief justified the use of coercive methods, such as forced allotment of communal lands or the criminalizing of tribal ceremonies, while it blinded "friends of the Indian" to the harm their actions caused. By the early twentieth century, however, faith in the assimilation campaign had begun to waver. Indian people, as Holm ably describes, refused to disappear. Through religious practices, community organizations, and adherence to older cultural patterns, they maintained their sense of belonging to distinct peoples. Eventually, policymakers saw not only that their work had made Indian lives more painful and difficult, but also that it had not brought about assimilation.

During this same time, White Americans grew increasingly interested in elements of Native cultures. Concerned that modern urban life lacked vitality, some Americans found in Indian images a tonic for their disquiet. Indian art, in particular, garnered appreciation and patronage, a development in which even some of the staunchest proassimilation institutions participated. Carlisle, the nation's flagship Indian boarding school, added an Indian art program in the early 1900s, while various agencies encouraged craftwork as a moneymaking endeavor. Holm argues that the Indian art fad pointed to a growing ambivalence about the assimilation mission. White consumers of Indian art seemed to be saying that Native cultures and peoples had something to contribute to America.

Between 1900 and 1920, Indian affairs descended into confusion. Friends of the Indian, like the philanthropists of the Lake Mohonk Conference, began to disavow the goal of total assimilation, and the Bureau of Indian Affairs eased its efforts to eradicate tribal cultures. Federal officials, however, continued to exert great influence over the lives of ordinary Native Americans. The bureau retained its coercive power, but it had no overarching goal or crusade to grant its work coherence.

Holm suggests this confusion was an essential factor contributing to the Indian New Deal and, later, the rise of the self-determination policies. As the assimilation campaign faded, there were few open paths other than recognition and support for Indians' own tribal and multitribal institutions. Federal policy had to accommodate itself to "the fact of Native resiliency" (p. 196). That process of accommodation continues today. With this multi-

faceted but clearly written narrative, Holm demonstrates that to understand present-day Indian affairs one must reckon with the "great confusion" of the early twentieth century.

Andrew Denson
Western Carolina University

Fort Bowie, Arizona: Combat Post of the Southwest, 1858–1894. By Douglas C. McChristian. (Norman: University of Oklahoma Press, 2005. x + 357 pp. 54 halftones, maps, notes, bibliography, index. $32.95 cloth, ISBN 0-8061-3648-0, $19.95 paper, ISBN 0-8061-3648-0.)

Army Architecture in the West: Forts Laramie, Bridger, and D. A. Russell, 1849–1912. By Alison K. Hoagland, foreword by Paul L. Hedren. (Norman: University of Oklahoma Press, 2004. xiii + 288 pp. 63 halftones, line drawings, map, notes, bibliography, index. $49.95 cloth, ISBN 0-8061-3620-0.)

In recent years, there has been a spate of books about western forts, and generally the quality has been quite good. These two books are no exception. Both are useful additions to the literature. These two authors approach the broad subject of western forts from different angles.

Douglas C. McChristian provides a well-written chronological narrative of combat operations out of Fort Bowie, Arizona, from before the construction of the fort to end of its services. He has published three prior books on the military in the West and knows how to set context; the lead-up to the establishment of the first Fort Bowie takes three chapters. The background includes the Gadsden Purchase, the struggle to build a southern mail and rail route, the Civil War, and the Apaches. Mostly, the book is about the Apache Wars. The United States specifically located Fort Bowie to protect the mail coaches and those who traveled through Apache Pass to replenish their water supply at Apache Springs. Arizona and Apacheria were not exactly blessed with abundant supplies of water, so springs were strategic locations.

As a temporary location, Fort Bowie was mostly tents and holes dug into the hillside. After half a dozen years, in 1867, it had a parade ground and assorted adobe buildings, including a four-bed hospital and some ramshackle huts. It was so undermanned—fifty men for garrison duty, escort for the mails, and fort construction—that it could not mount an offensive against

Cochise. In 1868 the fort relocated five hundred yards east by means of a self-help project, with soldiers constructing the new fort out of adobe as well as rock and timber from the surrounding area.

The fort is actually secondary to the main story. The focus of this book is on Indian warfare. Until the Apaches fall by the wayside in chapter six, this is a classic cowboys and Indians book, focusing on the forays outside the fort—the engagements and pursuits—rather than camp life itself. That comes later in the late nineteenth century when the fort was safe enough for wives and children to reside there. After the final capture of Cochise and Geronimo and the coming of the railroad, Fort Bowie became as civilized as it could. At maximum strength it only had capacity for 150 troops and half a dozen officers. Facilities were restricted, as was recreation. Camp life receives only a bit more than a chapter of this book.

The Apaches left few written records, so most of the documentation is from the perspective of local Whites or the military. White primary sources in Arizona in the nineteenth century rarely say nice things about Indians, particularly the Apaches, who were hardnosed about their business. McChristian does use the available biographies of the principal Apache leaders. He is careful to note that the soldiers were sometimes dishonorable.

Army Architecture in the West takes a different view. It preserves a chronology and discusses the missions of the three forts it examines, but it also stresses the physical development of the forts themselves. The lives of the occupants receive less attention than the structures. The author cannot totally ignore the inhabitants, of course, because the people defined the buildings. Soldiers needed barracks; officers received houses of some sort; and daily life required storerooms, hospitals, guardhouses, and accommodations for laundresses.

The U.S. Army was a penny-pinching institution through most of its history, and its forts were not exactly in plush locales. The builders used whatever the local economy provided, like stone, adobe, or brick, and they used whatever workforce was available, either contractors or soldiers. The Army prepared mostly for a short stay, so there was no need to build substantially beyond what health and safety required. The forts did not need stockade fences and shipping lumber to Wyoming to build them was expensive, so the builders constructed none.

Hoagland makes a good point that the forts, once they got past their initial stages, developed into small towns, a bit of home out in the wilderness. Officers' wives were especially important, as were the designers back east.

The railroads helped considerably by making amenities and nicer building materials an affordable option.

The book is full of illustrations—floor plans, sketches, photos—and it is easy to read despite the architectural terminology. There is little suspense or adventure, but there is progress and improvement. It is a solid work, and anyone interested in nineteenth-century forts could do far worse than to take the time to read it.

Each volume works in its own way. *Army Architecture* takes the reader inside the buildings and into the rooms of the soldiers, the officers, and the women. *Fort Bowie* spends little time in the fort itself and even less inside the barracks or the hospital. The few photos of the fort do show that, aside from the different geography, Fort Bowie fits nicely with the style of the Wyoming forts, reinforcing Hoagland's claims of a common architecture in the West. McChristian provides an interesting and valuable contribution to the ever-growing collection on the military history of the West. Hoagland offers a solid comparative study. Both scholars have added to our knowledge of the West in the nineteenth century.

John H. Barnhill
Houston, Texas

John Muir: Family, Friends, and Adventures. Edited by Sally M. Miller and Daryl Morrison. (Albuquerque: University of New Mexico Press, 2005. xii + 281 pp. Halftones, notes, index. $29.95 cloth, ISBN 0-8263-3530-6.)

This anthology emerged out of a conference held in 2001 at northern California's University of the Pacific, home to the John Muir Institute. Beginning in 1980 and continuing every five years since, the Muir Institute has hosted scholars and enthusiasts who continue to clarify Muir's body of work as well as explore new scholarship on his legacy and importance. The success of these conferences and the ongoing interest in all things Muir seem proof that there is still much to consider about the significance of America's leading environmental advocate.

The underlying theme of both the conference and this anthology is found in the book's subtitle, *Family, Friends, and Adventures*. The first grouping of essays, which includes an examination of Muir's affection for young children, his relationships with neighbor and one-time San Francisco landlord John Swett, the landscape painter William Keith, naturalist John Burroughs, and Wisconsin friend Jeanne Carr give readers insight into Muir the individual.

These essays spend little time critiquing Muir's writing or interpreting his science. Instead, they focus on how Muir cultivated important personal relationships. Still, each essay adds to the portrait of Muir as environmentalist. In Daryl Morrison's investigation of Muir's attitude toward children, for example, she concludes that Muir's kindness reflected his desire to protect "those without a voice," a philosophy he easily extended from children to plants and animals (p. 59).

Not all of these essays are based on sentimentality, however. Environmental historian Char Miller investigates how the relationship between Muir and Gifford Pinchot, allies who later became opponents, defined environmental debate for much of the twentieth century. From their tempestuous association, one Miller characterizes as political theatre, emerged the ideological poles that defined the politics of preservation in America. In one of his two contributions to the collection, historian Ronald Limbaugh turns to the legal battle that pitted Muir and his heirs against former Methodist minister and regional author George Wharton James. At stake was the publication of Muir's correspondence with Jeanne Carr, much of which landed in James's lap after Carr's death. The case eventually would be settled largely in Muir's favor, but this bitter dispute reveals much about Muir's insistence on controlling his public image. As Limbaugh concludes, more significant than the legal wrangling of this case is how these very personal letters reveal a "more complex and more human personality" behind the image of Muir as the great American naturalist (p. 100).

The rest of the essays are harder to categorize. They range from Muir's views on forest conservation, tourism, and wilderness to accounts of his travels in Alaska, South America, and Africa. Like other conference-based anthologies, this volume struggles to find a cohesive framework. Still, for scholars interested in the continuing investigation of John Muir's significance, there is much of value here. From these collected essays emerges a picture of Muir as a very human and touchable environmental icon.

John Herron
University of Missouri, Kansas City

False Mystics: Deviant Orthodoxy in Colonial Mexico. By Nora E. Jaffary. Engendering Latin America Series. (Lincoln: University of Nebraska Press, 2004. xvi + 257 pp. Illustrations, tables, appendixes, bibliography, index. $49.95 cloth, ISBN 0-8032-2599-7.)

During the colonial era in Mexico, Spanish government and church leaders attempted to create an orthodox Catholic society from scruffy European conquerors and settlers, indigenous peoples, African slaves and freedmen, and individuals of mixed ethnicity. That Mexico remains a Roman Catholic culture today is a monument to their efforts. Nevertheless, then as now, vernacular additions and individualistic interpretations deviated from the Roman standard. The goal of this significant monograph is to examine mysticism, an extreme form of devotion that church leaders deemed unacceptable.

Nora E. Jaffary evaluates the Inquisition records of 102 trials of so-called false mystics. She finds that the critical difference between true and false mystics was that the latter moved upward, across hierarchical boundaries of ethnicity or gender, and obtained what the church leaders regarded as unwarranted social prestige (and often income) for someone of his or especially her birth. This discovery lays the foundation for the conclusion that in New Spain, without challenges from Moors, Protestants, or Jews, the potential incorporation of African or indigenous religious practices into the religion used by false mystics was what most threatened the orthodoxy. To reach her conclusions, Jaffary carried out exhaustive research into Inquisition records and read thoroughly the extensive secondary literature. The author presents her solid research and skillful analysis in straightforward prose punctuated with intriguing anecdotes about the accused.

The book's significance suffers in ways that reflect the desperate current condition of the monograph, especially university press publications. Faced with plummeting library orders, used book dealers, and student refusal to read, publishers have reduced the budget for editing manuscripts (among other economies). Freelance copy editors do well as specialists in grammar and English usage, not in history and historiography. As a result, unless peer reviewers point out the manuscript's historical or historiographical contributions, they are often buried or misplaced in the text. That is the case here. The author hides her conclusions in the introduction, undercutting the monograph's dramatic structure. Imagine a story beginning: the Prince put the glass slipper on Cinderella's foot and this is why that was interesting.

Jaffary challenges the so-called New Cultural History that uses the framework of James C. Scott's resistance to central authority. She concludes that his framework is a top-down analysis; that is, in the eyes of the Inquisitors, the false mystics were resisting Roman Catholic authority, but from the mystics' perspective, they were attempting to live orthodox lives. She also

evaluates Italian historian Carlo Ginzburg's argument about a parallel peasant worldview, concluding after looking at several trials that a similar worldview did not exist in Mexico. This analysis implies that if Ginzburg had looked at several trials, he might not find a parallel peasant worldview in Italy either. Jaffary also describes how mystics achieved social and economic benefits from their activities, suggesting an interpretation about the innovative ways in which individuals, especially women of mixed ethnicity, made lives for themselves. Unfortunately, the editors did not help the author bring these reinterpretations together into a powerful conclusion.

William H. Beezley
University of Arizona

Delivering Aid: Implementing Progressive Era Welfare in the American West. By Thomas A. Krainz. (Albuquerque: University of New Mexico Press, 2005. xiv + 325 pp. Halftones, map, tables, appendix, notes, index. $37.50 cloth, ISBN 0-8263-3025-8.)

Scholars have examined the long history of social welfare in the United States from a variety of perspectives, mostly focusing on influential leaders like Jane Addams, specific institutions like asylums and poor houses, and the politics of social welfare. Less is known about the administration of social welfare programs at the local level; this omission is a considerable void in our understanding, given that social welfare was a local responsibility for much of its history. As one moves west of the ninety-eighth meridian, even less is known about the development and implementation of social welfare programs prior to the New Deal. Thomas A. Krainz partially fills that historical gap with *Delivering Aid*, a valuable and important study of the local provision of relief in the American West.

Delivering Aid analyzes the development and administration of social welfare programs during the Progressive Era (1890–1920) in six Colorado counties. The counties varied in location, population size, race and ethnic composition, and economic structure. Ferreting through county courthouse records and archival sources, Krainz has collected an impressive array of data. The analysis takes into account the politics of the time, the capacity of local government to administer social welfare programs, and the fusion of private charity with public relief, a common element in American welfare.

Krainz sets out to assess whether Progressive Era reform efforts altered the structure of social welfare and changed the lives of those needing assistance, as some scholars have asserted. Throughout much of the eighteenth and nineteenth centuries, American communities relied on indoor relief like hospitals and poor houses and outdoor relief like cash and commodities. As a starting point, Krainz documents that all counties in 1890 used outdoor relief but only the more populous and prosperous counties such as Boulder and Denver relied as well on indoor relief to assist the poor. Largely administered by county officials who operated with considerable discretion, relief varied in duration and level of support.

The heart of *Delivering Aid* explores efforts by Progressive Era leaders in Colorado to professionalize poor relief and to institute two new social welfare programs: Mothers' Pensions and Blind Benefits. The need for rational and scientific administration of poor relief was one of the mantras of the newly created Charity Organization Societies (COS) operating in many communities. COS reformers in Colorado attempted to persuade the state and local governments to adopt the ideals of scientific charity in their poverty relief efforts, but they largely failed. Even in Denver, the community most likely to embrace and implement reform, high caseloads largely prevented social workers from conducting thorough case assessments and tailoring relief to the circumstances of individuals and families. Other communities never made the effort to alter relief practices.

Turning to the creation of new programs, *Delivering Aid* argues that advocates for Mothers' Pensions (a predecessor of Aid to Families with Dependent Children) were able to persuade only a handful of counties in Colorado to adopt the reform, despite widespread public support. Those counties that implemented Mothers' Pensions never adequately funded the program benefits to transform the lives of single mothers (usually widowed) and their children. Conversely, Blind Benefits did succeed for a short time to create a uniform statewide welfare program for the blind. However, state politics and internal division among advocates for the blind eventually undermined the reform. Looking at the thirty years of reform efforts, Krainz concludes, "Poor people at the close of the Progressive Era encountered a poor relief system that had remained remarkably unchanged" (p. 229). It would take the New Deal to alter fundamentally the structure of social welfare in Colorado and the rest of the nation.

Future authors of historical studies on welfare would be well served to follow Krainz's insistence that the institution has to be examined at the local

level and that local context strongly shapes the practices of poor relief. *Delivering Aid* is a must read for those interested in social welfare in the American West.

David Engstrom
San Diego State University

The Diaries of John Gregory Bourke. Volume Two: July 29, 1876–April 7, 1878. Edited and annotated by Charles M. Robinson III. (Denton: University of North Texas Press, 2005. ix + 530 pp. Halftones, maps, notes, bibliography, index. $55.00 cloth, ISBN 1-57441-196-9.)

John Gregory Bourke's extensive diaries serve as the foundations for two important books on the American West. The first is his own memoir, *On the Border with Crook* (1891), a classic on the Indian-fighting army and a convincing hagiography that still draws converts to its failure-prone title character. The second is *Paper Medicine Man: John Gregory Bourke and His American West* (1989), whose author, Joseph C. Porter, examined the military, literary, and anthropological career of a man who never rose above the rank of captain.

It is difficult to imagine that, without these two enduring works, Bourke's diaries in their totality would have drawn an editor and publisher to make the tremendous investment in time and resources that such a project demands. Well over one hundred manuscript volumes survive. Fortunately, thanks to Charles M. Robinson III and the University of North Texas Press, this voluminous, important, and often-cited source material has seen its initial publication: two lengthy volumes of transcribed and annotated material.

Reviewing a single volume of a multivolume edition, especially a volume that is neither the first nor the last, is an interesting exercise. The editorial project is well underway, and the stylistic template has already been set. For potential buyers who may encounter this volume first, a reviewer may best serve them by considering it as a stand-alone work.

Given this standard, the second volume is a valuable and useful addition to the literature about the American West and a worthy testament to Bourke's skills as a chronicler. This volume spans critical months of the Indian Wars, particularly the Great Sioux War of 1876–1877 on the northern Plains, although the period is after the Rosebud and Little Bighorn debacles of June 1876. In fourteen chapters, Bourke recounts such major events as Gen. George Crook's Powder River Expedition, the battle at Slim Buttes, the Dull

Knife fight, and the surrender of Crazy Horse. In five later chapters, he adds interesting sidelights of the frontier army experience, from an elaborate hunting excursion by senior officers to their visit of the Custer battlefield in 1877. Although this material may seem of limited interest to readers of the *New Mexico Historical Review*, many of the officers other than Bourke and Crook had strong ties to the military history of the Southwest.

Robinson has provided a well-crafted book, one that will be essential to students of the aforementioned events. He and his publisher may still want to address the question of whether they see each volume as a stand-alone work. If so, a bit more explanation on editing procedures, although potentially repetitive, may need to be furnished in each. For instance, why are some paragraphs in the text indented and others not—a decision that came at the expense of readability? Also, why include a seventy-five-page appendix of persons mentioned in the diary? This addition seems an expensive use of space, given that the majority of the descriptions come from readily accessible biographical guides compiled by Constance Wynn Altshuler, Frances B. Heitman, and Dan L. Thrapp. Nevertheless, both the editor and publisher should be commended for taking on this project and getting this far. The succeeding volumes are eagerly anticipated.

R. Eli Paul
Liberty Memorial Museum
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The Mormon Vanguard Brigade of 1847: Norton Jacob's Record. Edited by Ronald O. Barney. (Logan: Utah State University Press, 2005. x + 398 pp. Halftones, illustrations, maps, appendixes, notes, bibliography, index. $22.95 paper, ISBN 0-87421-610-9.)

The Mormon Vanguard Brigade of 1847 is the edited reminiscence and diary of Norton Jacob for the years 1844–1852, a significant period in developing Mormon society. Jacob was a mature family man who joined the Church of Jesus Christ of Latter-day Saints in 1841 at the age of thirty-six. His writings in this book comprise the Mormon experience in Nauvoo, Illinois; the trek across Iowa to a temporary settlement on the Missouri River; the migration in 1847 to establish permanent settlement in the West; and the first few years in the Salt Lake Valley. The heart of the book—and the majority of its length—is Jacob's diary of his two overland journeys in 1847. His first venture was as one of the captains of ten in Brigham Young's

vanguard pioneer party traveling to the Salt Lake Valley and the second was his return to the Missouri River later that year as leader of the hunting party.

Jacob's diary entries for his overland journeys in 1847 are exceptionally rich in detail and observation, while the entries for his journey leading his family to the Salt Lake Valley in 1848 are much briefer. Upon their arrival in Utah, the family settled north of Salt Lake City, where Jacob continued working as a millwright. In 1851 he married his first plural wife, and by the end of his diary he had settled in Salt Lake City. Jacob was not one of the elite in Mormon society, but rather a working-class follower. He was respected for his occupational skills and participated in all aspects of mainstream Mormon life. As such, his writings add a broader dimension to the published works of the leaders.

Jacob's record is edited by Ronald Barney, a descendant of another member of the vanguard brigade who was in Jacob's ten. Barney follows standard documentary editing conventions. Conveniently, the annotations are in footnotes. Since the notes equal the text in length, the book can be seen as two parallel narratives: a contemporary account and a historical study running below. Back matter includes Jacob's family genealogy and the roster of captains of the pioneer party in appendixes, followed by a lengthy section of biographical notes of people Jacob mentioned. In all, the book is well-organized, readable, and informative.

The remarkable amount of background information makes this book an important reference source on Mormonism during this period. Those interested in the Mormon Trail will find Jacob's diary of his three trips over the trail useful. The personal experience revealed in Jacob's writings and the comprehensive scholarship in the notes and introductory material make a valuable contribution to our understanding of Mormon culture and its distinct place in American expansion and the settlement of the West.

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Jack Thorp's Songs of the Cowboys. Edited by Mark L. Gardner, illustrations by Ronald R. Kil. (Santa Fe: Museum of New Mexico Press, 2005. 80 pp. Halftones, illustrations, glossary, CD, bibliography. $24.95 paper, ISBN 0-89013-478-2.)

N. Howard "Jack" Thorp was a pretty fair cowboy, songwriter, and folklorist. He was admired by J. Frank Dobie, who dedicated *The Longhorns* to

him. He was honored by contemporary cowboy singer Don Edwards, who wrote a song, "The Ballad Hunter," about him. Thorp's song, "Little Joe the Wrangler," appears in every published collection of cowboy songs, although sometimes the song is not attributed to him. By all accounts, he was a man to ride the river with. He was an important New Mexican, but many New Mexicans have never heard of him. I hope that this new edition of Thorp's *Songs of the Cowboys*, with an introduction by Mark L. Gardner, accompanied by a CD recording of Gardner and his singing partner Rex Rideout, will keep his memory alive.

Thorp grew up in a well-to-do eastern family, but after his father lost everything, he ended up in New Mexico. He worked many different jobs from cowboy to surveyor to rancher. He was working for the Bar W in Lincoln County in 1889 when he decided to set out to collect cowboy songs, sending a note to the boss that he would be back when they saw his dust arriving. He traveled fifteen hundred miles collecting songs and parts of songs and in 1908 arranged to have the local newspaper in Estancia publish some of what he had heard in the cow camps. It was the first published collection of cowboy music, appearing two years before the work of John Lomax. It was just a little book of twenty-five songs, but an expanded version was published by Houghton Mifflin in 1921. Folklorists Austin and Alta Fife brought out a new edition in the 1960s, and we can thank Gardner for the current edition with a CD and with illustrations by Ronald R. Kil.

Gardner publishes the songs the same way that Thorp did—without the music—but adds a nice introduction, endnotes, and a good list of suggested readings. Thorp sold his little book for fifty cents. In 1940 when he wrote about his song collecting in *Atlantic Monthly*, he noted that existing copies sold to collectors for twenty-five dollars. It is doubtful that he made any money from the sale of the book, but he continued to collect and write songs and amass cowboy folklore. He lived the last years of his life in Alameda, New Mexico, where Dobie visited and noted, "His generous heart and delightful talk were richer than any melody." It is perhaps appropriate to close this review with the first verse of a Thorp song: "What's become of the punchers we rode with long ago? The hundreds and hundreds of cowboys we all of us used to know?"

Folks, rush out and buy this book and music CD and get to know Jack Thorp, an important New Mexican.

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