

New Mexico Historical Review

Volume 81 | Number 4

Article 5

10-1-2006

Book Reviews

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Recommended Citation

. "Book Reviews." *New Mexico Historical Review* 81, 4 (2021). <https://digitalrepository.unm.edu/nmhr/vol81/iss4/5>

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Book Reviews

Curandero: A Life in Mexican Folk Healing. By Eliseo “Cheo” Torres with Timothy L. Sawyer Jr. (Albuquerque: University of New Mexico Press, 2005. ix + 170 pp. Halftones, bibliography, index. \$14.95 paper, ISBN 0-8263-3640-X.)

This book details the personal journey of Eliseo “Cheo” Torres, a professor and vice president of student affairs at the University of New Mexico, to understand the healing practices of Mexican and Mexican American cultures, and to document the lives of important Mexican healers such as El Niño Fidencio, don Pedrito Jaramillo, Chenchito Alvarado, and Teresita Urrea. Torres also documents the work of local healers such as his mother and father, doña María, the neighborhood curandera, and doña Juana, a *partera* (midwife). Curanderismo is a traditional art of healing that predates doctors trained in western medicine, and it flourishes in areas where doctors are scarce and where people cannot afford medical treatment. Torres wants to understand not only the history of curanderismo, but also to articulate the cures utilized, their social and cultural implications, and the spiritual dimension involved in healing. In chapters 10 and 11, he describes the traditionally understood healing powers of plants and herbs, but also more exotic cures unknown in the Southwest, such as the cure of the *piedra iman* (lodestone cure) and *bilis* and *muina*, cures for anger sickness.

Torres relates these tales of curing to periods of his own spiritual growth. In so doing, he brings the history of curanderismo, the healers themselves, and their knowledge to a wider audience. Torres has incorporated these healing practices into teaching seminars held at the University of New Mexico.

Curandero is a passionate journey into a special kind of knowing with great potential to look beyond the body for ways to heal. One striking aspect of the book is Torres’s explanations of why these cures, which may seem unscientific to a modern sensibility, work. He cites many scholarly and scientific studies that support the healing properties of various plants. In addition, he analyzes the psychological effects that the laying on of hands, so

important to curanderismo, has on the body. As he comments, modern medicine acknowledges that the mind is often instrumental in healing the body. If patients believe in the cure, they get better. Nonetheless, Torres emphasizes, when curanderos see a serious illness they cannot cure, they send the patient to contemporary medical practitioners.

The book is written in a clear personal style as if Torres is speaking directly with the reader. The book begins with, "My name is Eliseo Torres, and this book is a piece of my heart" (p. 1). *Curandero* places emphasis on a larger world of "integrative medicine," bringing together social, historical, and cultural perspectives with conventional and traditional medicine in a more holistic approach. Torres sees that curanderismo has been overlooked by conventional contemporary medicine in the past, but is becoming increasingly accepted today.

Tey Diana Rebolledo
University of New Mexico

Rider of the Pale Horse: A Memoir of Los Alamos and Beyond. By McAllister Hull with Amy Bianco, illustrations by John Hull. (Albuquerque: University of New Mexico Press, 2005. ix +158 pp. 43 illustrations, bibliography, index. \$24.95 cloth, ISBN 0-8263-3553-5.)

McAllister Hull's career intersected several of the most significant moments in the history and development of nuclear weapons. Drafted into the U.S. Army in 1943, Hull worked at Los Alamos crafting explosive lenses used for the Fat Man plutonium implosion device. Shortly thereafter Hull studied nuclear blast phenomenology, particularly the "cloud chamber effect" and radioactive fallout of the Bikini Atoll tests conducted in the summer of 1946. Later, Hull worked with Gregory Breit at Yale to determine whether or not a hydrogen bomb would ignite the atmosphere (they theorized it would not).

Hull's perspective on the Manhattan Project is that of an "average" soldier and he offers insights into the daily realities of working at Los Alamos. "As an ordinary G.I.," Hull recalls, "I lived in a barracks with other soldiers brought in to fill the junior technical jobs all over the Lab. I didn't know much nuclear physics, but I was determined to figure out just what it was we were doing in this remote place." Due to compartmentalization, Hull's clearance was restricted to his specific area. He writes, "most of my barracks mates rarely worried about these restrictions, and we regularly exchanged

information. . . . These security breaches probably reduced the overall task time by months!" (p. 34).

Like most of the Manhattan Project memoirists, Hull is compelled to share his personal struggle with the legacy of Hiroshima and Nagasaki: "I just wish he [President Truman]—or we—had found a way to use them to stop the war immediately without making those of us who worked on them accessory to several hundred thousand deaths. . . . I do not know about my friends, but I have never for a moment forgotten that responsibility" (p. 73).

Here and there, Hull provides his personal assessment of the atomic age's founding fathers. For example, Edward Teller "helped a petty man, Lewis Strauss, to harass a man [Oppenheimer] better than either of them," and "When as dean of Graduate and Professional Education at SUNY Buffalo, I had to introduce Teller years later, I characterized him as honestly as I could without being rude. I said only that he was one of the best teachers I had ever encountered (at Los Alamos 'University'), a true statement, which Teller liked" (p. 135).

Rider of the Pale Horse is part memoir, part physics primer, part policy advice. Of these, it is the personal history that is by far the most valuable. The policy statements are light handed enough and thoughtful (e.g., he favors nuclear energy development), but the extended discussions of basic nuclear physics, the principles of fission and fusion, and so forth, do become a bit tedious at times and, I think for the purposes of this memoir, are unnecessary. Yet, what remains—Hull's personal experiences at key moments and in key places—is a valuable contribution to our understanding of the development of the atomic age. Hull's book reminds us that such momentous developments as the first atomic bomb were the work of real—but not average—individuals tinkering, experimenting, guessing, trying, failing, and succeeding.

Scott C. Zeman

New Mexico Institute of Mining and Technology

Socorro

Spanish-Language Newspapers in New Mexico, 1834–1958. By A. Gabriel Meléndez. (Tucson: University of Arizona Press, 2005. xiii + 268 pp. Half-tones, notes; bibliography, index. \$24.95 paper, ISBN 0-8165-2472-6.)

This book is a newly titled republication of A. Gabriel Meléndez's highly regarded *So All is Not Lost: The Poetics of Print in Nuevomexicano Communities, 1834–1958* (1997). Not revised in any way from the earlier version,

Spanish-Language Newspapers in New Mexico keeps in print one of the most important books on the history of Spanish-language print culture in the United States. Meléndez recovers forgotten publications and historically contextualizes an important dimension of the literature and culture of the Southwest. The book presents information about the lives and writings of a variety of figures in newspaper writing and publishing, serving as an important reference; at the same time, it offers a trenchant analysis of social conditions affecting this print culture and puts forth insightful readings of poems, historical sketches, and biographical pieces. As such the book offers a model study for anyone wishing to conduct further scholarship on the Spanish-language press in various parts of the United States in the nineteenth and twentieth centuries.

Meléndez traces the rise of newspapers from fledgling efforts in the years preceding the U.S.-Mexico War to a more rapid proliferation in later decades. This includes a period between 1879 and 1912 when more than ninety papers were published. The author concludes with the closing of *El Nuevo Mexicano* in 1958. Emphasizing the distinct characteristics of the press in New Mexico, Meléndez argues that the papers helped communities preserve language, social customs, and communal relations and expressed “post-1848 resistance and opposition to Anglo-American political, social, and cultural hegemony” (p. 65). For example, the discussion of the village teacher, *bardo* (poet of the people), and newspaper writer Jesús María Hilario Alarid (1834–1917) illustrates how the oral tradition from which Alarid emerged—marked as it was by a call to express emotions—made its way into the pages of newspapers, which published his prose and poetry as a defense of the Spanish language and cultural rights.

Perhaps the best example of the book’s analytical strength is a chapter devoted to the uses of historical accounts in the newspapers. Meléndez shows how the papers published accounts looking back to the Amerindian past, Spanish colonialism in Mexico, Latin America’s wars of liberation, and other events to build a historical consciousness. This consciousness resisted justifications of U.S. expansion based on the dominant ideologies of Anglo superiority and Manifest Destiny. Meléndez writes, “Editors whose intent had been to promote a positive sense of the community through literary and intellectual endeavor made historical discourse a part of their work in journalism” (p. 111). This work included the use of short biographies that connected biographical subjects to the community.

Some sections do call for more elaboration. For example, Meléndez connects the efforts of *periodiqueros* (journalists) to challenge negative stereotypes of Nuevomexicanos to later developments in Chicano literature. Although a critical thread does connect earlier periods to the Chicano movements of the late twentieth century, the repetitions and differences deserve more explanation. One wonders, for example, how the primacy of the Spanish language in these early newspapers offers a different type of critique and different view of cultural community than more contemporary Chicano movements. But these are minor points about a book that should be required reading for anyone interested in the history of the Southwest, the U.S. Hispanic literary heritage, and the history of journalism.

Rodrigo Lazo

University of California, Irvine

The San Diego World's Fairs and Southwestern Memory, 1880–1940. By Matthew F. Bokovoy. (Albuquerque: University of New Mexico Press, 2005. xx + 316 pp. 59 halftones, notes, bibliography, index. \$29.95 cloth, ISBN 0-8263-3642-6.)

The great world's fairs held between 1851 and 1939 are among the most rewarding sites for historical interpretation. Their extravagant architecture, exuberant promotional literature, boisterous amusements, and earnest commercial exhibits offer the historian multiple fields for recovering the anxieties and aspirations of the trans-Atlantic Machine Age. In the American context, the interpretive opportunity has been taken up most energetically by Robert W. Rydell, who has argued that expositions from Philadelphia to Chicago to San Diego were inspired by visions of empire. They celebrated and justified the advance of an idealized Anglo-Saxon civilization, both by trumpeting the achievements of elite Whites and by presenting Indians, American Blacks, and nonwestern peoples as exotic primitives. Matthew F. Bokovoy's book resists such sweeping claims, but it does not ignore them.

In his narrower study of the two fairs staged at San Diego, the 1915 Panama-California Exposition and the 1935–1936 California-Pacific International Exposition, Bokovoy complicates the dichotomous picture of elite Whites and debased others. He notes, for example, that the chief anthropological exhibit at the 1915 fair called into question the popular belief in a pure White race, and that the Native Americans brought to San Diego to enliven

the fair's "Painted Desert" exhibit, a multistoried adobe structure complete with carved vigas and rough-hewn ladders, were less stock characters manipulated by Anglo stage masters than respected and discriminating participants who "influenced the conditions and circumstances for the inclusion of their civilizations into regional and national memory" (p. 117). In short, where Rydell emphasized the dominance of an American imperial imagination, Bokovoy stresses the ways in which the San Diego fairs promoted a more progressive, inclusive, and pluralist perspective for the modern Southwest.

Bokovoy's approach has merit, but he is so intent on finding an "egalitarian" spirit at the fairs (see, for example, pp. 43, 63, 77, 223) that he plays down the social fault lines running through San Diego and the greater Southwest. Among other things, he overreaches in elevating the influence of Indian participants and softening the motives of White organizers. A more troubling problem is the book's unwieldiness. The two fairs, despite the common aim of drumming up business for greater San Diego, were more different than alike. Whereas the 1915 event cloaked its boosterism in an aura of science and social refinement, the 1936 exposition baldly promoted the offerings of a modern consumer culture. Fanciful Mediterranean architecture gave way to the Ford Motor Company Pavilion.

To root the two expositions in a single narrative, Bokovoy highlights their Spanish colonial trappings. He finds that both fairs put on display the Southwest's modern Spanish heritage, an invented and regenerated tradition that took different forms in California and New Mexico after 1900. But this is an odd way to frame his argument. Although paeans to a Spanish colonial past were certainly evident in the architecture and promotional literature of the 1915 fair, they were scarcely found among its amusements, scientific exhibits, and commercial displays, and they were rarer still in 1936. As a result, Bokovoy must make "modern Spanish heritage" remarkably elastic: in 1915, he tells us, it was defined by the southwestern Indian (p. 138), while in 1936 it was linked to "the culture of abundance in Southern California" (p. 164) and even to "girlie and burlesque shows" (p. 198). If historians are to continue their study of what a modern Spanish heritage meant to residents of the Southwest, they have to decide what it was—and what it was not.

Charles Montgomery
University of Florida

Working the Navajo Way: Labor and Culture in the Twentieth Century. By Colleen O'Neill. (Lawrence: University Press of Kansas, 2005. xvii + 235 pp. Halftones, maps, tables, notes, bibliography, index. \$29.95 cloth, ISBN 0-7006-1395-1.)

Some critics argue that the Navajo Nation has received too much scholarly attention relative to other tribes, and that this southwestern tribe, because of its size, influence, and unique history cannot serve as a useful representative example of the Native experience. Colleen O'Neill's history of Navajo laborers in the early to mid-twentieth century demonstrates that Diné history is still a vital and often innovative field of historical inquiry. She also makes an admirable attempt to link Navajo workers' experiences not only to those of other Native communities, but also to those of non-Native laborers.

Whereas other scholars have tended to ignore Native American labor history, or have viewed Indian wageworkers as colonial pawns, O'Neill argues that Navajos were able to adapt to a broader market economy without surrendering their traditional ways. They did so willingly to strengthen their households and communities during times of change. During the 1920s and 1930s, Navajo men opened small independent coal mines that allowed them to step into the broader economy on their own terms. By hiring extended family members and doing most of the mining during winter months, they were able to extract mineral wealth without violating traditional notions of kinship reciprocity and land use, and without disrupting their continued involvement in farming and sheepherding. Meanwhile, Navajo women took part in the market economy from home as weavers. They traded their rugs for money, which helped their families survive throughout the seasonal economic cycle. Weaving also reflected and reinforced Navajo world views and helped women maintain their central familial role.

After World War II, more Navajo men and women took part in the market economy as wageworkers on and off the reservation. O'Neill contends that they also controlled their own fates. They pooled their paychecks to aid their households and gain more economic autonomy from on-reservation traders. Navajos were initially reluctant to join labor unions, which they viewed as "White" institutions, but did so increasingly after the 1950s as they began to view unions as "Navajo."

In some ways O'Neill's focus is narrow. She concentrates on Navajo coal miners, railroad workers, and weavers and only briefly considers the

experiences of other Navajo workers or the unemployed. The author also tends to focus on the more heavily populated eastern portion of the Navajo Nation and deals little with families living in Utah, around Tuba City, Arizona, or in the south-central section. She may be too optimistic at times, emphasizing Navajo workers' abilities to control their participation in the economy to a higher degree than seems realistic. But these criticisms are not meant to deny O'Neill's accomplishments or the usefulness of this work. She makes ample use of secondary, archival, and oral sources to tell compelling personal and community stories. Whether American labor historians or other scholars interested in American Indian history will notice this book remains to be seen, but they should not dismiss it as a work too narrowly focused on Navajos. O'Neill's argument that Diné wageworkers played an active and often innovative role as participants in and contributors to their broader regional economies is worthy of attention.

Wade Davies
University of Montana

White Justice in Arizona: Apache Murder Trials in the Nineteenth Century. By Clare V. McKanna Jr. (Lubbock: Texas Tech University Press, 2005. xii + 223 pp. Halftones, maps, notes, bibliography, index. \$27.95 cloth, ISBN 0-89672-554-5.)

In his 1997 book *Homicide, Race, and Justice in the American West, 1880–1920*, Clare V. McKanna Jr. examined 977 homicide cases in three western counties (one each in Nebraska, Colorado, and Arizona). He concluded that the West was more violent than the East. Although this interpretation proved controversial and his research design attracted criticism, the sheer number of murder cases he studied was impressive. In this new book, McKanna looks closely at only four Arizona Territory cases in which authorities charged Apache defendants with murdering both Apache and Anglo victims. In the subsequent trials, conducted between 1887 and 1890, juries found all of the defendants, except one, to be guilty and sentenced them to either long prison terms (where most died while incarcerated) or execution. McKanna concludes that these Native Americans did not receive fair treatment within the American criminal justice system. The particulars of each court case were distinctive, but the outcome was always the same. Injustice was served.

The homicide cases McKanna studies include a fight that broke out between two Apache bands engaged in a blood feud, a raiding party that killed

two Anglo male settlers, a Carlisle School returnee's murder of an army officer, and a White settler's murder attributed to four Apaches convicted on weak circumstantial evidence. Each trial produced identical problems for the Native defendants. The Apaches did not understand the criminal justice system or its language. Nor did the court understand them. The Native Americans did not get adequate legal counsel when justices assigned civil lawyers to criminal cases. They did not have juries composed of their peers. Judges, lawyers, and juries were all White at a time when "most whites in Arizona had been conditioned to view Apaches as the most dangerous of all Indians" (p. 67). Finally, the trials were shockingly short, with several lasting one-half day and the longest continuing for only one and one-half days.

These cases make it abundantly clear that the federal courts intended to extend American sovereignty over the Apaches by using the Major Crimes Act of 1885, ending the Apache methods of settling internal disputes. Raiding would henceforth be seen as criminal activity. The Apache Wars were over. Murders of White people, in particular, would not be tolerated and revenge would be swift and deadly, if not always just. None of this, alas, is new. It is depressing but not surprising that in the years immediately following the end of warfare, the heavy hand of American injustice came down hard on Apache people.

Although admittedly limited in its research, this book has value in beginning a systematic study of Native Americans' treatment within the criminal justice system. McKanna accurately notes that very little work has been done on this topic, citing only Yasuhide Kawashima's work on Puritan New England and Sidney Harring's work on Canada. Particularly intriguing would be a study of Apache and other Native American homicide cases in the twentieth-century West. How long does McKanna's pattern prevail? Has it changed yet? A larger database and a more penetrating analysis than this volume offers would be most welcome.

Sherry L. Smith

Southern Methodist University

The Cherokee Nation: A History. By Robert J. Conley. (Albuquerque: University of New Mexico Press, 2005. xiii + 265 pp. 36 halftones, 2 maps, appendixes, index. \$24.95 cloth, ISBN 0-8263-3234-x.)

According to the book jacket, this study is "the first to be endorsed by the tribe and the first to be written by a Cherokee." As it is a popular (based

primarily on secondary sources) rather than an academic work, it does not provide a new scholarly interpretation; rather it presents a comprehensive historical narrative from a Cherokee perspective. Robert J. Conley opens with a brief discussion of precontact history, noting the controversy over the Bering Strait migration and delving into several theories regarding Cherokee origins. Observing that no origin story can be proven, he ultimately concludes that the veracity of these conflicting positions is, from “a Native American perspective” (p. 3), not important. These tales have greater significance: they establish the divine origins of the people and their culture.

Likewise, Conley does not pretend to be objective regarding conquest; he is sharply critical of Europeans, making no attempt to understand their actions in their historical context. Indeed, Conley is suspicious of most history based on European documents. He compares European accounts of Cherokee behavior against his knowledge of his culture and concludes that much of what has been written about Cherokees is inaccurate. His approach provides some interesting insights, such as when he challenges the standard interpretation of a conflict in which Cherokee Beloved Woman Nancy Ward exposed Dragging Canoe’s plans to attack White settlements on the eve of the American Revolution. Rather than positioning the debate as “the noble resister versus the traitor,” he suggests that, as Cherokee women’s customary positions of influence eroded, perhaps Ward’s “betrayal” of Dragging Canoe was an attempt to reassert women’s traditional prerogatives to affect public actions.

The book also differs from a standard monograph that emphasizes analysis of events and the historical forces that shaped them. Conley tends to tell stories through the eyes of individuals with little analysis beyond a critique of what he sees as the mainstream view of Cherokee history. His discussion of removal eschews the usual policy debates, which often reduce Cherokee responses to a clash of “two sides.” Refreshingly, he presents the Cherokee during removal as five distinct groups—delineated by the extent to which they accepted removal and when they migrated west—who pursued a range of survival strategies. Moreover, his narrative continues into the present day, providing a useful, if somewhat superficial, overview of the entire scope of Cherokee history.

A well-written and engaging tribal history from the indigenous perspective is beneficial, highlighting what the Tribal Council deems noteworthy in Cherokee history. Yet Conley sometimes creates a strawman for his revisionist critique. His suggestions for further reading are based on older sources,

and he neglects one of the most significant scholars of the Cherokee—Theda Perdue. Had he consulted more recent scholarship, he would have encountered a much more sympathetic and nuanced view of Cherokee history.

Katherine M. B. Osburn

Tennessee Technological University

Mexican Americans and World War II. Edited by Maggie Rivas-Rodriguez. (Austin: University of Texas Press, 2005. xxiv + 310 pp. 14 halftones, notes, index. \$45.00 cloth, ISBN 0-292-70651-0, \$19.95 paper, ISBN 0-292-70681-2.)

World War II was a watershed event for many Americans, but its impact on Mexican Americans has been largely ignored. *Mexican Americans and World War II* fills this gap. The edited collection of wide-ranging articles provides an excellent history of Mexican American men and women who proved their importance in the armed forces and in war production industries. Based on original research and oral histories, this compilation illustrates how war experiences for Mexican Americans varied regionally and how these experiences empowered this minority group to seek equality in the postwar years.

Thousands of Mexican American women served in the temporary female-dominated work force. They were among the more than eighteen million American women who endured sexual harassment and racial discrimination while doing their patriotic duty. In addition, these women made compromises to prove to male workers that they were equals. Countless Mexican American women had full-time jobs before the war and many continued to work afterward.

Mexican American men at home also faced battles for equality. Hispanics from Texas were forced to ride Jim Crow buses, sit in segregated movie theaters, and were sometimes beaten by roving bands of Anglos. Mexican Americans did not experience anything as apocalyptic as the savage race riots in Detroit; yet, those living in wartime Los Angeles became victims of the “pachuco” hysteria. Living and working conditions in the migrant camps of the Pacific Northwest were also dismal for Mexican nationals participating in the wartime Bracero program. These unheralded workers encountered wage discrimination, awful working conditions, and racial animosity.

Mexican American GIs did not experience the discrimination that African American servicemen experienced; however, they were not treated equal

to Anglos either. Mexican Americans who served in military uniform were hopeful that they might make permanent gains once World War II ended. They were soon rid of such false ideas. War veteran Felix Longoria was refused funeral services in his hometown of Three Rivers, Texas. Justice came only after the newly formed American GI Forum prodded Sen. Lyndon B. Johnson to arrange for Longoria's burial in Arlington National Cemetery.

The solid introduction to *Mexican Americans and World War II* fails to mention Pres. Franklin D. Roosevelt's race policies. Concerned with reelection and full mobilization of war production, Roosevelt in 1941 established the Fair Employment Practices Committee to combat discrimination in defense training, vocational programs, war-related factory production, and federal contracts. In 1943 the War Department created new policies to avert or contain the outbreak of major racial disturbances such as those that took place on southern military bases and in Los Angeles and other American cities. The president's reforms both encouraged and stymied the movement for racial equality that would burst forth in the postwar years.

Notwithstanding, *Mexican Americans and World War II* is an important and insightful account of one American minority group's experience during World War II. Long the victims of racial discrimination, nearly a half million Mexican Americans registered for military service. Despite pervasive racism, the wartime service contributed to unprecedented social mobility for a generation of Mexican American men and women.

Zaragosa Vargas

University of California, Santa Barbara

PADRES: The National Chicano Priest Movement. By Richard Edward Martínez. (Austin: University of Texas Press, 2005. vi + 197 pp. Halftones, appendixes, notes, bibliography, index. \$50.00 cloth, ISBN 0-292-70644-8, \$19.95 paper, ISBN 0-292-70678-2.)

For two decades, between 1969 and 1989, PADRES (*Padres Asociados para Derechos Religiosos, Educativos y Sociales*) pricked the conscience—or at least got on the nerve—of the American Catholic Church. It did so by protesting and working for change as an outsider group within the church. The small band of padres dedicated to reform of a nonresponsive, non-representative Catholic Church came from diverse backgrounds. Some

were influenced by the reforms of Vatican II, the emphasis on social reform, and the radicalism of the Latin American church. Others had experience in the civil rights movements of the 1960s—African as well as Hispanic American. All had experienced the discrimination at the seminaries and the underrepresentation of Hispanics in the priesthood and church leadership. They came together from Texas, Arizona, and California to change the complexion of the church leadership.

PADRES talks about the organization and activities of the group: how they took methods from Saul Alinsky's Chicago-based training grounds for radical organizers, how they set up a mailing list of two thousand so they could claim membership ten times their actual strength of two hundred, and how they wrestled with the hierarchy as well as with Black and Chicano rights organizations. Eventually a Hispanic bishop was appointed, and later several others were raised to the position. Then the organization wore out. Some members became part of the establishment. Some left the church. Others just went about their business. *PADRES* never formally disbanded; it just stopped meeting and acting.

Richard Edward Martínez's book is important in bringing to life an obscure facet of church and civil rights history. It may stand as the only serious attempt to deal with *PADRES*, but it is not quite definitive. It is too one-sided. Although the variety of secondary sources is good, the primary sources are the personal papers of a half-dozen *PADRES* leaders as well as the official *PADRES* archives in the Archdiocese of San Antonio. The preponderance of the footnote citations are oral history interviews, and as the author notes, although he interviewed thirty-one persons, he emphasized only a handful of Chicano leaders rather than using more of the material from the non-Chicano or non-priest interviews. Martínez neglects the hierarchy's side of the story. If he had used the files of and interviews with the establishment church figures portrayed as obstructionist or biased toward the Irish church, he might have developed a more nuanced, better balanced work.

The Catholic Church is not yet where *PADRES* wanted it to be forty years ago. Although Hispanics represent about 50 percent of American Catholics, they still have fewer church leaders than the much smaller percentage of Black Catholics. *PADRES* is an important addition to the ever-more-crowded bookshelf of Chicano and religious studies.

John H. Barnhill
Houston, Texas

The American West: Visions and Revisions. By Margaret Walsh. New Studies in Economic and Social History, no. 50. (New York: Cambridge University Press, 2005. x + 161 pp. Maps, table, bibliography, index. \$40.00 cloth, ISBN 0-521-59333-6, \$14.99 paper, ISBN 0-521-59671-8.)

The American West: Visions and Revisions is intended to be a brief introduction to the history of the American West as well as a guide to the “New Western History.” Over the course of six chapters, Margaret Walsh covers the basics of nineteenth-century western history, discussing historiography, land use, migration, ethnicity and gender, the development of the western economy, and the creation of communities. But Walsh’s decision to focus on the nineteenth century leads her to remake some of the mistakes the “Old Western” historians made; she does this in three related ways. First, very broadly speaking, she ignores what is arguably the most exciting and vibrant work being done on the history of the West: that concerning the twentieth century. Second, she denies the “New Western” historians credit for one of their greatest contributions: moving the historiography forever away from an almost singular focus on the nineteenth century. And finally, she effectively places Indians back in their old historiographical role: as impediments to western progress who were subjugated at the end of the frontier period. As it was Walsh’s intention to showcase the work of the “New Western” historians, and to make clear that western historiography has once and for all transcended the sins of the “Old Western” historians, there is considerable irony in Walsh’s achievement. To her credit, she does make clear that women and minorities are now part of western historiography, and that environmental history, too, has become a staple of the western historian’s diet.

A brief look at her treatment of Indians and land policy will give the reader a sense of the book’s limitations in terms of scope and accuracy. She writes:

[After the] federal government settled treaties with numerous groups . . . [and] settlers continued to invade native lands, Indians were steadily moved west of the Mississippi River and then onto reservations or enclosures. Even these areas were subjected to further invasion when the Dawes Severalty Act of 1892 [sic] insisted that native groups adopt white individualistic patterns of land holding. The sums awarded by the Indian Claims Commission to communities who gave up their original domains are some recognition that native peoples lost their lands unfairly. A vibrant Euro-American western movement pushed

aside peoples who were deemed racially inferior and who were considered to use land inefficiently by capitalist standards of profit maximization. Land policy failed Native Americans (pp. 28–29).

After being “finally subdued at the Battle of Wounded Knee in 1890” (p. 18), Indians quietly dropped out of the history and historiography of the American West.

Several major omissions struck me as odd. There is no substantial discussion of the role of the state, of the ever-growing power and presence of the federal government, nor is there anything beyond a passing nod toward water, one of the West’s most bedeviling historical and contemporary problems. When discussing the Gold Rush, and its myriad impacts on the West generally and California specifically, Walsh makes no mention of the ill effects the event had on California’s Indian population. Likewise, in the discussion of mining, one would never learn about the considerable mining operations in southern Arizona or in Butte, Montana. Is this because they too uncomfortably straddle the fence between the nineteenth and twentieth centuries?

The book is simply too short, and frustratingly thin in analysis, to do justice to such a large and growing field. Works of synthesis are to be welcomed, but for now we will have to live with the several excellent, albeit much longer, ones we already have.

Christian McMillen
University of Virginia

Preserving Western History. Edited by Andrew Gulliford. (Albuquerque: University of New Mexico Press, 2005. vii + 415 pp. 153 halftones, 31 line drawings, maps, notes, index. \$34.95 paper, ISBN 0-8263-3310-9.)

This exceptional set of essays meets a long-standing need as the first text to focus exclusively on the practice of public history in the American West. *Preserving Western History* is structured like a standard college reader. It is divided into seven major topics: historical archaeology, cultural interpretation in museums, Hispanic culture, Native American preservation issues, women’s history, environmental history, and the preservation of cultural landscapes. (In addition, the Native American and cultural landscapes segments include chapter-length case studies on the Sand Creek Massacre and

the preservation of mining landscapes respectively.) Each section begins with the editor's "headnotes," and includes between two and five essays addressing specific issues, problems, and projects within the thematic area. Most of the essays were written specifically for the volume. They are generally lively and personal, reflecting the various authors' commitment to public history in the West. Each essay concludes with a series of study questions intended to provide a basis for in-class discussion. Although the geographic scope of the essays covers the breadth of the American West, readers will find the Southwest and Southern Rockies particularly well covered.

The impact of the (no longer) "New Western History" is evident throughout the book. This is not surprising, considering that the New Western historians, most notably Patricia Limerick, have often been vocal proponents of public history. With an eye toward gender, ethnic, and racial inclusiveness, as well as a willingness to tackle the thorny issues of racial and economic inequality, conquest, and disposition, the topics and essays here reflect the central themes of that school while steering clear of celebratory frontier narratives. Gulliford observes that the contributors avoid writing about "Western heritage" because "too often 'heritage' is perceived as the history that local communities would prefer to have had in contrast to the actual stories that need to be told" (p. 3).

Even so, the authors remain sensitive, as all good public historians must, to the needs and interests of local communities. William Wroth's essay is a case in point. He describes the types of intercultural negotiation and collaboration that might take place in mounting exhibits of Native American and Hispanic Art. Moving from the premise that museums must do more than simply present aesthetic information, Wroth argues that "the primary purpose of an [cultural] exhibition must be to benefit the indigenous community" (p. 52). In fact this is the key to doing good public history of any sort, whether the community be a Native American Pueblo village in New Mexico or an Anglo ranching community on the Northern Plains.

Ultimately, *Preserving Western History* succeeds exactly as intended, as a teaching tool. With growing numbers of undergraduate and graduate students seeking training in the field, it will doubtless become a standard text in public history courses at Western universities.

Gregory E. Smoak
Colorado State University

Sunset Limited: The Southern Pacific Railroad and the Development of the American West, 1850–1930. By Richard J. Orsi. (Berkeley: University of California Press, 2005. xxii + 615 pp. 58 halftones, 4 maps, notes, index. \$29.95 cloth, ISBN 0-520-20019-5.)

These days it is difficult to make an argument that something great is truly great. Invariably, some theorist is likely to take issue with the concept of greatness, arguing that is just a state of mind. My state of mind notwithstanding, this is flat out the best history of any railroad ever written by a scholar of the American West. It is not that Richard J. Orsi is entertaining; it is rather that he keeps the issues in perspective. The proper criticism is all here—the defenseless settler versus the powerful Octopus and the rape of the environment the railroads caused. Or did they, asks Orsi. Was the Southern Pacific Railroad truly a heartless, mindless blob?

Name what you thought you knew about railroads in the West, and this book will set you straight. Similarly, blame Orsi's masterful command of the English language if you cannot put it down. The book represents not only thirty years of exhaustive research, but also countless rewrites, and they show. No one brings together this amount of information—this engagingly written—without sweating over every sentence.

Layer by layer, the principal themes emerge, most memorably, that any railroad had to be mindful of its environment to prosper and survive. There are four major pillars to Orsi's story. Each is a section of the book: land settlement, water, agriculture, and conservation. An opening section, titled "Foundations," reminds us of the land itself. Unquestionably, the Southern Pacific Railroad changed the land. But while other historians simply condemn those changes, Orsi proves that railroad management was often at the forefront of conservation, whether affecting soils, forests, water, or national parks. "It is not my purpose to 'whitewash' the Southern Pacific's history," he writes, admitting that such critics will remain (p. xvii). Regardless, those critics especially need to see "beyond the dichotomous model, which, I have found, is not supported by the evidence" (p. xvii). Inevitably, the conflicts between the Southern Pacific Railroad and its protagonists were as complex as the West itself, and often—which the dichotomous model fails to show—led the railroad's detractors to side with the corporation in promoting their mutual interests.

To be sure, perhaps the lasting value of this history is to remind us what happened to the environment when Americans abandoned railroads.

Consider the difference between constructing any railroad and the interstate highway system. The railroads would never have dreamed of scarring the landscape as frivolously. After all, the railroads hoped to sell the natural beauty of the West to passengers, just as the trucking industry could not care less. Granted, railroads caused forest fires and logging damage, which Orsi beautifully illustrates through the damning pen of John Muir. But that is just the point—Muir could see, too, when the railroads were stewards, they allowed the land to recover. Where among today's environmental critics is a similar admission that railroads could both open the land and save it?

The world of the Southern Pacific Railroad was by no means perfect or benign. But it was a world built from the honest belief that life is about making choices. The mistaken choice remains our own. Once America chose highways over railroads, the landscape was sure to suffer. Unlike railroads, highways were not about investing in the industries and landscapes they hoped to serve. Ultimately, if Americans ever rediscover that vanished partnership, this masterful history will have shown us why we should.

Alfred Runte

Seattle, Washington

Book Notes

Western Places, American Myths: How We Think about the West. Edited by Gary J. Hausladen. Wilbur S. Shepperson Series in History and Humanities, edited by Jerome E. Edwards. (2003; reprint, Reno: University of Nevada Press, 2006. xiv + 343 pp. Halftones, maps, tables, index. \$24.95 paper, ISBN 0-87417-662-x.)

The Eagle and the Virgin: Nation and Cultural Revolution in Mexico, 1920–1940. Edited by Mary Kay Vaughan and Stephen E. Lewis. (Durham, N.C.: Duke University Press, 2006. ix + 363 pp. Halftones, color plates, maps, index. \$23.95 paper, ISBN 0-8223-3668-5.)

Yellowstone Command: Colonel Nelson A. Miles and the Great Sioux War, 1876–1877. By Jerome A. Greene. (Norman: University of Oklahoma Press, 2006. xv + 333 pp. Halftones, maps, appendix, notes, bibliography, index. \$19.95 paper, ISBN 0-8061-3755-x.)

Parks after Dark: A Beginner's Guide to Stargazing in the National Parks. By Rick Shaffer. (Tucson, Ariz.: Western National Parks Association, 2006. 40 pp. Color plates, tables, chart. \$7.95 paper, ISBN 1-58369-062-x.)

Facing Southwest: The Life and Houses of John Gaw Meem. By Chris Wilson, photography by Robert Reck. Paperback edition. (New York: W. W. Norton, 2005. 178 pp. Halftones, notes, bibliography, index. \$35.00 paper, ISBN 0-393-73175-8.)

Apache Leaders, Warriors, Renegades, and Scouts. By Toby Giese. (Kansas City, Mo.: n.p., 2004. 64 pp. Halftones, map, index. \$18.00, ISBN 0-8309-1154-5.)

Life among the Texas Indians: The WPA Narratives. By David La Vere. Elma Dill Russell Spencer Foundation Series in the West and Southwest. (College Station: Texas A&M University Press, 2006. xvii + 270 pp. Halftones, maps, notes, bibliography, index. \$19.95 paper, ISBN 1-58544-528-2.)

Tiffany Blue: The True Story of Turquoise, Tiffany and James P. McNulty in Territorial New Mexico, 1892–1933. Patricia McGraw. (Santa Fe: Lone Butte Press, 2006. viii + 378 pp. Halftones, maps. \$19.95 paper, ISBN 0-9666860-5-5.)

Haunted by Empire: Geographies of Intimacy in North American History. Edited by Ann Laura Stoler. American Encounters/Global Interactions, edited by Gilbert M. Joseph and Emily S. Rosenberg. (Durham, N.C.: Duke University Press, 2006. xvii + 544 pp. Halftones, notes, bibliography, index. \$26.95 paper, ISBN 0-8223-3724-X.)