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Book Reviews

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THE AMERICAN TERRITORIAL SYSTEM. Edited by John Porter Bloom. Athens: Ohio University Press, 1974. Pp. xvi, 248. $10.00.

THIS book is made up papers prepared especially for the first conference on the history of the territories of the United States held November 3 and 4, 1969, at the National Archives Building, Washington, D. C. The editor of *The Territorial Papers of the United States,* John Porter Bloom, was the conference director and editor of this volume.

In view of the significant history of the territorial system, the value of having the meeting is unquestioned. The larger issue is, did it successfully achieve the objectives stated by Dr. Bloom in the introduction? Will the volume serve a useful purpose "as an introduction to the subject and an indication of its richness and its importance to a thorough understanding of the overall development of the United States"?

The answer to these questions is an unqualified yes. While it is not stated that eventual publication was considered from the outset in planning the conference and selecting the subject matter of the papers to be presented, the book contains numerous indications that such indeed was the case. Without careful planning, a collection of papers can be unrelated and lacking in cohesive development of a central theme. In this instance, the ramifications of territorial history are so vast that it was wisely decided to limit the papers to "rather strictly political history, illustrative of territorial administrative history, with the obvious exceptions of the personal memoirs of Clarence Carter."

These memoirs, while brief, are worthy of special note; in fact, their brevity is part of their worthiness. Clarence E. Carter was the first editor of *The Territorial Papers of the United States,* and occupied that position from 1931 until his death in 1961. These personal testimonials, a tribute and a memoir, are by Philip D. Jordan and Harold W. Ryan. They are a fitting compliment to "that puzzling little man of boundless energy whose scholarship was balanced with a sense of humor and who, to the best of his ability, made available to the historical profession a magnificent collection of root documents."

The theme of the papers applies to both the national level and the territorial level, and they are judiciously grouped in the categories: the Northwest Ordinance, the territories and the Congress, territorial courts of the far west, land and politics in the territories, and the territories in the twentieth century. Both qualitative and quantitative balance are achieved to a remarkable degree, considering the disparate backgrounds of the various authors. This is bound to be an acknowledgment of esteem to John Porter Bloom, both for his administrative skill in arranging the conference and his editorial competence in handling the resulting papers.

The volume concludes with biographical sketches of the twenty authors whose backgrounds constitute, literally, a cross section of the United States. Group efforts of this kind can be successful only through dedicated leadership and the unstinting cooperation of all participants. These qualities are abundantly evident here and success has been achieved to a hearty degree.

Springer, N. M. VICTOR WESTPHALL

FRONTIER REGULARS: THE UNITED STATES ARMY AND THE INDIAN, 1866-1891. By Robert M. Utley. New York: Macmillan Publishing Co., Inc., 1974. Pp. xvi, 462. Illus., maps, bibliog., index. $12.95.

As A professional historian Robert M. Utley is not uninformed regarding the military frontier of the American West. Nor is he unfamiliar with Macmillan's distinguished "Wars of the United States" series, under the general editorship of Professor Louis Morton of Dartmouth. Perhaps best known for his studies of the Custer problem and his *Last Days of the Sioux Nation,* Dr. Utley—Director of Archaeology and Historical Preservation of the National Park Service—has also authored *Frontiersmen in Blue: The United States Army and the Indian, 1848-1865,* an earlier volume in the Macmillan "War" series, that chronicled the Indian wars in a period dominated by the volunteer regiments. Now Utley brings the story up to 1891, the period when army regulars returned to the West in the face of an atonement-minded citizenry and politicos inimical to evidence that west of the Mississippi River an army of conventional habits and persuasion was confronted with a most unconventional enemy.

This is the principal theme Utley develops in twenty dramatically narrated chapters. He is especially critical of those self-proclaimed historians before him who have insisted that the Indian-fighting Army after the Civil War was either "the heroic vanguard of civilization, crushing the savages and opening the West to the settlers," or a "band of barbaric butchers, eternally waging unjust war against unoffending Indians." In fact, says

Utley, the Regular Army following Appomatox was under-manned, under-financed, strategically frustrated, politically misunderstood, and never given a reasonable chance to carry out its unpopular assignment of ameliorating the inevitable differences between impatient, "progress"-minded white aggressors on the one hand, and on the other, stoically-minded Native Americans whose leaders often perceived the rationality of their cause.

While the bulk of this volume deals with the conflicts extending from Fort Phil Kearny debacle of 1866 to the Ghost Dance tragedy of 1890-1891, the first six chapters are addressed to such generally neglected topics as the Army and Congress, staff and line administrative problems, equipment, supply, weapons, the transfer question, and the character of Army society on the frontier. In the aggregate these chapters are an important contribution to scholarship, and are highlighted by an excellent chapter on "The Problem of Doctrine." Glib oversimplifications to the contrary, Utley rightly argues that a policy of genocide was never a part of official military strategy. Given the national consensus that the red man was destined to enter the mainstream of American life or suffer ultimate extinction, it is no more reasonable to characterize periodic military atrocities—often at the instance of irresponsible officers and/or enlisted men—as the main thrust of military strategy than to suggest that virtue sprang from the heart of every Indian who confronted the Army west of the Mississippi. In short, says Utley, there were white hats and black hats on both sides of the line, and if the army headdress was darker than it should have been, the implicit ethical questions "are appropriate not solely to a characterization of the frontier army but rather to a discussion of the whole sweep of American military history and tradition."

As in his previous volume in this series the author has based his conclusions largely on the printed original sources and monographic literature. Certain gaps have been closed by going directly to the manuscript sources in the Library of Congress and National Archives. However, the critical reader will note that the author has given more attention to official War Department manuscripts than to records preserved by the Interior Department's Bureau of Indian Affairs. The latter are massive in quantity, often difficult to read and sort out, but certainly not wholly confined to Record Group 75 as the author implies. The maps complement the narrative and were artistically executed. A center-fold of photos further enhances the attractiveness of this volume. Why a nationally recognized publisher of such a distinguished series forces the reader to the end of each chapter for the footnotes is difficult for this reviewer to understand. If economy be the answer the result is counterproductive.

Wichita State University WILLIAM E. UNRAU

AMONG THE MESCALERO APACHES: THE STORY OF FATHER ALBERT BRAUN, O. F. M. By Dorothy Emerson. Tucson: The University of Arizona Press, 1973. Pp. xiv, 224. Illus., bibliog., index. $7.50.

FATHER ALBERT BRAUN worked on the Mescalero Reservation for approximately thirty years, beginning in 1916. About one-third of the book is devoted to his off-reservation activities such as his experiences in the two world wars.

If one may judge from the bare facts presented here, Father Braun was an exceptionally diligent and dedicated priest with a genuine, although slightly patronizing, affection for the Apache.

Emerson appears to have a superficial knowledge of Southwest history and appalling gaps in her awareness of Mexican history. For example, she presents without qualification or comment the view that the Church successfully prevented the Spanish from putting Indians to work in the mines of Mexico (p. 142). She is also inconsistent in placing accents on Spanish names.

Teapot Dome receives much attention from the author because Father Braun once appeared as a character witness for Albert Fall. Fall and Edward Doheny are presented as innocent victims of their own self-sacrificing patriotism, a viewpoint which may surprise some scholars.

Librarians, except in parochial schools, will find the book useless. It is written in the style of a sanitized sectarian inspirational story for juveniles and filled with artificial conversations. Even the prison camp scenes of World War II suffer from a cloying sentimentality and cuteness which make them appear more grotesque than tragic.

The book has a number of interesting photos of Mescalero Apache people.

Arizona State University MARJORIE HAINES WILSON

VICTORIO AND THE MIMBRES APACHES. By Dan L. Thrapp. Norman: University of Oklahoma Press, 1974. Pp. xx, 393. Illus., notes, bibliog., index. $9.95.

APACHES have long fascinated scholars and buffs alike interested in the history of the American Southwest. All too often, however, authors have hashed and rehashed the skeletal remains of survey literature regarding the Apaches. In marked contrast, Dan Thrapp has provided us with some meaty material that will aid serious students in their understanding of the Mimbres Apaches. Moreover, this volume should open new avenues of research and interpretation on the Mimbres as well as one of their most

significant warriors. The names of Cochise and Geronimo are familiar ones indeed, for their stories have been told in both pulp and professional writings. But no less important are names of Loco, Mangas Coloradas, and Victorio. Yet until recently their stories have not been told. Scholars other than Thrapp have been researching Victorio, but his is the first important work on the famous Apache chief to appear in print in recent years besides Eve Ball's *In the Days of Victorio.*

Producing a biography about a man who could not write is a difficult task, but the author has handled his subject with care and objectivity. In the first two chapters Thrapp has little upon which to base his story, for Victorio's early years are all but obscured by the fact that his people left no written records. In fact, a good third of the book deals peripherally with Victorio himself and concentrates on the activities of the Mimbres Apaches in general and with their leader Mangas Coloradas in particular. The work traces the story of these Apaches as they are aided by such just Indian Agents as Charles E. Drew and Dr. Michael Steck. Vincent Colyer was a visionary official of the Indian Bureau who, after making a journey into Apache country, determined that the Mimbres should be placed on a reservation on the Tularosa. A reservation was established there for Victorio and his people, but after three years the Mimbres were permitted to return to Ojo Caliente.

Victorio and his people were victims of an Indian policy initiated by the Americans in 1876 and 1877 against the Apaches. First the Chiricahuas and later the Mimbres were forced to move off their traditional lands. They were removed to the San Carlos Reservation where the Americans concentrated the various Apache peoples in one geographical area. This was a mistake, for the Americans little understood that there were vast cultural and traditional differences between the many Apaches and that they would have great difficulty in living together. Victorio went to San Carlos, but he did not remain long at the new reservation before he made his break. After roaming free for a short time, he again decided to try life on the reservation. Just as he was about to surrender himself to the military he was indicted by civil authorities in Grant County, New Mexico. An Indian could not expect to receive a fair trial by a white jury, and thus the wise Victorio refused to return to San Carlos. He was determined never to surrender as long as he was alive, and the Army became just as set upon his capture or his death. War, therefore, commenced between the Apaches and the Americans.

Thrapp details the campaigns of Morrow and Gatewood against Victorio as well as the depredations and killings of this Apache and his people. The author does an excellent job of describing and analyzing Victorio's ultimate defeat by Joaquín Terrazas and his Mexican soldiers at Tres Castillos in Chihuahua. It is a stirring story that will impress even the casual reader.

The tome is based upon sound research by the author. In his study he employed manuscript collections, government documents, newspapers, personal recollections, and a number of secondary sources. The notes, which appear at the end of the book, are composed in a scholarly and informative manner, and the index is complete as well as accurate. The narrative does not always flow, however, and it is difficult to follow some of the story. Too often the author uses block quotes that are lengthy and troublesome to read. Sometimes the quotes are redundant. These are minor faults in relation to the true worth of the volume. Dan Thrapp has done it again—he has produced a well-researched scholarly study. Both the author and the publisher should be congratulated on the production of this welcome addition to Western Americana.

Arizona Historical Society CLIFF TRAFZER

THE MAN TO SEND RAIN CLOUDS. CONTEMPORARY STORIES BY AMERICAN INDIANS. Edited by Kenneth Rosen. New York: The Viking Press, 1974. Pp. 178. Illus. $6.95.

AS THE subtitle indicates, these are contemporary stories, not legend, not folklore, but fiction by young writers who are also American Indians. There are nineteen stories by seven authors: Leslie Silko (Laguna), seven stories; Simon J. Ortiz (Acoma), five stories; Anna Lee Walters (Pawnee/Otoe), two stories; Joseph Little (Mescalero Apache), two stories; one story each by R. C. Gorman (Navajo), Opal Lee Popkes (Choctaw), Larry Littlebird (Laguna/Santo Domingo).

What pleases (and surprises) a Southwestern reader is that only three stories and two authors originate outside the Pueblo-Apache-Navajo area of New Mexico and Arizona. The editor-collector, Kenneth Rosen, with a foundation grant, must surely have tried to get a wider representation; and the fact that he could not must mean something—perhaps that the Southwestern Indian retains a better sense of his own particular tradition and at the same time is alert to the impingment upon him of the non-Indian culture surrounding him and his people. These are excellent stories by almost any current standard. Some are very slight sketches, but always perceptive. And all of them impress this reviewer as being *Indian* stories.

For a non-Indian to say why he thinks these are *Indian* stories is difficult and tricky. One can only venture some suggestions. First, there runs through the whole collection an immediacy and indirectness of feeling about nature which one has learned to think as Indian. The sun, the stars, the

wind, the gravelly arroyos, the red rock ledges, the canyons, the mountains, the tumbleweeds are all implicitly here, not necessarily always in a context of Indian religion or mythology, but alive and present. It is a way of seeing and feeling, with the physical background put into human perspective.

Secondly, the present is the outgrowth and consequence of the past, and both together make the possible future. This sense of the continuity of the human experience is the heart and soul of the humanistic view of man's life. As Anna Lee Walters puts it in one of her contributions (the editor uses it as motto for the whole volume), "It is in remembering that our power lies, and our future comes. This is the Indian way."

Even the comments by the authors about themselves at the end of the book spontaneously and unself-consciously reflect this. "The summers I spent at home," says Joseph Little, "working at jobs that would get me back to the mountains, the woods, the open air. It was always a time of cleansing. . . . In time I will return to the mountains that nurtured me, and become whole again." "The way I do it is: pay the utmost attention to as many things as possible, note their detail, and breathe them into you," writes Simon J. Ortiz. "I write for myself, my parents, my wife and children, for my community of kinfolk, that way of life. I must do that to ensure that I have a good journey on my way back home and in order that it will continue that way." Remembering the past, paying attention to the present, aiming to find a way back home in future—such protestations from any but a true Indian today would almost surely sound hollow and hypocritical. When Leslie Silko treats a contemporary experience there are the sublest and faintest suggestions of its likeness to earlier legend or belief. One learns all the time, learns from everything, put it all together. Some of the stories or sketches, of course, have to do with maladjustment and disorientation and having "nowhere to go"; some deal with violence growing out of frustration; but all are rich in the way they see and feel—in human perspective.

A beautiful example of what I like to think is ironical Indian humor is the story "Zuma Chowt's Cave," by Opal Lee Popkes. She is much too good a storyteller to make her point as explicit as I have to make it in this summary, but one thing among many which I think she is saying is this: "Look, the true direction may not be what modern man calls 'forward!' Some day, perhaps soon, the cave, on the periphery of so-called civilization, may be pretty good way out. But, proceed on down on the Gadarene slope, if that's what you think you want." The story is the Robinson Crusoe story with a vengeance.

Illustrations by R. C. Gorman and Aaron Yava are most appropriate.

University of New Mexico DUDLEY WYNN

BROKEN HAND. THE LIFE OF THOMAS FITZPATRICK: MOUNTAIN MAN, GUIDE AND INDIAN AGENT. By LeRoy R. Hafen. Denver, Colorado: The Old West Publishing Company, 1973. Pp. xiv, 359. Illus., apps., index. $15.00.

BROKEN HAND was first published in 1931 as the one and only title of a firm which LeRoy Hafen had established and named The Old West Publishing Company. Now, forty-two years later (!) Professor Hafen has brought out a revised version of *Broken Hand*. This new edition also appears under the imprint of The Old West Publishing Company, a name adopted by publisher Fred Rosenstock after Hafen's business failed to mature. One thing that is missing from the new edition, however, is the name of the original coauthor, W. J. Ghent. His contribution to the first edition, Hafen seems to suggest, was minimal.

This biography received well-deserved praise when it first appeared in 1931. Writing in the *American Historical Review*, Professor Wayne Stevens described *Broken Hand* as an uncommon biography for it told more about the times than the man. The same can be said of this new edition. Professor Stevens went on to term Thomas Fitzpatrick "an important but relatively unknown personality." That judgment is no longer valid. By making Fitzpatrick's story known to textbook writers and professors in search of lecture material, Hafen and Ghent raised him from obscurity to a position of preeminence among mountain men. And deservedly so. Fitzpatrick played an important role in America's westward expansion.

Irish-born, twenty-four-year-old Fitzpatrck first entered the Far West in 1823 as one of that outstanding group which made up William Ashley's famous Missouri expedition. Fitzpatrick accompanied Jedediah Smith when he made the effective discovery of (i.e. rediscovered) South Pass in 1824. Basing his opinion largely on James Clyman's recollections, Hafen suggests that Fitzpatrick and Smith were co-leaders of this expedition, an idea that Dale Morgan tacitly rejected in his biography of Smith. By 1825 Fitzpatrick had become leader of a small group of trappers and was with Ashley when he inaugurated the rendezvous system that year. Fitzpatrick's career advanced steadily. In 1830 he and four other men bought what had been Ashley's company, renaming it The Rocky Mountain Fur Company.

Like some other mountain men, Fitzpatrick used his vast knowledge of the West to become a guide after the fur trade declined. In 1841, for example, he led a group of missionaries under Jean Pierre De Smet to Oregon. On the way, he guided into the Rockies the first overland immigrants to go to California, the Bidwell-Bartelson party. In 1843 Fitzpatrick guided Frémont's second expedition; in 1845 he led Stephen W. Kearny to South Pass and young Lt. James Abert from Bent's Fort to Fort

Gibson by way of the Canadian River. In 1846 he guided Kearny's force as far as Socorro, New Mexico, where Kit Carson took over to show the way to California. Late in 1846 Fitzpatrick accepted an appointment as Indian agent at the newly created Upper Platte and Arkansas agency. He served as an Indian agent until his death in 1854, apparently eliciting more respect from Indians than he accorded them.

Unlike many so-called new editions, the second edition of *Broken Hand* represents a substantial revision and incorporation of new material into the text. Most of the rewriting occurs in the chapters on the fur trade, but the book is sprinkled throughout with new information. Most of the fresh material clarifies obscure points, such as how Fitzpatrick's left hand was crippled (pp. 151-52), but does not change the broad outline of the story or Hafen's interpretations. Some of the most interesting additions are letters from Fitzpatrick to people such as Abert, Robert Campbell, Alexander Barclay, and Jessie Benton Frémont (pp. 225-28, 236-39, 256-57, 269). These letters further confirm Hafen's judgment that Fitzpatrick wrote well, and they add to our understanding of his views on politics and Indian affairs. Of special interest to readers of this journal are letters to Robert Campbell describing the situation in Santa Fe during the Mexican War. If one can quibble with Hafen's revisions, it is only that the leading authority on the fur trade has not cited as many of the newer studies.

The coming to light of new information on Fitzpatrick, and the passage of forty-two years, have done nothing to diminish Hafen's high regard for his subject. He still judges "Broken Hand" to be "the most intelligent and capable of all the mountain men" (p. 139, 1st ed.; p. 185, 2nd ed.), and compares Fitzpatrick with Jim Bridger and Kit Carson, who come out second best. In his biography of Bridger (1962) J. Cecil Alter resisted the temptation to draw such comparisons; but in editing Kit Carson's autobiography (1968), Harvey Carter succumbed: "If history has to single out one person from among the Mountain Men to receive the admiration of later generations, Carson is the best choice" (p. 210). A debate between Hafen and Carter on the relative merits of their subjects would surely be as interesting as it would be inconclusive.

Collectors and librarians will welcome the new edition of this readable biography, not only for the fresh information that Hafen has added, but because the first edition, a printing of 600, has become scarce and costly. The price of the 1974 edition is three times that of the 1931 price, but seems worth it. The book is handsomely printed, with a simple, attractive design, large type, the notes at the bottom of the page, and the same plates and good map that characterized the first edition.

San Diego State University DAVID J. WEBER

UNWANTED MEXICAN AMERICANS IN THE GREAT DEPRESSION: REPATRIATION PRESSURES, 1929-1939. By Abraham Hoffman. Tucson: The University of Arizona Press, 1974. Pp. xvi, 207. Illus., apps., notes, bibliog., index. Cloth $9.75, Paper $4.75.

THE HISTORY of the Mexican immigrant and his American children is often tragic. Incidents of stark horror punctuate a general public indifference to the Mexicans' welfare. Abraham Hoffman, in his work *Unwanted Mexican Americans,* presents an entire period of horror during the Great Depression when government officials and a vicious press bullied thousands of Mexicans and people of Mexican descent into "repatriation." Boorish Labor Department agents, racist union leaders, and uncharitable Los Angeles welfare bureaucrats decided in 1930 that the Mexican populace was either a burden on the relief rolls or taking precious jobs away from deserving Anglos.

The morality of these officials interests was as cruel as their economics, and Mexicans felt the brunt of both. Many immigrants came to the United States prior to the immigration laws of 1917 and the 1920's which codified the terms of admission. They were therefore "criminals" by the standards of 1930. Federal and local officials initiated mass arrests and other repressive tactics applying the immigration restrictions *ex post facto.* Newspapers, and we may assume, radio broadcasts abetted the campaign against this "criminal element" by mobilizing Anglo prejudice against the Mexican scapegoat. Fearing arrest and further persecution, Mexicans fled Los Angeles for the border or hid themselves from public view. The legal results of the government tactics were minimal. In order to successfully prosecute 389 aliens, officials arrested over 3,400 people in Southern California in 1931.

Through a reconstruction of Federal policy decisions and their application in Los Angeles, Hoffman demonstrates that the purpose of the deportation campaign was not merely or even mainly to arrest illegal aliens. It was a carefully orchestrated program to frighten Mexicans into returning to Mexico. President Hoover's Secretary of Labor, William N. Doak and his immigration agents waged what they called "war" against Mexican aliens in the United States while Los Angeles county officials provided free train rides to the border for Mexicans who wanted to leave of their own accord. Many Mexicans packed their belongings on their cars and, in a reverse of *The Grapes of Wrath,* abandoned California for Mexico. Insincere promises of land extended by the Mexican government were widely reported in the United States to encourage repatriation and justify to the general public the propriety of American behavior in coercing unwilling Mexicans to leave. Thousands of immigrants, enticed by these promises,

returned and were left destitute and demoralized in their homeland. Many of the victims of this "repatriation" were children, born in the United States, culturally as well as legally citizens of this country.

The best portions of Hoffman's work detail the behavior and attitudes of the Federal officials, such as William Doak, and the Los Angeles welfare and local enforcement agencies. Here his material is thorough and he gives plausible interpretations of the motivations of Anglo officials at all levels. He also clarifies the contradictions between their rhetoric and the repatriation and deportation campaigns. For example, the position of Doak that Mexicans were taking jobs away from Anglos is ironic in view of the anger of the Los Angeles white community because Mexicans dominated too large a portion of the relief rolls. However, the author's attempt to sketch the general pattern of repatriation outside of Los Angeles is just that, a sketch. While Mexicans and American Americans were harassed and deported throughout the Southwest and as far north as Michigan, it is impossible to understand from this work which areas were most affected. Nor do we learn what kinds of communities were most vulnerable. Were Mexicans safer from persecution in large cities or in small towns? To what extent was repatriation, rather than a result of fficial hostility, a product of Depression poverty? Hoffman states that in the early 1930's many Mexicans willingly left their homes in the Unted States to seek land across the border or because they were offered a free train ride. But, according to his generalizations, they lost faith in repatriation when the land failed to materialize. The evidence he presents in support of such opinions is skimpy, drawn from secondhand sources of the 1930's. (His appendix includes data on the flow of repatriation that show the number of Mexicans returning to Mexico declined sharply from the peak of 1931 to the late 1930's.)

While much of the information in this book is interesting and important, as a history it suffers from two major defects. First, it is badly organized. After a hurried introduction by Julian Nava, the narrative begins with an account of a mass arrest in Los Angeles central plaza in 1931. Thereafter the writing loses its focus upon the important and continuing drama. The chapters are broken up into sections, each with its own heading, often only a few paragraphs in length. Incidents and personalities are juxtaposed with little or no transition from one section to the next. The result is often tedious, repetitive, and incoherent. The second defect is as glaring. In a work about Mexican Americans, there emerges no consistent or illuminating portrayal of the Mexican experience in the United States. The absence of any vivid description of the Mexican social milieu in Los Angeles means that we are treated to an account of the Mexican as victim of the system and never as protagonist in his own history. Paul S. Taylor

and Carey McWilliams, whom the author criticizes, dealt with the plight of the Mexican immigrant by portraying his personality and society. In the *Unwanted Mexican Americans,* a supposedly revisionist history, it is difficult for even the most earnest reader to empathize with the Mexicans' situation.

Part of the failure to describe the Mexican and his community is related to the author's documentation. From ethnocentric sources, dominated by Federal records and prejudiced welfare reports, one cannot expect the creation of a sympathetic and credible account of the Mexican populace. Nor are Spanish-language newspapers and Mexican consular reports sufficient to correct the imbalance. Such newspapers were poorly staffed, often inaccurate, and subservient to an image of the Mexican as a respectable *burgués.* Yet most of the Mexicans and Mexican Americans in the 1920's and 1930's were not part of the *burguesía.* The consular officials, with their own elitist inhibitions, often understated the gravity of the Mexican situation in the United States. These officials did what they could for their compatriots but that was very little, given their anxiety not to offend the American authorities and jeojardize their posts. It is astounding that, while writing his Ph.D. thesis at UCLA, the author did not go to the *barrio* and try to find people who had lived through this period, who perhaps had left for Mexico and later returned, or who had endured the nightmare of police repression.

The inadequate evocation of the Mexican in American society, in turn, explains Hoffman's loose generalizations about free train tickets. A methodological bias against the Mexican develops as the central concern of the book becomes the deportation and repatriation programs rather than their victims. Instead of a discussion of the impact of "repatriation pressures" on the Mexican American in Los Angeles, the book ends with a brief section on the termination in 1941 of the county repatriation program. The author concludes that "time passed" and because of an organizational change in the welfare board that ran the program and an end of the data-gathering on Mexicans in the area, "the idea of repatriating significant numbers of Mexican nations also vanished from the public arena." It seems not to have occurred to Hoffman that the Depression was over in Los Angeles and Mexican laborers were once again needed in both the urban and rural regions of the county to do the work that white Americans had always thought undignified.

University of California, San Diego MICHAEL MONTEÓN

THE OLD ONES OF NEW MEXICO. By Robert Coles. Albuquerque: University of New Mexico Press, 1973. Pp. xvi, 74. Illus. $7.95.

ROBERT COLES' preliminary research on the plight of Chicano and Pueblo children promises to contribute a notable fourth volume to his provocative series, *Children of Crisis*. Although it is not included in the series, *The Old Ones of New Mexico* is a by-product of this research. Here Coles takes a sensitive look at several elderly Hispanic couples and one priest. His intent is "to indicate something of what old age is like for people not always given the most attention or respect by the so-called dominant culture of this nation" (p. xiii). Centering on the world view of his informants, Coles presents his material in free-flowing narration and extensive quotations. The result is poetic and moving, good reading for both the layman and the scholar. Coles and Alex Harris, his photographer, take the position that "they themselves express those qualities of mind, heart, and spirit that distinguish them from some of the rest of us," and work it through in a convincing manner (p. xiv).

However, Coles' work falls far short of a balanced representation of his subject. As the accuracy and authencity of his material appear beyond question, the problem results from a lack of adequate orientation for the reader. It is not that the elderly Hispanos he describes do not exist. The gap lies not in what is described, but in what is left out. Coles has "made every effort to translate the speech I have heard in such a way that its flavor and tone come across to the middle-class 'Anglo' people who will read this book" (p. xv). Yet he has also limited the old ones to the one side of their personalities which his audience would most like to see: "a given kind of living-close to the land, in touch with nature, very much part of a community's collective experience" (p. 14). The problem with this particular characterization of Hispano experience is that Coles did not indicate that many of his informants have worked for wages in either Los Alamos or Santa Fe, and that many of the communities which he visited now derive less than ten per cent of their subsistence from agricultural and pastoral activity. He similarly does not appear to have asked his informants whether they would like to go back entirely to the hard life that subsistence agriculture provides.

As the book is a joint effort between Coles and Harris, the selection of photographs is especially revealing of the slant of the work. Although Harris has given us an effective documentation of certain aspects of Hispanic material culture, the photographs fall short of completing their descriptive task in two ways: First, despite Coles' statement that "Nor is it true that in New Mexico, if no where else in America, there is a thoroughly static society, . . ." both the text and the photographs describe the old ones as "alert, vigorous, stubborn people" (pp. xiv, 15). The scenes captured are curiously lacking in the products of modernization. Roofs are earthen, with the exception of one in tin, stoves and heaters take only wood, pick-ups are 1940's vintage, etc. In short, all settings are entirely rural and selectively rustic. However, of the 307,406 persons of Spanish surname included in the U. S. Census report of 1970 for New Mexico, 198,966 or 64.7 per cent are urban dwellers. The second point about the photographs involves a contradiction between the illustrations and the text. If the integrity of New Mexican Hispanic families is the message of the book, and if it was the youngsters who led Coles to their grandparents, where are the children? In view of the preoccupation of the old ones with their offspring as related in the text, the majority of the cast and the center of interest for aged Hispanos are missing.

Within the text the work suffers from a lack of explanation as to what part of Hispanic culture has been presented, both to Coles and to the reader. Anthropologists utilize three ways of getting at culture in the field. 1) The first involves a search for "ideal culture," and is accomplished by questioning informants as to what members of their community *ought* to do. The last two are subsumed under the term "real culture"—what people *really* do. This aspect may be discovered, 2) by asking people what actually goes on in their society, and 3) through observation.

The bias in Coles' work is clearly in favor of ideal culture. Apparently, he is either looking for a "sympathetic" view of the people, or he has not penetrated far enough into the culture to get an intimate picture. Although the *Children of Crisis* series does not lack depth, the data he has presented in his current work bear a strong resemblance to those collected by anthropological researchers during their first few interviews with Hispanic infomants, especially if they lack fluency in the local dialect.

These remarks are not intended to discredit Coles' material. His gift for conveying the poetry of a people is commendable, and the information he presents is well worth reading. However, *The Old Ones Of New Mexico* stands badly in need of prefatory matter to admonish its readers that they are getting only one side of the story.

Colorado College CHARLES L. BRIGGS

WHERE THE WAGON LED: ONE MAN'S MEMORIES OF THE COWBOY'S LIFE IN THE OLD WEST. By R. D. Symons. Garden City, New York: Doubleday & Company, Inc., 1973. Pp. 343. Illus., gloss. $8.95.

AT THE AGE of sixteen, R. D. Symons left his native England and following the westering call, which seems to have a special lure for those of Anglo-American blood, he went to the plains of Saskatchewan and Alberta to become a cowhand. Although the year was 1914, this West was still wild with unfenced ranges, roundups, and rustlers. Here had gravitated all those unregenerate cowboys who had worked cattle from the Rio Grande to Miles City and who had fled to the Canadian plains when barbed wire and homesteaders brought an end to the roving life in the United States. To Canada, too, had come some of the more independent-minded ranchers bringing along history-laden brands from the Matador and Turkey Track–irons which had begun in Texas, had moved north up the corridor of the Great Plains ahead of the fences, and finally had come to rest on Canada's last frontier.

Symons' narrative, rich in detail and lore of the range, has some of the elements of Teddy Blue Abbott's classic, *We Pointed Them North,* but at the same time reminds the reader of Richmond P. Hobson's matchless books on ranching in British Columbia during the 1930's. What Symons' account shares with all of the better works on the range-cattle industry is the emphasis laid upon authentically recording a vital and virile way of life, one that was not only unique, but filled with high purpose. "Cowboys," according to the author, "are men who love freedom, who stand up to a challenge, who love nature and animals and wind-swept places. . . . They are loyal to 'the outfit,' to the range boss, to each other, and to the sacred cows that had walked by the side of man since the dawn of history." In this may be found the common thread that bound all men on horseback in a single fraternity whether they moved beef herds through the Southwestern deserts, along the slopes of the California Sierras, or across the plains of the Dakotas and Canada.

Cerrillos, New Mexico MARC SIMMONS

THE AMERICAN COWBOY. By Harold McCracken. Garden City, New York: Doubleday & Company, Inc., 1973. Pp. 196. Illus., bibliog., index. $15.00.

OF THE several "coffee table" picture books on the cowboy published recently, this must certainly rank as the worst. The illustrations, including twenty-one paintings in color by well-known western artists, are acceptable, but the text merits only one adjective, atrocious. On both style and content the author must suffer indictment. Speaking of the beginnings of cattle handling in colonial Mexico, he offers such hash as follows: "The first herders of cattle on the continent were the strongest and most usable of the native men, who were spared from groups of recalcitrant local inhabitants who were slaughtered."

Of the foundation of wild horse herds, he states, "It is easily understood how many of the horses from the Coronado expedition were lost, strayed, or stolen during the numerous conflicts with Indians, the long winters, and while wandering across the lush buffalo plains." Pages later he notes, "Some writers have disputed that the Coronado expedition had anything to do with the beginning of the wild-horse herds. This is of relatively small consequence." What the author plainly means by "small consequence" is that he doesn't care a whit about accuracy. The remainder of the book reflects this attitude and serious readers should take warning accordingly.

Cerrillos, N. M. MARC SIMMONS