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Book Reviews

37. Interview with Carl Dunifon, 28 October 1979.
38. Chauncery De Proz to Mrs. W. S. Shoemaker, May 1935, LSUA.
39. Conkin, *Two Paths to Utopia*, p. 177.
40. Pickett to Packard, 7 December 1935, LSUA.
41. Shoemaker, "The Death of Llano Colony," p. 27.

Book Notes

Taos 1847: The Revolt in Contemporary Accounts, edited by Michael McNierney (Johnson Publishing Co., Boulder, Colo., paper, $4.95) is a collection of material about the revolt in Taos, in which Governor Charles Bent lost his life. The brief collection also contains information about related conflicts, suppression of the Taos rebellion, and the trial and execution of several participants.

Another small book is *The Silver Tombstone of Edward Schieffelin* by Lonnie E. Underhill (Roan Horse Press, Tucson, Ariz., paper, $3.95). Schieffelin became famous for the discovery of the Tombstone mining district in Arizona.

There are a number of recent publications of anthropological nature that may be of interest to NMHR readers. Three titles come from the Center for Anthropological Studies in Albuquerque. *Indian Use of the Santa Fe National Forest: A Determination from Ethnographic Sources* by Eva Friedlander and Pamela Pinyan (paper, $4.00) is based on previously published material and deals with the activity of ten pueblos and the Jicarilla Apaches. *Jemez Canyon Dam Archaeology Survey, Sandoval County, New Mexico* by James Rogers (paper, $5.00) identifies a number of archaeological sites in the vicinity of the dam dating from about A.D. 650–1800. *Limited Activity and Occupation Sites*, edited by Albert E. Ward (paper, $12.00), is a collection of papers from an informal conference at the Department of Anthropology at the University of Arizona in 1976. The New Mexico area receives substantial coverage, and among the authors are Florence H. Ellis and David M. Brugge.

Another gathering of papers edited by Albert H. Schroeder is *Collected Papers in Honor of Bertha Pauline Dutton* (Albuquerque Archaeological Society, Box 4029, Albuquerque, 87196, paper, $9.00). Among the authors are Charlie R. Steen, Curtis Schaafsma, and David Brugge; the papers focus on archaeology and ethnography in New Mexico.

Cultural Resources Overview of Socorro, New Mexico by Mary Jane Berman (paper, $4.50) is available from the Government Printing Office in Washington, D.C., and was undertaken for the Bureau of Land Management and the Forest Service. The bulk of the work is an archaeological survey of a large area west of Socorro, but there is also a brief history of the region. *The Bitter River: A Brief Historical Survey of the Middle Pecos River Basin* by Tom Sheridan was done for the Roswell District of the Bureau of Land Management and covers the region from Anton Chico south to the Texas border (paper, $5.00, available from the Chaves County Historical Society, 200 North Lea, Roswell, 88201).

Book Reviews

RACE AND CLASS IN THE SOUTHWEST: A THEORY OF RACIAL INEQUALITY. By Mario Barrera. Notre Dame: University of Notre Dame Press, 1979. Pp. x, 261. Illus., notes, appendix, bibliog., index. $13.95.

IN THIS THOUGHT-PROVOKING VOLUME, Mario Barrera makes an impressive attempt to bridge the gap between history and social science. His ambitious objectives are to answer the broad questions of why racial inequality arose in this country and why it persists to this day. His approach is to examine the process by which the American political economy incorporated Chicanos as a subordinate element and to extrapolate from the particulars of this process a general theory of racial inequality.

Barrera presents extensive historical data culled from primary and secondary treatments of nineteenth- and twentieth-century Chicano experience to support his hypothesis that racial inequality in the United States stems from the ineluctable class dynamics of a capitalist society. Barrera contends that the dominant American capitalist class created, for its self-interest and self-justification, an internal colonial labor system segmented along racial and ethnic lines. Citing historical evidence, Barrera depicts the Chicano experience as a direct progression from a Mexican war incited by the United States in the 1840s for imperialist purposes, through the expropriation of Mexican land and the displacement of indigenous Mexican settlers in the Southwest in the following decades, to the creation of a marginal and manipulatable Mexican immigrant labor force in the early part of this century.

Upon a basically Marxist analysis, Barrera grafts the more recent concept of the internal colonial labor market—the notion that employers restrict and coerce minority workers into subordinate groups—to arrive at a theory of the causation of racial inequality. In order to bolster its economic interest, Barrera asserts, the Anglo capitalist class established an elaborate system of structural discrimination, supported by racial ideology, designed to guarantee a cheap and docile pool of labor. Government, through immigration policy and deportation programs, assisted in this process by consistently responding to the desire of employers to maintain a subordinate labor force defined by race.

The fundamental weakness of this study stems from a flaw inherent in most sweeping and unidimensional interpretations of history: the tendency to neglect evidence and perspectives that do not conveniently mesh with the fundamental

theoretical formulation. In Barrera's case, one must question his assumption that the racial prejudice endemic in this country stems simply from the Anglo working class's easy acceptance of a racial ideology developed by the capitalist class to justify exploitive economic relationships. Barrera's Marxist interpretation, which maintains rather unconvincingly that racial prejudice seems to take on "a life of its own" (p. 201) over time despite its being contrary to the genuine interests of the working class in a capitalist society, ignores the key psychological dimensions of prejudice. Why, for example, is the Anglo working class, which, according to class theory, should be striving for universal labor solidarity, so easily manipulated by a capitalist-inspired ideology of prejudice? Why did Anglo society permit white immigrants from southern and eastern Europe to rise from the subordinate labor group after subjecting them initially to considerable discrimination?

Psychological forces are perhaps as potent as economic imperatives in accounting for the rise of prejudice and the varying treatment of minorities in American society. Psychological questions concerning man's propensity for prejudice, as well as the comparative historical experiences of additional minorities, must be probed further in order to construct a more comprehensive and satisfying theory of racial inequality. Such probings will doubtless yield greater complexity and multidimensional formulations of causality.

This comment notwithstanding, Barrera's study is a pioneering venture into a theoretical exploration of the Chicano experience. It is a book to be reckoned with by all students of ethnicity in the United States, historians and social scientists alike.

Medical College of Virginia MARK REISLER
Virginia Commonwealth University

PADRE MARTÍNEZ AND BISHOP LAMY. By Ray John de Aragón. Las Vegas, N.M.: Pan-American Publishing Company, 1978. Pp. vi, 141. Illus., notes, bibliog. $6.95.

MEMORIAS SOBRE LA VIDA DEL PRESBITERO DON ANTONIO JOSÉ MARTÍNEZ. By Pedro Sánchez. Translated by Ray John de Aragón. Santa Fe: Lightning Press, 1978. Pp. 85. $4.95.

THE MEMORIES OF ANTONIO JOSÉ MARTÍNEZ. By Pedro Sánchez. Translated by Guadalupe Baca-Vaughn. Santa Fe: Rydal Press, 1978. Pp. 54. Illus., notes, bibliog. $6.00.

BASICALLY, THE MARTÍNEZ/LAMY TEXT by Aragón sets out to vindicate Martínez. Repeatedly, the Taos priest (1793–1867) has been cast as the villain while his adversary, the French Bishop Jean Baptist Lamy (1814–1888), remains untarnished. By presenting a global picture of the Southwest—its types, customs and legends—Aragón recreates the personal and cultural conflicts that had set the stage for a feud between the two men, undoing what Martínez spent his life trying to achieve: a sense of cultural identity for his people.

In addition to the prologue, epilogue, and illustrations, the two-part text—namely, Historical Setting and Conflict—is accompanied by an appendix, acknowledgements, footnotes, and a bibliography. The appendix contains essays dealing with the Church's stand on excommunication. In the first part, the life histories of the two men are alternated, moving rapidly back and forth between dramatic (some inane) episodes. Tension builds, and is released in the second part. The space dedicated to Martínez and the New Mexican milieu surpasses the amount given to Lamy. The split scenario, episodic development, and ultimate union, however, create suspense in the development of the conflict, stemming from the problem of tithing.

Perhaps this book is best seen as a combination of documentary reporting (quotes, documents, and letters form more than one-fifth of the 121-page book), historical reference (more than half of the 176 footnotes refer to one text: Paul Horgan's *Lamy of Santa Fe*), and novelization (some sections are pure description of local customs: *corrida de gallo*, *prendorio*, *fandango*). Although Aragón tries to show that the Martínez/Lamy conflict stems in large part from a clash between strong and determined characters, his book does not humanize either man. Conversely, there is a strong attachment to Hispanic culture in the book and the need to reinforce it; inevitably, the priest's achievements are eulogized, while the bishop's career is adumbrated. As a result, the priest is praised; the bishop, however, is not rebukingly condemned. In treating Martínez, the author is deliberate and committed; with Lamy, shrewd and detached. The priest's religious spirit, education, and intelligence are sufficiently underscored, and this is the important point: to show that through these personal qualities he acted sagaciously and perfunctorily in the face of social change. As the conciliator, Martínez stood the brunt of a foreign, imperialist culture that in its wake promised positive social change for New Mexico; culturally, however, Martínez died a beaten man.

Finally, intermittent stylistic faults arising from incorrect grammatical usage, misuse of relatives, and unfortunate word choice may make some readers uneasy; so, too, the combination of documentary reporting, historical reference, and novelization. On balance, however, this book should intensify the reader's reaction against the social and cultural injustices of the period in question.

These duplicate translations unfortunately appeared simultaneously. Yet there are noticeable differences in format, additional materials, and quality of translation. Aragón's bilingual format (Spanish-English opposite each other) is convenient for comparison. Baca-Vaughn's translation is followed by the Spanish text, but the pagination of the latter (not an appendix) disconcertingly begins anew, with other material intervening to boot. Whereas Aragón's preface is more interesting, Baca-Vaughn includes more helpful footnotes, identifying persons mentioned in the biography by Sánchez, and an unnecessary nonspecialist bibliography.

Aragón edited out chapters 11 and 12, a biography of Sánchez, originally published in English, and anecdotes, respectively; Baca-Vaughn includes the two chapters in both languages. Aragón edits further, using *sic* in the Spanish version; his footnotes, indicating erroneous dates or facts, are minimal. Because the

biographer's writing style is not unlike the oftentimes complicated Spanish syntax used then, translation becomes problematical; Aragón's translation is literal, making it somewhat stilted and awkward. The compound sentence is more prevalent in Spanish, and when it is transposed directly, the result can be a labyrinth, even causing loss of meaning. In this sense, Baca-Vaughn's translation is much freer, reads more smoothly, but often takes great liberties with the original. Further, word meanings in both translations are not treated precisely (at times the first dictionary meaning has been used but, alas, not necessarily the correct one).

Sánchez has not written a true biography but rather a series of recollections of the tumultous period in question. Eleven short chapters follow the main events of the priest's life. However, Aragón's preface points out that Sánchez makes no reference to the conflict between Martínez and Lamy, leading to the questionable excommunication of Martínez. In general, the Sánchez biography is overwrought with praise for the priest's ideal qualities of charity and justice. As such, the reader must remember that this biography is not an accurate summary of the times, but simply a subjective yet schematic statement of one man's admiration of another man, a friend.

University of New Mexico DICK GERDES

LA CHICANA: THE MEXICAN-AMERICAN WOMAN. By Alfredo Mirandé and Evangelina Enríquez. Chicago: University of Chicago Press, 1979. Pp. x, 283. Notes, bibliog., index, glossary. $19.50.

LA CHICANA, which is not a history, but a political tract, begins slowly. Soon, the tone emerges, and the authors begin their proof of the excellence of the consistently underrated, misunderstood, and unjustly maligned Mexican-American woman. In the preface, the authors state that "a real need for a definitive, comprehensive study of the Chicana" motivated this attempt "to document the contributions of Chicanas to their history and culture in Mexico and the United States." (p. ix). (The book carries "Chicana" with a capital "C" throughout; I have used lower case for both "chicana" and "mexicana," unless quoting.)

If the book is indeed intended to be the definitive work on chicanas, it is a little disappointing; the reader is left with several important unanswered questions on the one hand, and a very specific social and political message on the other. Among many forceful quotations throughout, the final one is also the last sentence of the book: "The issue of equality, freedom and self-determination of the Chicana . . . *is not negotiable* . . . FREEDOM IS FOR EVERYONE" (emphasis by the authors). The reader must assume that the authors have intended all the foregoing pages to be argument for this final summation.

So the book is other than straight history, but that is, of course, not to say that it is without value. Along the way to proving that the chicana deserves to be liberated from her "triple oppression," (pp. 12–13, 241), the authors have written some fine sections. One of these summarizes the role of La Malinche (or Doña

Marina), Hernán Cortés's Indian mistress, as an element of cultural heritage. "Images in Literature" is another fine section. The role of women in the Mexican Revolution and of women in labor reform in the Southwest are also treated well.

There are some specific problems of interpretation, however, that color the entire book. First of all, a clear distinction is never made between "la mexicana" and "la Chicana." A definition at the beginning of the book states that chicana and chicano were to be used to identify persons of Mexican descent living in the United States (pp. 10–11). Throughout the book, nevertheless, there is a blur of differentiation. "Chicanas" are described as the direct cultural descendants of Mexican women; there is no identity unique to "Chicanas." The question, then, is inescapable: What *is* the difference between a chicana and a mexicana?

A related problem in Enríquez' and Mirandé's treatment is their interpretation of the Mexican. They attribute all Mexican culture to Aztec descendance. No influence of other Indian cultures or European civilization is admitted to the authors' idea of Mexican, and therefore, chicana culture. In fact, instead of ascribing only Aztec origin to the many similarities to chicano culture, it might have been more accurate and useful to point out the similarities between Aztec and Spanish culture. The complexity of Mexican and chicano heritage would be much more easily and properly understood in this manner.

Many questions burst forth: How about the influence of Catholicism on Mexicans? What about language, architecture, food, clothing, art, and all the other social and cultural aspects of Mexican civilization that were marked by 300 years of Spanish colonial rule and miscegination? Mirandé and Enríquez have mentioned only the victimization of colonialism as a cultural influence. The authors chose to ignore the rest and defined Mexican women and chicanas as latter day noble beings, very closely akin, it would seem, to idealized sacrificial Aztec princesses. With such an impression it is no wonder that this reader guesses the need for a definitive work on the chicana still exists.

Los Angeles County Natural History Museum JANET R. FIREMAN

MEXICAN WOMEN IN THE UNITED STATES: STRUGGLES PAST AND PRESENT. Edited by Magdalena Mora and Adelaida R. del Castillo. Chicano Studies Research Center Publication, No. 2. Los Angeles: University of California, 1980. Pp. 204. Illus., notes, appendix. $12.75.

ACCORDING TO ECONOMIST Elizabeth Waldman, in 1975 there were 3.3 million Chicanas in the United States, 83 percent of them living in the five southwestern states of Arizona, California, Colorado, New Mexico, and Texas. That is, one out of every seven women in these five states was of Mexican-American origin. Yet compared to other minorities, the Chicana or the Mexicana living in the United States has received scant attention in scholarly publications. This anthology is intended to fill the gap, but unfortunately too many of the essays are not directly concerned with Mexican women in the United States. While providing some use-

ful background information or theoretical underpinning, the essays by Dunbar Ortiz, Dixon, Larguía, and Dumoulin in Part I, the NACLA Report and the essay by Bernstein, et al. in Part III, and John Hurt's essay on working-class women in nineteenth-century Mexico in Part IV, do not focus on Chicanas or Mexicanas in this country.

Those essays that do focus directly on the subject, as the superb essay on "Women at Farah: An Unfinished Story" by Laurie Coyle, Gail Hershatter, and Emily Honig, the two essays on sterilization by Adelaida R. del Castillo and Carlos G. Velez-I, and the poignant profiles in the last section of the anthology, are worth the price of the book, for here we are given memorable and vivid examples of the Chicana and Mexicana experience. These selections point out that though they are oppressed and victimized by a capitalist, racist, and sexist society, Chicanas and Mexicanas are also active women who, in addition to working a double shift at home and outside, are fighting injustice by organizing farm workers and apparel industry operatives.

Other essays document the active part Chicanas have played in the Chicano movement on several college campuses, even though male colleagues have found it hard to accept Chicanas in leadership roles. Surprisingly, the working-class husbands of the women who took part in the epic strike at Farah in El Paso from 1972–1974 were more supportive of their wives than college-trained men of UMAS—MEChA were of their compañeras. Evidently more than formal education is needed to vanquish machismo in this or any other country.

Ohio Wesleyan University ANNA MACÍAS

GEORGE CATLIN: EPISODES FROM LIFE AMONG THE INDIANS AND LAST RAMBLES. Edited by Marvin C. Ross. Norman: University of Oklahoma Press, 1979. Pp. xiv, 354. Illus., appendixes, bibliog., index. $25.00.

IF GEORGE CATLIN (1796–1872) was ever obscure—and he did his best to see that he was not—he is today receiving all the recognition that eluded him in his time, and is generally regarded as the foremost painter of the American Indian in the nineteenth century. A series of daring journeys to the western tribes in the 1830s resulted in some 500 paintings that first established his reputation. It was Catlin's dream that his paintings would preserve for posterity a comprehensive pictorial record of the native peoples whom he openly admired; he also hoped that they would secure his personal fortune. His struggles following his last trip west in 1837 to realize upon his work by selling the entire "Indian Gallery" to the U.S. government—and failing that, by exhibiting it at home and abroad during a thirty-year, self-imposed exile while continuing his often-desperate search for patronage—have become part of the well-known Catlin lore. But considerable mystery shrouds what he saw as the second major phase of his career.

In the 1850s, at a time when economic misfortune dogged him and failing health would have crushed a lesser spirit, Catlin undertook three distinct expedi-

tions to South and Central America, the second of which included an extended digression up the Northwest Coast to the Aleutians and across the Southwest into Mexico to visit tribes that he had missed on his wanderings two decades earlier. The paintings produced on these trips provide the raison d'être for Marvin C. Ross's *George Catlin*, which also offers a text pieced together from Catlin's only published accounts of his sojourning in the 1850s, curiously enough two children's books, *Life Amongst the Indians: A Book for Youth* (1861) and *Last Rambles Amongst the Indians of the Rocky Mountains and of the Andes* (1866). Readers familiar with Catlin's best-known book, *Letters and Notes on the Manners, Customs and Conditions of North American Indians* (1841), will find this text also entertaining and informative—part travelogue, part ethnography, and part sermon on civilized man's abuse of natural man. One can only be filled with awe of Catlin as he pursues his goal of assembling a pictorial record of the natives of the Americas, unmatched in scope and accuracy, into the very jungles of the Amazon and over the Andes.

Since *George Catlin* was first published in 1959, it seems fair to concentrate on the changes in the new edition. Ross's introduction has been minimally revised (judgmental comparatives like "primitive" and "civilized," which Catlin used unselfconsciously, have been deleted, for example). The plates, confined to the back of the book in the first edition, are now more conveniently grouped at the appropriate place in the text; this arrangement, made possible because the new edition is now printed in its entirety on glossy stock, is at the expense of reproduction quality. There is a notable loss in contrast and sharpness, and some of the plates are badly washed out (#7, pp. 112–14, for example), though at least one (Plate 4) has been enhanced. The major departure in the new edition is also a major mistake. Unaccountably, the press has decided to include a portfolio in color featuring several Catlin paintings from the 1830s (one of which appears on the jacket!) that are not only irrelevant but distinctly detrimental to the book's stated purpose of introducing readers to Catlin's neglected works from the 1850s.

As a final comment, more in the nature of a regret than a criticism, it seems to me a pity that this edition could not have been more substantially revised to take advantage of a series of Catlin letters to his English patron Sir Thomas Phillipps that repose in the Thomas Gilcrease Institute at Tulsa. They would have made a marvelous addition to this reprint issued the same year these two great Oklahoma institutions—the Gilcrease and the University of Oklahoma Press—collaborated on the first in what is intended to be a series of publications mining the riches of the Gilcrease collection. Among these letters are several directly related to the South American venture, which Catlin called the "second starting point of my life." They help clarify a tangled chronology (his first trip to South America took place in 1854; the second was completed in 1857, the third in 1860—thus correcting the impression created by Catlin in his published writings and perpetuated by Ross and others that he was in South America from 1852 to approximately 1857); moreover, they fill in many particulars regarding his itinerary, and offer a vivid picture of a man who adamantly refused to bow to adversity (he returned from his second trip totally deaf and tortured by a "sound

in the ear, not unlike the drawing of a violin bow across one of the strings, and that with each pulse exactly") but pressed on to complete his self-appointed task and could, with justifiable pride, state late in 1860: "I consider I have now all the materials for the work which it has been the ambition of my life to bequeathe to the world when I leave it—the Ethnography and Ethnology of the two hemispheres of America. My roaming propensities are now satisfied, as I should see but little new if I went again, for the remainder of my life, I have enough to work upon in my studio. . . ."

University of Victoria, B.C. BRIAN W. DIPPIE

"PAPER TALK": CHARLIE RUSSELL'S AMERICAN WEST. Edited by Brian W. Dippie. New York: Alfred A. Knopf, Inc. 1979. Pp. 224. Illus., notes, bibliog. $17.95.

CHARLES MARION RUSSELL. Frank Linderman, a close friend, called him Charley. Nancy, his wife, who knew him even better, spelled it Charlie. So does author Dippie. The artist normally signed his name C. M. Russell, on his paintings of course, but also in his letters, even those sent to the most intimate of friends. He was a nineteenth-century man, a formal man, friendly, down to earth, but formal, even shy.

And conservative. He came from a good, established St. Louis family, and at an early age joined a kind of royalty on the plains, the cattle barons and kings, where even the cowhands, just ordinary horsemen, carried out their mounted democracy in a silently aristocratic manner. Charlie never got over his sense of noblesse oblige, the disdain for the "nesters" who dug up the land, voted, raised kids, paid their debts, minded the law and boarded a saddle horse as if they were climbing a ladder. They were perpetual invaders, permanent strangers.

He also recoiled from the tourists, many of whom swarmed around his habitat at Lake McDonald, Glacier National Park, "dudes" who were shovelled onto horses and hauled around like sacks of flour, outlanders given to despoiling nature's art work with empty pop bottles and picnic leavings. His friend, Irvin S. Cobb, was amused at Charlie's sulphurous estimation of these skim-milk cowboys.

This is what the reader will witness, once again, in "Paper Talk," letters dating from the late '80s down to his final days in the autumn of 1926. They depict an unlettered cowhand whose feeling toward his friends was warm and loyal, many of the letters containing nostalgic references to days gone by as jointly experienced by the writer and the recipient. His spelling would make Captain William Clark's efforts look good, their phonetic construction being part of the fun of reading them today, but the real charm of the letters, that which sets them apart from hundreds like them, are the illustrations. His famous "Waiting for a Chinook," a postcard done in the winter of 1886 to show range conditions, and the one that "made" him as an artist, was his best means of expressing himself.

Apparent also is his interest in people, as evidenced in his comments to his friends. As a young boy who watched him paint at Lake McDonald in the mid-

twenties this reviewer can attest to his affection for children and his delight in appealing to the child's mind. He was fond of carving caricatures out of gnarled tree branches, burls, nobby wood, grotesque little men with high hats and moss beards suggesting a Rip Van Winkle scene. They were humorous to look at. It was a kind of humor that is apparent in the overdrawn facial expressions he used often in portraying Indians, or in the exaggerated actions of cowhands departing bucking horses.

A great many of the pictures in this volume have been published before. *Good Medicine* (1930) is an example. There isn't a lot in this book that is new. With a lapse of fifty years the publisher apparently thought it time to give a new generation a look at Russell. No argument there. Like *Good Medicine* this is a coffee table item, no more. It is one of amusement, enjoyment, nostalgia. It isn't to be read, or studied; it is to be savored.

University of Colorado ROBERT G. ATHEARN

THE WORLD, THE WORK AND THE WEST OF W. H. D. KOERNER. By W. H. Hutchinson. Norman: University of Oklahoma Press, 1978. Pp. 243. Illus., notes, bibliog., index. $35.00.

THE TITLE DESCRIBES accurately the emphasis of this book. We learn more about the world in which Koerner performed than about his art or the West—which, probably, is as it should be.

The shelves are loaded with volumes on various artists and illustrators with reproductions galore of their works, and perhaps, a short biography—but little of the reasons behind the efforts.

Not so this book. After a look at Koerner's early life, his family's emigration from Germany and settlement in Iowa, the story moves rapidly into his professional life. First there were newspaper jobs, then advertising assignments, and, finally, for the most of his career, magazine work.

Koerner was active in the years 1910–1935, spoken of today as "the Golden Age of magazine illustration" (almost anything in the past becomes a "Golden Age when viewed through mists of time). It was a great period for illustrators and illustrations. The radio was not an entertainment force, and television was far in the future. The magazines were the entertainment of the time, and the authors of the popular serials and short stories were household names. Not far behind in appeal were the illustrators, and their names, too, were used by the magazines to intrigue the buying public.

Koerner was a major figure in this magazine world. He worked for most of the "slicks," finally ending his career with the top market, *The Saturday Evening Post*. He was given manuscripts from the most popular authors to illustrate. Early in his career he tilted in the direction of outdoor and western subjects. It was in these fields that his work became most popular.

In a competitive business he seems to have had more than his share of work. He

must have pleased the editors—but the amazing thing, he seems also to have satisfied the authors. For an illustrator this is an accomplishment beyond all others. Too often, authors and their illustrators are at odds. The book gives numerous examples of appreciation and requests by his authors.

The book has been researched in such depth as to become almost a source book on the finances, circulations, and editorial policies of the great magazines. There was as much talent-stealing of authors, illustrators, and editors as occurs in any field today. More money was the bait for changes as it is now in sports and entertainment.

If Koerner was a colorful personality, it does not come through in the book. What does come through is his overall steadiness. He was a good family man with an understanding and supportive wife and children. He seemed to be able to accept the pressures of deadlines and assignments without losing the other elements of his life. From the amount of work the book indicates he produced, he must have worked quickly and accurately. There are many photos of Koerner and his family at all periods of his life in the book that add to our understanding of the artist and the type of person he must have been.

Of course, the real reason for a book about an artist is to show his work, and this book has many good examples of his illustrations from first to last. They show a superb skill brought to bear on his assignments. He worked in a day when illustration was an interpretation and not merely a decoration. The quality of some of his production done under the pressures of time and editorial directions is amazing.

Of the artistic qualities of his work I will not comment. I have been too long on the other side of the fence to turn critic now. But I am compelled to say that within the limits of his field he was a consummate craftsman, and his work still holds a real attraction to anyone interested in western illustration. One wonders what he would have accomplished in today's market with expanded possibilities for western painting far removed from the pressures of the magazine field.

Albuquerque, New Mexico WILLIAM MOYERS

PHOTOGRAPHING THE FRONTIER. By Dorothy and Thomas Hoobler. New York: G. P. Putnam's Sons, 1980. Pp. 192. Illus., bibliog., index. $9.95.

BACK IN THE DAYS when men's and women's greatest achievements were the stock ticker, the telegraph, the electric light, and possibly the transcontinental railroads, nature-made wonders, so much more spectacular than men's puny achievements, commanded respect and curiosity. The existence of such wonders in the rapidly opening American West brought on an insatiable desire to see, if not in physical reality, then in photographs, what the West had to offer. For the new profession of photographer, it was a challenge promising lucrative profits.

There was money to be made if a cameraman (one such called himself a photographist) could master the skills of an artist and those of a chemist, was willing to rough it on the frontier, and was undaunted at such laborious tasks as lower-

ing a ninety-two pound camera to the foot of Yellowstone's Grand Canyon. From daguerrotypes through wet plates to dry plates these intrepid shadow makers progressed as they covered the subjugation of the Indians, boom towns, lynchings, cattle drives, railroads a-building, and—while at their "gallery"—"shot" lodge members, families, peaceful Indians, and corpses dressed for burial.

In this delightful book authors Dorothy and Thomas Hoobler have combined information about the development of photographs from daguerrotypes to seventy-two-picture *cartes de visites*, with western history from the California gold rush to the end of the frontier. Along with this basic chronology they have discussed many of the outstanding frontier photographers: Plumb, Muybridge, Watkins, Carbutt, Russell, O'Sullivan, Jackson, and Haynes to name but a few. We soon learn that early photographers were a peculiar breed, killing their wife's lover, daring Red Cloud's warriors to kill them (they did), and photographing lynch victims.

This is a popularly written book without documentation, but with a good bibliography and excellent illustrations. The history is generally correct but often imprecise: Powell went down the Colorado first in 1869, not 1868; the Rockies did not constitute the toughest segment of the Oregon Trail; the Platte River does not cross South Pass. The book is a good overview of a big and fascinating subject and is well worth reading; the price is right, too.

Florida State University RICHARD A. BARTLETT

DISCOVERING AMERICA 1700–1875. By Henry Savage, Jr. New York: Harper & Row, Publishers, 1979. Pp. xvii, 394. Illus., notes, bibliog., index. $17.95.

IN THIS SUCCINCT AND IMAGINATIVELY written volume, Henry Savage is not concerned about the discovery of a continent unknown to the Europeans, but about the act of revealing the very nature of the continental United States over two centuries. He describes the dramatic adventures of traditional explorers who penetrated the forest wilderness and crossed mountains, deserts, prairies, and streams to map the land; he also writes about the quieter achievements of ornithologists, botanists, geologists, and ethnologists who uncovered its pristine flora and fauna, its native people, and even its diseases; and finally about the work of artists and photographers who left images of both land and people on canvas and film. Space limitations have made it impossible for him to show how America was revealed in legend, poetry, and fiction.

Since the treatment is chronological, we read about the successes and failures of the pre-seventeenth-century Spanish conquistadores and black-robed Jesuit Fathers; the work of the eighteenth-century Englishman, John Lawson, in exposing the mysteries of Carolina; the nineteenth-century great land reconnaissances of Lewis and Clark, Pike, the Astorians, Frémont, and the railroad surveys; John Wesley Powell and his companions who pitted their mettle and skills against the canyons of the Colorado River; the photography of William Henry Jackson and the watercolors of Thomas Moran in making known the strange and wonderful phenomena of Yellowstone; and finally the Mariposa Battalion members'

accounts of the matchless scenery of Yosemite that would inspire the investigation of James M. Hutchings and the artistic representations of Thomas Ayres.

One chapter describes the evolution of the eighteenth-century natural history circle, "a delightful brotherhood," "with circumference elastic enough to stretch across a wide geography and embrace kindred spirits," all eager for new knowledge and willing to disseminate it. A Quaker wool merchant in England, Peter Collinson, had fostered the creation of this circle and in its early days, its center was John Bartram's botanical garden outside of Philadelphia. There was a rich exchange of scientific information and philosophical ideas during the thirty-year correspondence of Collinson and Bartram, with much being passed on to other scientists and some published in London. When Carle Linné sent the Swedish botanist Peter Kalm to America, he lost no time in seeking the guidance of Bartram. The younger Bartram continued the traditions of his father and gave encouragement to the great French scientist, André Michaux, who spent eleven years on eastern frontier trails and established nurseries on the Hudson and at Charleston. The opening of the trans-Mississippi West overtaxed the resources of the natural history circle, and its functions were gradually replaced in the nineteenth century by government expeditions and institutional specialists.

Interwoven within the narrative is a discussion of three themes associated with American natural history—physical uniqueness, abundance of resources, and environmental superiority. Fascinating detail is also included: how Le Page du Pratz transplanted three hundred medicinal plants into cane baskets; how Jonathan Carver's *Travels* borrowed heavily from others and yet influenced Victor Hugo and James Fenimore Cooper's imagery of America; how William Bartram's factually accurate and aesthetically beautiful descriptions of nature and idealization of life in forest and field appealed to Romantic writers like Coleridge, Wordsworth, and Chateaubriand.

The book is richly peppered with quotations from journals and letters, again carefully selected: for example, Audubon's description of his bird collecting on Sandy Island off the coast of Florida or Catlin on the opportunities afforded him for painting by the country of the upper Missouri.

Savage has read an enormous amount of material and chosen well, making few errors in fact, and giving us a remarkable panoramic view of the natural history of the United States. His is a book for the layman and the student.

University of Illinois MARY LEE SPENCE

THOSE TREMENDOUS MOUNTAINS: THE STORY OF THE LEWIS AND CLARK EXPEDITION. By David Freeman Hawke. New York: W. W. Norton & Co., 1980. Pp. xvi, 273. Illus., bibliog., index. $12.95.

FOR DECADES THE ADVENTURES of Meriwether Lewis and William Clark have fascinated readers of American history, and much has been written to satisfy the interest in their famous expedition. As a result, the thought of yet another book

about Lewis and Clark makes one wonder why some things ever appear in print. Any such doubts vanish quickly, however, when one reads this account of Lewis and Clark. The author, a professor of history and author of several earlier well-received books, is highly skilled. Basing this nonscholarly story of the 1804–1806 exploration of the Missouri and Columbia River valleys on the edited accounts of the explorers themselves, he provides an exciting, fast-paced narrative of what may have been the most important government-sponsored exploration in nineteenth-century American history.

Because this is a popular account, Professor Hawke avoids footnotes altogether and provides only a modest bibliography. Nevertheless those familiar with the scholarly literature on the Lewis and Clark Expedition will soon note the accuracy of detail and breadth of setting that he gives the story. Hawke traces the evolution of the expedition beginning with Thomas Jefferson's hopes for American territorial expansion to the Pacific during the 1780s. Then he discusses Jefferson's actions as president from the hiring of Meriwether Lewis as his personal secretary to convincing Congress that it should provide funds for the expedition.

Most of the narrative discusses the day-to-day activities of the explorers with care and skill. Dangers from sunken trees and collapsing river banks are noted, and early meetings with grizzly bears are mentioned. Meetings with Indians, learning to eat—and to enjoy—dog meat, suffering from cold and hunger, all fill these pages. Despite the bulk of written material about this expedition, much remains unknown. Neither the field notes nor the published journals include the entire story, and here the author wisely avoids trying to fill blank spots in the narrative. When weeks pass with few entries in the journals, he says so.

The author accepts the fact that his characters have flaws. When the men got drunk, he notes the act. When accidents occurred they are discussed. He makes no excuses for either ignorance or wrong-headedness. Perhaps that is the most important contribution to understanding the success of the expedition. The individuals are clearly human, not superhuman. Nevertheless, their achievement, and the author's, are significant. Ranging over a wide variety of topics from ethnology to cartography and from zoology to navigation, the author clearly explains and depicts the actions. Dozens of clearly reproduced illustrations and the end-paper maps enhance the volumes. One might question why a book of twenty-nine chapters, in which only six of those chapters deal with the mountains, should bear the title *Those Tremendous Mountains*. Yet the author shows the significance of the Rocky Mountains as the most important obstacle between St. Louis and the Pacific Ocean.

This book is clearly written, includes the basic narrative of the Lewis and Clark Expedition, and is probably the most readable, accurate description of that movement in print today.

University of Arizona ROGER L. NICHOLS

THE MORMON EXPERIENCE: A HISTORY OF THE LATTER-DAY SAINTS. By Leonard J. Arrington and Davis Bitton. New York: Alfred A. Knopf, 1979. Pp. x, 405. Illus., notes, appendix, bibliog., index. $15.00. Vintage $5.95.

THE PUBLICATION OF *The Mormon Experience* is an event of signal importance for American religious history. During the past 150 years most of those who have written about the Church of Jesus Christ of the Latter-day Saints have assumed the role of either advocate or antagonist. Rarely have the two acknowledged the legitimacy of the other's concerns or recognized a common stake in establishing an accurate picture of the historical development of this religious community. This volume is remarkable because it has been written by two leading scholars of the Mormon church, professionally trained economist and historian, who have attempted to interpret the distinctive character and genius of Mormonism for a wider audience but in a manner consistent with accepted canons of historical scholarship. The result is a careful, critical assessment of the tradition in its American context—an outstanding accomplishment for Professors Arrington and Bitton. This volume is guaranteed to rise to the top of the list of required reading on Mormonism.

The most significant contribution of this study is its insistence on the religious character of Mormonism. The authors correctly depict the Mormon tradition in religious categories and show how it spoke to (and still speaks to) deep human concerns. In an especially insightful second chapter, Arrington and Bitton have identified a series of religious factors that accounted for the early success of the community in nineteenth-century America. It is clear that any explanation of the continuing success of this community must also take into account the fundamental religious quality of the movement.

The Mormon Experience is more than simply a chronological account of the development of the church, but it is that too. The book is divided into three sections: one dealing with the years preceding the westward movement to Utah, another with the time of growth in the West, and the last with the period of creative adjustment following the Woodruff Manifesto of 1890. The first section constitutes a concise statement on the historical background and development of the early church. In the second section employing a thematic organizational scheme, the authors identify a number of issues that surfaced forcefully in the western period including, for example, the political quality of Mormonism, its marriage patterns, the role of women in the community, the relationship with Native Americans, and the character of the missionary program. Of the three sections, perhaps the least satisfactory is the third. Here the narrative is less complete and is at spots ethnocentric and unnecessarily apologetic. The authors, for example, include a litany of the accomplishments of Mormon scientists, artists, and other persons of note to make the point that Mormons have contributed to all aspects of American life.

With all of these strengths, are there weaknesses in this volume? Perhaps three items might have received fuller attention. One concerns the role of women within Mormonism. That discussion is certain to encounter the charge of special

pleading. Secondly, in view of Thomas O'Dea's identification of a tension between Mormon theology and humanistic studies, it is regretful that the authors paid so little attention to this question. Another fascinating issue not fully developed is the evolution of Mormon theology. Nonetheless, the authors are to be congratulated on a fine study and others encouraged to complement it with works of equal caliber.

Indiana University STEPHEN J. STEIN

HANDBOOK OF NORTH AMERICAN INDIANS: VOLUME 9, SOUTHWEST. Edited by Alfonso Ortiz. Series edited by William C. Sturtevant. Washington: Smithsonian Institution, 1979. Pp. xvi, 701. Illus., notes, index. $17.00.

AS STATED IN ITS PREFACE, "This is the third volume to be published of a twenty-volume set planned to give an encyclopedic summary of what is known about the prehistory, history, and cultures of the aboriginal peoples of North America who lived north of the urban civilizations of Central Mexico."

The design of this enormously ambitious *Handbook* was begun by what was then the Smithsonian Institution's Office of Anthropology in 1965. Detailed arrangements for coverage of the Southwest were finalized in 1971 when a Planning Committee met with the two editors in Santa Fe, drew up a tentative table of contents, and selected prospective qualified authors on each topic.

The first two volumes of the *Handbook* came off the press in 1978, one on California, the other on the Northeast. Now, the first of a pair of volumes on the Southwest has appeared. The Southwest, because of the vast amount of knowledge of the many native peoples of this area and the fact that distinctive traditional cultures have survived here to a greater extent than elsewhere on the continent, is the only culture area to require two volumes in the set.

The volume under review covers the prehistory, general history, languages and a few topics of the entire Southwest, and the cultures and histories of the Pueblo peoples. Volume ten will include the non-Pueblo peoples of the Southwest and discussions of special subjects over all of the region.

The editors and their staff assistants and colleagues have managed, undoubtedly by diverse means, to get fifty authors to complete fifty-nine manuscripts, a remarkable accomplishment that required finding replacements for some authors who were unable to accept invitations or later found that they could not meet their commitments to write, coordinating the work of coauthors, adjusting the contents of articles by various authors, and striving to meet deadlines. Then, the papers were edited to eliminate duplication, avoid gaps in coverage, prevent contradictions, follow some standardization of organization and terminology, and keep within strict constraints on length.

The resulting book, the size of a fairly large town's telephone directory, is a comprehensive summation of knowledge regarding the prehistory of the South-

west and Pueblo Indian cultures past and present. Abundant maps, plans, drawings, photographs, charts, and tables contribute to the usefulness of the volume, and an exhaustive index and a unified fifty-four page, two-columned bibliography are significant features of this work. About one-third of the *Handbook* deals with archeology, almost two-thirds with ethnology and ethnohistory, and there are several articles of strictly historical nature. The contributors range from scholars who have devoted their careers to studying specialized facets of southwestern history or anthropology to individuals who have drawn upon and summarized the investigations of others. Five Indian authors write of their native pueblos. Of course all accounts, whether resulting from original research or library compilation, are of necessity concise summations of the present state of knowledge. But, for those desiring additional information or greater detail, bibliographic citations are numerous throughout the text and sections headed "Sources" at the ends of most chapters provide general guidance to the most important sources of information on the topics covered.

It has been stated only partially in jest that the Southwest extends from Durango (Colorado) to Durango (Mexico) and from Las Vegas (Nevada) to Las Vegas (New Mexico). This is a convenient reminder of the Southwest's extent as it is generally defined by contemporary anthropologists. More specifically the Southwest is viewed as a geographic and cultural unit of North America encompassing portions of the southwestern United States and northwestern Mexico; most of the states of New Mexico, Arizona, Sonora, Chihuahua, Coahuila, Durango, Nuevo Leon, and Tamaulipas, and parts of several others—southern and western Texas, southwestern Colorado, southern Utah, and the lower tip of Nevada—are covered. This vast, environmentally diverse territory, with its native inhabitants, is the area of concern of volume nine and upcoming volume ten of this series.

Thirteen chapters of this volume deal chronologically with southwestern archeology from the time of the earliest hunters and gatherers, to the diffusion of plant domesticates from Mexico and the beginnings of agriculture, through the evolution and characteristics of the four major sedentary cultural manifestations—Mogollon, Hohokam, Anasazi, and Hakataya—to the face-to-face meeting of Mesoamerican and southwestern culture in northern Mexico, and finally to late Apachean archeology. Also reviewed are the history of archeological research, the development of terminology, classificatory schemes, and temporal sequences, and linguistic evidence for relating certain archeological traditions with historical cultural entities.

Ethnological coverage of the Pueblos embraces forty-two chapters. One chapter each is devoted to Taos, Picuris, San Juan, Santa Clara, San Ildefonso, Nambe, Pojoaque, Tesuque, Sandia, Isleta, Cochiti, Santo Domingo, San Felipe, Santa Ana, Zia, Jemez, Pecos, Laguna, Acoma, and Ysleta del Sur. The larger, more thoroughly investigated communities of Zuni and Hopi are given greater coverage, with six chapters for Zuni, nine for the Hopi. Most presentations include discussions of environment, language, prehistory, history, subsistence, technology, social system, religious organization, political structure, current state of the society, synonyms—the various names that have been applied to the

group—and a listing of the major sources of information on the subjects covered. Although a certain uniformity of format is achieved in the chapters on the Pueblos, there is a wide degree of variation in emphasis, depth of discussion, and availability of source materials. Articles on the history of ethnological investigations, the Pueblo Revolt, internal interactions and external interrelationships, fine arts, and culture hero myths also are included.

Two articles recapitulate Pueblo history from the conquest to modern times; the first considers the Pueblos under the Spanish regime until 1821; the second is concerned with the Mexican and American periods.

Most handbooks are apt to be criticized by specialists because their format requires generalizations rather than comprehensive, detailed discussions. Furthermore, the opinions, biases, and personal experiences of the chosen contributors are reflected in their writings, and, even though editors strive to eliminate them, there may be contradictions, overlaps, and unexplained divergent opinions. For example, the archeological evidence in this *Handbook*, which may be interpreted in various ways, may have been presented somewhat differently by another selection of authors, and another group of ethnologists likely would have had other opinions when evaluating the values, sociocultural conditions, and other aspects of Pueblo cultures. But, for the general reader, for students of anthropology and history, and for others with a concern for the Southwest, this is a tremendously important and useful reference book. Southwestern scholars, recognizing the aims and methods of the *Handbook*, should also find the summations and bibliographic references of immeasurable value to their future studies. It undoubtedly will be the standard, readily available, encyclopedic coverage of southwestern Indians for years to come.

New Mexico authors are well represented among the contributors. Marc Simmons wrote the history of the Pueblos; past and present members of the University of New Mexico's anthropology department, W. W. Hill, Florence Hawley Ellis, Linda Cordell, Alfonso Ortiz, and Jerry Brody have papers on archeology and ethnology; Cynthia Irwin-Williams, of Eastern New Mexico University, authored the section on early prehistory; and Al Schroeder's several contributions deal with archeology, ethnology, and ethnohistory. Other New Mexico researchers who wrote of ethnology are Nancy Arnon, Fray Angelico Chavez, Marjorie Lambert, Michael Stanislawski, and Randall Speirs. Four of the Indian authors, Joe Sando (Jemez), Ed Ladd (Zuni), Velma Garcia-Mason (Acoma), and Alfonso Ortiz (San Juan) have written of the New Mexico pueblos with which they are affiliated.

Volume Editor Ortiz concludes his introduction by noting that the focus of this volume "is on the impressive tenacity with which Southwestern Indians have held on to their homelands, religions, languages, social institutions, and aesthetic traditions" and that this persistency "attracted the interest of anthropologists, writers, artists, and tourists to the Southwest initially, and it is this very tenacity that makes the detailed accounts in the . . . [*Handbook*] possible." It is a job well done.

Arizona State Museum
University of Arizona

ROBERT H. LISTER

FORT GIBSON: TERMINAL ON THE TRAIL OF TEARS. By Brad Agnew. Norman: University of Oklahoma Press, 1980. Pp. 274. Illus., notes, bibliog., index. $14.95.

DURING THE PRESIDENCY of James Monroe, Arkansas was the far western frontier of the United States Army. The main concern of the military at this time was the hostile reaction of local tribes of Indians to the government-sponsored introduction of eastern tribes into the region. Not unexpectedly there was sporadic fighting between tribes such as the Osage and the Cherokee. Troops stationed at Fort Smith strained to maintain peace, but by 1824 it was clear that more troops were needed. A reinforced garrison was placed on the Grand River north and east of Fort Smith, eventually to be named Fort Gibson, thus becoming the first military outpost in Indian Territory.

Shortly after the establishment of Fort Gibson, President Andrew Jackson stepped up the removal of eastern tribes to Indian Territory, and the post became the terminal point for nearly fifty thousand tribesmen on the Trail of Tears. For the next two decades Fort Gibson's military units guided the weary travelers to new homes in the northeastern corner of Indian Territory. Although the tribes native to the area, plus the eastern migrants and the soldiers, had reason to be apprehensive at the situation, all three parties exercised restraint and good judgment. In twenty years there was not a single armed clash between the Indians and the soldiers.

The focus of Professor Agnew's book is the reasonableness with which the military at Fort Gibson acted. The military and Indians lived in close proximity, and an understanding developed that transcended whatever problems arose. The troops built roads, made boundary surveys, and performed ordnary military duties, of course; but it was in their consideration of the Indian's needs as they escorted them to new reservations or stepped in to settle intertribal disputes, that the soldiers of Fort Gibson acted so out of character with the stereotype of the military on the frontier.

For too many years post histories have followed a traditional format. Events are told within a strict chronological order, and there is little attempt to analyze the activities recorded. Fortunately, some professional historians are writing more insightful histories emphasizing the positive aspects of the frontier army; Dr. Agnew's *Fort Gibson* can be considered a part of this new emphasis.

While there is much of the story of Fort Gibson that has been told before, such as the Dragoon Expedition of 1834 or the Cherokee internal politics, it is the aspect of humanitarianism, both by the commander, General Matthew Arbuckle, who founded Fort Gibson and remained there until 1841, and by the soldiers, that makes this book noteworthy. The volume is slightly stiff in style, but it is nicely illustrated and has a dissertation-quality bibliography. Recommended for serious military history collectors.

Gonzaga University ROBERT C. CARRIKER

THE ARMY AND CIVIL DISORDER: FEDERAL MILITARY INTERVENTION IN LABOR DISPUTES, 1877–1900. By Jerry H. Cooper. Contributions in Military History, Number 19. Westport, Conn.: Greenwood Press, 1980. Pp. xv, 284. Notes, bibliog., index. $22.50.

THE LARGEST DEPLOYMENT of federal troops for active service between the Civil and Spanish-American Wars was put into the field to cope with the great railroad strike of 1894, which spread across the West from the Pullman shops outside Chicago. The Grover Cleveland administration's assumption motivating this display of force was that strikers—indeed insurrectionists—were blocking the railroads against the will of the great majority of the West's population. Further, the American Railway Union was assumed to be coercing most of the strikers themselves into not working. Therefore the use of military force to open the railroads and to restore law and order would meet general approval. Jerry H. Cooper's history of this use of the army in civil disorder reaffirms with new detail, however, that the assumptions governing the intervention by the army were in error. The strikers were not an unruly minority acting against the will of their neighbors. On the contrary, at Raton, New Mexico, typically, a federal marshal and his deputies who preceded the troops to the scene were so unwelcome that, as Cooper quotes Brigadier General Alexander McCook, they "could not get food at the hotel. The grocers and merchants will not sell them provisions. The Sheriff of Colfax County . . . ordered the Marshal not to set foot in town" (p. 115). J. B. H. Hemingway, United States attorney for New Mexico, sought to correct the assumptions of distant Washington by reporting: "I am advised that there is no positive obstruction of mails, but only a refusal of employees to work" (p. 125).

It is one of the main themes of Cooper's history that acting on erroneous assumptions and on misinformation was characteristic of the use of the army throughout the labor disputes of the last quarter of the nineteenth century. Repeatedly, federal officials, including presidents, injected the Regular Army into the disputes simply in response to state, local, and railroad officials, with no effort to confirm independently the claims of disorder that the officials offered. Throughout, the federal government had no consistent policy to shape its conduct toward labor. Professor Cooper, who is admirably evenhanded in his judgments, is careful to point out that this lack of policy released the government from charges of a calculated pursuit of an antilabor campaign. But he also points out that federal officials, civil and military, so much shared the businessman's perspectives on labor organization that military intervention almost always went beyond maintaining law and order into strikebreaking.

Cooper adds details to our knowledge of labor history, but his freshest contributions lie on the military side of his narrative. There is much in his book about the organizational history of the Regular Army, especially its command structure. In the first great wave of strikes, in 1877, the commanding general of the army was the prestigious W. T. Sherman; but Sherman's stature notwithstand-

ing, in the peculiar arrangements of the time he had nothing to do with commanding the troops on strike duty. For a while this leadership was exercised by Colonel William H. French, whose formal position was no more than commandant of the Washington Arsenal. Eventually, the able Major General Winfield Scott Hancock, commanding the Department of the Atlantic, managed to grasp overall direction of the 1877 intervention, which was mainly confined to the East. By 1894, Major General John M. Schofield as commanding general had contrived to have all lines of communication with the field army run through his office and was able to exert fairly complete supervision of operations. But Schofield's successor, Major General Nelson A. Miles, allowed such control to slip away again, so that in the Coeur d'Alene mine strikes in Idaho in 1899 the army was again taking direction from a congeries of local figures public and private. Cooper's volume is, among its other assets, a case study in the ineffectuality of nineteenth-century army administration.

Hancock's and Schofield's assertion of themselves proved fortunate for the country; these generals assured that the army acted with restraint. Both generals perceived at least a measure of merit in the claims of labor. Nevertheless, both essentially held to the perspectives of business. In Cooper's assessment, these generals and other army officers did not comprise a group set apart from their countrymen by a special military ethic and values. Rather, they retained the values of the upper-middle- and middle-class citizenry from which they had sprung. Cooper's book is also a case study refuting the notion of military men's isolation from the American mainstream.

Altogether, while the book has the usual modesty of a doctoral dissertation honed for publication, it offers much material for further study and reflection. The regional reader may be disappointed that the New Mexico references are almost exhausted by those mentioned at the beginning of this review; but he should persist despite this limitation, and should try to use the book despite as weak an index as has plagued a serious volume in recent memory (the lack of reference to New Mexico in the index does not mean a total absence of New Mexico from the book).

Temple University RUSSELL F. WEIGLEY