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Book Reviews

BOOK NOTES

RICHARD N. ELLIS

One rarely meets someone who generates an instant liking, but I rank Max Evans as one such individual. I had read his work and thought that he was a significant if overlooked writer, and I knew that one of his books, *The Rounders*, had been made into a motion picture and that he had written scripts for Hollywood directors. I expected an individual with a large ego, someone puffed with his own importance. I met Max, cowboy, rancher, storyteller, and good old boy. He is the genuine article. He cowboyed and ranched in that region of northern New Mexico and West Texas that he labeled the Hi Lo Country; he tried his hand at painting in the Taos art community; he was a miner, and then became a writer.

Because Max Evans's stature as a western writer has increased with reevaluation of his work, the reprinting of four books in paperback by the University of New Mexico Press is welcomed. Three of the stories, *The Rounders* ($6.95 paper), *The Great Wedding* ($5.95 paper), and *The Hi Lo Country* ($4.95 paper), are set in the twentieth century in the cattle country of the above-mentioned Hi Lo Country. *The Rounders* is the salty, bawdy, humorous, and tragicomedy of two cowboys, Dusty and Wrangler, who are never able to escape the rancher who exploits them. Their adventures continue in *The Great Wedding* in which Dusty does his darndest to arrange for his friend, Wrangler, to marry a rich woman.

As Evans acknowledges in the foreword, *The Hi Lo Country* was inspired by the shooting of his best friend. "I must confess," he writes, "that this book was damn near as hard for me to put down on paper as it was for the characters to live it." It is the story of Pete West and his friend, Big Boy Matson, who gets killed, and like much of Evans's writing, the novel is a story of the environment, of land and weather, and their impact on society.

By contrast *The Mountain of Gold* ($4.95 paper), the fourth Evans book, is the story of Benito Anaya, whose discovery of a large nugget of gold leads to a lifelong search for the source and the impact of that search on Anaya and his family.

The Course of Mexican History by Michael C. Meyer and William L. Sherman, first published in 1979, is now available in a revised edition (Oxford University Press, cloth, $29.95). It has been well received and is widely used as a college text. One eminent Latin Americanist describes it as the best single volume text on any Latin American country. Coverage includes social, cultural, and economic as well as political history, and numerous illustrations further enhance the attractiveness of this volume.

Of more local interest is *Nombres: Nombres de Pila en Nuevo México* by Francisco Sisneros and Joe H. Torres (Las Campanas Publications, P.O. Box 1237, Bernalillo, N. Mex. 87004, $9.95 paper). This reference book includes the meanings of some 3,000 traditional and contemporary Spanish names used in New Mexico.

Of related interest is *The Chisholm Trail: High Road of the Cattle Kingdom* by Don Worcester (University of Nebraska Press, cloth $14.50). Worcester, a senior

scholar, has written a new overview of western cattle trails, utilizing previously published materials. Published for the Amon Carter Museum of Western Art, this generously illustrated book covers major aspects of the cattle trails, including cowboys and trail bosses, trail towns, contractors and ranching syndicates, and the rise and decline of trailing. It is a descriptive and anecdotal account.

A different aspect of the cattle industry is depicted in *The Plains of Alberta: A Collection of Early Cowboy Songs* (HLP-8007), Historical Records Inc., P.O. Box 109, Canaan, N.Y. 12029). This recording takes its name from the lead song, "Old Alberta Plains," and includes important cowboy music with songs such as Curley Fletcher's "Strawberry Roan," N. Howard "Jack" Thorp's "Little Joe the Wrangler," and others. They are taken from recordings dating from the 1930s and early 1940s by a number of singers such as Montana Slim (Wilf Carter), John White, and Tex Ritter. The record captures the flavor of the music and the era.

Two recent arrivals touch on Texas and its people. Frank Tolbert's book is light while Larry McMurtry's, which has touches of humor, is more serious literature. First published in 1968, McMurtry's *In a Narrow Grave: Essays on Texas* is reprinted in paper cover by the University of New Mexico Press ($7.95). Because of McMurtry's stature as a modern American writer, this volume can be appreciated as a literary work as well as for its insights into Texas. McMurtry deals with a variety of topics ranging from the making of the film, *Hud*, which was based on his novel *Horseman, Pass By*, to southwestern literature, people, and places.

Although best known in Texas for his column, "Tolbert's Texas," in the *Dallas News*, Frank Tolbert was also a founder of the World Championship Chili Cookoff in Terlingua, Texas. In *Tolbert's Texas* (Doubleday, $14.95 cloth) the author has collected nearly forty of his stories about Texas and its people. Tolbert's widely ranging interests touch on the great songwriter, Hudie Ledbetter, Ima Hogg, the daughter of a Texas governor, Fletcher Davis's Henderson County Hamburgers, farkleberries, and other assorted and equally unrelated topics. The book is guaranteed to cause some chuckles.

Of greater significance as a contribution to Texas history is *Troubles in Texas, 1832: A Tejano Viewpoint from San Antonio;* edited by David J. Weber (cloth $65.00, DeGolyer Library, Southern Methodist University, Dallas, 75275). This first volume in the publication series of the famous DeGolyer Library is a facsimile printing with translation of an extremely rare item in the library. The introduction is provided by David J. Weber, author of the recent *The Mexican Frontier*. The document, first printed in 1833, has great historical significance, for it emanated from the ayuntamiento of Béxar (San Antonio) in December 1832 and reflected the tejano view of conditions in Texas on the eve of independence. The grievances listed were essentially the same as those Anglo settlers identified, and the petition describes a sad state of affairs in Texas caused largely by state government neglect in Coahuila. This is a beautifully produced volume.

Book Reviews

THEY CALLED THEM GREASERS: ANGLO ATTITUDES TOWARD MEXICANS IN TEXAS, 1821–1900. By Arnoldo De León. Austin: University of Texas Press, 1983. Pp. xiv, 153. Illus., notes, bibliog., index. $19.95 cloth, $8.95 paper.

THIS BOOK IS A VALUABLE source for expressions of attitudes that Anglo-American Texans held toward *Tejanos,* Mexicans who had begun to settle Texas in the latter eighteenth century. When newly independent Mexico opened her northern borders to traders and settlers from the United States in 1821, she did not foresee that by 1836 the new settlers would outnumber her own nationals by three to one nor that, far from becoming good Mexicans and devout Catholics in order to win confirmation of the land grants they had received, they would rise up against the Mexican government and soon deliver Texas into the hands of the United States, leaving the Tejanos as an oppressed minority in their own land.

Originally restrained in tone, Anglo travelers, soldiers and their womenfolk, journalists and propagandists for the influential *Harpers Weekly* over the years found ever uglier ways of expressing their attitudes toward those they chose to call "greasers," a term which, whatever its etymology, conveyed offense.

De León cites several opinions regarding the causes of the virulently ethnocentric or racist attitudes of the Anglo Texans. In the preface, he suggests that capitalist exploitation and colonial expansion were root causes (p. xi), and in Chapter One he cites theories that Anglo-Americans, as "cultural heirs to Elizabethans and Puritans," felt a "compelling need to control all that was beastly—sexuality, vice, nature and colored peoples" (pp. 1 ff.). Primarily, however, De León is concerned with aspects of the "greaser" caricature, which he uses as chapter titles: An Indolent People, Defective Morality, Disloyalty and Subversion, and Leyendas Negras (a review of myths about supposed Spanish and Aztec cruelty, baseness, treachery, etc.).

The Civil War brought a large influx of southern Whites to Texas. Increasingly, they expressed their attitudes by actions, many of them violent, that Texas Rangers and vigilante groups spearheaded. Tejanos, Blacks, and Indians suffered systematic denial of their rights. Writers indulged in sexual fantasies degrading to the image of Tejanas.

Despite impressive documentation, the book on balance is depressing rather than enlightening. Why institutionalized racism became a cornerstone of our nation, but not of the Spanish colonial system, remains a question begging to be answered, while key issues are muddled. For instance, on pp. 87–88, the author states that fear of retaliation by oppressed Tejanos "brought out the most vicious instincts of the Anglos themselves." This slip of the pen, implying that racism can be instinctive, derives from the very ideology of racism itself, along with the idea

that Tejanos were constitutionally indolent, morally slack, treacherous and, in fact, "greasers."

There is a real need to dig out the political, economic, and cultural roots of the ideology of Manifest Destiny, which crept across North America before the United States gained nationhood. It is hardly coincidental that Shakespeare's *Henry V* and *Henry VI* contain clarion calls of Manifest Destiny, applied ex post facto to England's invasions of France in the Hundred Years' War. The incredibly gross portrait of Joan of Arc as witch and harlot in *Henry VI* is an ancestral "greaser" caricature. British treatment of its colonial subjects, "Lesser Breeds Without the Law," was never restrained by humane regulation such as the Laws of the Indies, nor could Britain have produced a Fray Bartolomé de las Casas.

Aztec, N. Mex. FRANCES LEON QUINTANA

LA CLASE OBRERA EN LA HISTORIA DE MÉXICO: AL NORTE DEL RÍO BRAVO (PASADO INMEDIATO) (1930–1981). By David Maciel. México City: Siglo veintiuno editores, 1981. Pp. 234. Bibliog.

THIS STUDY BEGINS where an earlier book by David Maciel and Juan Gómez-Quiñones (*Al Norte del Rio Bravo, Pasado Lejano—1600–1930*) left off. It is the last volume in a series published in Mexico on "the working class in the history of Mexico." Maciel's current book reviews the history of the major segment of the Mexican community in the United States, the working class. The analysis focuses on the period from the Great Depression to the present. The book provides an overview and summary of the historical conditions that served to shape the present structure of the Chicano community. There is substantial discussion of the experiences, working conditions, and prolonged oppression of Mexican workers in the United States. In addition, Maciel highlights the most stimulating and dramatic examples of the ways in which Mexican workers and the Chicano community have resisted exploitation, racism, and cultural genocide in the United States.

The book contains four major sections, paralleling significant periods in American history and their consequences for Mexican workers. The first section focuses on the Great Depression. Maciel shows how the socioeconomic and political climate of this period changed the relationship of Mexican workers with American society. Specifically, the period changed the earlier pattern of active and open recruitment of labor from Mexico to one in which Mexican workers were forced out of the United States. The 1930s clearly set the pattern for the way in which Mexican labor would be treated in the United States.

In the second section, Maciel documents some of the ways in which the pattern of exploitation and mass deportations of Mexican workers continued during the period following World War II and through the 1950s. The use of violence to relegate Mexicans to a subordinant position of second-class citizenship was common during this period. Maciel, however, shows that Mexicans and Chicanos did not accept this treatment passively; on the contrary, Chicanos organized in an effort to promote Mexican culture, their ethnic identity, and civil rights.

In the third section, Maciel discusses ways in which this pattern of organized resistance grew during the 1960s. The Chicano community organized on the basis of ethnic pride, cultural tradition, social class, and political activism to make its presence felt. *El Movimiento* (the Chicano Movement) transcended generations, regional differences, and political perspectives and served to unite Chicanos to stand firm against the oppression they experienced.

In the last section, Maciel analyzes present and future prospects. The focus, again, is on the resistance of Mexican workers against American capitalism. Maciel believes that this resistance will result in triumph for Mexican workers in their historical struggle.

Maciel has produced a significant work. As a summary of other research this important book brings together a large volume of work, providing an overview of Mexican labor in the United States. On another level, the book is important because it provokes the reader to think further about the issues raised. Finally, that this book was published in Mexico and in such a prestigious series represents a change among Mexicans in their view of Chicanos and Mexicanos in the United States. No doubt, we will experience a continued interest among Mexicans in the Chicano community, and this change will have major social and political implications. We commend Maciel for his contribution to knowledge and understanding in this area.

University of Arizona CELESTINO FERNANDEZ

TRIBALISM IN CRISIS: FEDERAL INDIAN POLICY, 1953–1961. By Larry W. Burt. Albuquerque: University of New Mexico Press, 1982. Pp. x, 180. Notes, bibliog., index. $17.50.

THE INDIAN POLICY OF THE UNITED STATES government moves in cycles. Sometimes the government seeks a "solution" to the Indian "problem" by encouraging assimilation of *individual* Indians into the larger body politic. At other times the government supports efforts to strengthen *tribal* autonomy and sovereignty. Professor Burt's book deals with Indian policy in the period of the Eisenhower administration, 1953–61. At the beginning of that period the pendulum was swinging in the direction of termination of federal trust responsibilities for Indian tribes and integration of the individual Indian into the larger American community. At the end of the period the pendulum was swinging back toward federal support of *tribal* approaches to the solution of Indian "problems." Because the period of the Eisenhower administration has been identified with the impulse toward termination, and with the actual termination of federal responsibilities for such tribes as the Klamath and Menominee, termination is often identified with the Republican administration, and its opposite, support for tribal self-determination, has been identified with Democratic administrations. In fact, the move toward termination was begun in the Truman administration and knew no clear-cut party identification; similarly the reaction in the direction of support of tribal sovereignty

reached its zenith in the administration of President Nixon. Neither policy is logically or historically identified exclusively with either political party.

Larry Burt's *Tribalism in Crisis* is, as the publisher notes, "the first complete account of a particularly significant period in recent Native American history." It is based on numerous public documents, several manuscript collections (in particular the Fred Seaton Papers in the Dwight D. Eisenhower Library and the Glenn Emmons Papers in the University of New Mexico Library), interviews in the South Dakota Oral History Center at the University of South Dakota, and newspapers and periodical literature.

Unfortunately Burt's book is more a chronicle than an explanation of the vacillations of American Indian policy in this period. It is possible that dealing with a short segment of a policy so lacking in coherence would inevitably produce an account that lacks explanatory force. But it seems also the case that Burt has not gotten much below his footnotes and has not integrated the brief segment of Indian policy he has chosen to describe with what went on before and after. Where general explanations are suggested, as in his "Conclusion," they raise more questions than they answer. For example, Burt sees a resurgent American conservatism in the period following World War II growing out of (among other factors) "the economic boom stimulated in part by the availability of new markets in America's recently acquired global empire" (p. 125). And he notes that "the nationalism engendered by the wartime experience set the stage for the most intense assault on Indian sovereignty in the twentieth century" (p. 125). Equally questionable (in his brief postscript to Indian policy of the 1950s) is Burt's explanation of the blunting of the "threat" to Indian sovereignty posed by the Interstate Congress for Equal Rights and Responsibilities in the 1970s, which Burt says Native Americans "were able to forestall" by the activist-led "Longest Walk" in 1978 (p. 130).

None of these generalizations are supported by specific evidence, but are rather artifacts of the author's mind. However common as popular assumptions, they do not meet the test of scholarly history. Nor does Burt's use of the sources for the Eisenhower administration unlock the door to the mystery of Indian policy in that period. Perhaps there is no mystery or, indeed Indian policy, to be unraveled. Whatever the reason for the flatness of the picture, and despite the usefulness of this book for its details, the scholar who would fit the period into the larger panorama of U.S. Indian policy must hope for additional studies.

Smithsonian Institution WILCOMB E. WASHBURN

THE AMERICAN GI FORUM: ORIGINS AND EVOLUTION. By Carl Allsup. Austin: Center for Mexican American Studies, University of Texas at Austin, 1982, pp. ix, 204. Notes, selected bibliog. $8.95

THIS IS AN IMPORTANT BOOK for those persons interested in developing a comprehensive and inclusive view of southwestern history as well as for those who wish to delve more specifically into the history of Mexican-American organizations.

Regrettably in the area of Mexican-American history there are few published scholarly analyses of organizational development. This work by Dr. Allsup is an important contribution towards such a body of literature. Although the book does focus on the historical evolution of the American GI Forum, and more particularly on its development in its home state of Texas, it also relates the forum's growth to the larger sociopolitical and historical context and to its growth in other American states.

The author begins by recounting a brief history of Mexicans in the United States and their disadvantaged socioeconomic and political status prior to World War II. Special emphasis is placed on the segregated and subordinated position of Mexican Americans in the state of Texas, although the "special," that is, less subordinated historical position of Mexican Americans in New Mexico, is also noted. The stringently segregated and particularly repressive nature of intergroup relations in Texas led to the formation of such groups as the League of United Latin American Citizens (LULAC) in 1929, initially an assimilation-oriented, middle-class association. But Mexican Americans' experiences of urbanization and distinguished service in World War II led to the establishment of a more aggressive and broadly based organization, the American GI Forum, on 26 March 1948, in Corpus Christi, Texas. Many of the original leaders of the forum had been active in other organizations such as LULAC; almost all were World War II veterans. These skillful and talented founders, the preeminent one among them being Dr. Hector Perez Garcia, established this parallel patriotic organization in order to pressure governmental agencies for veteran-related benefits, such as improved education, housing, and health care as well as placing some Hispanics on draft boards.

It was the forum's successful handling of a case in which a decorated Mexican American soldier was refused a funeral service in segregated facilities that solidified the organization's credibility and led to its rapid expansion.

The constitution of the American GI Forum forbids any explicitly political endorsements or activity, yet most of the book is devoted to an elaboration of the largely successful attempts of participation of members of the forum in the political arena. Throughout its history, the forum has taken on such issues as the Texas poll tax, police brutality and harassment, school segregation, unfair employment practices, inadequate health care and housing, and the Bracero program. Virtually all the tactics used in these areas have been political, that is, have involved attempts to influence the decisions made by public authorities in these areas.

There is some coverage given to the activities of the forum in states other than Texas, and the state of New Mexico features prominently among these secondary accounts. In 1951 following a visit with Dr. Hector Garcia, Vicente Ximenes returned to Albuquerque and formed the second of the forum's state chapters. Among the successful battles of New Mexico members of the forum were the inclusion of Albuquerque sanitation workers as part of the city's merit system, lobbying for the passage of antidiscrimination laws—such as a fair employment practices act—in the New Mexico State Legislature, and combating the exclusionary provision of the railroaders' union.

A person reading this book is led to conclude that the American GI Forum has

been one of the most important organizations in Mexican-American history. In addition, one is reminded that historical treatises that focus on one ideology, for example, *Chicanismo,* or on one particular era, such as the Chicano movement, often distort reality by excluding important historical antecedents or activities embodying alternative ideologies.

Dr. Allsup's research is thoroughly documented with many citations, many of which are of primary sources. Overall, the importance of the topic for a well-rounded study of southwestern and Mexican American history, the author's impressive scholarship and direct and readable writing style, and his skills as a political analyst combine to make this a significant book.

University of New Mexico F. CHRIS GARCIA

AMERICAN PROTESTANTISM AND UNITED STATES INDIAN POLICY, 1869–82. By Robert H. Keller, Jr. Lincoln: University of Nebraska Press, 1983. Pp. xiii, 359. Illus., appendix, notes, bibliog., index. $27.95 cloth.

"INDIANS FELT THE CRUSH OF HUMANITARIAN LOVE," writes Robert H. Keller, Jr., in an apt encapsulation of the famous "Peace Policy" that President Grant began in 1869 (p. 154). For about a decade, during which the government appeared to surrender the management of reservations to their nominees, Protestant and Catholic Churches had great if unclearly defined power in Indian affairs. By 1882 the experiment in church-state relations, which promised a just yet nationally advantageous solution to "the Indian problem," had obviously failed. Keller has produced a detailed and carefully researched study of the unhappy participation of Protestants in the "Peace Policy."

Traditional in methodology and based on a wide range of published and unpublished primary and secondary sources, *American Protestantism* combines chronological and thematic approaches. Keller quickly places Grant's venture in the context of 250 years of church-state cooperation in Indian affairs. Then, shifting back and forth from East to West, he examines the origins of the policy; the major personalities and their attitudes; the varied performances of the churches; the reservations, their allocation, agents, and management; and the warfare that constantly tested a "peace" policy. Keller analyzes the problems that plagued the new departure from the outset and that finally killed it. He also suggests the heritage of the "Peace Policy" and its importance for church-state relations. The author includes detailed quantitative appendixes and attempts to rank reservations and church performances—a dubious enterprise, although based explicitly on nineteenth-century criteria. He prefaces an excellent bibliography with a bitingly critical historiographical essay.

The general story is known. But, apart from his concentration on Protestants and church-state relations, Keller's major contribution is to convey the complexity and variety of the problems facing all involved. Politicians were divided, and policy goals were potentially contradictory. Indian cultures, reservations, "the West" itself—these were diverse. Churches sometimes cooperated, but more often

competed for reservations and could divide internally on how best to "civilize" and Christianize Indians. Waves of settlers and businessmen daily complicated matters, especially for the tribes. *American Protestantism* powerfully reinforces the conclusions of other recent studies: the "Peace Policy" was a classic imposition of simplistic theory onto complex reality.

Perhaps because of his broad focus, Keller is less concerned with ethnohistorical approaches to Indian societies and culture contact than is Clyde A. Milner is his more narrowly focused study, *With Good Intentions: Quaker Work Among the Pawnees, Otos, and Omahas in the 1870's* (1982). Further, although Keller criticizes the ethnocentrism of the "Friends of the Indian" (especially chapter 8), he allows an ambiguity to persist as regards his attitude toward the cultural goals of the "Peace Policy."

The author might have better suggested links with the next reform phase. How was it possible that, just five years after the death of one reform drive, humanitarians could storm to their great if deceptive victory, the General Allotment Law (Dawes Act) of 1887? Indeed, major conclusions on church-state relations could be more clearly stated. Keller appears to omit a number of source citations (pp. 8, 21, 61, 99, 124, 144). And have the Hopi really vanished (p. 147)? The author writes well, but the small print makes the book difficult to read.

Despite its weaknesses, *American Protestantism* is a valuable contribution to the growing literature on post-Civil War Indian "uplift." With its broad focus it complements Milner's study especially well. Historians such as Francis Paul Prucha, Frederick E. Hoxie, Helen M. Bannan, and Leonard Carlson help to place the "Peace Policy" itself in the larger picture. We should no longer be surprised by the cultural—and indeed personal—assumptions of reformers, but their words still have the power to awe. "We must in a great measure do the necessary thinking for them," wrote Secretary of the Interior Carl Schurz of Indians, "and then in the most humane way possible induce them to accept our conclusions" (p. 164).

With "friends" like that . . .

University of Jyväskylä, Finland MICHAEL C. COLEMAN

THE ASSAULT ON ASSIMILATION: JOHN COLLIER AND THE ORIGINS OF INDIAN POLICY REFORM. By Lawrence C. Kelly. Albuquerque: University of New Mexico Press, 1983. Pp. xxix, 445. Illus., notes on sources, index. $23.50.

THIS IS AN IMPORTANT BOOK. John Collier was the most influential figure in American Indian affairs in this century, and this first of a projected two-volume study of the man is a valuable addition to the growing literature on Indian-white relations in the first half of the twentieth century. More than a quarter of the book concerns Collier's career before he discovered the Indians of the Southwest in 1920, and Kelly does a masterful job of delineating the influences that Collier's life as a social worker in New York City had on his subsequent career as an Indian reformer. The bulk of the study centers on three controversies in the 1920s in

which Collier was a major force—Pueblo Indian land titles in New Mexico, freedom for Indians in religious rites and ceremonies, and Indian rights to executive order reservations. All of these were vehicles for a broader drive by Collier to win for the Indians full respect for their rights and to overturn the traditional policy of assimilation embraced by the Department of the Interior and the Bureau of Indian Affairs. Kelly traces these fascinating events more fully than does the pioneering book by Kenneth R. Philp, *John Collier's Crusade for Indian Reform* (1977).

This book provides a detailed factual story, with careful attention to political maneuvering and the tensions that arose among the high-spirited men and women in the reform movement. It is a slightly revisionist account, already foreshadowed in the author's earlier articles, for Kelly makes a point of not accepting at-face value Collier's own accounts, which he thinks have too strongly influenced other historians. The Collier who emerges from these pages was a zealous and energetic reformer with a vision of bettering the welfare of human beings. But he was also an irrepressible and sometimes irresponsible critic who was absolutely attached to his own opinions, and he broke with friends who disagreed. He was not an easy man to get along with, yet withal a man of considerable charm. The structure of the book is generally reasonable, although there is more material on Secretary of the Interior Albert B. Fall than is needed to understand Collier's actions, and the book strangely stops in 1927, more than a year before the end of the administration of Indian affairs that Collier so earnestly attacked.

Kelly has used a tremendously rich array of sources; he has done thorough research in Collier's papers and those of the organizations concerned with Indian affairs as well as those of the National Archives, and he has examined the papers of the prominent men and women whose careers touched Collier. There is no doubt that he has used, and used intelligently, nearly all the pertinent materials. For many of these sources, readers can follow the author's path if they choose to do so. The same is not true, unfortunately, for the innumerable documents used from the National Archives, which Kelly has intentionally obscured in his citations. For the massive central classified files of the Bureau of Indian Affairs, which are maintained under a complicated decimal system, Kelly has not supplied the decimal references and file numbers that are needed to locate the documents used, indicating only that the complete references are in his unpublished notes. This failure to provide full citations of all the sources weakens the book and will frustrate scholars who want to use it as a guide or stimulus to their own research.

Marquette University FRANCIS PAUL PRUCHA

THE PHOTOGRAPHIC ARTIFACTS OF TIMOTHY O'SULLIVAN. By Rick Dingus. Albuquerque: University of New Mexico Press, 1982. Pp. xvii, 158. Illus., notes, bibliog., index. $45.00.

RICK DINGUS WRITES with acute perception about the images and imagery of the American West, evoking explorers' memories of awe and wonder as they beheld

nature's monuments and listened to sermons in stones. Dingus has also looked and listened well; as a gifted photographer he participated in the Rephotographic Survey Project of 1978 that studied the implications of rephotographing sites that nineteenth-century photographers originally recorded in the American West. The author tried to duplicate not only the exact camera positions of earlier photographers but also the same light and shadows in the old photographs. These concerns necessitated visiting the sites during the same months that earlier photographers had been there. As Dingus learned, "far from being an homage to the photographers, the act became a gesture of participation with each site" (p. 33). Through his visits to various sites he became interested in the work of Timothy O'Sullivan, photographer for the geological surveys of Clarence King and George Wheeler in the 1860s and 1870s. Dingus interprets O'Sullivan's photographs as scientific and historical documents and, more important, as works of art.

Dingus presents his arguments in three distinct chapters. Each includes photographs that document the discussion; each is followed by larger photographic plates that allow the reader to examine the "visual dialogue" that O'Sullivan maintained with his subjects. The first chapter presents a brief summary, given the scarcity of sources, of O'Sullivan's life and career from his birth in 1840—either in New York or Ireland, for the records are unclear—through his apprenticeship in Matthew Brady's New York City studio, his subsequent work with Alexander Gardner as they photographed the grim harvests of Civil War battlefields, his postwar sojourns in the West, to finally his death from tuberculosis at age forty-two. The second chapter discusses the insights Dingus gained in rephotographing some of O'Sullivan's sites. The last chapter, often hauntingly eloquent, explores more deeply, in the author's words, "the relationship to nature expressed in O'Sullivan's work" (p. xiv).

The last chapter may prove the more difficult for historians, especially given the archly speculative nature of the essay. Also, Dingus is unfamiliar with the works of Curtis M. Hinsley, Jacob Gruber, George Stocking, J. Kirkpatrick Flack, and others who have examined in rich detail the intellectual history of science and the scientist in late nineteenth-century America. Yet many doubts raised by the author's style and sources may be put to ground by his obvious lack of guile. After guiding the reader through twists and turns along a sometimes narrow path made dark and obscure by overarching concepts, the author writes in phrases reminiscent of T. S. Eliot's *Little Gidding*, "I have made a full circle around O'Sullivan and have arrived at where I began. . . . Now I have returned to the final, ultimate silence of the photographs themselves. They are no less mysterious now than when I began" (pp. 102–3). His point is that O'Sullivan's "photographic artifacts" reveal as much about the mysteries of existence as they do about the life and art of Timothy O'Sullivan.

It is to be hoped that the University of New Mexico Press will soon publish this superb book of history and art in a less-expensive edition. The book deserves a larger audience than the present price will allow.

Northern Arizona University L. G. MOSES

REMINGTON AND RUSSELL. By Brian W. Dippie. Austin: University of Texas Press, 1982. Pp. 188. Illus., notes, bibliog. $29.95.

TO USE THE HACKNEYED PHRASE "a picture is worth a thousand words" would not do justice to Brian W. Dippie's *Remington and Russell.* Dippie has performed an admirable and thorough job of analyzing the Sid Richardson collection of Frederic S. Remington and Charles M. Russell plus the works of other western artists in the collection. His volume in other words is much more than a "pretty picture book" that collects dust on coffee tables.

This reviewer wishes that Dippie's volume had been available years ago when he saw the combined Amon Carter and Sid Richardson collections of both western artists at the Amon Carter Museum of Western Arts in Fort Worth. (The Richardson collection is now housed in a turn-of-the-century home in downtown Fort Worth.) Dippie's comments on each work enhance the painting for those of us who merely know that we like what we see but know not why. Even though his comments opposite each painting include those of other critics and sometimes of the artists themselves, Dippie also presents fresh perspectives. He surely has pointed out how both had changed their style and color schemes as they matured as artists.

In the introduction Dippie has not only sketched both men's lives but also compares wherever appropriate their works. Although stating that neither artist "functioned at a consistent level at any given time" (p. 15) during his career, Dippie has not delineated which paintings in the collection were actually the better ones. By reading his comments, though, one can make educated guesses.

Remington and Russell, lavishly illustrated in color plates, is a most attractive volume of which the author and the University of Texas Press should be proud. For those who appreciate the works of both western artists and want to know more, the volume is well worth the price.

East Tennessee State University EMMETT M. ESSIN

THE SANTA FE AND TAOS COLONIES: AGE OF THE MUSES, 1900–1942. By Arrell Morgan Gibson. Norman: University of Oklahoma Press, 1983. Illus., notes, bibliog., index. Pp. xiii, 305. $24.95.

THE SANTA FE AND TAOS COLONIES: AGE OF THE MUSES, 1900–1942 is one of the most recent additions to the growing number of works concerning the fine-arts colonies that flourished in northern New Mexico during the first half of the twentieth century. In it the author has made a conscientious effort to bring together in one volume an overview of the lifestyle and work of the great variety of creative individuals—not just writers and painters—who were drawn to the region, and to provide an analysis of why the colonies flourished for almost forty years and then disappeared in the early 1940s. The book is the first full-length study of the Santa Fe–Taos center to take this broad approach.

Gibson divides his examination of the colonies into four parts. In Part I—"The Art Spirit," he notes the disaffectation of many artists and writers with American society at the beginning of the twentieth century and after World War I and

identifies the attraction of the Santa Fe–Taos region as a haven for unhappy aesthetes. He then describes the establishment and early life of the artist colonies, the support given by the Museum of New Mexico (especially the role of Edgar Lee Hewett), and the "Golden Years" of 1920–1942 in the Santa Fe and Taos colonies. In Part II—"Aesthetic Outreach"—he provides a brief glimpse of other types of creative individuals who became a part of the colonies and identifies Indian and Hispanic art forms that inspired the artistic émigrés. He also details the efforts of the Anglo artists to help stimulate a renaissance in and appreciation of Indian and Spanish Colonial Arts. Part III—"Euterpe's Issue"—deals with the literary members of the colonies, briefly identifying many of the various types of writers who settled in the towns, and devoting full chapters to the contributions of Mary Austin, Mabel Dodge Luhan, and D. H. Lawrence. Finally, in "The Muse Heritage," Part IV, Gibson describes the community involvement of artist-author colonies in Taos and Santa Fe. He closes the book with an assessment of why the colonies "for all intents and purposes" had expired by 1942 and defines the legacy that the forty-year life span of the colonies bequeathed to the "art spirit" of the region.

The book contains important strengths and weaknesses. Despite the author's examination of excellent primary sources in New Mexico, Texas, Oklahoma, and at Yale University, much of the book has an air of superficiality. Perhaps this is because the author attempts to examine the colonies in their totality—composition, artistic activity, civic input, reasons for their success and demise—in a little more than 200 pages of text. The gravity of this flaw is intensified by a tendency toward repetitiveness. Various topics or events are introduced and partially explained in one chapter, only to reappear with a fuller but similar explanation later. To a great extent the organization of the text causes this problem. While separation of the discussion of painters, writers, other aesthetes, the cultural milieu, etc., may be natural, a better intermeshing of the subjects explored would have improved the book.

In contrast to its weaknesses the book also possesses four very important strengths. First, the book provides a quite readable overview of "the life and times" of the Santa Fe–Taos fine-arts colonies. Second, it accurately identifies the factors that made the New Mexican center unique among artist colonies of the period, noting its longevity, size, puralism of artist approach and production, and the members' real involvement in the life of the host community. Third, while Gibson disclaims any real attempt to evaluate the artistic products of the colonies, he places the colonies and their output within the broader context of the American aesthetic milieu of the times. Finally, Gibson perceptively identifies the economic effects of the Great Depression, U.S. involvement in World War II, the death of colony leaders, intracommunity tension, an increased catering to tourists, changes in the two towns themselves, and value shifts in the artistic-literary world as reasons for the demise of the colonies (in their previous form) around 1942. Thus while the book contains some significant flaws, it is still very worthwhile reading for those interested in the Santa Fe–Taos colonies.

Auburn, Ala. KAY A. REEVE

HISPANIC ARTS AND ETHNOHISTORY IN THE SOUTHWEST: NEW PAPERS INSPIRED BY THE WORK OF E. BOYD. Edited by Marta Weigle with Claudia Larcombe and Samuel Larcombe. Santa Fe: Ancient City Press for the Spanish Colonial Arts Society, Inc., 1983. Pp. x, 413. Illus., bibliog., index. $35.00.

AS THE EDITORS OF THIS WORK appropriately state in their preface, "E. Boyd was an internationally recognized authority on Spanish colonial arts and crafts in the Southwest" (p. ix). Combining her extensive knowledge and experience as an artist and art historian, she was indeed the most knowledgeable person of Hispanic cultural achievements for countless scholars and laypersons alike. "E," as she was known to everyone, served as curator of Spanish Colonial Art at the Museum of New Mexico for nearly twenty-five years and published her magnum opus, *Popular Arts of Spanish New Mexico,* just before her death in 1974.

The twenty-one contributors of essays that comprise this volume have all been influenced by E. Boyd at some time in their lives. This handsomely printed, profusely illustrated volume is a fine accomplishment of the Ancient City Press of Santa Fe. The text is supplemented by a bibliography of E. Boyd's work prepared by one of the editors (Samuel Larcombe), a bibliography of sources cited, and an index.

Marta Weigle, herself a noted authority on the penitentes and Hispanic culture in New Mexico, heads the triumvirate of editors, each of whom contributes a portion of the text, which is divided into four parts. The first contains two essays—one a biographical sketch of E. Boyd by Claudia Larcombe and the other a comparison of icons and santos. Part two includes seven monographs on "Hispanic Arts in the Southwest." The third section focuses on "preservation" and contains six essays. Finally, part four examines the topic of "Hispano Ethnohistory," consisting of seven contributions on such subjects as the origin of the term "Sangre de Cristo," naming of places in Spanish New Mexico, *carros y carretas* on the Camino Real, church inventories from San Miguel del Vado and Conejos, four propertied women of eighteenth-century New Mexico, the encomienda as it applied to New Mexico from Oñate's colonization to the Pueblo Revolt, and an inventory of books pertaining to a library in colonial New Mexico.

Perhaps some will think that this work is only a simple festchrift to the memory of E. Boyd. Not so, for it goes far beyond recalling her contributions to the preservation, cataloguing, and dissemination of knowledge pertaining to Hispanic New Mexico. The essays are not only original and informative in themselves, but will serve as reference material. They include subjects ranging from santos, moradas, legends, alabados, textiles, settlements, books, and Spanish institutions on the one hand to a comprehensive history of the Spanish Colonial Arts Society on the other. Some raise controversial issues and reach conclusions worthy of considerable reflection. One of these is David Snow's observation that the encomienda did not impose the onerous burden on the Pueblo Indians before the revolt of 1680 that has been previously cited as a cause of the uprising.

Interesting to read and valuable as a reference, *Hispanic Arts and Ethnohistory in the Southwest* is both a splendid memory of the meticulous research of E.

Boyd and a major original contribution to our knowledge of social and cultural life in Spanish New Mexico.

Purdue University OAKAH L. JONES

LUCIEN BONAPARTE MAXWELL: NAPOLEON OF THE SOUTHWEST. By Lawrence R. Murphy. Norman: University of Oklahoma Press, 1983. Pp. xi, 275. Illus., maps, notes, bibliog., index. $19.95.

AT LONG LAST, we have a scholarly, readable biography of the legendary Lucien Bonaparte Maxwell. Stripped of the myths, Maxwell still emerges as a colorful, bigger-than-life character who prospered in an untamed region. Arrogant and brave, he sometimes exerted his authority with cruelty, but he impressed visitors with his open-handed generosity and baronial lifestyle.

Growing up on the Illinois frontier, Maxwell developed into a successful businessman. He realized, however, that the real opportunity for wealth was to be found in the West, so he headed into the Rockies. After working with various trappers during the winter of 1841–1842, Lucien settled in Taos and became friends with Charles Beaubien and a number of notable trappers, including Kit Carson. That spring, only days after Lucien married Beaubien's oldest daughter, Luz, he and Kit joined John C. Frémont in his first expedition into the trans-Mississippi West. Maxwell and Carson also joined Frémont on his third western expedition and participated in the Bear Flag Rebellion that captured California.

Maxwell now assisted his father-in-law in colonizing his Beaubien-Miranda grant Governor Armijo approved in 1841. Lucien established the first lasting settlement east of New Mexico's Sangre de Cristos on the Rayado River. Settlers began moving to this area in 1848, and Carson built a home next to Maxwell's. To protect his community from raiding Indians, Maxwell persuaded the Army to quarter troops at Rayado in 1850. He profited from selling supplies and renting buildings to the soldiers until the troops moved to the newly built Fort Union the following summer. Maxwell continued to prosper, however, even traveling to California to sell his sheep. By 1857 he had accumulated substantial wealth and decided to leave Rayado to found a new settlement on the Cimarron. Here, he built a palatial home of adobe bricks, modeled after his Grandfather Menard's mansion in Illinois, opened a general store, and built a stone mill that today serves as a museum of local relics.

The Cimarron community grew around Maxwell and his wealth increased, mainly from cattle, sheep, and agricultural products. His home became a popular stop for anyone traveling through that country. Sometimes, he fed as many as fifty people in an evening. As one of the wealthiest men in the state, he tolerated no interference with his authority as "king" of northern New Mexico.

Exasperated with the United States government's treatment of the Indians and the influx of miners following the discovery of gold on Baldy Mountain, Maxwell decided to move. His quiet life had been disrupted, and conflicts between the miners and the Indians grew more frequent. In 1858 he had purchased Guadalupe

Miranda's share of the Beaubien-Miranda Grant, and he purchased the interests of the other heirs. By 1868 he owned the entire grant except for the claims of Charles Bent's heirs. Maxwell settled these claims in 1869 and sold all but his home and various mining properties to a group of English capitalists the following year. He purchased the buildings at the deserted Fort Sumner and moved his family and those of about forty employees to this new home.

Although he was in semi-retirement at Fort Sumner, Maxwell improved the land by damming the nearby Pecos River and digging irrigation ditches to carry the water onto the fields. He introduced herds of blooded Merino sheep and brought in brood mares. But his other business ventures began turning sour. The First National Bank he had founded in Santa Fe began to lose money. His efforts to mine and mill near the town of Silver City did not work out, so he sold his equipment. He may have lost money when the Panic of 1873 forced the Texas and Pacific Railroad into bankruptcy. How much wealth Maxwell still had at his death in 1875 (at the age of fifty-six) is a matter of speculation.

Murphy has done a splendid job of tracing the life of this remarkable frontiersman. His last chapter, "The Making of a Western Legend," is particularly noteworthy. Maxwell left few materials to document his life, and many of his contemporaries exaggerated or misunderstood him. Consequently, legends have slipped into earlier historical studies. Murphy does not hesitate to make educated suppositions about Maxwell's activities when he has no information, clearly delineating what he cannot record with certainty. This book is a major contribution to the history of New Mexico and the Southwest and should fascinate anyone interested in the development of the West.

North Texas State University JIM B. PEARSON

TEXAS WOOLLYBACKS: THE RANGE SHEEP AND GOAT INDUSTRY. By Paul H. Carlson. College Station: Texas A&M University Press, 1982. Pp. xiv, 236. Illus., bibliog., index. $17.50.

LIVESTOCK WERE USED in opening up grassland frontiers to permanent European settlement in several areas of the American West. They were able to transport themselves on hoof long distances to stock new ranges and to markets. Pioneers frequently assessed the open grassland as being suitable initially for establishing livestock industries. In this account of the early sheep and goat industries of frontier Texas, insights are provided into the high points and hardships livestock entrepreneurs, ranchers, and herders (pastores) experienced.

Sheep were first introduced into southern Texas with Spanish colonization. These low grade sheep, *chaurros,* were the base stock for later crossbreeding with other European breeds that settlers brought from northeastern states. Continuous crossbreeding resulted in better fleeces and larger carcasses, and eventually the chaurro disappeared. In the late 1850s, Angora goats were also introduced

into Texas where they supplemented or even replaced sheep. They became concentrated on the Edwards Plateau. In the rise of both livestock industries, particular individuals became promoters who brought the livestock products and ranching opportunties of Texas to the attention of a growing nation. Wool was sent to eastern textile mills, and Texas sheep were processed in midwestern meat packing plants. Mohair was used in manufacturing various items while other uses were found for goat tallow and hides. Each industry had its boom period.

Trailing was an important aspect of the sheep industry, starting before the Civil War and peaking in the early 1880s. Sheep were trailed to other parts of Texas to be used in utilizing new grasslands and to destinations in the Rocky Mountains, Plains states, and California. Sheep-trailing did not lead to the development of sheep towns at the destinations as in the case of the cattle drives and the growth of infamous cowtowns. In Texas, San Antonio eventually replaced Corpus Christi as the center of the wool trade, reflecting the inland movement of the sheep industry. San Angelo became the center of the mohair trade. Undoubtedly the state must be recognized historically as an important link in the establishment and growth of livestock industries elsewhere in the American West.

Interesting ethnic relations are revealed in analyzing the rise of the sheep industry in Texas. German and British settlers were especially responsible for establishing large enterprises, promoting the industry, and bringing about innovations in production and marketing. Local Mexicans were used largely as herders or shepherds. Some pastores from neighboring New Mexico, however, were vanguards in opening up grasslands, particularly in the Panhandle, for rearing sheep. To a lesser extent, Basques were used as herders as well as a few Pueblo and Navajo Indians. Glimpses of the lifestyles of ranchers and herders provide the reader with a feeling for the earthy pioneer life.

Internal and external events created hardships and brought an end to the open-range livestock industries in Texas. Droughts, blizzards, range fires, predators, and animal diseases all tested the endurance of the livestock and their owners. In addition, there were the so-called sheep wars. They consisted of vandalism and limited violence, but mostly intense animosity between Indians and pioneers, Mexicans and Anglos, and lastly cattlemen and sheepmen. The Civil War, World War I, and tariff legislation brought fluctuations in markets and prices. The introduction of barbed and woven wire fencing, however, ultimately restricted the open range for all livestock and replaced herders by the early 1900s. Stock farm feeding supplemented range foraging by World War I. Yet in 1930, sheep and goat industries remained firmly entrenched in Texas, which led the nation in numbers of sheep and goats and in the production of wool and mohair. An epilogue outlines the changes after 1930, but Texas retained its position as a leader in both industries.

The book is easily readable, despite the lack of adequate maps to accompany the text. A number of regions within Texas, such as the Panhandle, Trans-Pecos and Big Bend Country, are discussed in detail. In addition, physiographic, county, and urban placenames are used frequently, all without proper identification on maps to acquaint a non-Texan with the state's geography. Four maps do show the

distribution of sheep and goats in given years. A map of the sheep trails and their destinations would have also been appropriate. Regardless, the book is a significant contribution to an understanding of the rise of the livestock industry in the American West, of western history, and of historical geography in general.

Bowling Green State University ALVAR W. CARLSON

MEN OF THE STEEL RAILS: WORKERS ON THE ATCHISON, TOPEKA AND SANTA FE RAILROAD, 1869–1900. By James H. Ducker. Lincoln: University of Nebraska Press, 1983. Pp. xii, 220. Illus., notes, bibliog., appendix, index. $17.95.

THE ATCHISON, TOPEKA AND SANTA FE has been the subject of some uncommonly fine histories, and this is no exception. Ducker combines the best of what has come to be known as the old and new labor histories to produce a provocative and eminently readable study of Santa Fe workers. The book concentrates on the oldest and most central portion of the line—from Kansas City to Deming, New Mexico, and El Paso, Texas—and within that geographical setting explores a series of topics. Included are discussions of what it was like to work for the railroad, how the Santa Fe attempted to win its workers' loyalty, the protective and fraternal functions of unions, strikes, and railroaders in their communities, and politics, with particular emphasis on Populist Kansas in the 1890s. Giving sparkle to his analysis is Ducker's recognition that the innocuous happenings of everyday life, the anecdotes and vignettes, are also a part of the story.

Conspicuously missing are the tedious clichés of Marxian analysis: Ducker does not try to stuff railroad workers or the managers into any preconceived mold, such as that of "class solidarity." He finds, for example, that Santa Fe workers in Kansas failed to respond to the reformist appeals of the Populist party. "Kansas railroaders as early as 1890 had made it clear that an ideology and a rhetoric that threatened or that political opponents could make appear as threatening, the prosperity of American corporations could not hope to win the support of workers dependent on corporate America for their livelihood" (p. 101). After studying the election returns in four towns heavily populated by railroader employees, Ducker observes that Santa Fe workers tended not to vote as a group, even for fellow railroaders, because of traditional party loyalty. Furthermore, railroad workers possessing different levels of skill or living in different communities were inclined to act independently of one another, most noticeably during strikes.

The Santa Fe was a paternalistic employer. This helped to make its workers contented, although, as Ducker adds, the difficulty of recruiting workers for the desert areas of New Mexico and Arizona caused the company to pay high wages and to show a reluctance to deal severely with strikers or to crush unions.

Ducker's book is thoroughly researched and compellingly presented (a refreshing contrast to the turgid style that occasionally flaws studies that fall under the rubric of the new labor history). My only complaint is that the book is too short: after finishing the 172 pages of text I found myself wishing to read more. I wanted

to learn about Santa Fe workers after 1900 and see comparisons with their counterparts on other western lines. Ducker's book thus establishes a fine mode of presentation and implies an agenda for future research on this topic.

Walla Walla College CARLOS A. SCHWANTES

THE PHOENIX OF THE WESTERN WORLD: QUETZALCOATL AND THE SKY RELIGION. By Burr Cartwright Brundage. Norman: University of Oklahoma Press, 1982. Pp. xvi, 349. Illus., notes, bibliog., index. $17.50.

THE MESOAMERICAN GOD QUETZALCOATL has interested Westerners since the time of the Spanish Conquest. The complexity of his cult, his differing manifestations in space and time, and his position in the Mesoamerican religious tradition continue to challenge cultural anthropologists and iconographers. Brundage's well-written study succeeds in identifying and illuminating the major pathways into the labyrinth of beliefs about Quetzalcoatl.

Brundage hypothesizes that the Mesoamerican religious tradition encompassed four major religions: the religions of fire, earth, sky, and Tezcatlipoca. Although this fourfold division, its posited historical development, and Quetzalcoatl's identification with the sky religion seem to be of arguable and varying validity, Brundage manages to separate quite delicately the Quetzalcoatl data from the corpus of Mesoamerican religion, and he relates his resultant findings conscientiously to the Mesoamerican religious tradition as a whole.

Quetzalcoatl's relationships to celestial dragons, Ehecatl, round temples, buccal masks, the development of human culture, human fertility, and the city of Cholula are also all intelligently explored. Even more interesting—and more dramatically written—are chapters dealing with Quetzalcoatl as morning star, priest, proponent of blood sacrifice, god of warriors, and as evening star and underworld figure. Particularly engrossing are Brundage's views on the Mesoamerican ball game, its relationship to astronomy, fertility, the night sky, the underworld, and the dynamics of Mesoamerican cosmology. A study of ball court iconography throughout Mesoamerica using Brundage's approach would prove most productive.

Brundage also confronts Quetzalcoatl with the unrestrained god Tezcatlipoca and summarizes and contrasts the religious beliefs connected with each. Here, Brundage could have entered into the realms of late post-Classic politics and religion at greater length and explored Tezcatlipoca's liminal, trickster aspects more profoundly. Clearly, Brundage prefers Quetzalcoatl to Tezcatlipoca, and he regards the inability of the former's cult to replace the latter's cult as a sort of cultural failure (pp. 291–93). However, such implicit ethnocentrism does not intrude excessively on Brundage's overall analysis.

Iconographic analyses rarely satisfy all critics. Brundage's work contains far more insights than shortcomings. It is a major contemporary reference point for students of the cult and iconography of Quetzalcoatl. It is also a pleasure to read.

San Antonio, Tex. JEROME OFFNER

TREE RINGS AND TELESCOPES: THE SCIENTIFIC CAREER OF A. E. DOUGLASS. By George Ernest Webb. Tucson: University of Arizona Press, 1983. Pp. xiii, 242. Illus., notes, bibliog., index. $19.50.

IT IS ABOUT TIME a definitive biography of A. E. Douglass was written. While brief accounts of his incredible accomplishments have appeared in the past, this is the first well-documented study of the professional life of a remarkable 19th- and 20th-century southwestern scientist. Indeed, Douglass during his long life had at least three careers: as an astronomer, as a student of tree growth and climate, and as an academic administrator. At the same time, he invented an entirely new academic discipline, the science of dendrochronology, or tree-ring dating.

Born in 1867 to a distinguished family, Douglass took his college degree from Trinity in 1889. A keen interest in astronomy and photography led him to an appointment at the Harvard College Observatory. The following year, Douglass was assisting in the establishment of a Harvard observatory in the high Peruvian Andes.

His important scientific contributions, however, did not begin until 1901 when he was employed at Lowell Observatory in Flagstaff, Arizona. There he embarked upon a fantastic and classic investigation that involved concepts of astronomy, meteorology, botany, and archaeology. Here was his great contribution—dendrochronology—that culminated in the most accurate dating of southwestern archaeological ruins through a rigorous examination of the annual growth rings of living trees correlated with those of timbers from historic and prehistoric ruins. This unparalleled record, now going back into the B.C. period, has enabled archaeologists and historians to give a rather precise date to most of the significant ruins of the American Southwest.

While Douglass continued to contribute to pure astronomy and also to the administration of the University of Arizona, where he served from 1906 until his death in 1962, he will be remembered for his multidisciplinary studies of the application of tree-rings. That the present Laboratory of Tree-Ring Research at the University of Arizona is such an important center today is a credit to the eclecticism of Andrew E. Douglass.

Webb's book portrays Douglass' career from its beginning at Harvard's observatory and its station in Peru in the 1890s. The fascinating account of Douglass' meeting with Percival Lowell, a wealthy amateur astronomer, and Douglass' subsequent move to Arizona to establish the Flagstaff observatory that bears Lowell's name is described in considerable detail. A controversy and subsequent falling out with Lowell regarding the latter's belief in life on the planet Mars resulted in Douglass' dismissal from the Lowell Observatory in 1901. Although he remained in Flagstaff for a few years, he became a probate judge and pursued astronomy only avocationally. He also taught at what was to become Northern Arizona University before accepting a position at the University of Arizona in 1906. Despite setbacks in obtaining financing, Douglass persevered and ultimately established the Steward Observatory on that campus.

Even before that, the astronomer devoted more and more time to the study of dendrochronology. In several chapters Webb discusses the exciting implications of this technique to southwestern archaeology and to climatology. While Douglass officially retired from the university in 1958, he continued his work virtually until his death from old age in 1962.

George Webb has written a fascinating account of the multifaceted career of Andrew Ellicott Douglass and a lasting tribute to this pioneering southwestern scientist.

Arizona State University ROBERT C. EULER