New Mexico Historical Review

Volume 92 | Number 1 Article 7

1-1-2017

Book Reviews

Book Reviews

Three Roads to Magdalena: Coming of Age in a Southwest Borderland, 1890–1990. By David Wallace Adams. (Lawrence: University Press of Kansas, 2016. xiii + 339 pp. 26 halftones, map, tables, acknowledgments, list of abbreviations, notes, bibliography, index. $34.95 cloth, ISBN 978-0-7006-2254-2.)

"In beauty may we dwell, in beauty may we walk," begins a traditional Navajo prayer. As with prayer and beauty, so too can history be an incantation invoked expectantly and in the hope of divining connections and meaning. In his book, David Wallace Adams, an award-winning scholar and emeritus professor of history at Cleveland State University, has admirably succeeded in gleaning insights from the high desert of west-central New Mexico and its three resident groups: Alamo Navajos, Hispanics, and Anglos.

Adams's book grew out of a decision made more than thirty-five years ago: to spend a sabbatical with his family living in the small town of Magdalena, New Mexico, and work with Alamo Navajos at their school thirty miles to the north. He soon began collecting stories from several generations of men and women from the region's groups. During two other sabbatical leaves spent in Magdalena he conducted more oral histories that, when transcribed, yielded more than three thousand pages. He supplemented this "multivocality across groups" with extensive secondary and archival research, personal observations, and deep thinking (p. xi). The result is a richly textured and important study delineating continuity and change in the lives and cultural practices of Alamo Navajo, Hispanic, and Anglo residents of west-central New Mexico.

The distinguishing features of Adams's approach are twofold: the melding of accounts spanning a century about children and teenagers, families, schools,

religious practices, and community into interpretations of cultural permanence and permeability; and using methodologies from both the history of childhood and Borderlands history to recover and relate coming-of-age experiences in a tri-ethnocultural region between 1890 and 1990. This dual perspective is impressively employed to trace patterns of diversity and the special role children played "both in reinforcing long-standing boundaries and forging intergroup connections" (p. 146).

Adams begins the first of three parts in his book with an account of growing up before 1914. In this period informal learning predominated: "children internalized the values, knowledge, language, religious worldviews, and stories of their elders" (p. 61). The second part of his study traces the emergence and expansion of formal, institution-based learning between World War I and 1950, which meant Hispanics and Anglos attended Magdalena's public schools and churches. The Alamo Navajos were sent to boarding schools primarily in Albuquerque and Santa Fe but also in increasing numbers to Crownpoint, after 1931, where all underwent Americanization that included weekly attendance at either Catholic or Protestant services. The day-to-day experiences of youngsters in all three groups are discussed with a degree of detail rarely provided: the intertwining of play and work, ethnic-based fights before and after school, and, as puberty approached, "instruction in the rituals and mechanics of female-male social interaction came from many directions [including] . . . Navajo chantway singers, black-shawled Hispanic grandmothers, and square-dance callers" (p. 107).

The third part of the book, covering the 1950s through the 1980s, is the shortest but proceeds on two distinct paths—history and sociology. Adams sketches pivotal institutional and cultural changes in Magdalena's schools, beginning with Alamo Navajos accepting a new Bureau of Indian Affairs school initiative in which their youth lived in a dormitory in Magdalena and enrolled in the town's schools beginning in 1959. Alamo Navajos were "approximately one-half of the total [public school] enrollment" when the reservation opened its own school in 1979, but twenty years later one-third of Alamo Navajos continued to attend school in Magdalena (p. 272). The processes and impact of a shift from bicultural to tricultural, for both youth and the community at large, are the usual domain of sociology, but Adams takes on this analysis with sensitivity and brings to the fore three fascinating case studies—the town's basketball team in 1968, rodeo competitions, and the place of religion in people's lives as they confront modernity.

This book will appeal to anyone interested in cultural and ethnic dynamics within a multicultural community. Adams focuses perceptively on two overlooked aspects of the history of the West: the daily lives of children of different

ethnic backgrounds on farms, ranches, small towns, and a reservation; and the changes they adapted to in the twentieth century.

David V. Holtby
Albuquerque, New Mexico

West of Harlem: African American Writers and the Borderlands. By Emily Lutenski. (Lawrence: University Press of Kansas, 2015. xi + 332 pp. 30 halftones, notes, bibliography, index. $37.50 cloth, ISBN 978-0-7006-2086-9.)

In a very provocative book that illuminates race and place, Emily Lutenski points out that Western history and the African American experiences are inextricably linked. Contrary to the Turnerian and Douglass narratives initiated at the end of the nineteenth century, the West reflected a genealogy of black literary, art, and music production rested well beyond the purview of Harlem, the black Atlantic, and the rural South. Attentive to the ruptures in the black cultural imagination, Lutenski builds on the growing spate of literature on the black West, the West, and Chicano studies and Borderlands studies but complicates our understanding of race and region when thinking about the black presence in the Southwest. When seen through an American Western prism, African American literature and race takes on a dimension that Harlem completely overlooks, she contends. At the same time, however, African American literature re-imagines the West in ways that can not be explored in other literary traditions. With that, Lutenski explores two compelling questions: "What happens to African American Identity when it is placed in sites that have long been considered tricultural and exclusive of blacks? And how do conversations about race in the United States change when they happen predominantly among minority groups, rather than in conversations with Anglo America?" (p. 22).

The book is organized in chapters that interrogate the multifaceted dimension of the black experience in the West, ranging from "Those Who Stayed" (the presence of black women in the writing of Anita Scott Coleman) to "Those Who Went Away" (the geographical ruminations of Arna Bontemps, Wallace Thurman, and Langston Hughes, who left the West for Harlem) to the "One Who Arrived" (the transnational thinking of Jean Toomer). Toomer's writings grounded in his travels in New Mexico, New York, and India, framed New Mexico as a place of mestizaje rather than of whiteness or blackness. Lutenski concludes her study with what she calls "The Borderlands of Blackness: The Formation of a Multiethnic American Imagination." In the chapter, Borderlands blackness provides a conduit through which the West serves as a site where black westerners interacted with Mexican American, Native American, and

Asian American subjects, thus expanding the interdisciplinary range and scope of American Cultural Studies.

To its credit, *West of Harlem* provides a useful juxtaposition to the scholarship that has examined the Harlem Renaissance writers in one important area. In the black imaginary, the West now becomes a corrective site for interrogating black domesticity, the centrality of trains and rivers in the black experience, and ideas regarding sexuality. Perhaps most important, Lutenski demonstrates how looking westward complicates race and location in studies relating to New Negro writing, a term defining turn-of-the-century African American discourse. In particular, the concluding chapter strikes one as a model of liminality.

While insightful, Lutenski's study does not address some fundamental questions. For example, one central question remains: What was the role of inter-ethnic violence and enmity among and within marginalized groups in the framing of the black geographic imaginary she describes? Second, how did black imaginings of the Western Borderlands resonate among members of the black laboring class who lived throughout the southwestern landscape? These are minor quibbles, however. This book should be considered by anyone who wishes to attain a working understanding of the broader connections between the Harlem Renaissance and the African American experience in the West.

Robert F. Jefferson Jr.
University of New Mexico

The Railroad and the Pueblo Indians: The Impact of the Atchison, Topeka and Santa Fe on the Pueblos of the Rio Grande, 1880–1930. By Richard H. Frost. (Salt Lake City: University of Utah Press, 2016. 291 pp. 23 halftones, maps, notes, bibliography, index. $34.95 cloth, ISBN 978-1-60781-440-5.)

The influence of the railroads on westward expansion and settlement in the nineteenth and twentieth centuries is by no means a new topic for historians of the American West. However, relatively few historiographical texts address the effects of the railroads on Pueblo Indian history and culture, and none as admirably as Richard H. Frost in *The Railroad and the Pueblo Indians*. As a scholar, Frost has studied the Pueblos for decades, and even served as an expert historical witness for a number of them. He is clear from the outset that his intent is to write about Pueblo history "in empathy with the Pueblos' cultural integrity and a constant awareness of their abuse under both Hispanic and Anglo domination, without . . . having to adopt an advocacy role" (p. 7). He touches none of the ceremonial or insider knowledge off-limits to outsiders, a commendable discretionary decision. All of that said, Frost's book is both about railroad history and

Puebloan history. He deftly addresses the inner workings of the major players in New Mexico's railroad development—how and why they sought entrance into the territory and why they selected the routes that they did—and the constant struggles confronted by the railroad companies, including bankruptcy, in developing the industry in the sparsely populated desert and mountain region.

As it pertains to the Pueblos, Frost approaches the railroad in a dual case study manner. He selects two opposite extremes in their approaches: Santo Domingo and Laguna. While some readers may find his choices a bit irksome—Santo Domingo exemplifies the "traditional" or "defensive" Pueblo, while Laguna represents the "progressive" or "accommodationist"—there is no disputing the quality of his research. One of Frost's most interesting assertions is that there is nothing in the historical record that would point to Santo Domingo as being any more "traditional" than the other Pueblos in the middle of the nineteenth century; the arrival of the railroad and all of its baggage, induced a response of extreme cultural entrenchment. The railroad and its concomitant government agents, schoolteachers, and entrepreneurs precipitated Santo Domingo's fierce protection of its traditions, ceremonies, dances, language, and community privacy. Laguna Pueblo, on the other hand, chose an approach that favored accommodation. However, even in outlining the many ways in which mainstream American culture found its way into Laguna society in the wake of the railroad's arrival, Frost is careful to show that it was as much a matter of leaving the door open only a crack, and outsiders pushing their way through. By the first quarter of the twentieth century, outsiders had grazed vast herds on Laguna land, operated trading posts in the villages, administered several schools for Laguna children, and even served as governors of the Pueblo (Laguna and Acoma Pueblos are the only ones to ever have Anglo governors).

Frost's major contribution is to show that both Pueblos—Santo Domingo and Laguna—sought the same thing: their survival as distinctive Indigenous communities. Whether they did so through rejecting or incorporating the items and ideas brought by the railroad, the goal was the same.

Maurice Crandall
Southern Methodist University

A Chemehuevi Song: The Resilience of a Southern Paiute Tribe. By Clifford E. Trafzer. (Seattle: University of Washington Press, 2015. xx + 307 pp. 41 halftones, maps, glossary, notes, bibliography, index. $45.00 cloth, ISBN 978-0-295-99458-1.)

Some academics are good scholars and a few are good storytellers. Clifford Trafzer is both. In this insightful ethno-historical account he chronicles the lives of the Twenty-Nine Palms People and situates their story within the larger context of the Chemehuevi and Southern Paiute. Not only is he an accomplished historian, he has spent valuable time doing what we anthropologists call participant observation. Methodologically the book blends community-based research, oral histories, and a thorough search of documents.

From his introduction to the final chapter, Dr. Trafzer presents a nuanced view of the community's culture, especially their songs as methods of dealing with sorrow. Songs help the deceased travel their soul journey after death, keep the world in balance, and are geographic maps of their homelands. He knows and respects the power of the songs and the Nuwu people. Chapters two and three deal with the history of Chemehuevi-Anglo interaction and their relatively late introduction to the U.S. government and legal system. He presents a fascinating account of the entry of the U.S. Army into Mojave territory and the interrelations between the Paiute bands, Chemehuevi, Mojave, and Cahuilla.

Chapters four and five discuss the group's movement to Twenty-Nine Palms oasis in the 1860s and their interaction with the Serrano people already there. The Chemehuevi increasingly interacted with federal and state officials, the Southern Pacific Railroad, and Anglo farmers and ranchers. As with their Paiute cousins in Utah, wage labor began to play a larger role in their lives as they adapted to new environments and challenges. Trafzer's fascinating account of the Willie Boy episode in chapter 6 offers a familiar tale. Anglo authorities used the murder of William Blake to move the Chemehuevi and Serrano from the oasis at Twenty-Nine Palms and their subsequent relocation to the Cabezon Reservation.

In the final chapter Trafzer brings the Twenty-Nine Palms people's story up to 2014 as he discusses the success of their casino, the birth of the tribal EPA, and efforts to protect "Old Woman Mountain." He gives an excellent account of efforts to preserve their history and improve educational opportunities. *A Chemehuevi Song* is a testament to their songs as metaphors for the Chemehuevi's adaptations to adversity and relative prosperity.

Ronald L. Holt
Weber State University

Dispatches from the Fort Apache Scout: White Mountain and Cibecue Apache History Through 1881. By Lori Davisson with Edgar Perry and the Original Staff of the White Mountain Apache Cultural Center. Edited by John R. Welch. (Tucson: University of Arizona Press, 2016. 151 pp. 57 halftones, maps, bibliography, index. $19.95 paper, ISBN 978-0-8165-3211-7).

To honor the passion and dedication of the late historian Lori Davisson, and the fruitful partnership between the White Mountain Apaches and the Arizona Historical Society, editor John R. Welch gathered, corrected, and updated the twenty-eight part series, *Dispatches from the Fort Apache Scout*. Davisson originally wrote this text in collaboration with tribal member Edgar Perry and published it between 1973 and 1977 in the *Fort Apache* (*Ariz.*) *Scout*, the official newspaper of the White Mountain Apache Tribe. The publication involved, the cover tells us, "the original staff of the White Mountain Apache Cultural Center."

The book begins, as it should, with the origin story of the people, the *Ndee*, and progresses through their relations with the Spanish, Mexicans, Americans, other American Indians, and among themselves. The authors acquaint us with the groups anthropologists call "Western Apaches"—San Carlos, White Mountain, and Tonto Apache tribes—as well as their neighbors, the Chiricahua and Warm Springs Apaches. Readers also meet three influential chiefs. One went so far as to scold the great Chiricahua Chief Cochise for his behavior in an Ndee camp.

Because of their isolation, much of the known history of the Ndee does not begin until the 1860s, especially after 1863 when Arizona became a U.S. territory. After that, things quickly changed with the establishment of Fort Apache, a site suggested by a Ndee chief, and the White Mountain Reservation. Through changes in agents and army officers, their occasional incompetence and quarrels, and the ups and downs of government American Indian policy, the Ndee chiefs persistently pursued peace. When the army needed scouts, the chiefs encouraged their young men to enlist. During agent John Clum's foolish and disastrous consolidation of Apaches at San Carlos, the Ndee maintained a nonviolent resistance and eventually returned home.

Newspapers require their stories to be understandable to all readers; tribal newspapers present the tribe's position on issues, along with news of interest to members. Both must do these things with an economy of words and, in the best of worlds, tell a good story. With these limitations and opportunities, the authors largely succeed. That said, some of the early history suffers from broad references to "Apaches" without explaining which group. One error is the retelling of Spaniards cutting off a foot of Acoma Pueblo men as punishment; such credible historians as Marc Simmons say there is no evidence this happened. Apaches had other reasons than the Spaniards' harsh treatment of Pueblo

people to fight the interlopers—namely Spanish slave raids on the Apaches. The collected accounts provide a good, basic introduction to the Ndee. As journalists like to say, "It's a good read." Welch laments the shortage of elders' stories and wisdom, but that is an opening for a second series of *Dispatches from the Fort Apache Scout*.

Sherry Robinson
Albuquerque, New Mexico

Hubbell Trading Post: Trade, Tourism, and the Navajo Southwest. By Erica Cottam. (Norman: University of Oklahoma Press 2015. xii + 356 pp. 35 halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 978-0-8061-4837-3.)

In 1965 the U.S. Congress authorized the Hubbell Trading Post National Historic Site, appropriating more than $900,000 for the purchase of the Hubbell Trading Post in Ganado, Arizona (PL 89–148). From this isolated spot, John Lorenzo Hubbell, scion of the Hubbell-Gutierrez farming community of Pajarito along the Rio Grande, had established a trading empire across Navajoland following his purchase in 1878 of a modest outpost operated by William Leonard. Upon acquiring responsibility for the Hubbell homestead, the National Park Service began managing the property as a "living trading post," culminating a decade's effort by Dorothy Smith Hubbell, don Lorenzo's daughter-in-law and last remaining family member of the Hubbell homestead, to secure continuing historic recognition of "more than just a collection of buildings" (p. 234). Along the way, Dorothy received key support from Ned Danson of the Museum of Northern Arizona, Park Service historian Robert M. Utley, Arizona Senator Carl Hayden, Representative Stewart Udall, and the women of the Arizona chapters of the Daughters of the American Colonists who mounted a letter writing campaign. Today, visitors from around the world enjoy this unique historic site, touring the Hubbell home, furnishings, and outbuildings—including the Churro sheep corrals—and the active trading post managed by the Park Service's non-profit partner, Western National Parks Association. For Ganado and the region's Navajo weavers, Hubbell's Trading Post remains important, though local traffic now more often rushes past on Highway 264 across the Defiance Plateau to the commercial hub of Gallup, New Mexico, the self-styled "Indian Capital of the World."

Hubbell's journey is the subject of Erica Cottam's *Hubbell Trading Post: Trade, Tourism, and the Navajo Southwest*. The genesis of this comprehensive work, Cottam tells us, begins in a Historic Resource Study commissioned by

the National Park Service in 2009. This research resulted in a report titled "The Hospitable Home of Lorenzo Hubbell" followed by a dissertation cast as a "cultural history of the frontier stories surrounding Arizona politician and Indian trader, John Lorenzo Hubbell" (Arizona State University). Focusing on "place and myth making," Cottam examined four themes of the Hubbell legend: "the courteous Spanish host; the savior of Native arts and crafts; the fearless conqueror, and the thoroughly Western lawman" (p. i).

Cottam further explores such themes in this expanded and revised work, weaving new detailed patterns of don Lorenzo's family as well as the challenges faced during the tumultuous times of WWI and WWII, the intervening years of the Great Depression and government livestock reduction that struck at the lifeblood of Navajos. Don Lorenzo's relationships with Navajo women—what the Navajos call "Stealing Wives" relates his biographer—Cottam leaves for others; lines of descent lacking formal recognition that reportedly meet for summer gatherings.

Cottam offers an important contribution and well-written accounting enlivened with frequent quotes mined from Hubbell family and business records, government reports, and select secondary sources, as documented in notes spanning almost one hundred pages. Will a study of the Hubbell Trading Post in the years following federal designation, preservation, and interpretation be next?

Michael J. Lawson
San Juan College

Raza Rising: Chicanos in North Texas. By Richard J. Gonzales. (Denton: University of North Texas Press, 2016. 333 pp. 34 halftones, tables, notes, bibliography, index. $29.95 cloth, ISBN 978-1-57441-632-9.)

Richard J. Gonzales's *Raza Rising Chicanos in North Texas* is the tenth book in the *Al Filo: Mexican American Studies Series*, edited by Roberto R. Calderón. Drawing on diverse personal and professional experiences, including a six-year stint as a guest columnist for the *Fort Worth (Tex.) Star-Telegram*, Gonzales provides an interesting take on Chicanos/as in the United States. Employing a journalistic style and approach, Gonzales tells the story of Mexican-origin people in the Dallas Metroplex (Fort Worth, Arlington, and Irving) by providing a demographic portrait based on the current U.S. census, anecdotal vignettes, scholarly studies, and personal commentary to promote empathy and "humanize the Chicano/Mexican experience" (p. 3). Gonzales focuses on the Mexican-origin population in north Texas and juxtaposes his own trajectory in the region with oral interviews from local residents and statistical data to provide readers with

a bird's-eye view into the Chicano/a community from a historical and contemporary perspective.

The book is divided into four sections: "School Blues," "La Gente," "Raza Rising," and "Chicano Roots." The sections contain eighteen short chapters that discuss issues, struggles and accomplishments in the areas of education, public policy, arts and literature, sports, political power, immigration reform, criminal justice, community mobilization, military service, Chicano/a heroes, healthcare, acculturation, language and culture, family values, and Mexican heritage. Most chapters provide a historical backdrop for discussing more contemporary issues such as education, immigration, military service, politics, and cultural traditions. In some chapters, well-informed students of Chicano/a history will find familiar stories. For instance in chapter 11, "Chicano Political Power," Gonzales weaves together stories of contemporary political actors, such as Antonio Villaraigosa in Los Angeles and Tony Sánchez and Victor Morales in Texas, with the histories of Chicano Movement activists José Angel Gutíerrez, César Chávez, Rodolfo "Corky" Gonzales, Willie Velásquez, and Ramsey Muñiz. The author demonstrates that political activism is not new in the Chicano/a community, though much work remains to be done in the area of political participation, voting, and increased representation.

Although this volume is largely edited and therefore does not present a traditional history of Chicano/as in north Texas, the value lies in Gonzales's ability to connect knowledge about the larger population to local voices and perspectives. Gonzales highlights various events, issues, and struggles this population has faced such as low education, high drop-out rates, segregation, and structural barriers to success. He shows these and other issues continue to pose challenges for Mexican Americans in the twenty-first century.

The main argument found throughout the text is the national trends observed in data using the larger Mexican American/Chicano community are visibly apparent in north Texas. Examining this segment of the population provides a microcosm of the Mexican American/Chicano experience and struggle to achieve the "American Dream." For instance the fastest growing population in Tarrant County are Mexican Americans, which grew 69.3 percent between 2000 and 2010 (p. 55). This growth matches the national growth patterns for this ethnic group for the same period. According to Gonzales, we need to understand the Mexican-origin population because they are not only the largest ethnic minority group in the nation, they are also the fastest growing and youngest population. Given the average age of the Chicano/a population is twenty-eight, Gonzales argues that it is imperative Mexican American youth are nurtured and encouraged to reach their educational, creative, and intellectual potential to ensure their social, economic, and political success. Gonzales exhorts

Chicanos/as and non-Chicanos/as alike to promote the success of Mexican Americans as equals in American society. Their historical presence, contributions, and demographic realties in the U.S. indicates they are here to stay. Ensuring the social, economic, educational and political success of Mexican-origin people is not only crucial to their continued acceptance as equals, it is also crucial to the economic growth and success of the nation. *Raza Rising: Chicanos in North Texas* could serve as a supplemental text in any Mexican American, Chicano/a, or Ethnic Studies course that covers history, race and ethnicity, culture, and politics to promote an informed dialogue about the changing nature of race relations in the nation—a conversation that must include the Mexican American/Chicano experience and perspective.

Maritza De La Trinidad
The University of Texas-Rio Grande Valley

Migrating Faith: Pentecostalism in the United States and Mexico in the Twentieth Century. By Daniel Ramírez. (Chapel Hill: University of North Carolina Press, 2015. xix + 283 pp. halftones, maps, tables, appendix, notes, bibliography, index. $29.95 paper, ISBN 978-1-4696-2406-8.)

Daniel Ramírez is one of the foremost historians of Hispanic Pentecostalism in the United States. An assistant professor of American culture and history at the University of Michigan, Ramirez has been a leader in the Society for Pentecostal Studies (SPS). Ramírez contributes greatly to the understanding of American and Mexican Pentecostalism with a special emphasis on his own Oneness (non-Trinitarian) movement. *Migrating Faith* concentrates on the borderland migrants of Mexicans and Mexican Americans who have been a growing part of Pentecostalism since the days of the Azusa Street revival in 1906–1909. The book highlights not only the history and important leaders of these movements, but also adds charming accounts of the musicality of Latin Pentecostals. Their fervent faith, dynamic preaching, and music attracted multitudes to their ranks, in both Mexico and the United States. Ramírez fills a very important place in Pentecostal historiography; few historical texts discuss Latin American Pentecostalism. The author, along with colleague Gastón Espinoza, fill this gap.

Ramírez gives a sophisticated account of the theology and the charismatic practices of these borderline Pentecostals, including their fervent evangelism and practice of spiritual gifts such as speaking in tongues, prophesizing, and divine healing. The Mexican culture provided fertile ground for the phenomenal growth of Pentecostalism in the face of the dominant Roman Catholic culture of the region. With the Catholic belief in the miraculous, Pentecostal converts

did not need to experience a major paradigm shift in adapting to the new and dynamic movement that specifically attracted the poor and downtrodden. The major historical contribution of the book is the excellent historical accounts of the founding of Apostolic (Oneness) Pentecostalism in both Northern Mexico and Texas. Although Ramírez mentions the Trinitarian Pentecostals, such as the Assemblies of God and the Church of God, the center of attention is mainly on the Apostolic Assembly and other Oneness denominations.

Migrating Faith highlights the leaders of the movement and gives them a voice seldom heard in scholarly circles. One of the most important leaders of Mexican Pentecostalism, Manuel Gaxiola Gaxiola, was a writer, theologian, bishop, and later the respected president of the Society for Pentecostal Studies. Other important leaders include Jose Ortega and the musicians known as the Alvarado brothers. Ramírez should be commended for this excellent book, which will long be remembered as a classic work on the roots, culture, and development of the Migrant Mexican Pentecostals who built a movement that is now second only to the Roman Catholic Church among Latin Americans in both Mexico and the United States.

Vinson Synan
Regent University School of Divinity

Bridging the Distance: Common Issues of the Rural West. By David B. Danbom. (Salt Lake City: University of Utah Press, 2015. 312 pp. 17 halftones, maps, 14 charts and graphs, contributors, bibliography, index. $30.00 paper, ISBN 978-1-60781-455-0.)

President Theodore Roosevelt called together scholars of rural America for a conference, which in 1909, published the Report of the Country Life Commission. Stanford University's Bill Lane Center for the American West sponsored a similar initiative in 2012 in Ogden, Utah. *Bridging the Distance* is a product of that conference. Participants discussed and wrote about the modern rural American West and the "tyranny of distance" faced by small towns and communities. With photographs, charts, and graphs, this twenty-first century assessment features ten chapters in four sections on defining the rural west, understanding community, the rural Western economy, and land-use controversies.

Strong chapters include Geoff McGhee's "Conquering Distance? Broadband and the Rural West," and J. Dwight Hines "On Water and Wolves: Toward an Integrative Political Ecology of the 'New' West." Of particular value are two case studies that focus on land use. Leisl Carr Childers writes about one family's frustration as changing Bureau of Land Management mandates disrupt their

historic cattle grazing in Nevada deserts. David Rick Lewis writes a compelling account of the Skull Valley Goshutes in rural Utah who embrace a nuclear waste storage facility only to receive scathing criticism and eventual denial of an operating permit.

The original Country Life Commission focused on better "macadam" roads, school consolidation, rural electrification, telephone service, and farm hygiene. *Bridging the Distance* raises new questions about out-migration from the Plains States and in-migration of "equity emigrees" choosing to retire in mountain communities. In Montana, old-time ranchers require ditch water to raise alfalfa for cattle, yet newcomers demand in-stream river flows for healthy trout habitat. When droughts occur, which group will prevail?

The future of the West will depend on water supplies. Burke W. Griggs compared water resources along the Republican River where a federal irrigation program now competes with deep wells tapping aquifers. The center pivot irrigation system "revolution" has transformed Great Plains agriculture and won major legal victories, but it cannot be sustained. More environmental research across diverse Western landscapes, a century after the Roosevelt Country Life Commission, would have been useful for the book.

By 1909 the demographic scales tipped and rural Americans fled the countryside. Some of that diaspora continues. Mark N. and Julia H. Haggerty write about boom/bust times and energy development, and Michael Hibbard and Susan Lurie see sustainable futures in their chapter "The New Natural Resource Economy: A Framework for Rural Community Resilience."

Editor and Professor Emeritus David B. Danbom from North Dakota State University wrote an introduction to the volume, but a conclusion would also have been helpful. The Bill Lane Center for the American West at Stanford and the University of Utah Press are to be commended for their deep engagement in Western regional studies. Hopefully this volume will continue a scholarly dialogue about the transformation from Old West to New West to the Next West of the twenty-first century.

Andrew Gulliford
Fort Lewis College

A Place in the Sun: The Southwest Paintings of Walter Ufer and E. Martin Hennings. Edited by Thomas Brent Smith. (Norman: University of Oklahoma Press, 2016. 125 color plates, 36 halftones, map, bibliography, image credits, index. $45.00 cloth, ISBN 978-0-8061-5198-4.)

The most comprehensive examination to date of the work of Walter Ufer (1876–1936) and E. Martin Hennings (1886–1956), this richly illustrated volume with essays by seven scholars is an important contribution to the study of American art history, particularly of art created in New Mexico. Ufer and Hennings began their careers in Chicago and Munich, the latter a major center for many American artists to develop their skills under a wide range of masters in the late nineteenth and early twentieth centuries. Ufer went to Munich in 1911, and Hennings followed in 1912; the two men had known each other in Chicago. In Germany, each painter mastered strong academic skills in composition, drawing, and rendering human form, as well as bravura brushwork that remained apparent throughout their careers.

Both painters ultimately made the Southwest their home with Ufer visiting Taos initially in 1914 and Hennings in 1917. While both achieved success before their years in Taos, it was the sense of place, light, and freedom to paint what they wanted that made their southwestern paintings so different from the work they had created earlier, such as formal portraits. Many artists who painted Natives rendered them in nostalgic, romantic ways. Ufer and Hennings more frequently suggested contemporary Natives lives. Taos inspired Ufer and Hennings to depict genre scenes, non-commissioned portraits, and regional landscapes. Each affiliated themselves with the Taos Society of Artists. Puebloan subjects were important to many of the artists working in Taos who took part in a national search for the artistic origins of America as well as for true Americans. Developing patriotic associations with subject matter was also important to both painters who were of German descent, given the anti-German sentiment that filled America during World War I. Hennings was still alive during the Second World War, and he faced similar issues then.

Dean A. Porter's biography of Ufer parallels Karen Brooks McWhorter's examination of Hennings. Thomas Brent Smith offers a study of the 1910s and the mid-1920s when Ufer was the most successful, while Peter Hassrick uses Taos as the setting for his discussion of Hennings' work there. James C. Moore takes a broader view of Taos and its attraction while Catherine Whitney's chapter on modernity, labor, passage, and change adds other important elements. Even though neither artist engaged with daring modernist styles, they both explored subjects that reveal their stance on contemporary issues such as human rights and labor, for example. Images of women and men working

communally, whether baking bread or laboring in fields, reveal the artists' support of Pueblo people in the face of governmental attempts at acculturation and removal of lands. Ufer, in particular, held strong socialist views that celebrated the lifestyles he portrayed.

While each artist was extremely successful throughout portions of their career, today neither Ufer nor Hennings is the most well-known of painters working in Taos or elsewhere in America during the first half of the twentieth century. This catalogue, which accompanied a major exhibition at the Denver Art Museum, will undoubtedly do much to enhance their visibility and garner wider comprehension of their contributions to American art history.

Joyce M. Szabo
University of New Mexico

The Artistic Odyssey of Higinio V. Gonzales: A Tinsmith and Poet in Territorial New Mexico. By Maurice M. Dixon Jr. (Norman: University of Oklahoma Press, 2015. 95 color plates, 16 halftones, drawings, appendices, glossary, index. $34.95 cloth, ISBN 978-0-8061-5137-3.)

After thirty years of painstaking research, careful examination of numerous tinworks, and multiple draft revisions, Maurice M. Dixon presents a comprehensive, meticulous study of the life and work of a relatively unknown New Mexican tinsmith, Higinio V. Gonzales (1842–1921). In 1984 while working on the book *New Mexican Tinwork, 1840–1940*, co-authored with Lane Coulter, Dixon was made aware of a signed work by Gonzales, an *hornacina* or glass vitrine. The quality of the object's manufacture and the presence of a signature suggested a highly gifted individual. Dixon was sure that other unattributed tinworks featured in the book he wrote with Coulter had been made by Gonzales. His "discovery" inspired further interest and the research that would lead to this publication.

Dixon, who describes the book as more broadly focused on Higinio V. Gonzales's life, incorporates not only new information and analysis of recently attributed tinworks but also weaves Gonzales's poetry and myriad activities into the larger historical and cultural context of his time. Dixon states, "I ask readers whose sole interest is tinwork, to indulge my attempt to reveal and illuminate the life and talents of this artisan who transcended categories and boundaries" (p. xxvi). Dixon hopes his examination of Gonzales's tinwork and poetry in relation to his broader biography, will provide the reader a deeper understanding and appreciation of the artisan's creative output. To accomplish these objectives, Dixon structures the book chronologically as each chapter follows Gonzales's

activities from his youth to his death. He begins each section with historical and/or biographical information. Gonzales's poems almost serve as interludes that either illustrate a point Dixon is making, or exemplify some characteristic or interest Gonzales possibly exhibited through his creative work. A detailed analysis of tinwork accompanies historical and literary passages.

Writing a book such as this, which attempts to integrate such varied genres of writing as history, biography, visual and material analysis, and literary commentary, is challenging to say the least. There are moments when the inclusion of the poetry seems forced and interrupts the narrative flow. That said, this publication is a significant and welcome contribution to the history of the arts in New Mexico. *The Artistic Odyssey of Higinio V. Gonzales* joins a growing body of scholarship over the past decade or so that more closely examines, re-evaluates, fleshes out, and, in certain cases, corrects our knowledge of traditional arts in New Mexico. As Dixon notes, it is a shame more people have not expressed interest in New Mexican tinwork outside of a few collectors and artisans. Noted problems aside, I found the book compelling and highly recommend it to anyone interested in learning more about New Mexico and individual artists whose legacies not only contributed to shaping the region's cultural landscape but whose work continues to shape its unique artisanal production to the present day.

Ray Hernández-Durán,
University of New Mexico

The Awkward State of Utah: Coming of Age in the Nation, 1896–1945. By Charles S. Peterson and Brian Q. Cannon. (Salt Lake City: University of Utah Press, 2015. 344 pp. 30 halftones, table, notes, bibliography, index, $29.95 paper, ISBN 978-1-60781-421-4.)

Drawing in part upon the scholarship of Alan Trachtenberg, Charles S. Peterson and Brian Q. Cannon deploy the concept of "incorporation" as an analytical framework in their study of Utah history during the first fifty years of statehood. Trachtenberg's classic 1982 monograph, *The Incorporation of America: Culture and Society in the Gilded Age* (a twenty-fifth anniversary edition was printed in 2007), explored the impact of an expanding industrial capitalist network on the late-nineteenth-century United States, especially the emergence and spread of a corporate business system. In contrast, Peterson and Cannon examine a state-level transition in which Utah underwent a variety of transformations that principally converged with, as opposed to mostly diverged from, national-oriented phenomena from the Progressive Era and the First World War to the New Deal

and the Second World War. Quite simply, the authors of the current volume set out to chart both the maturation and integration of Utah. Its coming of age encompassed a process of modernization that rendered the state as a part of the broader corporatizing models that continually shaped the United States.

Spanning nearly three-hundred-and-fifty pages of text, *The Awkward State of Utah* primarily unfolds chronologically, with each chapter organized thematically. From a research base consisting of relevant archival materials, as well as a plethora of printed primary and secondary sources, the authors present their findings via a solid narrative. Their scope is extensive, to state the least, as they approach political, social, and economic matters from a variety of vantage points. Back-to-back chapters on Utah's agricultural and industrial development, for example, cover multiple subtopics: dairying, sugar beets, cattle ranching, and sheepherding in one chapter; and silver, copper, and coal mining, oil production, public utilities, and banking in another. Other chapters address the influence of new immigrant peoples on Utah's statehood maturation, many of whom not only labored in the very resource-extraction industries that contributed to the state's national integration, but also engaged in repeated workers' strikes throughout the 1900s and 1910s that contested incorporation practices. In other chapters, Peterson and Cannon assess the negative ramifications of Utah's statehood status and national integration for the indigenous peoples who inhabited the area; they also take up, in two well-crafted chapters, the history of resource-management in the new state, briefly focusing on such things as national park sites and irrigation projects. Final chapters consider the changes to the state that the New Deal ushered in, as well as the experiences of Utahns during the Second World War.

As this selective listing of contents indicates, the book's authors investigate their subject in an encyclopedic fashion. Such exhaustiveness is praiseworthy, to be sure; but also presents problems. By casting such a wide conceptual and informational net, Peterson and Cannon, at certain points, can only broadly survey issues and events. At times, this reviewer would have liked deeper excavation. This criticism does not seriously detract from an otherwise valuable study. Students of Utah and the American West, as well as political, economic, and environmental historians, will undoubtedly find much that is useful.

Raymond James Krohn
Boise State University

The Texas Frontier and the Butterfield Overland Mail, 1851–1861. By Glen Sample Ely. (Norman: University of Oklahoma Press, 2016. 428 pp. 207 color plates, 55 halftones, 35 maps, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8061-5221-9.)

A decade before the completion of the transcontinental railroad, a lesser-known transportation corridor snaked across the western United States, the Butterfield Overland Mail route, which ran from St. Louis across the Southwest to San Francisco. The route operated between 1858 and 1861, when the outbreak of the U.S. Civil War forced its closure. Glen Sample Ely's new book is a historical travel guide that transports readers along the 740-mile portion of the route within Texas. Each chapter covers a different segment of the journey, moving from east to west, and ending at the New Mexico border. Ely uses the Butterfield Overland Mail stagecoach as a vehicle for telling stories about the towns, forts, and stations along its route and the people who lived there. *The Texas Frontier and the Butterfield Overland Mail, 1851–1861* is a deep compendium of local histories drawn from an astonishing array of archives and sources, richly illustrated with more than two hundred color images, maps, and photographs.

Ely's writing is encyclopedic, in every sense of the word. He includes a flurry of descriptive detail, from the daily wages of a mail station's employees to the precise dimensions of its corrals. It is unclear, however, if the book's mountain of facts and stories amounts to something larger. Ely uses the physical route, rather than an overarching historical interpretation, to weave the book together. Although he touches on some larger interpretive themes in western history—the centrality of the federal government, public memory and commemoration—these discussions are often cursory. Academic readers will notice curious omissions. Recent scholarship on borderlands history, for instance, is largely missing despite its relevance for describing the fluid world of western Texas during the 1850s and its constellation of peoples.

The lack of interpretive framing is likely intentional; the book's intended audience is not necessarily an academic one. Interpretation and analysis are put aside in favor of description and storytelling. When compiled, however, the stories themselves have a habit of advancing their own interpretations. For instance, the book is filled with a litany of American Indian raids, ambushes, depredations, and massacres. These events are narrated as straightforward historical events, despite being drawn almost exclusively from the perspective of white protagonists. In one example, Ely repeatedly uses the memoir of a former Butterfield employee (written some fifty years after the fact) in which he and his fellow white frontiersmen repeatedly outwit or outfight Indian foes, who vacillate between barbarity and superstitiousness. This perspective occasionally

seeps into Ely's own language, as when he describes "marauding warriors" or a white station-hand who was "cool and courageous" while battling Comanche raiders (p. 167, 172). The end result is a narrative arc that bends toward a traditional clash-of-civilizations, Wild-West framework. These critiques aside, the book's expansive collection of details, descriptions, and primary sources, gathered over decades of archival research, will make it a valuable resource for anyone studying Texas during the 1850s and 1860s.

Cameron Blevins
Northeastern University