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Book Reviews



Irwin Klein and the New Settlers: Photographs of Counterculture in New Mexico. Edited by Benjamin Klein. (Lincoln: University of Nebraska Press, 2016. xviii + 167 pp. 86 halftones, afterword, notes, contributors. \$29.95 cloth, ISBN 978-0-8032-8510-1.)

Irwin Klein and the New Settlers is a fascinating book that delves into the world of late 1960s and early 1970s counterculture via the photographs of Irwin Klein. Although Klein's photographic vision is the star of this publication, a variety of essays supplement the photographs with cultural information and details about the unique situation and experimental nature of the communes in northern New Mexico. Benjamin Klein and Tim Hodgdon write knowledgably about the content of the photographs and about the role of Irwin Klein as a photographer and participant in the communes. Lois Rudnick's essay provides important context for the era and offers particulars about the individual settlements and difficulties that emerged as the "hippies" moved into a deeply established cultural region. The last essay, by David Farber and Benjamin Klein, provides a short case study of the El Rito community north of Santa Fe, exploring the motivations that drew counterculture to the region and the attending fantasies that were destroyed or fulfilled by the reality of the place.

The photographs occupy the greatest portion of the book and do what photographs do best: they portray material culture, signifiers of location, and the small vignettes of the cultural activities and individual lives that unfolded in the communities. We get to see buildings, livestock, and portraits of the inhabitants and their children, as well as the cross-cultural rituals of weddings, work in the

fields, and communal meals that give a sense of how this group inhabited the startlingly beautiful landscapes of northern New Mexico. These photographs present visual information about specific communes, spiritual communities, counterculture migration, Norteño culture, and more—a complex heritage and history that intersected with the Ram Dass LSD spiritual movement, the mythos of the making of *Easy Rider* (1969), and the youthful retreat from, what Klein called, the “disintegrating culture” of the “urban technological complex” (p. 40).

The formatting of the book and the aesthetics of the photographs suggest to the reader, mistakenly, that this will be a publication about art. In fact, it is effectively organized like an exhibition catalog, but lacks the comparative and interpretive visual counterpart of a curated display. Further, while Irwin Klein’s artistic training is briefly touched upon by Benjamin Klein and Hodgdon, close analytical readings of individual photographs is disappointingly nonexistent. Perhaps this avenue of inquiry is an opportunity for more scholars to engage Klein as an artist, as he certainly fits within the milieu of the era’s great contemporary street photographers, such as Lee Friedlander and Gary Winogrand, as well as the earlier work of Robert Frank. These photographers explored and interrogated culture through an increasingly modern looking, shoot-from-the-hip, aesthetic that was a direct influence on Klein in his early career. Rather than a “man on the street” identity, however, that produced candid photographs of one anonymous stranger by another, Klein’s role in the New Mexico communes was as a self-described subjective participant. His human subjects clearly related to him and his camera with familiarity, or at times a familiar indifference, offering a small but important variation on the photographic approach in that era. Although this publication documents a time of great cultural and historical value, the remarkable aspect of Klein’s photographic body of work is, in fact, the very intimacy that makes the “document” less than reliable.

Rachel M. Sailor

University of Wyoming

Branding the American West: Paintings and Films, 1900–1950. Edited by Marian Wardle and Sarah E. Boehme. (Norman: University of Oklahoma Press, 2016. 225 pp. 151 color plates, 26 halftones, maps, notes, biographies, contributors, index. \$39.95 cloth, ISBN 978-0-8061-5291-2.)

Stemming from their collaborative exhibit of the same title at Brigham Young University (BYU) this past year, Marian Wardle, curator of American art at the BYU Museum of Art, and Sarah E. Boehme, curator at the Stark Museum of Art, have compiled an estimable book of images and essays by top scholars in

art, history, and popular culture of the American West. The book contains more than 150 art, film, and advertising images that have contributed to our collective understanding of the West over the past century. The pieces are artfully examined by six authors—Dean Rader, John Ott, Jimmy L. Bryan Jr., Susan S. Rugh, Elizabeth Hutchinson, and LeAnne Howe—who offer critical analysis, historical context, and personal memories that illuminate and then challenge the romanticized West of our imagination. Although an interrogation of the cultural expressions that have shaped notions of the West has been ongoing for decades, these authors demonstrate there is still much to learn from artists' and filmmakers' portrayals of the western landscape and the people that reside there.

Examining the symbiotic relationship among artists, filmmakers, and marketers of western tourism, the essays show how the Taos Society of Artists and California-based artist Maynard Dixon contributed to the first romantic branding of the West as exotic; then to a more real, "true" West; and, finally, to the notion of a vanishing West and the idea that the West and its people needed protection. More than that, the essayists show that artists were also intensely concerned with the subjects of their paintings as well as the social and political contexts within which they worked.

Ott's discussion of Dixon's art focusing on the Great Depression, for example, challenges traditional readings that suggest these works are inconsistent with Dixon's western scenes that celebrate the romance of the frontier West and Pueblo life. Rather than deviating from his previous works, Ott argues, Dixon's "pueblo-*philia*" shaped his belief that the Pueblos' spiritual strength could help the nation climb out of the Depression and actually inspired his works in this timeframe. Despite the social realism of works like "Forgotten Man" (1934) and "Roadside" (1938), Ott recognizes that Dixon's grievances are not wholly articulated or legible. He observes that Dixon relies on and perpetuates the idea of the West as a mythic space of individual autonomy as demonstrated in his focus on personal tragedy rather than on broad social phenomena.

This tension between artists' desire to create work that was somehow "more meaningful" and the seemingly wholehearted subscription to the romance of the West remained a persistent theme in the early decades of the twentieth century. Bryan shows how artists committed to painting the "unadulterated real thing" nonetheless relied on nostalgia and romantic ideas of landscape and the "vanishing Indian" to please their patrons. Rugh demonstrates that artists who created simplistic images of "native workers and white travelers" for the tourism industry were also vocal defenders of Native interests, culture, and land rights. Hutchinson's essay is particularly revealing in her close reading of paintings that at first glance seem to romanticize nativeness and mark Native culture through the eyes of Eurocentric nostalgia. Arguing that a more complex examination of

these works is necessary, she reveals how many artists actually illustrated the ways that Native groups engaged in intertribal celebrations as well as exchanges in response to a world in rapid transition.

Branding the American West is endlessly readable and valuable, as a collection both of essays that enhance the scholarship that critically examines the ways the West is marked and imagined, and of beautiful reproductions of some of the most important works of the twentieth century.

Kara McCormack

Stanford University

Doña Teresa Confronts the Spanish Inquisition: A Seventeenth-Century New Mexican Drama. By Frances Levine. (Norman: University of Oklahoma Press, 2016. xv + 278 pp. 10 color plates, halftones, map, appendices, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8061-5336-0.)

To appreciate the Inquisition in colonial New Mexico, Frances Levine presents a measured introduction to the Spanish Inquisition in Spain and the New World in general. Authorized by Pope Sixtus IV, the Catholic kings used the Inquisition as a militant means of squashing what it considered threats to the religious orthodoxy it sought to preserve. Devoid of the compassion and morality explicit in the Gospel, the Inquisition became a formidable organ providing its Inquisitors a means of sustaining Spanish hegemony at home and especially in its colonies in the New World. The Inquisition and Inquisitors did not always disclose their motives: people did not always know if they tried the accused for professing a faith other than Roman Catholicism or for achieving economic success.

Utilizing translated documentation, Levine points out that charges levied against the governor of colonial New Mexico, Bernardo López de Mendizábal (1659–1662), and ultimately against his wife, doña Teresa Aguilera y Roche, originated in an argument between the governor and the Franciscan friar Juan Ramírez. Before departing Mexico for Santa Fe, the latter two argued over their respective offices and expectations of each other (p. 52). Fray Alonso de Posada then replaced Fray Juan Ramírez as Commissary of the Inquisition. Complaints against the governor and his wife continued to mount until the Inquisition in Mexico City ordered their arrest on 18 August 1662. Whether the complaints stemmed from the friars, from previous or succeeding governors, palace employees, or from acquaintances, the charges have a fraudulent quality about them. For the most part, the testimony was hearsay. Only a few witnesses provided testimony regarding what they had personally witnessed.

The two commissaries of the Inquisition in the New Mexico colony used indiscretions of the governor committed throughout his tenure to incriminate him and especially his wife and, later, to arrest them. Of the two accused, it was doña Teresa who challenged the Inquisitors at the tribunal of the Inquisition in Mexico City by insisting on her complete innocence. The testimony compiled by the New Mexico Inquisition had accused doña Teresa of being a crypto-Jew. Many of the witnesses were indigenous people from different Indian groups and longtime *vecinos* (citizens) of Santa Fe. A glaring question is, would these individuals have had a developed understanding of Roman Catholicism? On 15 March 1665, doña Teresa sought to clear her name, whereupon the Inquisitor reinforced the tribunal's original decision to suspend the charges but did not exonerate her from them (p. 160). She was simply released from prison. Her husband, not apparently as determined as his wife to defend himself before the Inquisition, died in prison on 16 September 1664.

Twenty-six witnesses testified against the governor and his wife. Only a few were officially deposed by the Inquisition. Although Levine presents the testimony of each witness, a stronger, more impressive presentation could have been made had she included the questions along with each testimony. Without the question(s) asked of each witness, the historical context of the answer(s) remain veiled or cloudy at best. The inventory of doña Teresa's possessions itemized in appendix A delineates her status and the tastes that she enjoyed. They also serve to contrast the life she lived in the New Mexico colony with the lives of men and women of lesser standing. Lastly, appendix C contains her replies to the testimony of witnesses she believed had testified against her and whom she regarded as mortal enemies. She desperately tried to cover her backside because, during her imprisonment and trial, the Inquisition had kept secret the names of the men and women who had testified against her. Unknowingly, doña Teresa's replies impugned the testimony of various witnesses who had testified against her. Keeping appendix C intact, the author could have included doña Teresa's replies to the witnesses listed in chapter three, "A Gathering Storm" (pp. 56–76). The information contained in her replies, had they followed the witnesses' testimony, would have provided a clearer delineation of the charges doña Teresa sought to dispute. Instead, her replies appear at the end of the book and seem somewhat removed from her story.

Alfred A. Brichta López

St. Martin de Porres Dominican Community

Oak Park, Illinois

A History of Fort Worth in Black and White: 165 Years of African-American Life. By Richard F. Selcer. (Denton: University of North Texas Press, 2015. 400 pp. 35 halftones, notes, bibliography, index. \$29.95 cloth, ISBN 978-1-57441-616-9.)

Scholars have waited far too long for a history of African Americans in the Dallas-Fort Worth metropolitan region. Richard Selcer's *A History of Fort Worth in Black and White: 165 Years of African-American Life* is a welcomed contribution to the rich genre of African Americans in urban communities as well as Southwestern studies. Comprehensive in its scope, Selcer examines more than a century and a half of the black experience in Fort Worth, Texas, from the arrival of the earliest settlers to the modern era. Fort Worth never attracted a large black population during the nineteenth century, yet African Americans were a highly visible part of the urban landscape and contributed to the growth and development of Fort Worth, though primarily as laborers. Although Selcer's book contains no sweeping thesis, he does illustrate the varied roles that African Americans performed, as they constructed communities, formed a leadership class, and built an array of institutions to serve their needs and to buffer the oppression of a segregated world.

The overwhelming majority of African Americans in Fort Worth spent their lives in a segregated society, despite their small numbers. White collar, skilled, professional, and managerial jobs were closed to most African Americans, and blacks were expected to observe Jim Crow restrictions when they selected their schools, churches, fraternal societies, and social events. Fort Worth was slow to embrace integration and many businesses did not cease segregation until 1967. A rare exception was Leonard's Department Store, which openly catered to its black clientele and treated them with respect and dignity, going so far as to remove Jim Crow signage completely from their premises by 1960. Yet, Selcer notes that the brutal racial violence and rampant terrorism in many areas of the South were rare in Fort Worth.

Although Selcer's analysis is far too tentative on the reasons for the collapse of segregation in Fort Worth compared to other Southwestern cities, Jim Crow collapsed with stunning rapidity by the mid-1960s, spurred in part by the Civil Rights Act in 1964, the Voting Rights Act in 1965, and a wave of national protest demanding the immediate end of racial segregation. Fort Worth recorded no sit-ins, massive demonstrations, or race riots, but moderate black leaders, led by black ministers, worked with white city leaders to bring about important change.

This book represents an important starting point. Historians will find little here that is new about blacks in the nineteenth century. Selcer conducted oral interviews and carefully mined newspapers and archival sources to illustrate the

richness of the black experience in Fort Worth and black citizens' complex relationship with white leaders. Selcer also highlights the role of many neglected black community leaders, such as Lenora Rolla, who established the Tarrant County Black Historical and Genealogical Society in 1977, and I. M. Terrell, a respected educator. This book should find a wide readership among a general audience.

Albert S. Broussard

Texas A&M University

Sweet Freedom's Plains: African Americans on the Overland Trails, 1841–1869. Race and Culture in the American West series. By Shirley Ann Wilson Moore. Series Editor Quintard Taylor. (Norman: University of Oklahoma Press, 2016. xv + 368 pp. 26 halftones, map, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8061-5562-3.)

This volume focuses on the roles of African Americans in the westward movement across the United States during the mid-nineteenth century. The central theme is African Americans that joined the migration with the hope of gaining freedom from slavery and discrimination in the settled eastern half of the nation. A discussion by the author of the racial attitudes that supported slavery in the South and discrimination in the North clarifies African American desires for greater freedom in the less-settled West despite potential problems there. Moore briefly mentions abolitionist views that suggested the potential for change.

Free blacks and escaped slaves traveled by choice. Most slaves came with slaveholders, who in some cases promised emancipation in return for labor on the journey; some owners failed to keep those commitments. African Americans generally shared aspirations for economic opportunity with other travelers in some form. African Americans who entered the West in the nineteenth century met diverse people including members of various Native American nations, the descendants of Spanish explorers, as well as settlers and the African men and women who accompanied them. Early American expeditions also included black scouts, interpreters, and trappers such as James Beckwourth. Missouri River towns on the eastern edge of the plains became the primary places where travelers gathered to form and equip wagon trains for the journey west. In the towns, some African Americans prospered as wagon builders, hotel operators, and laundresses. Black travelers, however, often faced scams, rejection, or kidnapping.

A majority of African Americans and other migrants followed three trails across the northern and central plains through Nebraska and the Rocky

Mountains of Wyoming to reach California, Oregon, and Washington. Smaller groups took three more southern routes west through Kansas or Texas, New Mexico, and Arizona to southern California. Although maps of the trails varied in quality, an African American, T. H. Jefferson, a former slave of President Jefferson, produced one of the best maps based on his experiences. Members of wagon trains became communities. Slaves and some free blacks labored to tame oxen and then drove or herded them as their contribution to a group moving west. Others searched ahead for water or cooked and some served as blacksmiths at forts along the trail.

Black contact with Native Americans ranged from conflicts to curiosity to assistance. Outlaws represented a greater threat. After the Civil War, black soldiers increased security and communications for travelers. Mishaps, sickness, and childbirth added to deaths along the trails. Several African Americans were remembered for aiding other migrants.

Despite being ignored in many white accounts of the trails, African Americans formed up to three percent of overland travelers, between 7,500 to 15,000 people. The author also provides accounts of individual slaves seeking legal support for freedom in territories where slavery was not legally protected. Free blacks formed churches and other organizations in the new territories to seek legal support for equality, the right to vote, and the right to own property.

Moore has researched in a wide range of archives across the West, as well as in public records, published primary sources, newspapers, interviews, online sources, and studies by historians, resulting in the topic's first general history. The smaller number of black travelers in the Southwest receive attention, but somewhat less than the larger number of African Americans on central and northern trails. This volume is a clearly presented and an important addition to the history of African Americans in the West.

Alwyn Barr

Texas Tech University

Free Blacks in Antebellum Texas. By Bruce A. Glasrud and Milton S. Jordan. (Denton: University of Northern Texas Press, 2015. ix + 289 pp. bibliography, index. \$45.00 cloth, ISBN 978-1-57441-614-5.)

Juneteenth—Emancipation's delayed arrival for enslaved blacks—remains the most well-known event in Texas's African American history. Bruce A. Glasrud and Milton S. Jordan's edited collection, *Free Blacks in Antebellum Texas*, shows in significant legal and personal detail how a few hundred blacks gained and held onto freedom long before June of 1865.

Free Blacks in Antebellum Texas presents in monograph form the previously-published work of the late Harold R. Schoen and Andrew Forest Muir, two early scholars of African American history who, in the 1930s through 1950s, made important contributions to the historiography of the Lone Star state. Schoen's six articles comprise the book's first section, "The Republic of Texas," while Muir's four articles complete the text with the section, "Statehood Texas." Editors Glasrud and Jordan frame the ten articles-turned-chapters with a thorough introduction and an extensive bibliography of secondary sources.

Schoen and Muir's contributions are similar, yet distinctive. Schoen's work is political and legal in focus, examining topics such as political history, manumission, legal status, law, and discrimination. Reflecting an early-twentieth-century zeitgeist, Schoen's narrative style is academic and lacks the desired intimacy with the historical figures about whom he wrote. To his credit, Schoen does an excellent job of explaining how free blacks navigated the constantly shifting political, legal, and territorial sands that comprised Texas' antebellum history. In contrast, Muir's work is much more place based, with counties (Harris, Fort Bend, Jefferson, Orange, and Galveston) as his preferred units of analysis. His portraits of free black farmers, barbers, washerwomen, laborers, and landowners, though often brief, are more intimate and humanizing. Although sometimes repetitive in theme and content, Schoen and Muir's combined work makes clear that as a space that was at once geographic, political, economic, and social, the frontier disrupted the binaries of black and white, free and slave, legal and illegal. Men and women with varying degrees of African ancestry gained freedom by different means, took up legal and quasi-legal residency in Texas, and stayed long after the law required them to leave. These racialized transgressions were often achieved with the assistance or tacit approval of whites—as long as blacks made economic contributions of importance and did not constitute a threat to the community.

Since neither Schoen nor Muir ever published a book of their own, Glasrud and Jordan extend that honor to them posthumously. *Free Blacks in Antebellum Texas* places Schoen and Muir's pioneering work before a new generation of readers and illuminates the analysis of race, gender, and freedom across the changing political and economic landscape of the American West. *Free Blacks in Antebellum Texas* does not challenge other benchmark studies like George R. Woolfolk's *The Free Negro in Texas, 1800–1860* (*Journal of Mexican American History*, 1976), Randolph B. Campbell's *An Empire for Slavery: The Peculiar Institution in Texas: 1821–1865* (Louisiana State University Press, 1989), or Alwyn Barr's *Black Texans, A History of African Americans in Texas, 1528–1995* (University of Oklahoma Press, 1996). In fact, all three texts, and others, extend the legacy of Schoen and Muir's scholarship. Neither Schoen nor Muir apologized for

making the free black population—which numbered 355 out of 182,000 slaves in 1860—the focus of their academic efforts. Free black men and women have stories worth telling, and Muir has the final word on the challenges and value of this work. He writes, “[T]he free black was historically inarticulate. He left few records of a revealing personal nature. In Texas, at least, we always see him from the outside, mostly in the formal, legal situations. The historian, however, must deal with what he can find, and his work, no matter how irksome and exacting, is its own reward” (p. 270).

Maureen Elgersman Lee
Hampton University

An 1860 English-Hopi Vocabulary Written in the Deseret Alphabet. By Kenneth R. Beesley and Dirk Elzinga. (Salt Lake City: University of Utah Press, 2015. x + 161 pp. 14 halftones, map, charts, appendixes, index of English-Hopi vocabulary entries, notes, bibliography. \$19.95 paper, ISBN 978-1-60781-353-8.)

An 1860 English-Hopi Vocabulary Written in the Deseret Alphabet is an insightful and fascinating resource that presents substantial primary information supplemented and balanced by necessary and supportive contextual information and visual aids. The book gives readers first account information on early encounters between Euro American missionaries of the Mormon faith and the indigenous Hopi civilizations, settled in southern Utah and northern Arizona. The collective documents, which are the foundation of the book, were dormant treasures that capture intercultural exchanges that began with the imposition of Europeans entering into sacred, indigenous life. The text provides a quite fascinating glimpse into personally written accounts.

The book is artfully arranged to incorporate Mormon history, Hopi cultural information, and linguistics into one text. Beesley and Elzinga provide an intriguing glimpse into historical accounts of early Mormon missions into ancient Hopi lands and villages utilizing writings over 150 years old. The authors are forthright regarding the intent of the early linguistic endeavors of noted missionaries, such as Marion J. Shelton and Thales Haskell, who sought only to translate the Book of Mormon into the Hopi language, rather than more broadly preserve the Hopi language based on its own inherent value and worth. To their credit, the authors did not compromise the authenticity of the content by omitting pieces that overtly demonstrate the Eurocentric bias and prejudice that existed. Instead, their decision provides the reader the opportunity to read these excerpts and come to one's own understanding of the historical period captured in the writing.

Perhaps one of the most important and useful features of the text is the contextual information, examples, explanations of common misunderstandings, and applications of the Deseret Alphabet. The Deseret Alphabet was highly promoted and used by the Mormon Church in the 1800s. Scholars, researchers, professors, and students interested in orthography and history of writing systems may find this information of particular significance. Orthography development can be unquestionably complex. This book gives meaningful background and context to a seemingly lesser-known layer of complication in the case of the Hopi and their linguistic history.

Today, more than ever before, indigenous languages are endangered to varying degrees. Even indigenous nations that have a substantial land base and a strong nucleus of culture have to put forth effort to support, sustain, and strengthen language use. This text, potentially, holds the greatest value in the study of Hopi language. For example, the text provides numerous and detailed explanations on Hopi words with multiple meanings. Word translations and discussion on Hopi words that are similar is a part of the context. Differentiations on spelling are quite useful, as well. The book would be a wonderful resource for readers seeking to learn more about Hopi history, language, and Hopi linguistic history. Perhaps only those with exclusive Hopi cultural knowledge could interpret and understand the historical references provided. I thoroughly enjoyed the book and have a greater understanding about the subject matter. In my opinion, the greatest potential and utility of the book would in some way advance Hopi scholarship and the world's understanding of Hopi life, both historically and in the present. The text is recommended reading for professors, students, and scholars in American history, Native American studies, religious studies, anthropology, and especially linguistics as well as related disciplines.

Toni Tsatoke (Kiowa)
University of Oklahoma

Great Plains Indians: Discover the Great Plains. By David J. Wishart. (Lincoln: University of Nebraska Press, 2016. xvi + 147 pp. Halftones, maps, chart, bibliography, index. \$14.95 cloth, ISBN 978-0-8032-6962-0.)

David J. Wishart's *Great Plains Indians* is written as a volume in a larger series of works entitled *Discover the Great Plains*. As a brief introductory work to Plains Indian cultures, the book is divided into four major chapters. Chapter one focuses on Plains Indian prehistory through the impacts of European contact to circa 1800. Chapter two traces the changes following the Louisiana Purchase of

1803 and American expansion into the Plains region. Chapter three concentrates on the era of dispossession through examinations of disease, warfare, ecological change, immigration, and the complex legal realm of treaties, reservations, and allotment. Beginning around 1900, the final chapter chronicles the continued loss of remaining Indian lands through allotment, harmful legislation such as the Burke Act and Termination, and prolonged poverty. Although Wishart identifies current challenges still faced by Natives, the work concludes by demonstrating the return swing of the pendulum in the final chapter, "Against All Odds." Wishart describes that post-World War II Natives began to assert and reestablish sovereignty and Native rights in areas such as land claims, legal jurisdiction, natural resources, economic development, and sacred sites.

There are several strengths in this work. The author covers such a wide array of major Plains Indian topics and historical changes over a thirteen thousand year period so well and in such a brief work. He touches on many major subjects, providing both brief but solid description accompanied with insightful observations of the larger cultural, historical, and geographic context, as found in his sections on the rapid spread of European diseases (p. 70–72), treaty deceptions (p. 80–81), and the overpopulation of Indian reservations (p. 100–101). The sections on Plains ecology, dispossession, allotment, legal issues, and the Indian Land Claims Commission are detailed and insightful. His prose is concise, fluid, reflective, and a pleasure to read. A considerable amount of Native voice is included throughout, both of non-Indian explorers and traders, and Natives from varied tribes. The discussions are clear, easy to understand, and flow well from section to section. Reflecting Wishart's background in geography and the focus of his earlier works, this volume contains a considerable amount of material focusing on Central Plains Indian cultures, but incorporates examples from across the Plains. The book's focus is more historical and geographical in some areas and purely cultural in other topics, such as language, religion, social organization, and contemporary cultural practices.

Although a brief work of this nature cannot possibly address all topics, a weakness is a lack of source citation, making it difficult to determine where particular material came from or to readily pursue topics for additional research. The book is also unclear if contemporary Native statements are from the author's fieldwork or published sources. Nevertheless, the volume is very well written, and offers a stimulating introduction to a wide range of Plains Indian topics and issues that will appeal to a wide audience. The book will serve as an excellent, concise, and informative introduction to many facets of Plains Indian cultures, past and present, and should also serve as a conduit into additional studies, for those so inclined. *Great Plains Indians* is a recommended volume for anyone interested in Plains Indians and the ongoing

history of Native-U.S. relations that adds to the scholarship of the U.S. West and Borderlands of adjacent regions.

William C. Meadows
Missouri State University

Contesting the Borderlands: Interviews on the Early Southwest. By Deborah Lawrence and Jon Lawrence. (Norman: University of Oklahoma Press, 2016. 262 pp. 21 halftones, maps, notes, bibliography, index. \$24.95 paper, ISBN 978-0-8061-5194-6.)

Deborah and Jon Lawrence have taken an unconventional but intriguing approach to Southwest history. *Contesting the Borderlands* consists of fully annotated transcripts of interviews with nine distinguished scholars. In a multi-disciplinary work that includes anthropologists, archaeologists, historians, and ethnohistorians, the Lawrences focus their queries on the concept of extensive violence on the Spanish and Mexican frontier. The authors challenge interviewees to “give straightforward statements about their beliefs and speculations—allowing them to go beyond the constraints under which they generally operate” (p. xiii). This allows for a conversational narrative style and facilitates discussion of historical events in ways that traditional monographs do not normally allow.

One recurring theme throughout the book is the notion that the pre-colonial Pueblo world was extremely violent, perhaps more so than most people have previously imagined. Chapter one features Steven LeBlanc of the Harvard Peabody Museum, who describes archaeological evidence of warfare among prehistoric Puebloan peoples. Polly Schaafsma, an authority on prehistoric rock art, analyzes the iconography of petroglyphs and the ways in which that imagery depicts conflict between Southwestern Indians before Athabaskan and Numic-speaking tribes arrived in the area. These two scholars provide a basis for understanding struggles between Native groups prior to Spanish imperialism.

The next three chapters examine New Mexico’s early colonial period, with a focus on the Coronado Expedition, seventeenth-century settlement, and the Pueblo Revolt. Richard and Shirley Cushing Flint discuss their innovative approaches to studying Coronado’s entrada. John L. Kessell explains the nature of intercultural relations after Juan de Oñate’s arrival in 1598, contending that “Spanish authorities never got a firm grip on the colony after changing it from an exploitative proprietorship to a government-subsidized Franciscan ministry to the Pueblo Indians” (p. 83). Finally, Michael Wilcox employs “indigenous archaeology” as a method for understanding Pueblo worldviews and Native perceptions of colonial violence.

The narrative continues chronologically in the final four chapters, beginning with Juliana Barr's discussion of eighteenth-century Texas. She describes Caddos, Comanches, and Lipan Apaches as indigenous hegemony who shaped and controlled much of Spanish Texas. Mark Santiago explains Bourbon New Spain's defensive strategies and Indian policies—with a focus on the Apaches—and draws comparisons between that period and the Civil War era. The late David J. Weber moves us forward to the early Mexican national period, using Indian slavery and the California missions to elucidate the nature of Anglo-Hispanic relationships. In the last chapter, Brian DeLay discusses Comanche raiding on the Mexican frontier during the 1830s and 1840s, concentrating on what he calls the "politics of vengeance" that wrought incredible death and destruction across much of Mexico's far north (p. 190).

Although the idea of publishing transcripts of interviews with scholars might deter some potential readers, there is much to be admired about this approach. The authors do an excellent job of engaging their interviewees in historiographical and methodological discussions without deviating from the central concept of extreme violence in the Southwest Borderlands. Those with an interest in the region's colonial history will find this to be an engrossing book.

William S. Kiser

Texas A&M University-San Antonio

Over the Santa Fe Trail to New Mexico: The Travel Diaries and Autobiography of Dr. Rowland Willard. By Joy L. Poole and Dr. Rowland Willard. (Norman, Okla.: Arthur H. Clark Company, 2015. 279 pp. Halftones, maps, charts, appendices, bibliography. \$29.95 cloth, ISBN 978-0-87062-439-1.)

Dr. Rowland Willard set out from St. Charles, Missouri, on 6 May 1825 for what would become a three year adventure in Mexico. He followed the Santa Fe Trail from St. Charles to Taos, and then to Santa Fe where he picked up the Camino Real and traveled south to Chihuahua, Mexico. He was the first physician to travel the entire length of these two connecting trails at a time when American visitors were uncommon. Four years earlier, Missouri became the twenty-fourth state, and in the same year Mexico declared independence from Spain. Trade between Mexico and the United States was still in its infancy. Free trade was one of the liberties that Mexican independence from Spain brought to this new world colony where previously Spanish tariffs and restrictions limited markets for Mexican goods and traders.

Dr. Willard's journal is a daily log of the distances traveled, noting the logistics and challenges of moving men, wagons, and horses across the plains and

streams. Willard's journal begins enthusiastically, where on the first day (Friday, 6 May) he traveled more than forty-two miles to try to make record time in joining the annual caravan that would leave from Franklin, Missouri, on Monday, 9 May. Like many Santa Fe Trail travelers, Dr. Willard hoped that the dry climate of the Southwest and Mexico would improve his health (he suffered from bouts of malarial fever). On 16 May, he recorded that for the first time in his life he had slept in a tent. He offered some charming observations in his unfolding awareness of the changes in natural resources and vistas along the trail. In early June, as the party reached the Little Arkansas River and the main Arkansas channel, he described with some amusement the bustle of the prairie dog towns and the extent of bison herds.

During his three-month stay in Taos he treated several patients, noting with interest the difference between his practice of frontier medicine and local folk remedies. The near absence of a cash economy in New Mexico compelled Willard to push further south to Chihuahua. There he found that priests sometimes curtailed his medical interventions by offering last rites to patients still under his care.

Willard might never have left Chihuahua. His daily diary shows him adding Spanish words to his vocabulary, and beginning to understand some of the Catholic feast days and holiday traditions that he found so baffling and frivolous when he first arrived in Mexican territory. In 1827, however, tensions mounted in Mexico against elites leading to an order of expulsion for *peninsulares* or those of Spanish birth. Willard admits he was shaken by this turn of events, and the loss of those he saw as providing stability to a still-shaky economy. He left Chihuahua in January 1828, and sailed from Matamoros to New Orleans in April 1828. He arrived back in St. Charles in early May 1828. Having both the daily journal and his autobiography published in one volume makes this an interesting comparison of the journey as it was lived, and the journey as it was recalled when he wrote his autobiography some forty years later.

Scholar and librarian Joy L. Poole, a frequent Santa Fe and Camino Real traveler, provides deft annotations for both texts. The trail diary and his autobiography are held in the Beinecke Library Collections at Yale University. Poole provides short, helpful biographies for those men whom Willard does not identify, and for the Natives he encounters but more often than not mentions only casually. She knows or discerns references to landmarks and rendezvous points on the trail. Poole knows the trail, and if Willard was not always sure where he was or when he might arrive at the next watering hole, Poole does, making her annotations rich additions to his scant details. She provides extensive sources to fill out the details relating to people, places, and events that Dr. Willard mentions only in passing. Poole's work is another fine addition to the bibliography

of Santa Fe Trail journals, each adding details to the experiences that made the journey unique and exciting for each of the travelers.

Frances Levine

Missouri Historical Society

Henry Ware Lawton: Union Infantryman, Frontier Soldier, Charismatic Warrior. By Michael E. Shay. (Columbia: University of Missouri Press, 2016. xiv + 322 pp. 11 halftones, maps, abbreviations, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8262-2100-1.)

Henry Ware Lawton enlisted as a sergeant in Company E of the Ninth Indiana Infantry in 1861, at the age of eighteen. He was killed in December 1899 in the Philippines as a major general. His thirty-eight-year army career included service in the Civil War, the Indian Wars, the Spanish-American War, and the Philippine Uprising.

During his army life, Lawton experienced the blistering heat of the Sonoran desert, the bitter cold of a Great Plains winter, and the sweltering humidity of Cuba and the Philippines. He was awarded the Congressional Medal of Honor for leading his company outside Atlanta during the Civil War and was commended by subordinates, colleagues, superior officers, and even the President of the United States for his exemplary service to the nation. Despite his singular record of awards and commendations, Lawton was far from a perfect person. He was ambitious, occasionally to a fault, and he was probably a functioning alcoholic for much of his life. He was a devoted husband and parent, yet he spent more time away from home than he did with his wife and children.

Michael Shay, a Connecticut judge and author of books on World War I and the Philippine Campaign, has provided a well-written biography of this exceptional military officer. Shay's prose provides context for Lawton's early life, as well as his rise through the hidebound ranks of the late-nineteenth-century U.S. Army. The text relies on a number of sources, including letters, official reports, and numerous newspaper accounts and is illustrated with a number of photos of Lawton and his colleagues. There are extensive footnotes which provide interested historians an opportunity to pursue their own interests in more detail.

One potential weakness of the book lies in its maps. Some parts of the account, especially the Civil War section, have no maps to show the actual movements of Lawton's organization during the various battles in which he was involved. Although there are detailed descriptions of the movements, only the true Civil War aficionado will be able to visualize details of Lawton's activities by simply reading the text. A map (and more discussion in the text itself) concerning

the engagement for which Lawton was awarded the Medal of Honor would have been helpful.

The sections on the Indian Wars, Spanish-American War, and Philippine War have more maps but these are generally single, all-encompassing illustrations. Subdividing the maps into smaller, incident-specific diagrams would have been more helpful. That said, the maps that are included are high-quality illustrations.

Of particular interest to the Western historian is the detailed description of Lawton's pursuit of Geronimo. Lawton trailed Geronimo through southeastern Arizona and northern Sonora, Mexico, from May until the vaunted Apache war chief finally surrendered in Skeleton Canyon, just north of the Arizona-Mexico border, in September 1885. Shay provides almost a day-by-day account of Lawton's more than one-thousand-mile pursuit of this the last major band of Apache raiders.

The discussion of Lawton's accomplishments during the Cuban campaign also have a New Mexico connection in the interactions with Rough Riders, many of whom came from New Mexico. There is also a passing reference to Maximiliano Luna, the son of the prominent Luna family and an aide to Lawton during the Philippine Campaign, who drowned while crossing a swollen river north of Manila. During that river crossing, Lawton nearly drowned as well.

This well-written book chronicles the life of an important military officer while painting a fact-based picture of life in the military during the second half of the nineteenth century. I recommend it to anyone interested in that period of U.S. history.

John Taylor

Peralta, New Mexico

"Hang Them All": George Wright and the Plateau Indian War. By Donald L. Cutler. (Norman: University of Oklahoma Press, 2016. xiii + 372 pp. 38 halftones, maps, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8061-5337-7.)

Although any addition to the canon of the nineteenth-century Columbian Plateau West is welcome, Donald Cutler's *Hang Them All* is also problematic. On the surface, the book is a biography of an army officer. Using archival material, published works, historic printed materials and interviews, Cutler tells of the life of one of the area's most egregious agents of the settler-state, Gen. George Wright. He exposes a man whose self-pity far exceeded any sympathy he felt for his victims: the indigenous peoples of the Plateau, whom he brutalized

into submission in a remarkably short period of time, securing the region for whites.

Cutler covers the Pleistocene to the present. A geographic history of the region precedes Wright's family history, which traced back to an upper-class white family with distinguished roots in Norwich, Vermont, across the Connecticut River from Dartmouth College. Raised in a Congregationalist home, Wright's childhood was undistinguished, but he gained admittance to West Point in 1818, and found himself immersed in a rigorous military culture that taught "nation-building," Christian ethics, and relative morality. By the late 1820s, Wright had been posted on the Central Plains, interacting largely peaceably with Pawnees and other indigenous tribes along the Missouri who would soon find out they stood in the path of Manifest Destiny.

Wright soon began complaining about the slow pace of his promotions, thus beginning a career-long campaign of lobbying for himself, a trait that did not endear him to his superiors, although they did not hesitate to send him on dangerous missions during the U.S.-Mexico War. By 1855 Wright had reached the rank of colonel, taking command of the Ninth Infantry regiment as well as the Pacific Northwest and its peoples, the Spokanes, Couer d'Alenes, Nez Perce, and other Plateau tribes, already weakened by disease and other effects of white contact. The establishment of the Oregon Territory trapped the region's indigenous people in the federal administrative web, and Wright pulled the strings.

The Walla Walla Treaties, and a string of other devices designed to contain Natives on a morsel of their homelands while opening the rest to white settlement, eventually led to Wright's military rule, which ran headlong into the civilian rule of Washington's territorial governor, Isaac Stevens. Governor Stevens was another federal official firmly committed to the dispossession of the indigenous people of the Northwest, and much of the book revolves around the tension between these two vainglorious men. As a biography, the book suffices, but it is the author's preface which belies the overall tone of the book. Cutler volunteers that he is reluctant to hold Wright accountable for his ruthless behavior, because, to paraphrase, anyone could be capable of just such violence at any time. This book, however, is not about "anyone" at "anytime." It is about Wright, and his overbearing enthusiasm for devastating the lives of the Natives of the Columbia Plateau. To diffuse the guilt as situational only allows the perpetrator to escape accountability.

Humanizing Wright does little to explain his actions. His personal tragedies—the early deaths of two of his five children and the death of his mother-in-law—were common among westerners, and pale in comparison to the havoc he wreaked on the lives of Natives in the region. Cutler forewarns the reader that the legacy of Wright provokes visceral reactions; one should take him at

his word. As a final note, the author asserts that the project originated when he wondered why Wright was still memorialized in (white) contemporary culture in the Columbian Plateau region. Perhaps it is because people write books about him.

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Forging the Star: The Official Modern History of the United States Marshals Service. By David S. Turk. (Denton: University of North Texas Press, 2016. xv + 540 pp. 36 halftones, notes, bibliography, index. \$29.95 cloth, ISBN 978-1-57441-654-1.)

For good or ill, popular culture has shaped perceptions of a who and what is a United States Marshal. Despite the exaggerated mythology of the Earp brothers in *Tombstone* (1993), Tommy Lee Jones and Wesley Snipes as contemporary officers in the action film *U.S. Marshals* (1998), or Timothy Oliphant as a deputy marshal in Kentucky who brought down meth rings in the superb FX series *Justified* (2010), there really is a United States Marshals Service (USMS) that has been carrying out important and perilous duties for as long as the United States has existed. Today, the USMS still performs functions laid out in the Judiciary Act (1789), as the law enforcement arm of the federal court system, providing court security, transporting federal prisoners, hunting down fugitives running from federal warrants, and even operating the federal witness protection program. Although the USMS has periodically struggled for relevance during its over 225 year history, it continues to serve a unique function for the federal government.

David S. Turk has produced an outstanding history of the service, covering its “modern” story from the 1920s to the present. Turk, who has served as historian for the USMS since 2001, spent over ten years researching USMS records and the National Archives for the volume as well as conducting interviews with principal players in the USMS story. Turk’s hard work shows, as *Forging the Star* offers encyclopedic scope and engaging depth. Turk examines how the USMS nimbly navigated the threat of extinction in face of rising upstarts, such as the Federal Bureau of Investigation and the Secret Service, then through reorganization of the USMS from a decentralized gaggle of district offices to an efficiently centralized bureau that embraced modern criminology and professionalized training and management procedures.

Along this admittedly bumpy path, Turk recounts events and characters known and unknown to USMS lore. The USMS played a key role in school inte-

gration in places like New Orleans, where they are permanently fixed in the national memory in Norman Rockwell's poignant painting of four U.S. deputy marshals escorting young Ruby Bridges to Frantz School (*The Problem We All Live With*, 1964), and providing security for James Meredith at the University of Mississippi. Civil Rights proved only part of the USMS experience in the 1960s and 1970s, as domestic disturbances and other issues also required their attention. The USMS monitored the American Indian Movement's (AIM) occupation of Alcatraz Island and negotiated with AIM to avoid mass violence at the Reoccupation of Wounded Knee. Also, the Service served subpoenas during the Watergate investigation, protected Vietnamese refugees in Guam, assisted several school districts (notably in Boston), to enforce federal court-mandated busing to integrate schools, and escorted Patty Hearst during her trial for her involvement with the Symbionese Liberation Army. The USMS established the federal witness protection program in the wake of several high-profile mafia-related trials and helped search for Auschwitz SS doctor Josef Mengele, ultimately finding his remains in Brazil. Each of these stories, and many more like them, are absorbing in their own right, but Turk adroitly weaves these interesting tales into the broader fabric of the evolution of the USMS into the agency that it is today.

Turk largely praises the agency that is his employer, but overall is fair in his assessment of the USMS. Unlike many official histories, which suffer from editing by committee and stilted prose, Turk's *Forging the Star* is engagingly written. It may not find the larger audience it deserves, but historians and students of law enforcement history and institutional/policy history will find Turk's effort useful and appreciated.

William Thomas Allison

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Texan Identities: Moving Beyond Myth, Memory, and Fallacy in Texas History.

Edited by Light Townsend Cummins and Mary L. Scheer. (Denton: University of North Texas Press, 2016. xiv + 272 pp. 14 halftones, bibliography, notes, index. \$27.95 cloth, ISBN 978-1-57441-648-0.)

"Texas history," Gov. Ann Richards once famously remarked, "is the story of what white men do out of doors." The seven essays of this book seek to balance the biases so neatly and humorously distilled in the governor's remark. Steven Hardin, well-known author of *Texian Iliad* (University of Texas Press, 1996), begins by addressing revisionist models concerning the Alamo. He concedes that the romanticized Hollywood version is untenable in light of the de la Peña manuscript and other recent scholarship, but argues vigorously that these rev-

elations do not, as some have assumed, diminish either the moral or military significance of the Alamo: Davy Crockett may have surrendered, it is true, but Antonio Lopez de Santa Anna committed a blunder of monumental proportions in ordering his execution.

Historian Mary L. Sheer has discovered that the framers of the Texas Constitution, in their haste to produce a finished document during the Runaway Scrape, inadvertently choose gender-neutral language that theoretically gave Texas women the right to vote during the Republican era. Her article is a meditation on both why Texas women chose not to exercise this right, and why Texas historians have overlooked this fact.

Next, Jody Ginn addresses the Texas Rangers. In a brief but superb overview of the Rangers and their changing role over the decades, Ginn addresses how myth and fallacy have affixed to their story in an unprecedented way. However, he takes issue with one interpretation that has gained currency in the push to understand the Rangers more factually and critically, namely that the Rangers were institutionally racist and routinely mistreated Mexicans and Tejanos in South Texas as a matter of policy.

Kay Goldman's well-documented essay does indeed correct a general misconception, namely that Jews were few in number and had little role in nineteenth-century Texas. She does so in a way, however, that highlights a very interesting and underappreciated immigration story, namely how well German Jews—they accounted for the majority of early Jewish immigration in Texas—managed to be “culturally German, religiously Jewish, and politically Texan” (p. 125).

Light Townsend Cummins documents the extraordinary contribution of Ethel Tunstall Drought to the cultural life of San Antonio, especially in the field of the visual arts. Drought's example illustrates that growing appreciation for the fine arts in Texas during the twentieth century was largely the work of numerous women's clubs and organizations, often inspired and led by exceptional women leaders, who now deserve their rightful place in the panoply of Texan identities.

Patrick Cox offers a profile of a South Texas cowman who both reinforced the myth of the larger-than-life Texas cowman and departed from it. W. W. Jones began his career driving cattle up the trail to Kansas and ended up putting together the 300,000 acre Alta Vista Ranch in South Texas. Jones, however, took an exceptional role in the development of Corpus Christi, thus building an identity much more nuanced and complex than stock-in-trade association would allow.

In the final essay Gene Preuss dissects the role of the court decision *Delgado v. Bastrop* (1948) in ending segregation of Mexican Americans in the public schools of Texas. The process was long and tortuous, but ended up making it

much more possible for Texans of Mexican origin to assert and maintain their rightful place in the rich tapestry of Texas identities.

All the contributing writers are established historians who bring to their essays high expectations in regard to style, documentation, and interpretation. None disappoint. This book is far from a comprehensive reevaluation of Texan identities, but it successfully meets its own goal by offering fresh interpretations that challenge the norm and by profiling individuals who depart meaningfully from the clichéd narratives of the past. Texas history is indeed much richer than “what white men do out of doors.”

James C. Kearney

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Crosscurrents: Atlantic and Pacific Migration in the Making of a Global America. By Reed Ueda. (New York: Oxford University Press, 2016. xvi + 229 pp. Color plates, 33 halftones, maps, chart, 32 tables, graphs, credits, index. \$29.95 paper, ISBN 978-0-19-975744-2.)

North and Central America serve as bridges joining the Atlantic and Pacific Oceans in Reed Ueda’s ambitious reframing of United States history. Ueda undertakes a long historical overview of oceanic travels that takes as its chief launching point the journeys of Europeans as they ventured beyond the Atlantic and rounded the Capes of Good Hope and Horn in a trickle that rapidly grew into a steady surge of migrations, increasingly influential with the cultures, societies, politics, and economies of Pacific peoples. In a scant 202 pages of text, including notes, thirteen maps, and abundant illustrations, Ueda’s sweeping narrative highlights Hawaii and the U.S. west coast as key sites where multitudes of peoples from the Pacific and Atlantic worlds met, commingled, and produced hybrid lives. Ueda underscores the adaptability, ambitions, and creative energies unleashed by such borderland zones, which he describes as forming the leading edge for key evolutions in trade, manufacturing and marketing relations, and technologies.

New Mexico figures most prominently, but nonetheless marginally, in chapter one, “Precursors.” The chapter traces the expansion of the early European empire forged by Spain that bridged territories in Central and South America, including the present-day states of California, New Mexico, and Florida, to the Philippines in the western Pacific. Ueda is careful to foreground the well-known story of European expansion in older histories of Pacific voyages by skilled seafarers from island archipelagoes such as the Azores, Madeiras, Japan, and the Philippines. Spain’s empire provides a vital but soon discarded backdrop for the

Asian and Pacific Islander migrants who receive the most attention in this version of world history in which Ueda emphasizes their communities in Hawaii and the west coast of the mainland, with Chinese, Japanese, and Filipino Americans receiving the fullest accounting.

Ueda is most concerned with asserting the lasting impact of mobile and multicultural societies. *Crosscurrents* dwells relatively briefly on Asian exclusion, which is the focus for many Asian American histories. Although the laws and bureaucratic institutions developed to severely restrict Asian immigration and citizenship rights in the United States from 1882 until 1952, these policies provided the foundations of U.S. immigration controls that operate today. Ueda's priority is to showcase diverse migrations from many Asian, Pacific Islander, European, and Central and South American countries, alongside autochthons, that forged hybrid societies, cultures, and political systems produced from processes of economic globalization. For example, chapter two, "Emergence Between the Hemispheres," is careful to showcase Chinese and Indian maritime activities in the South China Sea and Bay of Bengal as a counterbalance to the predominant credit allocated to European imperialism for the internationalization of trade, manufacturing, and other market functions.

The themes of chapter three, "Transplantation and Transculturation," comprise the heart of Ueda's arguments in its nuanced portrayal of Hawaii as a literal and figurative crossroad for the Pacific. The islands served as distant outposts of empire not only for the United States, but also Japan. Ueda's interdisciplinary treatment delves into local society and its uneven integration of the great variety of migrants who arrived to make their fortunes and new homes. She also explores the consequent mixing of races and nationalities, intermarriages and legacies, pidgin language, fused cuisines, and musical forms produced by contact and shared lives. Hawaii demonstrates the possibilities of how a multiracial democratic society might be realized before the upheavals of World War II remade patterns of migration flows. This chapter shifts action to the west coast of the United States where California (and other western states) similarly attracted adventurers and aspirants from all parts of the world, seeking gold in its many manifestations but subject to different constraints based on racial differentiation.

Chapter four, "A Globalist Era," and chapter five, "The Pacific Coast as a National and Global Hub," present the last seven decades of world history sharply focused through the vibrancy of the U.S. West Coast's social, economic, and political transformations. Ueda argues that location provided a key meeting ground between the Atlantic and the Pacific, as well as a diverse and abounding population, that positioned it as a key incubator for many kinds of breakthroughs in arts and political formations, and now in technology, transnational

corporate operations, capital investments, and mobile knowledge worker flows. In *Crosscurrents*, Ueda historicizes and valorizes multiculturalism and mobility, which he associates with entrepreneurial and applied science innovations that generate wealth and success. This vision of immigration makes a highly palatable pitch for diverse Americans to learn to work and live together.

Madeline Y. Hsu

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