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# Book Reviews

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*Historians of the American Frontier: A Bio-Bibliographical Sourcebook.* Edited by John R. Wunder. (Westport, Connecticut: Greenwood Press, 1988. xiii + 814 pp. Notes, bibliography, index. $75.00.)

In this valuable volume, John Wunder has assembled a collection of essays about the careers and accomplishments of fifty-seven persons identified as important contributors to American frontier studies. Alongside such expected figures as Frederick Jackson Turner, Herbert Eugene Bolton, and Walter Prescott Webb, the work makes room for less likely candidates: anthropologist Adolph Bandelier, for example, journalist Marquis James, and sometimes South Dakota cattleman Theodore Roosevelt. "A creative reference work," as Wunder calls it, *Historians of the American Frontier* follows a standard format in the treatment of each person: a biographical sketch, a summary of the themes that appear in the subject's writings, an analysis or critical discussion, and a comprehensive bibliography of the person's works. Exclusive of the bibliographies, individual entries average ten to twelve pages in length, providing the contributing authors an adequate opportunity to describe the career and assess the contributions made by each subject.

While frontier history may seem to the public an adventurous field, these essays describe for the most part the lives and accomplishments of hard-working professionals, college faculty and others, who will not qualify as history's answer to Indiana Jones. Aside from a reference to Isaac Cox's bicycle trip from San Antonio to Mexico City in 1898, we find few tales of derring-do: nothing about Bolton's mule-back expeditions across the Sonoran desert in mid-summer, nor even a reference to Turner's proficiency with a fly-rod on

Wisconsin trout streams. The authors instead have tended to select those personal details that go furthest toward explaining the course of the careers that are their focus. Thus David Langum delivers a well-deserved tribute to Gertrude Janes Bolton for a tolerance and selfless support that helped make possible her husband's many achievements while she managed the household and raised seven children. Richard White notes that the death of two children in 1899 tragically ended the Turner family's happiness and for a period made writing a near impossibility for the originator of the so-called frontier hypothesis.

Overall, the quality of the essays is high, reflecting the care taken by Wunder in recruiting contributors for his project, and reflecting as well the regard that many of today's historians have for the accomplishments of their predecessors—a sign of our profession's growing maturity. In his brief preface, the editor hints at the problems inherent to cooperative efforts, indicating that a few subjects could not be included because prospective contributors failed to complete their essays. But some authors have indeed risen nobly to the occasion. Richard White's essay on Turner, to take the most conspicuous example, presents a brilliant original analysis that should become required reading for everyone seriously interested in the historical frontier concept. Graduate students in particular will benefit from a knowledge of this essay and others that make the volume a major contribution to our historiographical awareness.

Defining their subject matter as frontier historians—not historians of the American West—Wunder and coauthors present here a collective portrait of a professional field that assumed immense importance within the field of U.S. history for two generations, from the time of Turner's 1893 essay through the "consensus history" movement of the 1950s. By its nature, however, the volume obscures more recent trends that have now consigned the frontier concept to a kind of fossilized half-life. As much as intellectual fashions, biographical detail may be instructive in this regard: of the fifty-seven individuals who appear in this volume, thirty-eight (an even two-thirds) were born outside the area now generally defined as the American West. In contrast, a newer coterie of professionals who call themselves western historians (some of whom reject the very term frontier as a useless relic of past conceptual errors) are predominantly persons born and raised in the western country—though many have sojourned at eastern graduate schools. This ongoing transformation within the frontier-western branch of U.S. history gives added importance to the work of Wunder and his associates: their essays enlarge our knowledge of the field's intellectual development and demonstrate its breadth as an intellectual tradition.

Kenneth N. Owens
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*Region and Regionalism in the United States: A Source Book for the Humanities and Social Sciences.* By Michael Steiner and Clarence Mondale. (New York: Garland Publishing, 1988. xvii + 495 pp. Notes, index. $69.00.)

Students of the American West need more bibliographies and reference works. Although we have Howard R. Lamar's indispensable *Reader's Encyclo-*

*pedia of the American West* and a handful of other notable reference books about the West, the volume under review fills a large gap for westerners because it deals with the West as region and also supplies numerous references to other American and foreign regions as well. Divided into fourteen topical sections with comments on more than 1,650 books and essays, *Regions and Regionalism* must be added to a list of major reference volumes especially useful to western authorities.

The two editors, Michael Steiner and Clarence Mondale, both senior scholars in American Studies, devote the longest sections of their fat book to geography and history, but also include substantial listings on literature, sociology, architecture, and planning. Nearly all items in these and the remaining categories carry helpful annotations, with hundreds of other references smuggled into these annotations. Clearly, this volume is the beginning place for students and scholars interested in the major scholarship available on regions and regionalism in the United States.

Seen more broadly, this volume itself is a document of cultural-intellectual history, reflecting the recent heightened interest in regionalism, revealing the authors' muted ideologies, and, at the same time, documenting previous cultural milieus shaping these shifting attitudes about region and culture. As Steiner and Mondale make clear, the 1920s and 1930s, as well as the 1970s and 1980s, have been high-interest periods in regionalism. Had the authors chosen to treat earlier periods, they undoubtedly would have revealed that the 1870s and 1880s also displayed a pronounced bent toward local color regionalism.

Generally, Steiner, author of nearly 60 percent of the individual commentaries, contributes longer section introductions, more analytical annotations, and more western items than does Mondale, who emphasizes the eastern U.S. and Europe in his more narrative, briefer comments. Close readers will notice, too, that Mondale overlooks too many western community studies and that his categories "History: Frontier and Landscape," "History: Family and Community," and "History: Other" are the least coherently organized of the generally well-coordinated sections.

Thankfully, nearly all the annotations are readable, with scholarly jargon kept to a minimum. And errors are minimal too. Altogether, then, this book is a valuable reference volume, well-organized, thorough, and clearly written. If the book were available at half its price, and it should be, it would appear on the shelves of more western specialists, in addition to the reference sections of all libraries, where it is an altogether necessary addition.

Richard W. Etulain
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*The Mythic World of the Zuñi.* By Frank Hamilton Cushing. Edited by Barton Wright. (Albuquerque: University of New Mexico Press, 1988. xviii + 167 pp. Illustrations, appendix, notes, bibliography. $19.95.)

These twenty-five Zuñi myths were written by Frank Hamilton Cushing, an assistant curator of ethnology at the Smithsonian, who in 1879 accompanied Colonel James Stevenson's anthropological expedition to the Southwest. Orig-

inally published in 1896 in the Thirteenth Annual Report of the Bureau of American Ethnology, these myths, reprinted by the University of New Mexico Press, are handsomely illustrated and annotated by Barton Wright, former scientific director of the San Diego Museum of Man.

Although the Zuñi had been among the earliest Pueblo Indians visited by the Spaniards, little was known of their culture until Cushing published the results of his ethnological investigations there. Originally authorized to spend only three months with the Zuñi, Cushing remained for over four years during which time he attempted to integrate fully into Indian life. He learned their language, lived with the governor's family, joined in religious ceremonies, was initiated into the Macaw clan, and became a member of the tribal council. Furthermore, he became the assistant chief of the Priesthood of the Bow, whose members were responsible for leading war parties.

The first half of this volume presents the myths, ranging in length from two to five pages. The second half is a detailed annotation of each myth skillfully researched and written by Wright. The creation of the world, various clans, moieties and societies, the origins of various deities, the migrations from the underworld, the origin of corn, the crossing of the red river, and the role of kachinas are among those included. In his explanations Wright compares and contrasts these Zuñi myths with those of other Pueblo groups.

This handsome volume is a welcome addition to the literature of the American Indian not only for the presentation of these myths, which have never before had wide public circulation, but also for the skillful illustrations of Barton Wright.

Valerie Sherer Mathes
*City College of San Francisco*

*Climate and the Dolores River Anasazi: A Paleoenvironmental Reconstruction from a 10,000-Year Pollen Record, La Plata Mountains, Southwestern Colorado.* By Kenneth Lee Petersen. (Salt Lake City: University of Utah Press, 1988. vii + 152 pp. Illustrations, maps, tables, charts, bibliography. $25.00 paper.)

Anyone who visits the prehistoric ruins in the American Southwest comes away with a sense of respect for the people who lived there, the construction of their dwellings, and the balance they achieved with nature. This latter aspect is of particular interest because these ancient people relied so heavily on agriculture in an area recognized for its arid climate and relatively high elevation. The precarious nature of farming has led modern man to hypothesize that climatic changes around the late thirteenth century forced the Anasazi people of the Four Corners region to relocate. Of course other causes have been cited such as arroyo cutting and invasion of the area by nomadic tribes. Still, the drought issue represents a major stream of thought.

The problem with the drought theory is now to apply it to specific locations at definite times. This would require a precise knowledge of weather conditions over a long period which is quite difficult to reconstruct. Information currently available to archaeologists is a product of a variety of past fieldwork. On many occasions archaeologists have been able to demonstrate correlations between

environmental change and man's corresponding movement to new regions. Today, it is man who provides the changes through the construction of modern facilities. While many people abhor these environmental modifications, we have at least been able to learn from them. Before they are implemented, investigating teams examine the prehistoric and historic constructions that have taken place in the past and record them before all sources of information are destroyed forever.

In his book *Climate and the Dolores River Anasazi,* Ken Petersen attempts to show a continuous history of climatic change in the southwest corner of Colorado. His research is a result of the construction of a dam and water reclamation project on the Dolores River in this region. The Bureau of Reclamation directed the project which resulted in the construction of the McPhee Dam.

The purpose of Petersen's work is to make a scientific connecting link between environmental change and cultural adaptation in a specific area over a long period of time. Archaeologists have recognized that certain areas have gone through cycles of occupation and abandonment. The author's design was to construct a continuous and accurate record of the change in vegetation growth in the entire region and compare it with trends in the Dolores area. Thus he could determine the cause for the expansion and contraction of Anasazi agriculture.

Petersen's presentation begins with a history of the climate and vegetation followed by an outline of the methods he will use to determine new information concerning pollen and charcoal records. He continues with a discussion of changes in growing seasons and precipitation during the winters and summers. Following his construction of a climatic history, he demonstrates how the dry-farming belt was altered for Anasazi farmers between the Dolores and San Juan Rivers. This section is the most informative and is greatly aided by drawings which demonstrate how the available farming area changed through the centuries. His conclusions give further credence to the effect of climatic changes on Anasazi abandonment.

This book is part of a long series of manuscripts that have been issued by the University of Utah. In general they demonstrate excellent research and provide scholars with a wealth of scientific information concerning ancient man and his environment. Petersen's work enhances this reputation. Like others in the series, it is aimed at the specialist. This reviewer hopes that at some time in the future, they can be incorporated in a more general work that will appeal to a wider audience.

James A. Vlasich
*Southern Utah State College*

*The Northern Navajo Frontier 1860–1900: Expansion through Adversity.* By Robert S. McPherson. (Albuquerque: University of New Mexico Press, 1988. viii + 133 pp. Maps, notes, bibliography, index. $22.50.)

In ninety-five pages of text, Robert McPherson traces the story of what he terms the northern Navajo frontier during the last four decades of the

nineteenth century. Of the six main chapters in the book at least two have been published previously.

The author has taught for a number of years in southern Utah and this study is a revision of a manuscript he completed in graduate school at Brigham Young University. McPherson knows this magnificent country stretching northward from Monument Valley and knows of the main participants in this drama, the Mormons and the Navajos.

The central point of this brief monograph is well taken. During a time when many American Indian communities knew primarily dissolution and despair, the Navajos rebounded from the trauma of the Long Walk to occupy and control more land. Encouraged by traders, eventually protected by the federal government, the Navajos by the beginning of this century had cemented their grip on an important section of their sprawling reservation.

McPherson also argues that the Navajos felt a degree of empathy for the Mormons in their late nineteenth-century struggles with the "gentiles" and that the Mormons and Navajos, at least until the mid-1880s, usually enjoyed good relations. He contends that Mormon teachings and similarities between the two groups in how they saw themselves as "chosen people" initially encouraged a degree of rapport generally not experienced between Anglos and Indians.

Such propositions will not be universally subscribed to by the varied readers of this book. Nonetheless, McPherson has done some conscientious archival research and examined a part of Navajo and Mormon history that has been generally neglected. For that alone he merits our thanks.

The footnotes and "references" are straightforward and helpful. More attentive copyreading would have spotted and altered the kind of error in *The Northern Navajo Frontier*'s first footnote that can encourage apoplexy in any author, Ruth Underhill rather than Ruth Benedict wrote *The Navajos.*

Peter Iverson
*Arizona State University*

*Kenekuk, the Kickapoo Prophet.* By Joseph B. Herring. (Lawrence, Kansas: University of Kansas Press, 1988. xii + 176 pp. Illustrations, maps, notes, bibliography, index. $19.95.)

During the last months of 1832, a band of 400 Vermillion Kickapoos and Potawatomies began their involuntary move from their homes along the Wabash and Vermillion Rivers in Indiana and Illinois to their new reservation near Fort Leavenworth in modern Kansas. The Vermillion Kickapoos had adopted many of the ways of Euro-American society in hopes that whites would accept them as neighbors, but despite their similarities to the whites, the Jackson administration still forced the Indians to make room for settlers.

The Kickapoos' leader was Kenekuk, a former inebriate who had emerged in the early 1820s as a self-proclaimed prophet. Charismatic and articulate, Kenekuk claimed that the Great Spirit spoke through him. Although Kenekuk rejected much of the missionaries' teachings, he combined certain aspects of Christianity with traditional Kickapoo beliefs to convince his followers the

importance of temperance, non-violence, and "intercultural borrowing." While still retaining their tribal identity, his devotees attended prayer meetings, renounced their traditional medicine bundles in favor of "prayer sticks" (comparable to the Catholic rosary), and flagellated themselves for their imperfections. An impressive spokesman, in 1851 Kenekuk succeeded in acquiring the U.S. government's approval to officially unite the Vermillion Kickapoos and the intermarried Potawatomies into one band. Kenekuk died of smallpox in Kansas in 1852, but his influence gave his followers the fortitude to successfully resist further removals.

Joseph Herring deftly illustrates that in contrast to other tribes who preferred to fight and die rather than lose their lands and culture, Kenekuk the Kickapoo Prophet helped his Vermillion Band of Kickapoos and Potawatomies to survive without resorting to violence. Indeed, they sacrificed many of their traditional ways in order to adapt to the changing conditions around them, but they were still able to retain their identity as Indians.

Devon Irene Abbott
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*Deliberate Acts: Changing Hopi Culture Through the Oraibi Split.* By Peter M. Whiteley. (Tucson: University of Arizona Press, 1988. xxi + 373 pp. Illustrations, maps, chart, tables, appendixes, notes, bibliography, index. $40.00.)

The Hopi have long been of interest to southwestern Indian specialists. A century of research has produced a vast literature covering virtually every aspect of Hopi life and history. Thus it is exciting to read a new study that adds measurably to our knowledge and understanding of this much-studied people.

The political conflict that characterized Oraibi during the last decades of the nineteenth century climaxed in 1906. In that year, in a well observed event, the "friendly" faction within Oraibi succeeded in physically pushing the "hostile" faction out of the village. The members of the "hostile" faction soon established the nearby villages of Hotevilla and Bacavi. This event has long interested anthropologists who have developed three major explanations for the occurrence. Titiev explained it in sociological terms as the product of weaknesses in an intrinsically fragile social structure. Several others have offered materialist explanations, focusing on an increasing population and resultant pressures on their limited resource base. A third group of researchers has seen the event as a product of acculturation, with some members of the community favoring the adoption of new cultural traits and others opposing such changes.

Peter Whiteley has chosen to re-examine this event within a cultural-historical context. Drawing on ethnohistoric data, ethnographic data and upon living Hopis, he has written an historical ethnography of the Third Mesa Hopi, focused on the question of the political fragmentation of Oraibi. Within this cultural-historical context he shows that the sociological, materialist, and acculturation explanations cannot account for the split. He then turns to the Hopi themselves for an explanation of this event, what he calls "ethnosociology." Taking both recorded and contemporary Hopi accounts of the event and ana-

lyzing these statements within a cultural-historical context, he presents a totally new explanation. He argues that the split was secretly contrived and orchestrated by Hopi politico-religious leaders, based on a prophecy of the destruction of Oraibi. Thus he sees the split as a deliberate act of village leaders.

The book is far more than an exciting and provocative new explanation of the Oraibi split. Whiteley's historical ethnography clearly describes past and present Third Mesa Hopi socio-religious structure. For anyone interested in Hopi or southwestern American Indian culture and history, this book is an absolute must.

Garrick Bailey
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*Apaches at War and Peace: The Janos Presidio, 1750–1858*. By William B. Griffen. (Albuquerque: University of New Mexico Press, 1988. xiii + 300 pp. Maps, appendixes, notes, bibliography, index. $35.00.)

William B. Griffen's book on the Janos Presidio and its relationship with nearby N'de Apaches is a superb work of scholarship. Most historians have directed their research to topics dealing with American-Apache relations. The result has been a bit like trying to understand World War II in Europe without reference to the Russian front. The preoccupation of Apaches and the focus of their attentions in trade, raiding, conflict, and war was the Spanish/Mexican frontier, not the American.

Griffen does much to restore a balance. He draws on a variety of published Apache accounts to establish reasonably accurate parameters of Apache values and society. The overwhelming majority of his research, however, centers on official Spanish and Mexican archival materials and reports. The overall direction of his work is perhaps best underscored in his opening paragraphs, which describe Apaches as "intruders in Northern New Spain."

*Apaches at War and Peace* traces the role of the Janos garrison and community over several generations of Spanish/Mexican attempts to bring Apaches to peace, submission, and Christianity, as obedient participants in Mexico's political and economic development along European lines. Griffen ably chronicles the various changes in policy, strategy, and tactics at the presidio. His work in piecing together the Spanish given names of four generations of leading southern Apache men is of tremendous value to researchers in several disciplines. The analysis he makes of changes in Apache culture resulting from peaceful contacts at Janos is useful in understanding Apache perceptions of later events in their dealings with Americans.

Griffen charitably attributes elevated motives to the various participants in the Janos drama. In this he is remarkably even-handed. I was startled to read that the Chiricahuas were "impounded" between 1886 and 1913, rather than held prisoner or captive.

I liked *Apaches at War and Peace* a great deal. Griffen has opened the way into what could be the most productive area for understanding the dynamics

of intercultural relations among Apaches and their neighbors. This book should become essential reading to generalists and Apache specialists alike.

D. C. Cole
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*Views from the Apache Frontier: Report on the Northern Provinces of New Spain.* By José Cortés. Edited by Elizabeth A. H. John. Translated by John Wheat. (Norman: University of Oklahoma Press, 1989. xx + 163 pp. Illustrations, maps, notes, bibliography, index. $21.95.)

Elizabeth A. H. John chanced upon the "Memorias Sobre Las Provincias Del Norte de Nueva España" by Don José Cortés, Lieutenant of the Royal Corps of Engineers in May of 1979 during her first visit to the British Library's Spanish collection. The author's apparent persistence in evaluating the document resulted in a more positive consideration, its careful edition and subsequent publication. Little did José María Cortés y de Olarte of the Royal Corps of Engineers realize that within a few months after his arrival on the northern frontier that his special commission at the presidio of Janos would lead him to write his "Memorias sobre las provincias del norte de Nueva España."

The keen observations at the close of the eighteenth century by the young lieutenant (not yet thirty) summarized important data relating to Apache beliefs, superstitions, marriages, language, lands, dwellings, food and clothing. The careful organization of his work and his understanding describes the state of agriculture, the arts, commerce, Apache security and even the use of money.

Cortés not only understood the strategic importance of the Apacheria but personally observed their hunting techniques, examined their weapons, and evaluated the methods of conducting warfare. He "feels" the Apache emotions about death and funerals. But Cortés apparently was not so fascinated by the Apaches that he ignored his assignment because he carefully described the Interior Provinces of New Spain including the troop quality, nature of the Indians and the problems facing Spanish territories, including the dangerous new Anglo-American neighbor. He evaluated art, the population, the need to pacify the Apache nations and emphasized: "The English know perfectly well what their interests are and they know ours as well."

Cortés' fascination with Apaches went beyond his contention, from personal observation and research, that the Apaches actually loved peace and that their occasional breaches were justified and actually defensible under natural law and rules of conduct employed by most civilized people.

The epilogue follows Cortés from his assignment in the northern frontier to his assignments in Mexico City and Spain and finally to a hard fall which terminated Lieutenant Colonel Cortés' promising career. The author's notes clearly provide a better understanding of the "Memorias" without detracting from its historical content and ease in reading.

John's inclusion of maps of the nations of the Internal Provinces complement the book and provide the reader with a better understanding of the lands occupied by the Apache nations. *The Apache Frontier* is punctuated with black-and-white art reproductions by the famed painter and sculptor Alan Houser

(Ha-o-zous), himself a Chiricahua Apache and great-grandson of Chief Mangas Coloradas. Houser's great-uncle was the famed Geronimo. John Wheat, the official translator for the Bexar Archives at the Barker Texas History Center at the University of Texas at Austin seems to have provided a superb, flawless translation which maintains the emotion and sense of the original author. Elizabeth A. H. John may have set a new standard in editing by meticulously evaluating the original work and eliminating editorial bias.

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*Santa Fe, New Mexico*

*Pedro de Rivera and the Military Regulations for New Spain 1724–1729: A Documentary History of His Frontier Inspection and the Reglamento de 1729.* Edited by Thomas H. Naylor and Charles W. Polzer. (Tucson: University of Arizona Press, 1988. x + 367 pp. Illustrations, map, appendixes, notes, bibliography, index. $40.00.)

Historians generally regard the eighteenth century as a time of reform and restructuring in the Hispanic world. In the Americas, most of these changes came about during the reign of Charles III (1759–88). One early effort at reform, however, dealt with the presidios of northern New Spain. In 1724, Brigadier Pedro de Rivera Villalón set off on a lengthy inspection of frontier military outposts to find ways of making them less costly and more effective.

Intended as a supplement to a multivolume series, *The Presidio and Militia on the Northern Frontier of New Spain,* this work contains a number of documents related to Rivera's northern tour. Many will be familiar with the *Reglamento* of 1729, published for the first time in English, which represents the culmination of Rivera's efforts. The editors have also included Rivera's official reports of the inspection to Viceroy Marqués de Casafuerte; the 1719 *Reglamento de Habana,* upon which the subsequent reglamento relied substantially; and the notes and maps of the cartographer who accompanied Rivera, Engineer Francisco Alvarez Barreiro.

Translation is never easy, especially when many do the work. Editors Thomas Naylor and Charles Polzer continue to present highly readable English versions of the documents. They have also avoided some of the inconsistencies that marred the first volume of the series. Yet they still lack an effective quality control for the final product. When *cebada* (barley), for example, is rendered as "alfalfa" (p. 214), or when they refer to a judicial review as a *juez* (rather than *juicio*) *de residencia* (p. 14), improvement is still possible. Those who must rely on the translations will do well to check the accompanying Spanish transcriptions, which appear to be generally accurate.

Unlike *Presidios and Militia on the Northern Frontier,* which contains a wide range of documentary sources and a wealth of ethnographic information, *Pedro de Rivera* focuses more narrowly on administrative and strategic concerns of the military in early eighteenth-century northern New Spain. Consequently, this work will find a more limited audience than the previous volume, but it

will be useful to those interested in military/administrative history of colonial Spanish America.

Charles Cutter
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*Silver and Entrepreneurship in Seventeenth-Century Potosí: The Life and Times of Antonio López de Quiroga.* By Peter Bakewell. (Albuquerque: University of New Mexico Press, 1989. xviii + 250 pp. Illustrations, maps, chart, notes, bibliography, index. $35.00 cloth, $15.95 paper.)

In his first two books on mining in colonial Spanish America, Peter Bakewell examined the formation and functioning of the mining industry in sixteenth- and seventeenth-century Zacatecas, Mexico, and the evolution of labor systems, especially rotary draft labor, in roughly the same period in Potosí, Upper Peru. In this, his third book on the subject, Bakewell presents a biography of the most successful mining entrepreneur of seventeenth-century Potosí, Antonio López de Quiroga. This nicely modulated study is graced by the author's profound knowledge of mining in general and this community in particular, and by his wise refusal to overstep the topic and his sources into unwarranted speculation or a search for a universally valid theory.

This solid contribution has the virtue of extending social historical analysis into the midst of the seventeenth century, the period for which far and away the least has been done to date. It affords us the opportunity to compare the economic and social life of the most successful, but otherwise seemingly not untypical, businessman of that place and time with those of the sixteenth and eighteenth centuries, on whom much more work has been done.

López de Quiroga followed a career path typical of successful young immigrants: involvement in virtually every aspect of commerce followed by greater immersion in finance and also the certification of social achievement and the greatly expanded circle of business contacts that marriage into an established local family could bring. Bakewell related López de Quiroga's rather tentative steps into actual mine ownership and operation and how little he actually innovated, though he was dogged and skilled in his new undertakings. He never abandoned commerce for mining, no matter how successful he was in the latter, and later in life he invested in agriculture in a major way as a profit-oriented venture which was integrated into his mining endeavors.

The author displays a refined sense of the social values and aspirations of the midcolonial era and wryly notes when even the very wealthy López de Quiroga overreaches himself. He likewise acknowledges that money and connections were not all in this society, for López de Quiroga failed to gain certain honors and titles that he expected to receive in the course of his life.

Bakewell's astute use of his sources and recognition of their limitations combine with his unrivaled grasp of the subject area and his openended interpretations to yield what will prove to be an enduring work of scholarship.

John E. Kicza
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*Conflict and Acculturation: Manuel Alvarez's 1842 Memorial.* Edited by Thomas E. Chávez. (Santa Fe: Museum of New Mexico Press, 1989. 90 pp. Illustrations, maps, bibliography, index. $14.95.)

In this book, Thomas E. Chávez has edited and annotated an important document from New Mexico's Mexican period, a memorial written in 1842 by United States Consul Manuel Alvarez. Located in the National Archives, the original is part of Record Group 59, "Dispatches from United States Consuls in Santa Fe, Mexico." Born in Spain, Alvarez emigrated to Mexico in 1818. Subsequently, he settled in Santa Fe, where he opened a store on the plaza and soon allied himself with the town's leading Anglo-American traders. Although he retained Spanish citizenship until 1842, he secured an appointment as United States Consul in 1839. A zealous advocate of American interests, he frequently clashed with Governor Manuel Armijo over customs duties and other trade regulations.

The arrival of the ill-fated Texan–Santa Fe expedition on the plains east of the Rio Pecos in September 1841 increased ethnic tensions in the capital. After being roughed up by an angry mob as a collaborator, Alvarez retreated to St. Louis. While recuperating there, he composed a blistering, thirty-two-page memorial to inform Washington of a long series of injuries suffered by the author and his American friends at the hands of New Mexican bureaucrats.

Although somewhat biased, Alvarez' lengthy complaint provides one of the few extant accounts of political and economic conditions in New Mexico in the 1840s. As the memorial indicated, the harassment experienced by foreign traders was not caused by xenophobia alone. After 1840, rivalry between American and New Mexican merchants increased sharply when the Chaves, Armijo, Perea, and other *rico* families entered the Santa Fe–Chihuahua trade. To favor their countrymen, local officials frequently levied discriminatory customs rates on imported goods. While complaining bitterly, the Americans fought back by devising ingenious schemes to circumvent the regulations whenever possible.

Both Chávez and the Museum of New Mexico Press deserve thanks for making the Alvarez memorial readily available. Their work is not entirely without shortcomings, however. Regrettably, the correspondence that Alvarez attached to his report to document his claims has not been reproduced in this edition, a disappointing omission. The book also suffers from a lack of careful editing; numerous misspellings mar the bibliography and an otherwise useful map. Despite these small complaints, all those interested in New Mexico's Mexican period will welcome publication of this volume.

John O. Baxter
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*Frontiers in Conflict: The Old Southwest, 1795–1830.* By Thomas D. Clark and John D. W. Guice. (Albuquerque: University of New Mexico Press, 1989. xvi + 335 pp. Maps, tables, appendix, notes, bibliography, index. $32.50 cloth, $15.95 paper.)

The point is often made that the South that fought the Civil War was a short stride from the frontier. Thomas D. Clark and John D. W. Guice do not

make this assertion but they do prefer to stress the frontier, thus detaching the Old Southwest from its Civil War connections and seeing it as more western than southern. Up to a point the strategy works, for at least it allows the authors to treat the region on its own terms. Between 1795 and 1830 the Old Southwest possessed all the characteristics of a frontier section. It was only sparsely settled by descendants of Europeans. Five major Indian tribes still held substantial territory. Transportation followed the rivers or the most rudimentary paths and roads. And herding far surpassed farming as an economic pursuit.

Clark and Guice proceed from the geography of the region to a discussion of the native peoples, the strong European influence below the thirty-first parallel, the new settlements along the Tombigbee and in the Tennessee Valley, the making of the Natchez Trace, Jackson and the Creek War, state making, and the removal of the tribes in the 1830s.

They see the thirty-first parallel as a line of contention that is moderated somewhat by the Treaty of San Lorenzo in 1795 but remains an issue until 1819. In no other section of the country does a border with a European power exercise such an important influence, fueling internal discontent, exacerbating tensions with native tribes, and contributing to the outbreak of war and the invasion of the foreign power.

The people who moved into the region in the first quarter of the nineteenth century take on a certain mythic quality in the Clark-Guice account. Besides Mike Fink and his rivermen, there are speculators with gargantuan appetites for land and political corruption, early herdsmen with those elusive Celtic origins, Indian fighters on both sides of the Indian-white divide (and some in the middle), and Andrew Jackson who strides across the region like a colossus. Clark and Guice tell a good story.

It culminates with the expulsion of the Indians. The authors are apparently torn on the Indian issue. They see removal as a genuine dilemma over which the government had no real choice. At the same time they contend that there was a difference in attitude between the makers of policy in the early years, who appointed Benjamin Hawkins and Silas Dinsmoor to Indian agencies, and the Jacksonians of the removal period. The distinction is certainly arguable but the implications remain unclear.

By treating the Old Southwest as western and frontier and eschewing the Civil War connections, the authors play down slavery. It receives no sustained analysis. One can understand why the omission occurred, but it scarcely seems justified. Still Clark and Guice have written a compelling account of the Old Southwest that should stand for the next generation.

Bernard W. Sheehan
*Indiana University*

*From Pittsburgh to the Rocky Mountains: Major Stephen Long's Expedition 1819–1820.* Edited by Maxine Benson. (Golden, Colorado: Fulcrum, 1988. xxvii + 410 pp. Illustrations, map, notes, bibliography, index. $20.00.)

Any reprint of the official account of Stephen Long's Expedition to the Rocky Mountains in 1819–1820 is most welcome, for as Maxine Benson observes

in her thoughtful introduction to this latest abridged edition: after all these years critics and historians have come to view the Long Expedition in a "more positive light."

Long's small team of scientists and engineers, never well supplied or fully manned, has been severely criticized for "failing to accomplish their objectives, for bringing back insufficient results and, most of all, for characterizing the land between the Mississippi River and the Rockies as a 'Great American Desert.'" As Benson rightly notes, however, the Expedition's accomplishments in science and art were considerable. Most notable was Thomas Say, soon to be recognized as one of America's most distinguished zoologists. Thomas Seymour and Titian Peale, two talented painters, contributed images that were both "firsts" of certain Indian groups and the Great Plains and Rocky Mountain landscapes. One of the joys of the edition is that Benson has included excellent color reproductions of sketches and paintings by Seymour and Peale that, so far as this reviewer knows, is the first time such full illustrations have been reproduced in one place. In addition, there appears to be a new appreciation of the geological observations of young Dr. Edwin James, the compiler of the Long report. Benson also defends Long's controversial conclusion that the Great Plains could be called the Great American Desert. It is indeed ironic that Long was condemned for identifying arid areas, and thereby discouraging settlement by whites, whereas both John Wesley Powell and Walter Prescott Webb have, in effect, been praised for issuing similar warnings about the arid regions of the West.

While Benson has provided us with a welcome and useful abridged edition of the report of the Long Expedition, she has not really evaluated the information the report contains, but neither has any previous editor. What did they find that was of scientific importance? How valuable are their observations about the Indian tribes or bands they met? Indians must have been an obsession of the Long explorers, for even in this edition something like twelve of the twenty-six chapters, or portions of them, are about Indians. Further, one of the practical outcomes of the Expedition's negative view of the Great Plains was that it was a good place to which more eastern tribes might be removed. The famous removal policies advocated by Calhoun, John Quincy Adams, and Andrew Jackson were based in part on Long's findings. Curiously, this very important practical result is not noted by Benson, nor is the fact that certainly one of Long's aims was to locate the border rivers between the United States and Spain's northernmost provinces as agreed to in the Adams-Onis Treaty of 1819.

These omissions notwithstanding, Benson's attractive text should stimulate further study of the Indians Long's party encountered. There are articles, but no books yet, on the flora or fauna described in the report. The recent discovery of a cache of letters by Dr. Edwin James to his brother about the expedition and the ongoing researches of Roger Nichols promise to reveal still more insights.

Besides providing us with an easily available text and an informative introduction, Benson provides a new perspective on the expedition by stressing what the Long party was doing on the Missouri, in terms of scientific obser-

vations and meeting with Indian groups, before the actual expedition set out for the Rocky Mountains.

Howard R. Lamar
*Yale University*

*The Frontier, the Union, and Stephen A. Douglas.* By Robert W. Johannsen. (Urbana: University of Illinois Press, 1989. xiii + 311 pp. Notes, index, $34.95.)

Great teachers reach their audiences in several ways: through seminars, formal classes, informal colloquia, and invited lectures, as well as the books they write. In addition, articles in historical journals—including state and regional journals—may be seen as another method for the professor to reach the student. The essays in this collection were published over the past thirty-five years, save two pieces published here for the first time. As the title indicates, the essays range across the historical terrain of the "middle period" of American history, covering such topics as secession and slavery in the territories, but focusing primarily on the activities of one of the most dynamic of the nation's nineteenth-century political leaders, Stephen A. Douglas, the subject of a major biography by Johannsen in 1973. Taken together, Johannsen's essays emphasize how important the frontier and the western territories were to Senator Douglas, how vital he believed they were to the Union he held so dear. Naturally, Douglas' support for the concept of popular sovereignty figures prominently in several of the essays.

Furthermore, Johannsen appropriately devotes attention to Abraham Lincoln, Douglas' rival for the U.S. Senate and the presidency. Johannsen discusses Carl Sandburg's poetic book, *Abraham Lincoln: The Prairie Years* in a finely crafted piece, originally delivered at a symposium in 1978 and previously unpublished. In another worthwhile chapter, previously published in the *Journal of the Illinois State Historical Society,* Johannsen goes "In Search of the Real Lincoln." In still another essay, the author cogently assesses "Lincoln, Liberty, and Equality." Johannsen makes clear the concerns of both Douglas and Lincoln about the West and its settlement.

Johannsen's excellent, well-indexed compendium of essays is a fine complement to a similar career-spanning collection, *Lincoln in Text and Context* (1987), by Don E. Fehrenbacher. Such works bring together some of the best journal articles and book chapters by outstanding scholars into a convenient volume, and all students of American history will benefit by reading and referring to them.

Joseph G. Dawson III
*Texas A&M University*

*The Protestant Clergy in the Great Plains and Mountain West, 1865–1915.* By Ferenc Morton Szasz. (Albuquerque: University of New Mexico Press, 1988. 288 pp. Illustrations, maps, notes, bibliography, index. $27.50.)

Historians of American religious traditions have often ignored the region Ferenc Morton Szasz calls the "Great Plains and Mountain West." His book

resurrects the rich story of Protestant activity on that frontier from the close of the Civil War to the year 1915, when the automobile began to shape the culture of the West. Szasz tells the story gracefully, making good use of primary materials, adding a touch of wit, and offering provocative interpretations about the function and significance of Protestant churches in the West.

Szasz notes that the West existed ambivalently in the minds of easterners: it was both the fabulous West but also the unchurched West, capable of polluting the nation with sin and disorder. To counter this, Protestant ministers from various denominations (he focuses on what he calls the "mainline": northern and southern Methodists, northern and southern Baptists, Presbyterians, Congregationalists, and Episcopalians) began the arduous task of "civilizing" the West. They built churches, primary and secondary schools, and denominational colleges. They began Sunday schools and built hospitals. They contested each other for the souls of western folk, who were often rather indifferent to being saved by men of the cloth. They often joined in rhetorical battle with Mormons, who contested Protestants at every turn in the building of culture shaping institutions. Out of necessity, they occasionally joined together in curious and often informal unions—Jews contributing to the building of a Methodist church in Sundance, Wyoming, for example, or Jews in Deming, New Mexico, contributing to the salary of an Episcopal clergyman—and they sought meaningful avenues into the lives of what Szasz has called the "exceptional populations": Hispanics and Native Americans.

Szasz argues that the frontier minister, to be successful, had to shape the Christian message to the rugged and diverse conditions of the West. He might preach in a saloon, home of the "evil trinity" of gambling, prostitution, and alcohol, and he often emulated the famous circuit riders of earlier days, traveling first on horse, then perhaps in railroad Chapel Cars, and eventually in automobile Chapel Cars. Despite the obvious institutional impact of their ministry, Szasz declares that their ultimate goal, the Protestantization of the West, eluded them.

Szasz also introduces readers to a variety of colorful personalities: for example, Sheldon Jackson, the "Kit Carson of the Presbyterian Church," or Baptist Leander Randon Millican, the "Minister of the Mountains," who in his sixty-one-year career baptized, married, and buried "more people than any other man west of the Mississippi" (p. 82). Brief insights regarding the significance of church architecture and church bells offer the insights of the cultural, not just the church historian, and to my knowledge, none of the prominent historians of religion in America have placed Charles Sheldon's *In His Steps* in the context of the adaptation of the Social Gospel to the rugged individualism of the western frontier.

Histories of religious institutions are often dreadfully dull affairs. This is not. It deserves a wide readership.

Edward Tabor Linenthal
*University of Wisconsin-Oshkosh*

*Cerrillos: Yesterday, Today and Tomorrow. The Story of a Won't-Be Ghost Town.* By Jacqueline E. Lawson. (Santa Fe: Sunstone Press, 1989. 78 pp. Illustrations, map, chart, bibliography. $8.95 paper.)

This is the third effort by writers to breathe life into another has-been town in New Mexico. Like some others with a frontier-like character, Cerrillos was midwifed by the Santa Fe railroad, sustained for a few decades by it and local industries that depended on transportation, then collapsed, but survives today in diminished scale as a tourist attraction and a setting for movies.

An author faces a difficult task recounting the life-story of a historic old town when a continuing story line is missing. Hence, this history is labored and episodic. It addresses details of major events, marking time periods that define the town's foundation and evolution, its lapse into near-ghost status, attempts made at revitalization, re-characterization developments, and prospects for survival. The people and actions involved include prominent New Mexico figures, catastrophies, and the construction and final destiny of the community's principal structures.

Jacqueline Lawson was stimulated to research and write this story by her interest in Native American history and art, and her discovery of building relics as subjects for her camera. Seeing the remnants of early Cerrillos triggered her romantic imagination about what the old town had been. Her chronicle is based on commendable investigation of existing information sources. The result is a darned good guidebook.

Reverend Stanley Crocchiola tried first in 1965 to report on Cerrillos. Marc Simmons, noted New Mexico historian and nearby resident, wrote *Turquoise and Six-Guns: The Story of Cerrillos, New Mexico* in 1974. His account includes interesting stories about the earliest and unsavory characters connected with the Cerrillos past. Lawson instead burdens her reporting with too many less-than-interesting details. She is a reporter; Simmons is a story-teller. But Lawson employs good writing to support her point that Los Cerrillos was an important town in the state. However, her little book would have been improved had she dated her photos, several of which are too dim. This work is more a historical guidebook than an in-depth history. As detailed as it is, the booklet would have benefitted from inclusion of an index.

Paxton P. Price
*Las Cruces, New Mexico*

*Philmont: An Illustrated History.* By Stephen Zimmer and Larry Walker. (Irving, Texas: Boy Scouts of America, 1988. 160 pp. Illustrations, maps, bibliography. $14.95 paper.)

"It is my belief that the romance, history, and traditions of the country in which the ranch is located will contribute much toward perpetuating American idealism and patriotism among boys from all parts of America." Thus spoke Waite Phillips, rancher and philanthropist from Conway, Iowa, who had made his fortune from the oil fields of Oklahoma and used part of that fortune to develop a successful ranching enterprise on a portion of the old Maxwell Land

Grant near Cimarron, New Mexico, in 1922. From the start, Phillips sought to share the beauty of his ranch setting in the Sangre de Cristo Mountains with others besides his own family, and it was through the Boy Scouts of America, an organization he ardently supported, that he accomplished that desire. In the fall of 1938 he donated 35,857 acres and a large sum of money to establish a Boy Scout wilderness camp initially called Philturn. From that beginning, Philmont Scout Ranch grew to over 137,000 acres visited annually by over 15,000 Scouts, Explorers and their leaders from across the nation and several foreign countries, as well. The dream of Waite Phillips, who died in 1964, has been accomplished in that his beloved Philmont has provided a place of recreation and adventure for thousands of young people.

As director of the Philmont Museum and head of Philmont's News and Information Service, respectively, Stephen Zimmer and Larry Walker are well qualified to write this illustrated history of the Philmont Scout Ranch. Beginning with its pre-Columbian inhabitants, whose remains and artifacts were found in Ponil Canyon, the book briefly reviews the march of Hispanic and Anglo-American pioneer history through the Philmont area, the background and arrival of Waite Phillips, and the beginnings and growth of the Scout Ranch on down to the present era; the only western character noticeably absent from his account is "Black Jack" Ketchum, who reportedly had a hideout within the Ranch's boundaries. The photographic illustrations, including several by Phillips' own hired photographer, Alvin Krupnik of Tulsa, Oklahoma, are well-chosen and effective. Every aspect of Philmont's expanding programs, traditions, and attractions are adequately covered; certainly, the BSA has done a fine job here in advertising their Ranch. If nothing else, this book makes a fine companion volume to Lawrence R. Murphy's more detailed 1972 history of the Cimarron country and serves to bring the Philmont story up to date. To a former scout like myself, it is a nostalgic look back for one who had the opportunity to experience Philmont firsthand.

H. Allen Anderson
*Lubbock, Texas*

*Fall Wildflowers of New Mexico.* By William C. Martin and Charles R. Hutchins. (Albuquerque: University of New Mexico Press, 1988. 294 pp. Illustrations, index. $32.50 cloth, $14.95 paper.)

This is the third and final volume on the seasonal wildflowers of New Mexico produced by two of the state's most noted botanists. These three field guides describe and illustrate 1,104 of the more common wildflowers; 366 in the spring volume, 390 in the summer volume, and 348 in the fall volume, which is reviewed here. This total equals about one-fourth of the known plants of the state, which Martin and Hutchins have described in technical detail in their definitive volume, *A Flora of New Mexico.*

In their *Fall Wildflowers,* each species is described in relatively non-technical language, with the geographical distribution and elevational range given. Every species described is illustrated, on a facing page, by a line drawing. Sixty-four of the wildflowers are illustrated with excellent color photographs in a section

of sixteen pages near the front of the book. Unfortunately, no cross reference to the color-illustrated species is found in the text description. Preceding these plates is a somewhat simplified botanical key, but there are technical terms used that the non-botanist will have to look up in the glossary. Helpful line drawings illustrating the shapes, arrangements, types, and morphology of leaves and flowers accompany the glossary. The key facilitates identification for botanical family and genera; once the user reaches the latter level, then determination of a particular species within a genus can be made from the descriptions in the text.

Some will be disappointed that the plants are grouped by family rather than by color, since most non-professional wildflower enthusiasts use this trait as the beginning and major point in identification. The authors state in the introduction that they considered combining flowers into color groups, but decided against it as some species may exhibit two or more color variants.

For the novice naturalist or newcomer to the region it would have been helpful to have included a state map showing the general topography and major plant communities, as well as a bibliography of regional and local field guides that could be used as a complementary aid in identification.

More regional and local wildflower guides are needed for New Mexico. For example, no guide exists for the Sandia-Manzano ranges, so close to the majority of New Mexico residents. Perhaps botanists-authors Martin and Hutchins and the University of New Mexico Press could produce such a volume as part of the impressive New Mexico Natural History Series, to which their *Fall Wildflowers* is a significant contribution.

Dan Scurlock
*Albuquerque, New Mexico*

*American Wildlife in Symbol and Story.* Edited by Angus K. Gillespie and Jay Mechling. (Knoxville: University of Tennessee Press, 1987. 251 pp. Illustrations, notes, index: $24.95.)

This is a surprising book. It is a serious effort by eight authors to "describe the pattern of symbolic uses of a given wild animal and to decipher from those patterns the particular meanings of that animal for Americans" (p. 1). The goal of this folklorist approach is to apprehend significant information about human social relations. Not having thought hard in such terms before, I was surprised and enlightened by this intriguing treatment of seven native New World animals.

The authors are primarily English, folklore and American Studies scholars, and their methodology is to consult a wide variety of documentary and oral sources, from folk stories and jokes through pop culture and scientific interpretations of animals as they figure in American life. Much to their credit, the authors do not limit themselves to Anglo-American sources but draw their information from Black, Hispanic, and Native American sources as well. This examination of the differences in the way cultural subsets interpret certain wild animals is one of the most fascinating byproducts of their efforts to describe

how humans use animals to say things about themselves and about alien "others" of different cultures.

The quality of all these essays is high, although some are more thought-provoking than others. Tad Tuleja's discourse on the wild turkey centers around why a bird whose presence early on symbolized the fecundity of the New World has seen its name become a modern synonym for loser (blame a mass-consumption society skilled at turning wild or even subversive things into marketable products, he says). Similarly, Mary Hufford traces the many-faceted role of the fox, and particularly the evolution of the term "foxey" (it comes out of Black jazz). David S. Wilson's discussion of the rattlesnake and Daniel Gelo's essay on the bear portray interesting evolutionary parallels in the historical treatment of animals that present danger to humans but have been partially recreated by scientific ecology and toy manufacturers.

As a southerner, I found Jay Mechling's interpretation of how the alligator has been used to represent the vagina dentata, and employed in southern folk culture as an emasculating device directed at Black men, disturbing yet undeniable. Angus Gillespie's chapter on the armadillo at once conjured memories of the extraordinary place that was Austin, Texas, in the 1970s. But Gillespie's analysis, in my view, falls short: the Texas counterculture seized upon the armadillo as its symbol not so much because it symbolized "peace" but because of a shared ambiguity. Like the armadillo (a pig with armor? a 'possum on the half-shell?), no one could quite resolve a counterculture that was equal parts cowboy and freak. The concluding chapter, Theresa Melendez' "The Coyote," is the most satisfactory scholarly treatment of the book, very strong on the role of the coyote as Native American and Hispanic trickster-teacher-buffoon.

Like the symbolic coyote, this book jokes and perhaps tricks a bit, but mostly teaches readers interesting ways to think. Further, it is well illustrated and well edited. I applaud it, and look forward to a similar volume treating bison and wolves and ravens.

Dan L. Flores
*Texas Tech University*

*Castle Gap and the Pecos Frontier.* By Patrick Dearen. (Fort Worth: Texas Christian University Press, 1988. xviii + 216 pp. Illustrations, maps, notes, index. $13.95 paper.)

Folklore is the residue of history eroded, sometimes silt, sometimes gravel and, on occasion, golden nuggets. *Castle Gap and the Pecos Frontier* is a handful of folklore nuggets, highly readable and entertaining for general readers, and well-documented and footnoted for scholars.

Though the Pecos River in New Mexico has had its chroniclers and historians, the Pecos River watershed in Texas is but a long lost relative. While the Pecos influenced the development of eastern New Mexico, in Texas it was either a welcomed watering hole or a dreaded barrier on the trail to someplace else. In comparison to the Rio Grande, the Pecos was a minor watershed in Texas history.

The definitive history of the Pecos frontier in Texas has yet to be written,

but Patrick Dearen's work shows that it should be. Dearen examines three Pecos frontier landmarks—Castle Gap, Horsehead Crossing, and Juan Cordona Lake—and three folk stories—the ghost of Fort Stockton, the lost wagon train, and early inhabitant Will Sublett's secret source of gold.

Dearen has tapped the region's wealth of oral folklore and, as best it can be identified today, he has walked the country about which he writes. Castle Gap, a break in the mesa a dozen miles east of Horsehead Crossing, was the landmark breach through which Butterfield Overland stages, forty-niners, Plains Indians, trail drivers, transients, and bad men poured. Many of them left nothing behind except trail ruts.

Horsehead Crossing is the most widely known of Dearen's topics, and likely has a better claim to the book's title than does Castle Gap. Though a significant ford in the development of West Texas, Horsehead Crossing by the late 1920s had virtually disappeared as an identifiable landmark, largely due to the technology of the dam builders and the nature of floods.

Today Horsehead Crossing serves as a fitting epitaph for the region and its history. Old-timer Paul Patterson told Dearen of a time in 1931 when he had to cross the Pecos and hoped he would not have to do it at Horsehead. Recalled Patterson, "I wish now we'd done it. That would've been something historic."

We, like Patterson, will never be able to make that historic crossing, but thanks to Dearen the lingering fragments of the Pecos frontier experience in Texas have at least been preserved from the eroding waters of passing time.

Preston Lewis
*Lubbock, Texas*

*Lost in West Texas.* By Jim W. Corder. (College Station: Texas A&M University Press, 1988. ix + 116 pp. Illustrations. $14.95.)

This is a delightful little book of reminiscences and memories of another time providing details of the author's daily existence in a relatively isolated and deserted area of Texas. It has the appearance of a series of essays drawn from the author's personal views of the land and concern for its people. The essays seem to have some order but still they cling to the title *Lost in West Texas.*

The book is written in a clear and lively style, well-seasoned with anecdotes from Jim W. Corder's own experiences in the communities of Jayton and Spur, Texas. Comments about various landmarks and landscapes are also included.

Nostalgia and a healthy recollection of what had been fill each page of this book. Many of the segments of the narrative are bright and distinct conveying scenes that for the moment take the reader back to West Texas.

The book is illustrated by the author's pen-and-ink sketches furnishing images of a bygone era, each to represent either a prominent and identifying feature or to describe some event that had surrounded the early life of Corder. Then they are discussed in that part of the text. In general, the sketches complement the text very well, except for a few apparently placed at random to break up the printed spaces.

Those difficult years as well as the more pleasant times have remained with the author. In addition to a full geographic description of the area, Corder also recalls those individuals living in the "province," as he calls it, who have made a lasting impression on his life.

This volume is not a history book in the strict sense. There is no documentation to be found in this work. But instead it is "oral history" or recollections of the past compiled in a manner easily read, and to some degree, refreshing. Thus, a form of history has been preserved.

But there is a problem with books of this type. An author of a collection of essays will not always please the readers with the selections of subjects or with the definitions. Furthermore, authors writing of the same time period and about the same place would not necessarily agree. However, this book has merit and can be enjoyable reading.

Donald R. Lavash
*Santa Fe, New Mexico*

*Death Valley Lore: Classic Tales of Fantasy, Adventure, and Mystery.* Edited by Richard E. Lingenfelter and Richard A. Dwyer. (Reno: University of Nevada Press, 1988. x + 344 pp. Illustrations, map, bibliography. $22.50.)

The quintessential tale of Death Valley, found toward the end of this delightful book, is the straight-faced "news" story by that wonderful hoax-master of the Virginia City *Territorial Enterprise*, Dan De Quille (nom de plume of William Wright, an Ohio-born newspaperman). De Quille reported in the July 2, 1874, issue of his paper the terrible fate of one Jonathan Newhouse, an inventor who ventured into Death Valley to test his "solar armor" device. This amazing contraption, De Quille wrote, consisted of a close-fitting jacket and hood made of a sponge material, a rubber sack filled with water that fit snugly under one arm, and a tube that connected the sack to the headpiece. The idea was to saturate the jacket and hood and keep the sponges wet, letting simple evaporation cool those venturing into hot country.

Jonathan Newhouse's invention, unfortunately, worked too well. He was found in the desert seated against a rock, frozen stiff, a foot-long icicle hanging from his nose.

This incredible story was widely reprinted (it even appeared in the *Scientific American*) and was widely believed.

People were prepared to believe (and to a degree, still are) almost anything horrendous about that dreaded patch of desert in Inyo County, California, known portentously as Death Valley, and the editors of this book have brought together not only the best of the most outrageous stories but the classic historical accounts as well.

Here are the words of the argonauts of '49, the twenty-mule teamsters of borax mining days, wagon train pioneers, prospectors, adventurers, rainbow-chasers, heroes and heroines and some excellent chapters on that supreme con man whose name is forever a personification of the mysteries, allure and illusions of the place, Walter Edward Scott—"Death Valley Scotty."

The editors precede the sections of their book with some beautifully com-

posed epigraphs. In the opening one they write: "More than anything else, Death Valley is a place in the mind—a mirage land—conjured from illusions," and it is in this spirit that this finely conceived and edited book captures the fancy.

Dale L. Walker
*University of Texas at El Paso*

*Garrett and Roosevelt*. By Jack DeMattos. (College Station: Creative Publishing Co., 1988. 180 pp. Illustrations, notes, bibliography, index. $18.95.)

In biographical studies of notable personalities in the American West, authors often emphasize only the most spectacular episodes. Subsequent or little known incidents, which contribute measurably to our understanding of a historical figure's development, are ignored. Jack DeMattos, a well known student of frontier law enforcement and lawlessness, attempts to fill in a lacuna in the later life of Patrick Floyd Garrett, the noted New Mexico sheriff and killer of Billy the Kid. The author is exploiting a cache of correspondence in the Theodore Roosevelt papers, in the Harvard University Library. This energetic president, who admired frontier gunfighters, left a sizeable body of letters—personal and official—that he exchanged with them. DeMattos employed this correspondence to produce *Masterson and Roosevelt* (1984) and plans a third volume concerning Roosevelt's association with Benjamin F. Daniels, whom the president appointed to the United States Marshalcy of Arizona.

In *Garrett and Roosevelt*, the author presents the correspondence concerning the appointment of Pat Garrett to the post of Collector of Customs, at El Paso, Texas, in December 1901. While much of this exchange consists of routine letters, they do reveal a degree of controversy around the former sheriff. Not only had Garrett aroused some concern as sheriff of Doña Ana County, New Mexico (1896–1901), but his personal finances were in disarray. While Garrett regarded this appointment as a stroke of good fortune, Roosevelt soon regretted his decision. The new collector engaged in disputes with businessmen who crossed the international boundary and continued to associate with the sporting crowd. The former lawman's friendship with Tom Powers, an El Paso saloonman, finally brought about a rift between the chief executive and Garrett. Roosevelt refused to reappoint him in 1904.

This modest volume consists largely of reprints of correspondence from the Theodore Roosevelt Papers, but supplemented by occasional letters from Emerson Hough. The latter writer interviewed Pat Garrett for his widely read *The Story of the Outlaw*. While DeMattos is to be congratulated for making this material available to the reader, some attempt should be made to place Roosevelt's interest in these frontier characters—they were "Vikings," he said—in perspective. The president feared that the American people were losing their physical and mental vigor in the new industrial society. Roosevelt sought out examples of frontier virtue, such as Pat Garrett, to hold up to the public. These hardy lawmen were exemplars of "The Strenuous Life." Illustrations in this

volume are helpful, but chapter notes are very selective. Nonetheless, this volume will find a place on the shelves of many buffs.

Larry D. Ball
*Arkansas State University*

*Siringo.* By Ben E. Pingenot. (College Station: Texas A&M University Press, 1989. xxviii + 232 pp. Illustrations, charts, notes, bibliography, index. $29.50.)

Charles Angelo Siringo lived a life as singular and eventful as any on the American frontier. Born on the Texas Gulf coast in 1855, he was first a cowboy and later a Pinkerton detective when each of those occupations was at the pinnacle of its importance. He traveled widely throughout North America and encountered many of the notable personalities of his day, from Shanghai Pierce and Billy the Kid to Clarence Darrow and William S. Hart. He was a writer as well, among the first to write truthfully about life in the West. Yet today, Siringo is not as well known as many of his less-deserving contemporaries.

Ben E. Pingenot's excellent biography should do much to correct that oversight. *Siringo* is a definitive work. It draws on published and unpublished sources, many of them not consulted by the few previous Siringo biographers. It is thoroughly documented, well organized and well-written, scholarly but not couched in academic jargon. Unlike the earlier biographies, Pingenot's slights neither Siringo's post-Pinkerton years nor his protracted disputes with the agency over the books that relate his detective adventures. Even the footnotes will be of interest to many readers.

Curiously, Pingenot sometimes relies too uncritically on the work of James D. Horan, a Pinkerton-approved chronicler of the agency who was himself altogether too uncritical of their occasional unethical practices. And it is unfortunate that Pingenot repeats several common errors in his references to Butch Cassidy and the Wild Bunch, who were the objects of Siringo's longest pursuit on behalf of the Pinkertons. He gives "George" Leroy Parker, instead of Robert, as Cassidy's true name, uses "the Wild Bunch" and "the Hole-in-the-Wall Gang" interchangeably (the Gang was one of several that joined together to form the Wild Bunch), and gives 1911 rather than 1908 as the date of Cassidy and the Sundance Kid's supposed death in Bolivia.

But these are minor failings in the context of Pingenot's very real achievement, which is to present the first fully rounded portrait of one of the West's most extraordinary and fascinating figures.

John B. Cooke
*Teton Village, Wyoming*

*And Die in the West: The Story of the O.K. Corral Gunfight.* By Paula Mitchell Marks. (New York: William Morrow and Company, 1989. 480 pp. Illustrations, map, notes, bibliography, index. $22.95.)

"Wyatt Earp stood up and fired in rapid succession, as cool as a cucumber, and was not hit. Doc Holliday was as calm as at target practice and fired

rapidly." So reported the Tombstone *Epitaph* in describing the shootout of October 26, 1881. "Three men hurled into eternity in the duration of a moment," read the headline. And from that moment on, Tombstone was divided as to who was in the right and who was in the wrong. Those partisan views have since polarized researchers. So, it is with high anticipation that Paula Mitchell Marks' *And Die in the West* is approached. Here, perhaps, is the book which will settle the old disputes. Unfortunately, such is not the case.

The primary research needed to put the Tombstone story in any new perspective is never demonstrated in Marks' book. For the most part, what we get is a rehash of previously published material. There are no references to the John Behan papers and the Walter Noble Burns collection, both in the special collections of the University of Arizona Library. Marks misses the full impact of the Townsite Company land fraud situation vis-a-vis the Earp-Cowboy feud, not mentioning in her bibliography Henry P. Walker's coverage of that topic in the Spring 1979 issue of *Arizona and the West*. She criticizes Wells Spicer for allowing Wyatt Earp to read a prepared statement to avoid cross examination during the O.K. Corral hearing. However, Section 133 of the *Compiled Statutes of the Territory of Arizona* clearly grants a defendant the right to give such a statement. Significant news articles are absent from her discussion of important events. For example, the *Arizona Weekly Citizen* of January 1, 1881, reviews the examination of Curly Bill Brocious for the shooting of Tombstone Marshal Fred White. It conclusively shows that it was Wyatt Earp, and not Virgil, as often erroneously reported, who grabbed Bill from behind when White was shot. Yet, Marks writes "Curly Bill himself testified at his trial in Tucson that Virgil Earp had seized him from behind causing the hair trigger to fire" (p. 105). She is simply wrong here.

The heart of her book is an account of the fabled gunfight itself. Here she follows Earp historian Al Turner in contending that Doc Holliday and Morgan Earp initiated the bloodletting. Such a position runs contrary to the initial coverage of the event by the Tombstone *Nugget*. Published by Harry Woods, Undersheriff to Johnny Behan, the *Nugget* was steadfast in its support of Behan in his political maneuverings against the Earps. It is doubtful Woods would obtain his version of the shooting from the enemy camp. Yet, on October 27, the *Nugget* verified Wyatt's claim that when Frank McLaury made a motion to draw his revolver, Wyatt pulled his own gun and shot McLaury in the stomach. Marks does not refer to, or even seem to know about the *Nugget* article. While the *Nugget* account is not the final statement about what transpired that cold October afternoon, it does cast serious doubt on the version of the gunfight which has gained current favor. For Marks to have completely missed it is a major embarrassment for her work and a prime example of the perils of relying upon secondary sources.

When it comes to making new interpretations of characters and events, Marks does not fare much better. She attempts to bridge the vastly conflicting depictions of Wyatt Earp by characterizing him as "a perfect example of the western peripheral man, treading the thin line between law and lawlessness, respectability and notoriety" (p. 33). This portrait then allows her to avoid weighing inconsistent representations of the man. Both sides are right and both sides are wrong, and the difficulties of source criticism and evaluation

are neatly sidestepped. This "peripheral man" concept is little more than an equivocation which obscures, rather than illuminates. As for the question of who was in the right and who was in the wrong in the West's most famous shootout, it all gets lost in the shadows of Marks' own creation. This is sad, because the story of Tombstone's famous feud is truly one of the great dramas of our frontier experience. The book which does it justice is yet to be written.

Jeffrey J. Morey
*Irvine, California*

*Rowdy Joe Lowe: Gambler with a Gun.* By Joseph G. Rosa and Waldo E. Koop. (Norman: University of Oklahoma Press, 1989. xviii + 188 pp. Illustrations, notes, bibliography, index. $19.95.)

The authors of this book, both of whom are writers who can bridge the gap between historical buffs and professional historians, have demonstrated what systematic research over a period of time can uncover. A study of the life and times of Joseph "Rowdy Joe" Lowe has gone from a concise statement in an encyclopedia and a chapter in Nyle Miller's and Joseph Snell's *Great Gunfighters of the Kansas Cowtowns, 1867–1886* to this full-blown biography.

This biographical work can be viewed from several vantage points: the American West, the operation of vice dens, and violent showdowns. Born in New York (not Florida or Illinois) Lowe moved in a westerly direction to the Middle West and then to Kansas, Texas, and Colorado. Capsule descriptions by the authors of western towns like Wichita, Denison, and Leadville give the reader the historical settings needed to understand the events in Lowe's life. In most of these areas the emphasis on cattle-mining-oriented societies with colorful, transient, violent characters fits Walter Nugent's recent look at Type II frontiers throughout the world.

In his popular history of frontier gamblers Robert DeArment described Lowe as a "beefy, mustachioed hustler." Nothing in this work would alter that opinion. Lowe operated establishments, sometimes with the assistance of Kate "Rowdy Kate" Lowe, that became notorious as dance halls, brothels, gambling dens, and saloons. Through getting licenses and paying fines such places eased the tax burden of respectable people in the western boomtowns. Although characterized by some as a kind person, the more Lowe drank the more ornery he became. Yet, the authors state that he "killed only two men [A. M. Sweet in a face-to-face shootout and Edward T. "Red" Beard in a drunken gun battle], wounded several others, and blinded one poor unfortunate by accident" (p. xvii). In 1899 in Denver in a drunken argument Lowe, without his pistol, was gunned down by Emmanuel A. Kimmel, an ex-police officer in that city. The authors conclude that Rowdy Joe was no gunfighter in the "manner of Wild Bill Hickok" and no "Wild West hero" (p. 171).

Any criticisms that this reviewer has of this work are, for the most part, quibblings. Less extensive quotations would improve the readability of the book. A more detailed analysis of Lowe's place in the history of vice operations and gunfighting in the Old West would enlighten the reader. The authors' final

words, though, will stand the test of time: ". . . Lowe was a character, undoubtedly a character" (p. 171).

Harold J. Weiss, Jr.
*Jamestown Community College, New York*

*Salamander: The Story of the Mormon Forgery Murders.* By Linda Sillitoe and Allen D. Roberts. (Salt Lake City: Signature Books, 1988. xiii + 556 pp. Illustrations, index. $17.95.)

The six million members of the Church of Jesus Christ of Latter-day Saints form a distinct subculture in American life. Within this group there lies yet another subculture—the Mormon historical community. These approximately three thousand people—professional historians, trained archivists, and dedicated amateurs—devote their lives to uncovering and analyzing the historical documents pertaining to the history of the church. This is no mere academic exercise. Since the Mormons have no "theology," as such, the realm of history has assumed for them a semi-theological role. Indeed, the history of the early church—from 1820 to Joseph Smith, Jr.'s death in 1844—has become a virtual battleground for those who seek to "prove" or "disprove" Smith's story of visitations from angels, buried plates of gold, and new revelations from the Lord.

Such is the background for Linda Sillitoe and Allen Roberts' superb narrative of the 1985 Mormon forgery murders. The book focuses on the life of a young man named Mark Hofmann. Reared in a conventional LDS home in the Salt Lake Valley, Hofmann went on a two-year mission to England at age nineteen, where he apparently lost his faith. Upon return, he attended Utah State University with medical school in mind, but he was sidetracked by the study of history. Instead of pursuing a Masters or a Ph.D., Hofmann became a dealer in historical documents. Soon, however, he began forging many of these documents, and he was so skillful that he fooled the top national experts.

Hofmann gained his chief fame from his "discovery" of numerous documents pertaining to the early history of Mormonism. The most famous of these was an 1830 letter that spoke of a "white salamander" that guarded the golden plates and forbade Smith from taking them. This letter firmly linked Smith with the world of New England/upstate New York folk magic and directly contravened the established church position on the finding of the golden plates.

Professional church historians, such as the respected Leonard J. Arrington, were not especially dismayed by such discoveries, for they had a framework of analysis to place them into. But the non-historically trained high church officials (most of them former businessmen) were petrified. When Hofmann claimed to have unearthed a yet more damaging "McLellin collection," church leader Hugh Pinnock arranged an unsecured $185,000 loan so he could purchase it and keep it from "enemy" hands. Ironically, the pressure to repay this loan pushed the insolvent Hofmann into two murders as a means of diversion; a third bomb (most likely intended for another victim) destroyed his own car and left him severely wounded. After a plea bargain, Hofmann confessed his guilt, and he is currently serving a life sentence in a Utah prison.

Sillitoe and Roberts have written a gripping account of the most complex and tawdry event in modern Mormon history. Their analysis is evenhanded and exceptionally well written. In fact, *Salamander* reads like a murder mystery. Unfortunately, it is one.

Ferenc M. Szasz
*University of New Mexico*

*Legacy of the Ludlow Massacre: A Chapter in American Industrial Relations.* By Howard M. Gitelman. (Philadelphia: University of Pennsylvania Press, 1988. xv + 355 pp. Illustrations, notes, bibliography, index. $29.95.)

John D. Rockefeller, Jr. was in some ways his father's son, but not to the degree that his father would have wanted. Like his father, Rockefeller, Jr. opposed the recognition of unions, but very much unlike his father, he was not content with just saying "no" to organized labor. In this book, H. M. Gitelman traces the process by which the uproar over events at Ludlow in 1914 led Rockefeller, Jr. to become, at last, his own man, inching past Rockefeller, Sr. in order to go beyond rejecting unions to advocating employee representation plans.

To guide him through this transition, Rockefeller, Jr. turned to Mackenzie King, the expert on industrial relations who later became prime minister of Canada. Tracing their complex relationship, Gitelman provides an intriguing portrait of both men. Genuinely sympathetic with labor, King undertook to play on Rockefeller, Jr.'s devotion to duty and service. The troubles at Ludlow and elsewhere, they both concluded, stemmed from "misunderstanding" which kept labor and capital from realizing their true partnership. King would by no means ask Rockefeller, Jr. to assume responsibility for the injuries and deaths triggered by the Colorado coal strike, but King would ask him to respond to the Ludlow challenge by assuming the mantle of industrial leadership, showing others how to set up the employee representation plans that would, the theory went, open the flow of communications, air grievances, and make both misunderstanding and unionization unnecessary. Proudly reading from statements of principle written for him by King, Rockefeller, Jr. took up the offered mantle and wore it the rest of his life.

Showing how remote events in Colorado reshaped operations at headquarters in New York and, eventually, operations in wartime Washington, D.C., tracking the interplay of complicated personalities, and showing how willed ignorance and semi-conscious self-deception controlled the thinking of both King and Rockefeller, Jr., Gitelman serves his readers well. To industrialists, the obvious appeal of the employee representation plan was the opportunity it offered to put off or evade unionization, and Gitelman provides a hypnotic record and analysis of the intellectual dance that King and Rockefeller, Jr. performed, as they both exploited and denied that appeal. One lesson of Ludlow—that "misunderstanding" was not the sole cause of troubled labor

relations—is a lesson that Rockefeller steadfastly denied, that King nervously half-recognized, and that Gitelman fully acknowledges.

Patricia Nelson Limerick
*University of Colorado*

*Intercity Bus Lines of the Southwest: A Photographic History.* By Jack Rhodes. (College Station: Texas A&M University Press, 1988. xv + 158 pp. Illustrations, notes, bibliography, index. $22.50.)

As the prologue by Jim Lehrer notes, "Buses have been the neglected form of transportation in America." This seems especially true historiographically. *Intercity Bus Lines of the Southwest* makes a good start at developing a sense of the regional bus lines, and the many photographs help provide a visual feel for the era. After getting over the initial disappointment of finding that this is primarily a history of intercity bus routes in Texas, with chapters for Oklahoma and New Mexico appended, the reader can appreciate the author's pioneering work in the area.

The four Texas chapters provide an overview of early intercity route development, industry regulation and the organization of the Texas Bus Owners Association (TBOA), TBOA as a political entity and the creation of an oligopoly that restricted outsiders ("wildcatters"), and the emerging dominance of the national interstate carriers after World War II. The chapters on Oklahoma and New Mexico draw parallels to the Texas history and show points of divergence. The intercity bus route developers in New Mexico, for example, utilized the traffic to tourist attractions to undergird what in Texas and Oklahoma were unstable markets.

Jack Rhodes lays a foundation and provides a framework for future work in this area. The author adequately balances his use of archival material, interviews, and secondary sources for the Texas narrative. There is no indication, however, that the author consulted the large Southwest Collection at Texas Tech in Lubbock or materials at places such as the University of Texas at El Paso or West Texas State University in Canyon. No archival materials are listed from New Mexico and only the records of the Missouri, Kansas, and Oklahoma lines are shown as representing Oklahoma holdings.

In addition to a deeper and fuller geographic treatment of the subject, a review of transportation technology, including the development of highways, would be valuable. A brief comparison of bus route development in the Southwest as opposed to other regions of the United States would provide a larger context in which to place this story. Nevertheless, *Intercity Bus Lines of the Southwest* breaks verdant ground for research. Despite the limits of this particular volume, Rhodes makes an important contribution to the region's history.

Bruce Ashcroft
*Air Force Historical Research Center*

*Oklahoma State University: Historic Old Central.* By LeRoy H. Fischer. (Stillwater: Oklahoma State University Press, 1988. xii + 321 pp. Illustrations, appendixes, notes, bibliography, index. $14.95.)

*Down the Corridor of Years: A Centennial History of the University of North Texas in Photographs, 1890–1990.* By Robert S. La Forte and Richard L. Himmel. (Denton: University of North Texas Press, 1989. xii + 292 pp. Illustrations, map, appendix, index. $35.00.)

*Shaping Educational Change: The First Century of the University of Northern Colorado at Greeley.* By Robert W. Larson. (Boulder: Colorado Associated University Press, 1989. xviii + 486 pp. Illustrations, appendixes, notes, bibliography, index. $39.95.)

Among the less-heralded trends in the recent historiography of the American West has been a series of retrospectives on institutions of higher learning. While few academics find their own workplace worthy enough for scholarly inquiry, colleges and universities throughout the region have carried the torch for the more urban, professional, and educated populace that organized the West almost from its inception. The authors of these studies of Oklahoma State University, the University of North Texas, and the University of Northern Colorado are to be commended for expanding our understanding not only of their schools but of the varieties and complexity of higher education in the youngest region of the United States.

Volumes such as these will proliferate in the decade to come because of the unique historical forces at work in the late nineteenth-century West that called forth advanced education. Not until sophisticated modes of transportation and communications appeared in the 1880s could the West offer the American public the instruction and service that taxpayers demanded. Then, as now, westerners expected much from their schools, while often knowing little about their functions or their costs. When educators failed to replicate the intellectual or professional life of the more mature and prosperous eastern United States, the seeds of discord familiar to modern-day western academics took root.

The methodologies of the authors under review demonstrate the understanding that different schools have of the story they wish told about themselves. The University of North Texas volume is a standard "coffee-table" collection of photographs reproduced from campus yearbooks and local newspapers. Robert S. La Forte of the history department and Richard L. Himmel of the university archives provide a brisk explanation of the salient features of the four generations attending the Denton school. LeRoy H. Fischer, professor emeritus of history at Oklahoma State University, seized upon the sentimental value of the oldest campus building ("Old Central"), and interlaced stories of the school's first three decades with the changes the structure underwent.

Robert W. Larson, a senior professor of history at the University of Northern Colorado, has attempted the most ambitious narrative of these three volumes. A well-published scholar of the Gilded Age and Progressive Era West, Larson seeks to explain to audiences beyond the confines of his campus the significance of UNC to its state, region, and nation. Once labeled the "Columbia

of the West" for its emulation of the innovative New York teacher's college, UNC gained distinction prior to World War II as a western laboratory of the Progressive theories of John Dewey. Almost alone among its regional peers, UNC transcended the propensity toward parochialism and anti-intellectualism that plagued much of western higher learning.

For students of the American West, these volumes suggest several themes for further analysis. Fischer's Old Central notes the importance of agricultural education to much of the region yet today. The unique architectural style of the Stillwater campus deserves closer scrutiny, as so many western schools merely mimicked the Ivy League design (itself derivative of English campuses). La Forte and Himmel vividly show the place of a university reflecting social change and leading an area beyond its isolation. A full narrative on UNT could address its nationally famous music program, its impact on Texas public schooling, and its presence as a moderate force for change amidst conservative constituencies.

Larson is at his best when articulating the deeply held convictions of western educators for experimentation and willingness to lead as well as follow local trends and patterns. When UNC turned away from scholarship in the postwar decades of conservatism and consensus, the school's image suffered, support declined, and administrators made unwise decisions to generate revenues at the expense of standards. Yet as Larson notes in his conclusion, UNC need only restore its commitment to scholarship and original thought to recapture its heritage as a model for others. Larson's own careful research, graceful prose style, and honest judgments speak to that tradition, and to the need for similar studies of the workplace all western academics share.

Michael Welsh
*University of Northern Colorado*

*The Air Force Academy: An Illustrated History.* By George V. Fagan. (Boulder, Colorado: Johnson Books, 1988. 248 pp. Illustrations, notes, bibliography, index. $29.95.)

The United States Air Force Academy, the only major service academy located west of the Mississippi River, was authorized in 1954, and graduated its first class in 1959. Located temporarily at Lowry Air Force Base, it was later relocated to permanent quarters north of Colorado Springs, where it has flourished for nearly thirty years. In that time, surprisingly few books have been written about the Academy, and those that have been published have tended more often than not to be public-relations "puff stuff."

George V. Fagan's *The Air Force Academy: An Illustrated History* is a scholarly work based upon interviews, a careful sifting of the Academy's voluminous archives, and personal experience. A long-time member of the faculty, first as a historian and then as Director of the Library, Fagan, following retirement, continued his professional career as Director of Tutt Library at Colorado College. On retiring a second time, he continued to reside in the Colorado Springs area, and devoted his time to the writing of a history of the Academy's origin and evolution to the present.

The author treats nearly every aspect of the institution in seventeen chapters. The first four trace the Academy from an idea to full fruition. With slight exaggeration, Fagan suggests that the need for an air academy began with the first powered flight in 1903. A proposal for an institution to train air officers dated from 1918, but gained little support until World War II, and was not widely accepted until the Air Force became a separate, co-equal service in 1947.

As a historian, Fagan is at his best when he writes about the complex political processes by which the Academy was authorized, and Colorado Springs selected as its location. Chapters five through ten examine the organization and operation of the institution at a temporary site in the Denver metropolitan area; construction of permanent facilities; and relocation of programs and personnel to the permanent site in 1959. The final seven chapters focus on education programs, changes that occurred within the Academy's command, personnel structure, and programs over a period of nearly three decades. The change to a co-educational institution, with the admission of women to the cadet wing in the class of 1980, is the topic of chapter fifteen.

*The Air Force Academy* is thoroughly researched, tightly written, and will appeal to a wide audience. It is the most comprehensive history of the Academy published to date. Because of Fagan's preoccupation with the military careers of Academy faculty and staff personnel, the book is at times a challenge for the non-military reader. This small obstacle is, however, easily overcome and does not detract from the merit of the study.

Lee Scamerhorn
*University of Colorado*

*Southern Arizona Folk Arts.* By James S. Griffith. (Tucson: University of Arizona Press, 1988. xiii + 234 pp. Illustrations, bibliography, index. $29.95 cloth, $14.95 paper.)

James S. Griffith, Director of the Southwest Folklore Center at the University of Arizona, has been closely involved with the multicultural heritage of Arizona for decades. In 1976 this writer had the pleasure of coordinating a Bicentennial program of historic music with the author. It quickly became clear that Griffith possessed an extensive knowledge of historic folk songs and ethnomusicology from traditional Spanish *canciones* to late Victorian popular songs. I later became more familiar with Griffith through the popular "Tucson Meet Yourself" annual folk art festival he organized.

Griffith brings this same expertise and personal cultural immersion to *Southern Arizona Folk Arts.* The volume is a fascinating whirlwind introduction to the multicultural fabric of Arizona. In handling the diversity of cultures, the author constructs three primary chapters: "The Arts of Mexican Americans," "The Traditional Arts of Native Americans," and "The Arts of Immigrant Cultures."

In so doing, he is careful to dispel the traditional Indian-Spanish-Anglo "three cultures" myth of the Southwest. For example, in "The Arts of Immigrant Cultures," such diverse "Anglo" arts as the "Blues" music of southern Blacks, Norwegian dance, Ukranian egg decoration, and Japanese origami are ex-

amined in their Arizona context. The volume does not pretend to offer an exhaustive study of any individual art form. Instead, it strives to stimulate interest and further investigation on the part of the reader. An excellent annotated bibliography facilitates such study.

Significantly, the author views the folk arts of Arizona as dynamic, living crafts, not as static vestiges of Indian culture or unchanging symbols of other cultures brought to Arizona from far-off lands. Cultural interaction and change is observed in a non-judgmental and entertaining manner representative of Griffith's training in anthropology.

In "The Traditional Arts of Native Americans" he examines the basket-making traditions of the Tohono O'Odham Indians (formerly the Papago). Pre-1940 Tohono O'Odham baskets, used for parching grain, featured large black bear claw centers, resistant to heat and flame. As Tohono O'Odham culture underwent change, the size of the bear claw centers shrank, and traditional parching baskets were replaced by such forms as wastebaskets, pot rests, and wall plaques.

*Southern Arizona Folk Arts* is recommended to anyone desiring an engaging introduction to the folk arts and cultural diversity of the Southwest.

Byron A. Johnson
*Albuquerque Museum*

*Haunted by Home: The Life and Letters of Lynn Riggs.* By Phyllis Cole Braunlich. (Norman: University of Oklahoma Press, 1988. xiv + 233 pp. Illustrations, appendix, notes, bibliography, index. $24.95.)

Lynn Riggs grew up in Claremore, Oklahoma, in a home filled with criticism and rejection. Sensitive and artistic, he became stage-struck at an early age, eventually writing twenty-one full-length plays and dozens of poems. *Green Grow the Lilacs,* a Broadway success in 1931, later became the basis of Rodgers and Hammerstein's hit musical *Oklahoma!,* winning the playwright belated financial security and a lasting reputation. Time and again Riggs' dramas dealt with the colorful, troubled people of his Oklahoma childhood, especially the rural young people who yearned for wider horizons and more freedom than their restricted environment offered. Frequently his plays dealt with the darker side of life, attempting to reveal the truths about human nature. A repeated theme was the corruption of innocents by the harsh realities of adult life surrounding them.

While Riggs viewed his plays as universal, they were branded as regional by most Broadway producers, so that his relationship with the commercial theater was seldom an easy one. He assumed a leading role in the growing college and little theater movements of the 1930s, seizing every opportunity to promote the careers of young writers and artists. In 1923 Riggs spent several months in Santa Fe in an effort to recover his health, establishing himself as part of the artistic colony there and returning to New Mexico throughout the rest of his life. But he also worked as a Hollywood screenwriter during the 1930s, collaborating on scripts for David Selznick's *The Garden of Allah* and Cecil

B. DeMille's *The Plainsmen* and becoming an intimate friend of Bette Davis and Joan Crawford.

Yet Riggs' personal life was filled with anguish. He escaped a troubled childhood to discover his homosexual orientation, and feared condemnation from the folks back home. He found freedom in the world of the arts, but struggled for theatrical and literary success with works too honest for wide commercial appeal. While his poetry became a means of self-expression, in his plays Riggs developed into a spokesman for the ordinary, often inarticulate people of early Oklahoma, and her emerged during the Depression decade as the major playwright of the American Southwest.

Phyllis Cole Braunlich has written Lynn Riggs' story clearly and effectively, making generous use of his papers and correspondence. The product of six years of research, Braunlich's biography stands as a labor of love, forcefully demonstrating the frustrations that followed the pioneering era. At times the biographer's allegiance to strict chronology results in disconnected details with little direction or focus. Fortunately Riggs' life and work are engaging enough that unrelated trivia serve only as minor distractions, marring but by no means destroying a welcome account of a theatrical wayfarer who captured much of southwestern life and culture before passing from memory.

Ronald L. Davis
*Southern Methodist University*

*The Selected Letters of Frederick Manfred 1932–1954*. Edited by Arthur R. Huseboe and Nancy Owen Nelson. (Lincoln: University of Nebraska Press, 1989. 420 pp. Illustrations, notes, index. $35.00.)

Reading the letters of a young, aspiring writer is often a deadly business. The rapacious ego required to keep oneself writing early in the game, when one is unpublished and unrewarded, invariably emerges in epistles to family, friends, or potentially helpful contacts. This first volume of the letters of Frederick Manfred is certainly no exception to that rule. Again and again in these letters we hear the young Manfred (or Feike Feikema, as he was then called) reassuring himself with declarations such as this: "Well, when I get through using the American Language it will be forever changed. Say like Shakespeare changed it in his day" (p. 224). The effect of such splendid declarations—of which there are many in these letters—can be somewhat charming but can also produce an air of whistling in the dark.

The cumulative effect of these 161 letters, however, is to present a very likeable, perceptive, and witty young writer with an astonishing determination to succeed at his craft. In a letter to Harvey Breit of the *New York Times Book Review,* for example, Manfred quotes "a neighbor lady in the country": "She once told another neighbor lady, 'Ya, it was a guud thing I got marriet. I was yust a chuckful a babies.' Same here. It's a good thing I became a writer because I was just chuckful of books" (p. 395). The books Manfred was "chuckful of" helped the midwestern author to carve out an impressive fictional terrain. What becomes most apparent in these letters is the steadiness of Manfred's

direction throughout his career as he insists repeatedly upon the unifying vision that brings all of his novels together in one great epic of "Siouxland."

Rich in commentary upon the literary scene and revealing in regard to the details of Manfred's personal life that found their way into his fiction, including his early flirtation with communism, the letters are also chockful of often impressive insights into the writer's craft, as in this reflection upon Sinclair Lewis in a letter to Mark Shorer: "But a good artist, no matter how much a bum or a drunkard he may be, is always his own boss in the act of creation, and to the extent that he is to that extent he'll create works that are 'masterful'" (p. 368). Though at times Manfred seems to be fighting battles waged and won a century earlier—as when he lectures John Crowe Ransom on "the cumbersome pachydermic expository syntax that nowadays goes for English" (p. 390)—at other times Manfred sounds like a visionary, as when he writes, in a letter to a newspaper, ". . . for every acre we set aside as industrial, shouldn't we also set aside an acre as recreational? This is a big thing. It goes beyond just our generation" (p. 383).

Carefully and unobtrusively edited, this volume makes enjoyable and profitable reading. The second volume, which will mine the remainder of the more than 5,000 letters in the Manfred correspondence collection at the University of Minnesota, should be even more fascinating as Manfred moves into the reflected glow of success from *Lord Grizzly.*

Louis Owens
*University of California, Santa Cruz*

*Chinatown Photographer: Louis J. Stellman.* Edited by Gary E. Strong. (Sacramento: California State Library Foundation, 1989. 139 pp. Illustrations, map, bibliography. $24.95 paper.)

This reference book is a compilation of several different things. Its catalog of the photographs of Louis J. Stellman (a reprint of an earlier published version) is a handy guide to the California State Library's collection of the work of this talented and industrious amateur photographer. More interesting, however, is Stellman's own 1917 never-before-published "pictorial souvenir and guide" to San Francisco's Chinatown. Though brief, Stellman's essay nonetheless reveals much about this vital Chinese and Chinese-American cultural center. With empathy and a journalist's attention to detail, Stellman describes the folkways, festivals, and social world of Chinatown's residents. Though occasionally patronizing, the text is refreshingly free from the taint of the era's rabid sinophobia. As a primary source, the guide is slightly marred, I think, by the editor's decision to make changes because of the text's reflection of "the writing style and societal standards of the time." Grammatical and stylistic changes seem reasonable, but one cannot help wonder what sort of changes were made to apparently "modernize" the essay's content. Having altered the manuscript, the editor ought at least to have noted where such changes were made.

The inclusion of many of Stellman's photographs add to the book's appeal and charm. Not limited to shots of Chinatown, this sample of Stellman's work

moves out of San Francisco to include photographs of rural and gold country regions of California, as well as several fine representative portraits of western *literati*, including Mary Austin, Jack London, George Sterling, and Joaquin Miller.

In sum, this is both a worthy reference tool which will aid researchers in learning about the wide variety of Louis Stellman's work as well as an intriguing written "snapshot" of the photographer's own views of San Francisco's Chinatown early in this century.

William F. Deverell
*California Institute of Technology*

*The People of Sonora and Yankee Capitalists*. By Ramón Eduardo Ruiz. (Tucson: University of Arizona Press, 1988. x + 326 pp. Notes, bibliography, index. $35.00.)

Ramón Ruiz' rich study, running counter to the prevailing interpretive fashion, adduces a full-blown dependency model to explain Sonora's history in the final third of the nineteenth century. During this era, agrarian capitalism and massive enclave-based extractive ventures took hold in the state, and there was a pronounced redirection of production, politics, and social relations. National governments, local oligarchies, and foreign entrepreneurs collaborated to drive economic growth and "progress," invariably at the expense of local majorities and time-honored traditions.

Here, as always, Ruiz does not mince words. His *radiografía* of Sonoran dependency comes with a ringing moral indictment. Yankee capitalists are paralleled at one point with the "foreign devils" that contemporary Chinese came to loathe, and their partners, the Sonoran *notables*, are alternately described as "lackeys," "satraps," "sychophants," "toadies," and "bootlickers." To be sure, Ruiz admits, western capitalism left behind multiple "modern" benefits: the railroad, a resurgence in mining, an ambitious middle class, increased literacy and urban sophistication. Nevertheless, economic growth did not generate a balanced or socially just pattern of development; moreover, political stability waxed as prospects for local autonomy and democracy waned. Finally, "modernity" exacted its cultural costs; in a real sense, the iron horse proved to be a "Trojan horse." The author argues that North American capital and culture "reshaped local customs, habits, and even values" (p. 249). A provincial Mexican society—in many respects not far removed from its quiet colonial past—was turned topsy turvy by a tidal wave of North American miners, land speculators, and cattle barons entering from neighboring Arizona. Ultimately, Ruiz concludes, "the arrogance of the foreigner and the relentless pursuit of the almighty dollar by the opportunistic turned countless Mexicans into pariahs in their own land" (p. 84).

Not all readers will embrace Ruiz' ideological premises, or appreciate his unrelenting, didactic tone. Yet few will challenge the cogent empirical case he marshalls, which systematically demonstrates the institutional and human consequences of Sonora's structural dependence. Once again, Ruiz displays his abilities as a master of historical narrative, conjuring up a variety of com-

pelling images and vignettes that translate this larger history of power and domination to a more accessible plane. In his treatment of the pivotal mining sector, for example, Ruiz paints a picture of mine shafts so hot "the sweat came out of the tops of your shoes" (p. 92); poignantly reveals proud miners forced to submit to humiliating strip searches by Yankee bosses; and informs us that mining disasters were typically written off to the tune of fifty pesos per human life.

A work as provocative as this one provides sufficient ammunition for any critic. While Ruiz persuasively argues the political-economic consequences of dependency, his uncompromising stance is less compelling in the area of culture. First of all, it is difficult to make the case for the "Americanization" of Sonora without first providing a detailed, anthropologically informed account of traditional Sonoran culture. For example, Professor Ruiz offers only a glimpse of the world the Sonoran common-people lost, which he centers around secure, solitary small-holding communities conducive to family life and traditional values. Not only does this world seem rather idealized, it is undercut at times by the author's own data (certainly where the embattled Yaquis and other dirt farmers are concerned). Secondly, Ruiz' textured account of life in the bustling Sonora-Arizona borderlands suggests that more than a one-way process of cultural diffusion was operating in Porfirian Sonora. Indeed, in addition to "Americanization," a concomitant "creolization" of North Americans was taking place, and Mexican political culture—exemplified in institutional complexes such as *caciquismo*—proved particularly resistant to subversion from without.

Finally, this reviewer at times found his portrayal of both working people and elites to be overdrawn. For example, Ruiz provides a solid account of *organized* forms of labor militancy; yet apart from his treatment of the episodic strikes and revolts that were last resorts, he conveys an impression of victimized miners who fatalistically accepted death or injury in the bowels of the earth and whose principal outlets were drunkenness and lawlessness. The data he provides on shirking and pilfering, however, implicitly suggests that more emphasis might be placed on "quieter," more routine strategies of resistance. Similarly, the author's own data, particularly on the early careers of Sonoran oligarchs such as Ramón Corral, argue perhaps for a more nuanced characterization of their role and mentality as brokers. While they objectively paved the way for "Yankee imperialism," if they were anything like Olegario Molina and Luis Terrazas (their contemporaries in Yucatán and Chihuahua), their "collaboration" was always subject to exacting negotiation and often entailed elements of conflict as well as accommodation.

None of these caveats, however, seriously detracts from Ruiz' substantial achievement. Not only has he put the dependency paradigm to the empirical test, he has recovered and provocatively narrated important elements of the social history of a pivotal Porfirian state and of the Sonora-Arizona borderlands as well.

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*Harvest of Hope: The Pilgrimage of a Mexican-American Physician.* By Jorge Prieto. (Notre Dame, Indiana: University of Notre Dame Press, 1989. 157 pp. $20.95.)

This is the autobiography of a physician. And what a physician! Those of us confined to the field of academic medicine, steeped in the Great Doctors tradition, and attuned to those who have made major contributions to the development of modern medicine will find this a very different sort of autobiography. Dr. Jorge Prieto is a general practitioner, a specialist in family practice who has devoted his life to the poor and underprivileged in his native Mexico and in the United States. A 1950 graduate of medical school in Mexico, he interned in Chicago and remained there to serve the inner city Hispanic community for nearly four decades. He capped his career by becoming chair of the Cook County Hospital Department of Family Practice and on retirement from that position was appointed president of the Chicago Board of Health.

Prieto was also active in the civil rights movement both in Chicago and for the farmworkers' union under Cesar Chavez. As a young physician fresh out of medical school he served nine months as sole medical provider in a remote poverty-stricken village in northern Mexico where he saw many young men heading for the northern border in hopes of bettering their lot as migrant workers in the United States. He vowed that his career would be devoted to this group in the future. As it happened, he ended up working with and among Hispanic poor in Chicago with periodic visits to the West to work with farmworkers.

The author is not strident or raucous in his descriptions of racial prejudice and injustice he saw and experienced. Rather he is a quiet, gentle spokesman, a man of reason and unending faith. The book is beautifully written. There is much here for the physician and layman alike. It should appeal to minority medical students and should be required reading for those individuals whose mind is set on a path of specialization or research that will lead them away from primary patient care.

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# Book Notes

*The American West Transformed: The Impact of the Second World War.* By Gerald D. Nash. (Lincoln: University of Nebraska Press, 1990. x + 304 pp. Illustrations, tables, appendix, notes, bibliography, index. $12.50 paper.) Reprint of the 1985 edition.

*Urban Texas: Politics and Development.* Edited by Char Miller and Heywood T. Sanders. (College Station: Texas A&M University Press, 1990. xv + 208 pp. Chart, tables, notes, index. $15.95 paper.)

*Arizona: A History.* By Lawrence Clark Powell. (Albuquerque: University of New Mexico Press, 1990. ix + 154 pp. Map, notes, index. $10.95 paper.) Reprint of the 1976 edition.

*Ronald Reagan and the Public Lands: America's Conservation Debate 1979–1984.* By C. Brant Short. (College Station: Texas A&M University Press, 1989. xi + 178 pp. Notes, bibliography, index. $27.50 cloth, $13.95 paper.)

*Before Lewis and Clark: Documents Illustrating the History of the Missouri 1785–1804.* Volume I. Edited by A. P. Nasatir. (Lincoln: University of Nebraska Press, 1990. xx + 375 pp. Illustrations, notes. $40.00 cloth, $11.95 paper.) Reprint of the 1952 edition, with a new introduction by James P. Ronda.

*Before Lewis and Clark: Documents Illustrating the History of the Missouri 1785–1804.* Volume II. Edited by A. P. Nasatir. (Lincoln: University of Nebraska Press, 1990. viii + 478 pp. Illustration, maps, notes, index. $40.00 cloth, $12.95 paper.)

*Natives and Strangers: Blacks, Indians, and Immigrants in America.* By Leonard Dinnerstein, Roger L. Nichols, and David M. Reimers. (New York: Oxford University Press, 1990. xvi + 362 pp. Illustrations, maps, tables, bibliography, index. $11.95 paper.) Second edition.

*Documents of United States Indian Policy.* Edited by Francis Paul Prucha. (Lincoln: University of Nebraska Press, 1990. xiii + 338 pp. Appendix, bibliography, index. $35.00 cloth, $12.95 paper.) Second edition, expanded.

*The Western Abenakis of Vermont, 1600–1800: War, Migration, and the Survival of an Indian People.* By Colin G. Calloway. (Norman: University of Oklahoma Press, 1990. xxv + 346 pp. Illustrations, maps, chart, notes, bibliography, index. $29.95.)

*The Medicine Men: Oglala Sioux Ceremony and Healing.* By Thomas H. Lewis. (Lincoln: University of Nebraska Press, 1990. viii + 219 pp. Illustrations, notes, bibliography, index. $19.95.)

*Buffalo Days: The Personal Narrative of a Cattleman, Indian Fighter and Army Officer.* By Colonel Homer W. Wheeler. (Lincoln: University of Nebraska Press, 1990. 369 pp. Illustrations, tables, notes, index. $11.95 paper.) Reprint of the 1925 edition, with a new introduction by Thomas W. Dunlay.

*The Custer Album: A Pictorial Biography of General George A. Custer.* By Lawrence A. Frost. (Norman: University of Oklahoma Press, 1990. 192 pp. Illustrations, maps, bibliography, index. $14.95 paper.) Reprint of the 1964 edition.

*Custer Victorious: The Civil War Battles of General George Armstrong Custer.* By Gregory J. W. Urwin. (Lincoln: University of Nebraska Press, 1990. 308 pp. Illustrations, maps, appendix, notes, bibliography, index. $9.95 paper.) Reprint of the 1983 edition.

*Custer in '76: Walter Camp's Notes on the Custer Fight.* Edited by Kenneth Hammer. (Norman: University of Oklahoma Press, 1990. xiii + 303 pp. Illustrations, maps, notes, appendixes, index. $13.95 paper.) Reprint of the 1976 edition.

*The Rise and Fall of Jesse James.* By Robertus Love. (Lincoln: University of Nebraska Press, 1990. xx + 446 pp. Illustrations, notes, $11.95 pa-

per.) Reprint of the 1926 edition, with a new introduction by Michael Fellman.

*Mean as Hell: The Life of a New Mexico Lawman.* By Dee Harkey. (Santa Fe: Ancient City Press, 1989. xvi + 223 pp. Illustrations, index. $9.95 paper.) Reprint of the 1948 edition.

*U-bet: A Greenhorn in Old Montana.* By John R. Barrows. (Lincoln: University of Nebraska Press, 1990. 282 pp. Illustrations. $8.95 paper.) Reprint of the 1934 edition.

*The Cherokee Strip Live Stock Association: Federal Regulation and the Cattleman's Last Frontier.* By William W. Savage, Jr. (Norman: University of Oklahoma Press, 1990. 152 pp. Illustrations, map, notes, bibliography, index. $12.95 paper.) Reprint of the 1973 edition.

*Medicine Man.* By Owen Tully Stratton. Edited by Owen S. Stratton. (Norman: University of Oklahoma Press, 1989. xx + 251 pp. Illustrations, maps, index. $19.95.)

*An American Prophet's Record: The Diaries and Journals of Joseph Smith.* Edited by Scott H. Faulring. (Salt Lake City: Signature Books, 1989. lviii + 518 pp. Illustrations, map, notes, bibliography, index. $9.95 paper.)

*Mary, Michael, and Lucifer: Folk Catholicism in Central Mexico.* By John M. Ingham. (Austin: University of Texas Press, 1989. x + 216 pp. Illustrations, maps, charts, tables, notes, bibliography, index. $9.95 paper.) Reprint of the 1986 edition.

*New Trails in Mexico.* By Carl Lumholtz. (Tucson: University of Arizona Press, 1990. xxviii + 411 pp. Illustrations, appendixes, index. $17.95 paper.) Reprint.

*Sonora: A Description of the Province.* By Ignaz Pfefferkorn. Translated by Theodore E. Treutlein. (Tucson: University of Arizona Press, 1989. xviii + 329 pp. Map, appendixes, notes, index. $9.95 paper.)

*The Mexican Revolution. Volume I: Porfirians, Liberals and Peasants.* By Alan Knight. (Lincoln: University of Nebraska Press, 1990. xx + 619 pp. Maps, notes, bibliography, index. $14.50 paper.) Reprint of the 1986 edition.

*The Mexican Revolution. Volume II: Counter-revolution and Reconstruction.* By Alan Knight. (Lincoln: University of Nebraska Press, 1990. xxi + 679 pp. Maps, notes, bibliography, index. $15.50 paper.) Reprint of the 1986 edition.

*The Human Tradition in Latin America: The Nineteenth Century.* Edited by Judith Ewell and William H. Beezley. (Wilmington, Delaware: Scholarly Resources Inc., 1989. xxix + 305 pp. Index. $35.00 cloth, $12.95 paper.)

*The Idea of Race in Latin America, 1870–1940.* Edited by Richard Graham. (Austin: University of Texas Press, 1990. 135 pp. Illustrations, notes, bibliography, index. $15.95 cloth, $7.95 paper.) Chapters by Thomas E. Skidmore, Aline Helg, and Alan Knight, and an introduction by the editor.

*United States Policy in Latin America: A Quarter Century of Crisis and Challenge, 1961–1986.* Edited by John D. Martz. (Lincoln: University of Nebraska Press, 1990. xxi + 336 pp. Tables, notes, index. $11.95 paper.) Reprint of the 1988 edition.

*Social Change in Brazil 1945–1985: The Incomplete Transition.* Edited by Edmar L. Bacha and Herbert S. Klein. (Albuquerque: University of New Mexico Press, 1989. x + 346 pp. Charts, tables, appendixes, notes, bibliography. $22.50 paper.)

*The Rhetoric of History.* By Savoie Lottinville. (Norman: University of Oklahoma Press, 1990. xiii + 258 pp. Appendix, notes, bibliography, index. $11.95 paper.) Reprint of the 1976 edition.

*The Writing of American History.* By Michael Kraus and Davis D. Joyce. (Norman: University of Oklahoma Press, 1990. xvi + 445 pp. Notes, bibliography, index. $14.95 paper.) Reprint of the 1985 edition.

*Getting Published: The Acquisition Process at University Presses.* By Paul Parsons. (Knoxville: University of Tennessee Press, 1989. ix + 243 pp. Tables, appendix, notes, bibliography, index. $29.95 cloth, $14.95 paper.)

*Conversations with Wallace Stegner on Western History and Literature.* By Wallace Stegner and Richard W. Etulain. (Salt Lake City: University of Utah Press, 1990. xxix + 207 pp. Illustrations, notes, index. $10.95 paper.) Revised edition.

*The Frontier Experience and the American Dream: Essays on American Literature.* Edited by David Mogen, Mark Busby, and Paul Bryant. (College Station: Texas A&M University Press, 1989. vii + 282 pp. Charts, table, notes, index. $29.50 cloth, $14.95 paper.)