New Mexico Historical Review

Volume 65 | Number 2 Article 10

4-1-1990

Book Reviews

Book Reviews

The Women's West. Edited by Susan Armitage and Elizabeth Jameson. (Norman: University of Oklahoma Press, 1987. xi + 323 pp. Illustrations, tables, notes, index. $24.95 cloth, $12.95 paper.)

The Women's West is a collection of essays drawn from the 1983 Women's West Conference in Sun Valley, the first conference to center its attention solely on the female experience in the development of society west of the Mississippi River. Editors Susan Armitage and Elizabeth Jameson have found common threads with which to weave the essays together. Sensitive to the full range of women's experiences, they also determined to present material on the multicultural West.

The essays fall into three general categories: those that expand our understanding of women's experiences, often by drawing on unique sources; those that provide a more analytical treatment of their subjects; and those that seek a synthesis and/or demand more rigor in studying women's history. Patricia Albers and William James' examination of postcards to understand changing perceptions of American Indian women is an example of the first category. Initially postcards portrayed Indian women in their daily activities; later the focus shifted to portraits of the "Indian princess." As a result, images of Indian women have become more stereotypical and less truthful over time. An example of the more analytical essay is Elliott West's inquiry into child-rearing on the mining frontier, which is especially valuable for its inclusion of class as an important variable in understanding women's experiences. All too often, socioeconomic class is ignored by scholars of western women's history. West, however, makes it a central focus of his analysis and shows that while

elite women were able to cling to the tenets of the Cult of True Womanhood, working-class mothers, out of necessity, operated in the public sphere. Essays by editors Armitage and Jameson, by Rosalinda Méndez González, and by Suzan Shown Harjo set agendas for further research. Writing in very different styles, each challenges scholars to focus on issues that expose all women's lives regardless of race, class, or ethnicity.

The careful juxtaposition of several essays makes this volume particularly useful for classroom use. For example, two case studies explore women's suffrage. Rosalind Urbach Moss found that once Kansas women could vote in municipal elections, they did so, and in one town their vote was instrumental in electing an all-woman, civic-minded council. Focusing on Colorado, and particularly Denver, Carolyn Stefanco's analysis questions the commonly held idea that women had little to do with the campaign for suffrage and that the vote was bestowed on women by well-meaning men. Both essays underscore the necessity for studying such change from the vantage of those who waged the campaign, and who benefited from its success. Another set of comparative articles utilizes fiction to expose the female experience. Kathryn Adams' discussion of the women in Laura Ingalls Wilder's stories provides a composite, albeit often romantic, portrayal of pioneer women. Melody Graulich's examination of domestic violence, drawn from four novels written by women and based on their childhood experiences, uncovers a much darker and startlingly gruesome side of family life in the West.

As with any such collection, some essays are stronger than others; yet, in almost every instance, they provide new dimensions to our understanding of western women. This volume will be rewarding to anyone wishing to comprehend more clearly the varieties of women's experiences in the West. In addition, it will be valuable to teachers of western history and women's history.

Kathleen Underwood
University of Texas at Arlington

A Quilt of Words: Women's Diaries, Letters & Original Accounts of Life in the Southwest, 1860–1960. By Sharon Niederman. (Boulder: Johnson Books, 1988. 220 pp. Illustrations. $15.95.)

For *A Quilt of Words,* Sharon Niederman compiled fifteen written and oral accounts of women's experiences in Colorado, Arizona, New Mexico, Texas, and Utah. As the title suggests, these accounts vary in size and texture yet combine to provide a picture of women's lives in the Southwest. A variety of women participated in western expansion and settlement, and their ethnic backgrounds, economic situation, and marital status affected their responses to western experiences. As Niederman notes, the women included in this volume proved courageous and resourceful in meeting the challenges of western life. The accounts that she has gathered present an interesting and informative cross section of western women. For example, the authors include a Jewish woman prominent in Santa Fe society, a Presbyterian missionary teacher at a New Mexico pueblo, and a Mormon housewife who helped to settle Mesa, Arizona. Other ethnic backgrounds are represented in the oral

histories of a Yavapai Indian, an Italian immigrant to the coal fields of Colorado, and a Hispanic businesswoman. The stories of covered wagon pioneers seeking a home or health in the West balance the accounts of women born to wealth and prominence, such as Mary Cabot Wheelwright and Isabella Greenway. The most enjoyable selections are among the longest, and this, I believe, is not a coincidence. The letters of rancher Eleanor Williams and sculptor Grace Mott Johnson and the reminiscences of Marietta Wetherill, who ran a trading post at Chaco Canyon, are extensive enough to allow the reader to become acquainted with the personalities of the authors.

Niederman, an Albuquerque writer, is to be commended for making these fascinating accounts available to general readers. Scholars too will find the work interesting, though several flaws detract from the book's value as a research tool. First, Niederman's brief introductions reveal little effort to provide additional information about her authors or to verify statements they make. Perhaps this is excusable because the accounts are more impressionistic than factual. More serious is the lack of editing to make some of the oral histories more readable, and the lack of footnotes to clarify points in the narrative for the reader. Similarly, the page of "Credits" is a poor substitute for a bibliography. An unusually high number of typos and other mistakes are also present in the volume; Mable Dodge Luhan, for example, is referred to as "Lujan." Still, the accounts themselves outweigh the editorial shortcomings. *A Quilt of Words* deserves a place on the bookshelf of western women's history.

Cheryl J. Foote
Albuquerque, New Mexico

Covered Wagon Women: Diaries & Letters from the Western Trails 1840–1890. Volume VII: 1854–1860. Edited by Kenneth L. Holmes. (Glendale, California: Arthur H. Clark Co., 1987. 295 pp. Illustrations, notes. $25.00.)

In this seventh of a projected eleven volume series, editor Kenneth L. Holmes presents diaries and letters written by women traveling the western trails to California, Oregon, Washington, Colorado, and Utah in the late 1850s. The purpose of the series is to offer readers previously unpublished or exceedingly scarce and largely unavailable documents. The collection undoubtedly enriches our understanding of the overland exprience by focusing on too long neglected women's perspectives.

Two of the most interesting accounts dwell on realities not usually associated with the trail experience: the emerging feminist movement and the increasing number of transcontinental livestock drives. In 1858, for instance, feminist Julia Anna Archibald (Holmes) accompanied her husband to the Pike's Peak area, "[a]nimated more by a desire to cross the plains and behold the great mountain chain of North America, than by any expectation of realizing the floating gold stories" (p. 194). Archibald, who used her maiden name upon publishing an account of this trip in *The Sibyl* (a small New York newspaper advocating women's rights), explained that the men of her company appreciated neither her bloomers nor her insistence that she take a turn at the night watch. She did not indicate their reaction to her successful ascent of Pike's

Peak. Archibald did find, however, that the other lady in the train disappointed her. "I soon found that there could be no congeniality between us. She proved to be a woman unable to appreciate freedom or reform, affected that her sphere denied her the liberty to rove at pleasure, and confined herself the long days to feminine impotence in the hot covered wagon" (p. 196).

Also particularly noteworthy is Martha Missouri Moore's account of her trip to California in 1860 in the company of her husband, 5100 sheep, and two dogs who "would be the key to success of the drive" (p. 260). Moore conveys the special tribulations of this venture, particularly the difficulties in crossing sheep over streams. Yet the party reached their destination and the 1870 census listed the Moores among the prosperous residents of the northern Sacramento Valley. Her husband's trade: Stock Dealer.

Other contributions in this book present more conventional views of overland travel and women's roles in it. All of them, however, make important, interesting contributions to the growing literature on trail and women's history.

Sherry L. Smith
University of Texas, El Paso

This Is a Strange Country: Letters of a Westering Family, 1880–1906. Edited by Byrd Gibbens. (Albuquerque: University of New Mexico Press, 1988. ix + 438 pp. Illustrations, notes, bibliography, index. $29.95.)

In 1880 Charles and Maggie Brown, newly married and living in Virginia decided—though Charles' wishes seemed to weigh more heavily—to try their fortunes in the West, a West both geographically and psychologically vague to them. Charles wanted to combine doctoring with some prospecting, some mining, something that would give him a chance to make it rich and hit it big. He had big dreams. On October 21, 1880 he wrote to his wife "I have great cause to belive that we can do well there" (p. 48). Such words served as his continuing mantra and hope. Maggie wanted to be with her husband ("Yes any kind of house with my good husband with me will be happy home" [p. 64]), to lead a stable life, and to build on what they had. Her recurring theme is captured in this plea written to her husband on Nov. 9, 1880, "now Dear I don't object to you seeing about it but please dont [sic] spend any money if you have any I would rather keep it and add to it by degrees than run such a risk now" (p. 51). She too had her dreams. They spent some time in Colorado then lived mostly in Rincon, New Mexico from 1884 through about 1902 (with a few moves in and out). For nearly thirty years this couple struggled through the inevitable conflicts that such different life dreams brought them and through the events that constituted life in the West in the late nineteenth century—more failures than successes, the deaths of their children, homesickness for an idealized and romanticized home in the East.

The stories of Maggie and Charles, of Maggie's father, brothers, and sister are told through a series of letters exchanged among these various family members. The letters are rich in detail and texture and chronicle these people's lives and experiences, as historian Lillian Schlissel rightly notes, "in voices so

close to our own that it is hard to remember that they belong to another century and to a world long since gone."

Editor Byrd Gibbens culled these letters from a collection in the Zimmerman Library at the University of New Mexico. She provides helpful explanatory introductions to several phases of the Browns' lives. Without these the letters would not give up their meaning nearly so well. The introductions could have been improved by quoting more carefully from the letters in the text and from a more thorough and systematic analysis of the letters themselves as well as of the methodological issues that the use of letters raises: why include some and exclude others? what do letters hide? why were the letters saved at all? to what extent do letters *not* speak for themselves?

Nonetheless, her imaginative and thoughtful treatment of the letters in general leads me to hope that a book of Gibbens' own will soon follow.

Annette Atkins
Saint John's University, Collegeville, Minnesota

Daughters of the Desert: Women Anthropologists and the Native American Southwest, 1880–1980. By Barbara A. Babcock and Nancy J. Parezo. (Albuquerque: University of New Mexico Press, 1988. xii + 241 pp. Illustrations, bibliograpy. $39.95 cloth, $19.95 paper.)

An inspiration to some—and a source of dismay to others—women anthropologists have been a part of the southwestern scene since the late 1870s, when William H. Holmes galvanized archaeologists and ethnologists alike with his description of the "rich rewards" awaiting discovery among the ancient ruins of southwestern Colorado. Some forty-five strong willed, diverse, uniquely gifted women, including many of the most distinguished names in their profession, are saluted in this publication, which in general is limited to those who began their careers before 1940 and who have worked primarily with the indigenous cultures of Arizona and New Mexico.

The title is that of a traveling exhibition assembled with the support of the Wenner-Gren Foundation for Anthropological Research, the Arizona Humanities Council, and the University of Arizona Foundation, presented to a national audience by the Smithsonian Institution Traveling Exhibit Service. This illustrated catalog of the exhibit was co-authored by Barbara A. Babcock, director of the Pembroke Center for Teaching and Research on Women and professor of anthropology in Brown University, and by Nancy J. Parezo, curator of ethnology at Arizona State Museum.

As the text makes clear, the title was chosen not just because of alliterative properties and regional reference. Some of the women memorialized were literally daughters of men whose wealth enabled them to pursue their studies and to fight for the rights of disenfranchised Native Americans. Still others were the figurative daughters of intellectual mentors, a few independent men in the forefront of southwestern anthropology who encouraged women to follow their scientific aspirations. Today's many women anthropologists are,

themselves, daughters of those earlier pioneers. And, finally, all are also daughters of the Native American women who had befriended them and assisted in their endeavors.

To tell the story, the authors have grouped their subjects into broad categories. First, there are the pioneers who laid a foundation for Pueblo ethnographic studies. These are followed by women researchers among major southwestern cultures; specialists in folklore and ethnomusicology; applied anthropologists; archaeologists; those primarily associated with arts, crafts, and museums; photographers; and finally, the novelists, poets, and popularizers.

Names range from that of Matilda Coxe Stevenson who—just a year after the 1879 Holmes report—accompanied the first collecting and research expedition of the newly founded Bureau of American Ethnology, to the late Kate Peck Kent, unrivaled in her knowledge of historic and prehistoric textiles, to acclaimed Santa Clara Pueblo artist Pablita Velarde. Each name is accompanied by a brief biographical note and a summary of education, fellowships and awards, research, and professional activities. There is also a selected bibliography for each, as well as numerous black and white photographs and drawings, and an eclectic selection of quotations from literature, from the featured women themselves, and observations of friends and colleagues. Altogether, this is an extremely enjoyable and informative contribution to the field of southwestern studies, highly recommended also to the general reader.

Nancy Fox
Laboratory of Anthropology, Museum of New Mexico

Untold Sisters: Hispanic Nuns in Their Own Works. By Electa Arenal and Stacey Schlau. Translated by Amanda Powell. (Albuquerque: University of New Mexico Press, 1989. xiv + 450 pp. Illustrations, maps, notes, bibliography, index. $39.95 cloth, $19.95 paper.)

I like many things about this book. I like the editors' inventive idea and their discriminating choice of religious women from Spain, Peru, and New Spain of two to four centuries ago. I like their workmanlike job of presenting enough historical fact that the readers can contextualize these nuns' lives and writings. I particularly like the translator's job of turning their vintage Spanish into modern English—both are provided—without losing the flavor of the original; granted the lack of a few minute accuracies which anyone who has lived in a cloister will briefly regret and which normal folks will never notice, the translation is very readable—felicitous and idiomatic. And above all I like the sisters themselves. Ever since I attended parochial grade school, nuns in large numbers have tended to frighten me, and I define large numbers of nuns as one or more; but I very much like these nuns in all their infinite variety—peasant women of little formal education but great wisdom, aristocrats of generous talent and sophistication, daughters of Aztec *caciques*, and even an illegitimate daughter of Lope de Vega. They were fascinating women all, and they faced the problems of their lives and vocations with wit, talent, love, faith, and immense energy.

But I do not like the editors' apparent assumption that there is no cultural difference between the women they introduce to us and American women of the late-twentieth century. They have consistently dominated and co-opted their subjects, suggesting that for these nuns (putting it too simply) power is happiness and *self*-expression is the only autonomous incentive for writing. They offer us anachronisms: "women's divinely inspired authorizaton for autonomy" (p. ix) in the sixteenth or eighteenth century?! To say that women "had little status to lose and little stake in the status quo" (p. 6) is to be blind to what Sor María de San José meant when she described her mother as "a poor widow burdened with seven daughters who had no position—*siete hijas sin estado*" (pp. 381, 386). In a society and culture which took for granted the hierarchical structure of all beings and could not even imagine anything else, to have status was not so much to be subjugated as to be admitted to the cosmos and to be empowered to live in it. To be *sin estado*, to be a lone individual outside hierarchy, was to be absurd, to be nowhere. The breakdown of the traditional tribal, church, feudal, and extended-family societies in intervening centuries has made it necessary that women's rights be legally safeguarded in modern nations.

The editors arrive at some of their unfortunate results by treating the nuns' poetry and drama as if they were autobiography—as if their authors did not have enough creativity to invent anything at all, as if they could conceive nothing except personal experience: "The conflicts among [Marcela de San Félix's] allegorical characters represent her personal struggles and illuminate the nature of her childhood wounds" (p. 246). The daughter inherited *none* of Lope de Vega's imagination? These women were never so falsified in their lifetimes as they are by such interpretations.

A large part of this review deals with what seems a definite and deep-seated flaw, but since it affects only a very small part of the book, I can at the same time strongly urge the reader of this review: read the book! The nuns tell their own stories, and they are good ones. They tell how they founded new congregations and new houses, describe how they fought to retain Teresa of Avila's reforms or their foundress's charism, show how they crafted delightful dramatic entertainments, relate truly mystical experiences in understatement such as this: "Then I received an illumination of the Incarnation of the Word, and of that glorious ardor through which the Virgin was transformed. My soul was left with nothing more than a simple and pure light and kindling of my will, in which without comprehending I understood this divine mystery, and my soul was lost to itself" (pp. 168, 170). Sister Mary Gloria Steinem this is not. Read the book!

Thomas J. Steele, S.J.
Regis College, Denver

Cannery Women, Cannery Lives: Mexican Women, Unionization, and the California Food Processing Industry, 1930–1950. By Vicki L. Ruiz. (Albuquerque: University of New Mexico Press, 1987. xviii + 194 pp. Illustrations, tables, appendixes, notes, bibliography, index. $22.50 cloth, $10.95 paper.)

In *Cannery Women, Cannery Lives,* Vicki Ruiz focuses on Mexican women's roles in the United Cannery, Agricultural, Packing, and Allied Workers of

America (UCAPAWA) of the 1930s and 1940s as a means to investigate the convergence of gender, ethnicity, family, and labor relations in a particular historical setting. She provides a vantage point on the connections between gender consciousness and work culture, labor market segmentation processes and union activism by Mexican-origin women.

According to Ruiz, UCAPAWA's commitment to democratic unionism enabled Mexican women to translate their skills at grass-roots organizing into institutional power within the union and negotiating priorities that addressed women's particular needs. She amply documents the former with her data on the extraordinary participation of Mexican women in leadership positions in UCAPAWA, especially at the local level. She supports the latter contention by noting UCAPAWA's successful efforts to secure unpaid maternity leaves, equal pay for equal work, and, in one instance, company-financed day care.

Ruiz describes UCAPAWA as an egalitarian and harmonious union, despite its diverse constituency of Anglos, blacks, and Mexicans, women and men. She does not fully discuss, however, how the union handled some of the potentially divisive issues it faced. Did it challenge the ethnic bias in record-keeping that reduced Mexican women's pay under the piece-work system? Did it seek to eliminate that system altogether? Were there any disputes over the gender division of labor in food processing, especially during the war years?

Ruiz's exploration of working women's family status offers especially interesting revisionary possibilities for our view of the effects of paid work on ethnic women's consciousness and their fmaily roles. Although work in a setting that included many relatives and neighbors allowed Mexican men to extend their supervision of women's conduct into the workplace, it also enabled many women to subvert or confront patriarchal family power. Moreover, working women's appropriation of consumer values as a justification for paid work simultaneously affirmed their claim to material resources in the family and to greater autonomy in determining their work roles.

Ruiz's book also contributes to the growing literature on work culture. As Louise Lamphere has already suggested, twentieth-century women's culture—centering on the maintenance of personal relationships, consumerism, and heterosexual sociability—does not have any automatic meaning in the workplace. In UCAPAWA it enabled Mexican and Jewish women to build bridges across ethnic divisions and facilitated unionization. Women's culture at work, however, did not provide an effective deterrent to the combined effects of red-baiting, CIO raiding, teamster intimidation, and the collusion of government and employers in the destruction of democratic unionism in the food processing industry.

Cannery Women, Cannery Lives enhances our understanding of labor politics, Mexican women's lives, and immigrant family history. It is particularly valuable because it adds complexity to our perspectives on Mexican-origin women in the American experience.

Karen Anderson
University of Arizona

Standing By and Making Do: Women of Wartime Los Alamos. Edited by Jane S. Wilson and Charlotte Serber. (Los Alamos: Los Alamos Historical Society, 1988. xi + 130 pp. Illustrations. $8.95 paper.)

This well-edited volume contains nine essays, eight of which were written by women who lived in Los Alamos, New Mexico, during World War II. The one exception is by Dorothy McKibbin, who lived in Santa Fe rather than Los Alamos but had an extremely important role as liaison between the latter community, where research on the first atomic weapon took place, and the outside world. All of the contributors wrote their essays shortly after the end of the war, and each discusses a different aspect of wartime life.

The Los Alamos Historical Society has chosen excellent accompaniments to the text: photographs and reproductions of documents appropriate to the essays, and at the beginning of each essay, a short biography and photograph of the contributor. Unfortunately only one of the photographs of the contributors, that of Alice Smith, is dated.

The essayists are intelligent, witty women whose views are interesting and whose writing is delightful. Kathleen Mark, for example, tells a fine story of her family's desperate Christmas Eve theft of the kerosene stove from the house they had just vacated; and Jean Bacher describes with appropriate humor the community golf course and skating rink. The essays have their serious side as well; McKibbin and Charlotte Serber emphasize the pride they took in their work; Mark comments on what first appeared to her to be "the socialization of housing"; and Jane Wilson demolishes beautifully the stereotype of the typical scientist.

Standing By and Making Do does not pretend to represent all the different groups of women who were connected with Los Alamos during the war. The essayists, with the exceptions of McKibbin (a widow) and Barnett (an army wife), are all wives of scientists; as such they were members of one particular group in the community and they naturally concentrate on the concerns of that group. Nurses, maids, WACs, and unmarried women are not represented, at least as essayists, in this volume.

As a whole, *Standing By and Making Do* provides useful material complementing that in Eleanor Jette's *Inside Box 1663* (Los Alamos Historical Society, 1977) and Phyllis Fisher's *Los Alamos Experience* (Tokyo: Japan Publications, 1985). In addition, it is delightful and informative reading for anyone interested in Los Alamos and its history.

Kathleen E. B. Manley
University of Northern Colorado

Ethel Rosenberg: Beyond the Myths. By Ilene Philipson. (New York: Franklin Watts, 1988. 390 pp. Notes, index. $18.95.)

Ilene Philipson's *Ethel Rosenberg: Beyond the Myths* is an excellent historical biography of a tragic figure in one of the nation's most sensational court trials of this century. Philipson's main contribution is that she focuses solely on Ethel. Most books have dealt with Ethel as a co-defendant and her husband's

reputed accomplice. Except for Ethel's actual testimony and her relationship to her brother who was the primary witness against both Rosenbergs, the focus of previous works has been primarily on Julius. This is Ethel's story, from her unhappy childhood as the only daughter in a poor Jewish family, which favored its sons, to her death in Sing Sing Prison's electrical chair immediately following that of her husband, the one person who had loved her for herself and validated her talent and spirit.

Philipson does not deal with guilt or innocence as proven or disproven by the trial. Instead she explains Ethel's choice to follow her husband's strategy for the trial, and her stoic behavior in court which hindered her with the jury and in her appeal to President Eisenhower, who believed she was the ring leader. However, the author does emphasize that in the beginning the FBI arrested Ethel in the hope that Julius would confess and name others (as his brother-in-law had done) to save his wife. Julius never did. Philipson also points out that the FBI had set up a secret command post in the prison with a direct line to headquarters should Julius break down at the end. One of the questions the FBI planned to ask Julius was, "Was your wife cognizant of your activities?"

One of the delights of this book is the author's command of the English language. The volume is superbly written. Also Philipson provides excellent insights into the changing positions of the American Communist Party during the 1930s and 1940s and in relation to the Rosenbergs. Philipson had access to all FBI documents pertaining to the Rosenbergs released in 1980 under the Freedom of Information Act. She also engaged in extensive interviews of Ethel's friends and family. Ethel's sons allowed the author to read all their parents' correspondence but would not give permission to publish quotations or even to paraphrase. Until the remainder of the FBI files are released and Ethel's sons allow her to speak for herself, this will be the definitive biography of Ethel Rosenberg except for a feminist interpretation. While this book is written by an empathic woman who makes Ethel a victim of Jewish patriarchy and points out that her atypical female behavior helped condemn her, Philipson fails to provide the feminist interpretation, which the book and its times demand.

Marjorie Bell Chambers
Los Alamos, New Mexico

Turn Your Eyes Toward Texas: Pioneers Sam and Mary Maverick. By Paula Mitchell Marks. (College Station: Texas A&M University Press, 1989. xvi + 321 pp. Illustrations, maps, notes, bibliography, index. $27.50.)

In a narrative that glides effortlessly, Paula Mitchell Marks approaches her subjects directly, evoking from them a vibrant and tangible humanity. Heretofore, glimpses into the life and times of Samuel A. Maverick, or of his wife Mary have offered less than complete views. It has always been clear that neither one of them was ordinary, but the epic and legend in which they have been traditionally wrapped has kept them remote and linear. In this book, we see them interacting as humans do—with each other, their environment, their

circumstances, their children, and the events of their lifetime. We also see the city of San Antonio meeting its challenges in each facet of its destiny, alongside that of Texas, with both city and state inexorably intertwined in Sam and Mary's lives. The task of locating and sifting through myriad and scattered sources between South Carolina and Texas, then weaving a vigorous, cohesive tale demonstrates Marks' reach and ability. Added to this is a ten-page bibliography which is manna to the scholar. Not only did I enjoy reading this book, but I found I did not want the story to end. As I turned the last page, I was left with the feeling of having had a long visit with dear friends in a sunny corner of my kitchen. This is a superior account!

Dora Guerra
University of Texas at San Antonio

Citizens at Last: The Woman Suffrage Movement in Texas. By A. Elizabeth Taylor. (Austin, Texas: Ellen C. Temple Publisher, 1988. xiv + 242 pp. Illustrations, tables, notes, bibliography. $19.95 paper.)

"With what high hopes and enthusiasm women stepped forth into a world in which they were citizens at last!" wrote Jane Y. McCallum following the successful conclusion of the woman suffrage movement in Texas. McCallum, along with Minnie Fisher Cunningham, the Finnegan sisters, Annette, Katherine, and Elizabeth, plus many others, had been instrumental in directing the suffrage campaign that made Texas the first southern state to ratify the Nineteenth Amendment. In 1951, pioneer suffrage historian, A. Elizabeth Taylor, used the rich sources of McCallum and Cunningham as the basis for her early article, "The Woman Suffrage Movement in Texas," published in the *Journal of Southern History.* Reprinted here along with thirty-eight original documents, Taylor's work has served as the standard authority on Texas woman suffrage for nearly forty years and points to the need to expand the history of women's political activities in Texas.

Citizens at Last should provide the spark to do just that, for it presents a fascinating sampler of rich source material available. Included are excerpts from McCallum's diary, Cunningham's reports on the Texas Woman Suffrage Association, instructions on how to lobby, numerous circulars and campaign flyers, even some anti-suffragist material. Equally valuable are the bibliographies editors Ruthe Winegarten and Judith N. McArthur have included that point the way to a fuller account of women in public life in Texas.

As Anne Firor Scott notes in the foreword, a great deal can be learned from the dramatic documents presented here and when combined with other materials, yet another piece in the multi-hued quilt of women's history, as well as Texas and political history, will be in place. *Citizens at Last* is an important contribution toward that end.

Sandra K. Schackel
Boise State University

The Art of the Woman: The Life and Work of Elisabet Ney. By Emily Fourmy Cutrer. (Lincoln: University of Nebraska Press, 1988. xv + 270 pp. Illustrations, notes, bibliography, index. $24.95.)

Elisabet Ney (1833–1907) earned success as a sculptor at a time when female artists were expected to restrict themselves to "areas considered essentially feminine" (p. 6). In her early career in Europe, she secured as subjects such influential philosophers and statesmen as Arthur Schopenhauer, Guiseppe Garibaldi, and Otto von Bismarck. She emigrated to America abruptly in 1871, settling in Texas and turning to more American themes.

In *The Art of the Woman,* Emily Fourmy Cutrer of the University of Texas, Austin, traces Ney's life and analyzes her artistic development. Ney has been a frequent subject of biographies in the past: Cutrer mentions at least eight. Cutrer notes that Ney "has been termed everything from a promiscuous baby burner and witch in the most lurid tales to a trailblazing feminist and *artiste* in more sympathetic accounts" (p. xii). Using "a more complete examination of written documents and material artifacts," Cutrer seeks to separate truth from legend.

Cutrer is engaging when she analyzes the impacts that philosophical and social trends exerted on Ney and her work. She is less effective in discussing explicitly why Ney's life is significant outside of art circles; although she states that Ney's story "provides a case study of the interaction between the European intellectual and the American frontier," she leaves the interpretation of this case study to the reader.

The author's observation that it is often "difficult to separate the primary sources from the secondary sources" (p. 255) reveals her interest in examining Ney's "image" as well as the hard facts of her life—and this dual examination gives the study spark. The work reflects extensive research in a range of sources described usefully in the bibliographic essay. Unfortunately only one endnote is allowed per paragraph regardless of the number of citations required for that paragraph. This indefensible style renders some of the citations useless for scholarly purposes.

The text is illustrated with photographs of Ney's art work, and Cutrer's analysis of the individual pieces fits naturally into the biographical narrative. In this regard, the work is a model of how art historical studies and historical biography can supplement each other—and why each approach is essential to the other.

Victoria Wyatt
University of Washington

Western Trails: A Collection of Short Stories by Mary Austin. Edited by Melody Graulich. (Reno: University of Nevada Press, 1988. 309 pp. Illustration, notes, index. $22.50.)

This collection is concentrated Austin—these short stories are woven from her familiar themes: the lives and relationships of women, Indian and white, Indian lore and its values; the influence of the land and frontier. The editor,

Melody Graulich, has chosen well, mainly from Austin's five books of short stories, and from several uncollected and unpublished stories.

Two collections, *The Basket Woman* (1910) and *The Trail Book* (1918), present Indian narratives written for children. However, Dr. Graulich comments "they contain ambiguities and ironies whose larger significance will appeal to adults as well." *One-Smoke Stories* (1934), native American and folk stories, is represented by such narrativess as the well-known "Papago Wedding," and "The Last Antelope," a poignant account of extinction before advancing homesteaders.

The stories from *Lost Borders* (1909), termed "an unknown American Masterpiece" by Graulich, are the heart of the collection. Through the women in these stories, the true nature of Austin's legendary feminism comes clear—feminism definitely with a difference from our contemporary versions. As T. M. Pearce noted long ago in his *The Beloved House* (1940), "Austin does not agitate for an exchange of place between men and women. . . . [women's] values must find action in the world [which needs] women's gift for thought and action different from men's." And so do the women in these stories function.

In the land the Indians called "lost borders," that "region of mysterious distances," where the logical boundaries "ran out in foolish wastes of sand," . . . "Out there where the borders of conscience break down, where there is no convention and behavior is of little account," the "Woman at the Eighteen-Mile" guarded her promise and integrity; in "The House of Offence," the madam and the "good woman" join forces to make a life for a young girl; "The Walking Woman" draws life and health from the harsh trails. And always the land is there—haunting, strong, reticent, lonely, desolate.

In "Blue Roses," an unpublished story of Spanish New Mexico, two rival artistic temperaments find mutual comfort through art. A lift of spirit, a strange, objective gentleness and almost loving detail distinguish this story from the rest.

Graulich's critical and biographical essays, her taste in selection, and her editorial perceptiveness do justice to Mary Austin's true achievements in the short story.

Katherine Simons
Albuquerque, New Mexico

The Hopi Photographs: Kate Cory, 1905–1912. By Marnie Gaede, Barton Wright, and Marc Gaede. (Albuquerque: University of New Mexico Press, 1988. xii + 138 pp. Illustrations, bibliography. $35.00 cloth, $19.95 paper.)

Kate Cory was part of the remarkable turn-of-the-century exodus of eastern artists to the American Southwest. Unlike other artists who appropriated Native American imagery for economic gain, she pursued a simple, reclusive existence, eschewing fame or fortune. Perhaps for this reason, she was one of the few women ever accepted into Hopi life. From 1905 to 1912, Cory lived at the Hopi villages of Oraibi and Walpai. Sixty-two of her photographs from this period have been re-contextualzed and are now made more widely available

by the University of New Mexico Press in this reprint of the original 1986 Chaco Press edition.

Six hundred and forty-two negatives survived from Cory's seven years in the Hopi villages. Nothing remained but the negatives and a few prints until Marc Gaede skillfully preserved the negatives and printed new photographs. Gaede's prints of the Cory negatives are of exceptional quality; the technical work was done with great skill and artistry. His description of the printing of the Kate Cory photographs is a welcome feature that too often is missing in enterprises of this sort. Unfortunately, we are not given an overall description of the collection and the selection criteria.

Marnie Gaede provides a brief, five-page overview of the little that is known about Cory's life, but does not explore the important relationship between Cory's photography and painting. Noted Hopi scholar Barton Wright contributes a brief essay on Hopi life; he also captions the photographs and provides relevant selections from a wide variety of source material. Wright's identification of Hopi ritual and the extensions of meaning he provides through the inclusion of quotations is testimony to his aesthetic sensitivity and mastery of Hopi sources. These additions are essential to our understanding of the photographs.

The photographs are sequentially aligned with the Hopi ceremonial calendar. Scholars will find several aspects of pre-1917 Hopi ritual not well recorded elsewhere. The Cory photographs exhibit a quiet, informed presence rich in ethnographic detail. The University of New Mexico Press is to be congratulated in reprinting this volume and making a small but important part of the visual anthropology of the Southwest more accessible.

William E. Tydeman
University of New Mexico

Competence in Performance: The Creativity of Tradition in Mexicano Verbal Art. By Charles L. Briggs. (Philadelphia: University of Pennsylvania Press, 1988. xix + 427 pp. Illustrations, maps, charts, tables, notes, bibliography, index. $44.95 cloth, $18.95 paper.)

The cultural production of nuevomexicanos has long called the attention of scholars as well as armchair folklorists. The extant literature in the field has often been descriptive and impressionistic, thereby reducing the subject to the realm of the quaint and the static picturesque. Briggs's study breaks new ground in that he draws from a broad spectrum of fields to produce an analysis that is theoretically dense and conclusions that contextualize the verbal art of the mexicanos of Cordova, New Mexico within social and historical processes.

In seeking out the *sentido* (meaning) of the *plática de los viejitos de antes* (the talk of the elders of bygone days), Briggs focuses on the discourse and performance of various narrative genres, submitting them to ethnopoetic analysis in order to determine how "the formal stylistic elements go hand in hand with meaning in verbal art traditions" (p. 4).

Each chapter contains a discussion of a specific genre, the setting in which

it was performed, and the structural features of the performance, a transcription of the narrative text with a side-by-side translation, and a thematic analysis of each component of the performance. The translation contains a description of the suprasegmental (gaze, texture, laughter) aspects of the discourse. A high level of reflexivity, expressed in self-conscious discussions of the role of the collector at all levels of the project, form an important feature of the text.

In the last chapter, Briggs ties together the loose threads of the separate chapters in a tightly knotted conclusion which posits the object of his study as a dynamic counter discourse which is "intentionally at odds with the dominant hegemony" (p. 368). Herein lies the value of Briggs's study. Through a microscopic analysis of his subject matter he has done what few folklore scholars before him have accomplished: stripped the study of the expression of the folk of notions of static tradition and imbued it with historicity. With this text Briggs establishes new directions for the study of mexicano verbal art. Unfortunately, the text is at times too technical for the general reader. The scholar, however, will appreciate the rigorous research, the depth of analysis, and the confidence with which Briggs challenges traditional scholarship.

Erlinda Gonzales-Berry
University of New Mexico

To No Privileged Class: The Rationalization of Homesteading and Rural Life in the Early Twentieth-Century American West. By Stanford J. Layton. (Provo, Utah: Charles Redd Center for Western Studies, 1988. v + 105 pp. Tables, notes, index. $6.95 paper.)

Land, water, and population form the triad upon which many issues of western settlement and survival rest. Although Frederick Jackson Turner declared the frontier closed in 1893, homesteading and stock raising continued to be attractive inducements to bring people from the East during the first part of the twentieth century. Between the progressive period and the depression, there arose, fluttered, and fell a movement to increase private ownership of the marginal lands remaining from the initial settlement of the West. *To No Privileged Class* examines the political, social, and economic forces that encouraged, then discouraged, this movement from the city back to the land.

Layton argues persuasively that progressive ideals were linked to a life in the country, which encouraged building not only the national economy but a national character as well. Magazine articles, political rhetoric, and dry farming techniques all played a role in urging that larger land holdings be made available to farmers and livestock owners of the semiarid West. By removing these lands from the public domain and putting them in the hands of the individual, greater prosperity and positive social values would ensue. Unfortunately, this did not happen. The land was marginal, its carrying capacity inadequate to support extensive agriculture or concentrated livestock industry, and the resulting ecological disasters of eroded topsoil and flash flood proved too much for a nation entering the depression. The result—much of the land remained under federal control, ending "the national infatuation with free land, along with optimism in the individual's ability to reclaim semiarid lands . . . prov[ing]

that the fragile but intractable western lands are better at stimulating dreams than sustaining them" (p. 88).

To No Privileged Class is an important monograph. Written in lively prose with ideas that are adequately documented, it speaks not only to the past but to the present. With public lands now coming under fire by individuals seeking opportunities for development, the author provides a compelling example of the government encouraging such a move in the past. It was a disaster. While this point is not necessarily new or revisionist, it is one that needs to be reiterated in today's political arena. This book is recommended to both a scholarly and general audience interested in public resource policy in the American West.

Robert S. McPherson
College of Eastern Utah

Itinerant Photographer Corpus Christi, 1934. By Sybil Miller. (Albuquerque: University of New Mexico Press, 1987. xiv + 151 pp. Illustrations, notes, bibliography. $24.95 paper.)

This is a remarkable book. From a group of 560 unidentified glass plate negatives in the Photography Collection at the University of Texas, Sybil Miller has fashioned an excellent text about 1930s America and the little-explored phenomenon of itinerant photography. After much research, she still does not know the name of the photographer who passed through Corpus Christi, Texas in February 1934, energetically photographing business interiors and selling prints, then abandoning his negatives before moving on to the next town. With good reason, however, Miller speculates that he was "an independent journeyman—part speculator, part craftsman, part con artist." He left no traces of his presence beyond his unsigned pictures. Years later, only one of his many subjects could even remember having his picture made and even then he could not remember if the photographer was "black, purple, or white."

So the nominal subject of this book is unnamed, unseen, unknown. But in the end it matters little, for the Corpus Christi itinerant provides the excuse for Miller's fascinating history of itinerant photography—a long tale of roving con-men and hard-working entrepreneurs trying to make a buck at the expense of established photographic businesses. She gives meaning to her subject's life and work even when she cannot give him a name. She suggests how the commercial constraints of his business influenced the kinds of pictures he made. And by exploring the rigid genre of itinerant photography with examples culled from other communities, she suggests how her subject both adhered to the formulaic genre and expanded upon it, evidence of his genial good humor and perceptive eye.

As Bill Stott points out in his brief afterword, the photographs of business interiors and shop keepers reproduced in this book (most now identified with the name of the business) show us a side of depression-era America little seen in the better known pictures made by photographers working for the Farm Security Administration. If the FSA pictures document the one-third of the nation that Franklin Roosevelt described as ill housed, ill clothed, and ill fed,

the Corpus Christi photographs depict a middle class trying to keep up with new styles and trends. These are working people, but they are not the downtrodden.

The pictures in this text are handsomely reproduced, and the whole enterprise is a model of adventuresome and solid photographic history.

Martha A. Sandweiss
Amherst College

Built to Last: An Architectural History of Silver City, New Mexico. By Susan Berry and Sharman Apt Russell. (Santa Fe: Office of Cultural Affairs, Silver City Museum Society, 1986. 119 pp. Illustrations, maps, notes, appendixes, index. $13.95 paper.)

Built to Last: An Architectural History of Silver City, New Mexico uses architecture as its focal point, but architecture is only a portion of this comprehensive history of Silver City and its surrounding environs. This beautifully written book is a story of hope, despair, and renewed faith. Susan Berry, Director of the Silver City Museum, and Sharman Apt Russell, teacher of writing at Western New Mexico University, have thoroughly researched all aspects of Grant County's history and have placed that history within the context of cultural and economic trends in the United States during the nineteenth and early twentieth centuries.

The authors cover a number of important pre-boomtown topics in this informative monograph: the early Indian cultures of the area, the early Spanish explorers, land grants, the 1804 Santa Rita Fort (which most likely was the first "adobe brick" building in the Silver City area), the 1810 Mexican Revolution for independence and the 1821 creation of the Republic of Mexico. They also trade the significance of fur trappers, mountain men, the history of the Santa Rita copper mines and of Pinos Altos, and the part that well-known figures such as Kit Carson and Stephen Kearney played in Silver City's history. *Built to Last* provides insights into the early problems that beset the area, such as Apache raids, isolation, the difficulty of smelting silver, smallpox epidemics, and floods.

In the boom years of the 1870s, Silver City's new American town fathers looked to the east and midwest for architectural inspiration and examples because they could not leave their attitudes about town planning and architecture behind them. The town was laid out in a standard grid pattern with the main street running north to south. The founders ignored the local topography, and flooding constantly plagued Silver City. As early as 1871 a brickyard was in operation, and soon Silver City essentially resembled an eastern town, fulfilling the continual boast of the local newspaper editor that Silver City was an "American" town.

In 1880 a controversial city ordinance was passed prohibiting frame construction within the town limits (because of fire danger), and this act confirmed Silver City's destiny to be a town "built to last" when brick became the primary building material. Some people disputed this ordinance arguing that it prevented a man of moderate means from building a less expensive frame house.

Communication and public utilities began to emerge in the late 1870s and early 1880s with the advent of the telegraph (1877) and the telephone (1883), electricity (1882) and a water works (1890). May 12, 1883 was considered "a day of days in the annals of Silver City" when the railroad arrived. Speeches were delivered from a stand constructed of railroad ties and and a silver spike was driven to mark the momentous occasion. The brilliant decade of the 80s collapsed with the 1893 silver market crash which caused silver prices to fall by as much as fifty percent and Silver City's population followed likewise as approximately half of its citizens left the area.

One of Silver City's most important assets is, however, the high Chihuahuan desert plain to the south and the surrounding mountains that ensure clear, dry air. This environment prompted many people to come to the Silver City area for health reasons. The arrival of these health seekers created a brief resurgence in the economy, and as early as 1905 the first sanatorium for consumptives opened. Between 1905 and 1915, as many as 1500 persons were patients in the New Mexico Cottage San alone, and there were many other sanatoriums.

By the decade of the 1980s, many of the magnificent private homes had been torn down or destroyed by fire; some of the vintage commercial, academic, and civic buildings in the community experienced a similar fate. Therefore, this book is especially important because it documents not only the extant buildings, but also the "lost" architecture of Silver City. The information in *Built to Last* includes historic photographs, maps and descriptions, building dates and, when appropriate, the date when each building was demolished, burned, or destroyed by flood. Other valuable contributions of the book include a thorough appendix listing each building in town by decade beginning with the 1870s and continuing through the 1930s; maps of the four historic districts; an index; abundant illustrations; and well documented and explanatory endnotes. The authors have compiled an accurate record for future generations. A map would have been helpful to show the Southwestern corner of the state and especially the relationship to Silver City of Pinos Altos, Fort Webster, Fort Bayard, Georgetown, Hurley, Tyrone, and the Santa Rita Mines.

Each frontier mining town has its own special history, actors and circumstances, but the development of Silver City could be the story of any mining town in the West, "boom and bust," "boom and bust" time after time. This book will prove an invaluable resource for frontier historians and interesting reading for New Mexicans.

The authors, Susan Berry and Sharman Apt Russell along with the New Mexico Historic Preservation Division are to be commended for making this valuable information available to historians and to the general public.

Carleen Lazzell
New Mexico Architecture

Red Hole in Time. By Muriel Marshall. (College Station: Texas A & M University Press, 1988. x + 299 pp. Illustrations, bibliography, index. $29.50 cloth, $12.95 paper.)

Every now and then a book appears that immerses the reader in an interdisciplinary consideration of a particular place. Muriel Marshall has successfully interwoven material culture with folk culture in a strikingly beautiful

physical location known as Escalante Canyon on the western slope of Colorado. Her book is an excellent treatise on the sequent occupation and abandonment of a remote location that was not receptive to human efforts to establish a settlement. In the long run, the harshness of the physical environment was the victor. The tales of the past that are retraced in this historical account are drawn from the artifacts and elements that have been left by those who have departed.

The chronology of tales collected from oral histories, newspapers, and diaries provides an excellent history of the canyon and its people. Chapters such as "River-Dippers," "Shoog the Bootlegger," and "Picture Postcard Cabin," serve as instruments to develop time-place settings within the canyon. This technique allows the reader to differentiate space around every bend of Escalante Canyon.

Some readers may not recognize Escalante Canyon as an important location. In terms of the settlement of the West, or of Colorado, no significant events occurred there. But *Red Hole in Time* should be particularly valuable as a model for presenting local history in a narrative format. Marshall's writing style brings historical events to life and her detail in the establishment of a setting and the events assures the reader that a great amount of research was completed before those narratives were spun.

It is difficult to fault such a well-written history. As a geographer, however, I was frequently confused by Marshall's attempt to describe the location of an event. I admit that I am not that familiar with the western slope of Colorado, but most readers are probably even less familiar with the area than I am. Consequently, the inclusion of several maps might have assisted the reader. Especially needed are a simple map of the area that includes regional place names in the text and a clear map of Escalante Canyon that labels prominent features. The map would enable the author to relate the photographs and narratives to the location of an event.

Marshall tends to stress some events in dramatic fashion. For example, the Lowe-Sampson shootout appears overdramatized by repeated references to it throughout the book. Although this event was very important to the author, a fuller description of the lives of the few families in the area would have enriched the narrative.

Marshall's book provides a delightful introduction to the Red Hole of the Escalante River. *Red Hole* is a useful contribution to the history of western homesteading and provides several important insights into settlement patterns in the isolated pockets of the intermountain West. Researchers of the history of settlement will especially appreciate Marshall's ability to display a subject to a broad audience without losing the presentation of detail and fact.

Jerry L. Williams
University of New Mexico

The Colonel's Lady on the Western Frontier: The Correspondence of Alice Kirk Grierson. Edited by Shirley A. Leckie. (Lincoln: University of Nebraska Press, 1989. xiii + 255 pp. Illustrations, map, appendix, notes, bibliography, index. $25.95 cloth, $9.95 paper.)

In *The Colonel's Lady on the Western Frontier,* Shirley Leckie succeeds admirably in allowing Alice Kirk Grierson "to speak for herself." In letting Mrs.

Grierson and her family emerge from the past through their letters one to another, Leckie has provided an intimate family portrait of Colonel Benjamin H. Grierson, his "Lady," and children. Although the focus is on Mrs. Grierson and her relationships with her husband and children, the correspondence with members of an extended family and military acquaintances provide the most detailed portrait of a nineteenth-century military family yet.

In a thirty-four year marriage the Griersons faced all aspects of the military's frontier adventure. They had seven children, three of whom died either in infancy or childhood, numerous financial setbacks, much family interference, failed attempts at financial security, and a seemingly fruitless quest for Ben's generalship. Additionally, of the four sons who survived to adulthood, two spent much of their adult lives in institutions suffering from inherited mental illness. In fact, no direct descendants survive today in a family which Benjamin Grierson had hoped would become an American dynasty.

Through their letters to each other and to their children, Ben and Alice Grierson set forth their precepts of family life and made the accommodations necessary for survival as a military family on the frontier. The final irony of their love story is that Ben achieved the longed for generalship almost two years after Alice's death.

At the core of the Grierson family was the intimate relationship between spouses and the dynamic tensions which characterized their relationship. Alice frankly expressed her feelings about sex and childbirth and would have experienced a much more fulfilling life had she been able to practice birth control. At the heart of her personality was the need for autonomy in addition to her roles as wife, mother, and daughter. One can reason that part of Alice's problem stemmed from her unconscious comparison between her successful businessman father and her financially inept husband.

Leckie has provided a fluid commentary which ties the correspondence together but does not intrude. This work is characterized by skillful editing and thoughtful insights. The Griersons emerge not as a military dynasty but as a family one can deeply care for.

Patricia Y. Stallard
Knoxville, Tennessee

BOOK NOTES

Letters of a Woman Homesteader. By Elinore Pruitt Stewart. (Lincoln: University of Nebraska Press, 1989. xii + 281 pp. $7.95 paper.) Reprint of the 1914 edition, with a foreword by Jessamyn West.

The Legend of Baby Doe: The Life and Times of the Silver Queen of the West. By John Burke. (Lincoln: University of Nebraska Press, 1989. xiii + 248 pp. Illustrations, notes, bibliography, index. $8.95 paper.) Reprint of the 1974 edition, with a new introduction by Duane A. Smith.

Life in Alaska: The Reminiscences of a Kansas Woman, 1916–1919. Edited by Dorothy Wynne Zimmerman. (Lincoln: University of Nebraska Press, 1988. 171 pp. Illustrations, notes. $19.95 cloth, $8.95 paper.)

Daughters of the Conquistadores: Women of the Viceroyalty of Peru. By Luis Martín. (Dallas: Southern Methodist University Press, 1989. xiii + 354 pp. Illustrations, notes, bibliography, index. $14.95 paper.) Reprint of the 1983 edition.

Pills, Petticoats, and Plows: The Southern Country Store. By Thomas D. Clark. (Norman: University of Oklahoma Press, 1989. xiv + 306 pp. Illustrations, bibliography, $10.95 paper.) Third printing.

The Old Ones of New Mexico. By Robert Coles. (Albuquerque: University of New Mexico Press, 1989. xxviii + 74 pp. Illustrations. $19.95 paper.) Reprint of the 1984 edition. Photographs by Alex Harris.

The Navajo and Pueblo Silversmiths. By John Adair. (Norman: University of Oklahoma Press, 1989. xvii + 220 pp. Illustrations, map, chart, tables, appendixes, notes, bibliography, index. $11.95 paper.) First paperback edition of the 1944 classic.

The Indian Tipi: Its History, Construction, and Use. By Reginald and Gladys Laubin. (Norman: University of Oklahoma Press, 1989. xviii + 350 pp. Illustrations, map, charts, bibliography, index. $14.95 paper.) Paperback reprint.

Frontier Ways: Sketches of Life in the Old West. By Edward Everett Dale. (Austin: University of Texas Press, 1989. xiv + 265 pp. Illustrations, index. $9.95 paper.) Reprint of the 1959 edition. Illustrations by Malcolm Thurgood.

The Sod-House Frontier 1854–1890: A Social History of the Northern Plains from the Creation of Kansas & Nebraska to the Admission of the Dakotas. By Everett Dick. (Lincoln: University of Nebraska Press, 1989. xvii + 550 pp. Illustrations, map, notes, bibliography, index. $40.00.) Reprint of the 1937 edition.

Sweet Promised Land. By Robert Laxalt. (Reno: University of Nevada Press, 1988. xxx + 176 pp. Illustration. $9.95.) Reprint of the 1957 edition. A memoir of a Basque-American family in Nevada.

East of Eden, West of Zion: Essays on Nevada. Edited by Wilbur S. Shepperson. (Reno: University of Nevada Press, 1989. xii + 189 pp. Notes. $22.95 cloth, $15.95 paper.) A dozen historians and novelists present their impressions on modern Nevada.

Salamander: The Story of the Mormon Forgery Murders. By Linda Sillitoe and Allen Roberts. (Salt Lake City: Signature Books, 1989. xii + 570 pp. Illustrations, maps, index. $5.95 paper.)

More Burs Under the Saddle: Books and Histories of the West. By Ramon F. Adams. (Norman: University of Oklahoma Press, 1989. xv + 182 pp. Notes, index. $11.95 paper.) Reprint of the 1979 edition, with a new foreword by William W. Savage, Jr.

The Brothers of Uterica. By Benjamin Capps. (Dallas: Southern Methodist University Press, 1988. ix + 315 pp. $22.50 cloth, $10.95 paper.) Reprint of the 1967 novel, with a new preface by the author and afterword by C. L. Sonnichsen.