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Book Reviews

BOOK REVIEWS

A Contest of Faiths: Missionary Women and Pluralism in the American Southwest. By Susan M. Yohn. (Ithaca, New York: Cornell University Press, 1995. xi + 266 pp. Illustrations, notes, bibliography, index. $42.50 cloth, $16.96 paper.)

One of the reasons for the extreme rancor characteristic of the debate over multiculturalism in contemporary American society is the poorly understood circumstances that led to this juncture in our history. Susan Yohn's *A Contest of Faiths* offers insight into these important and controversial developments.

Yohn focuses on late nineteenth– early twentieth–century Presbyterian women missionaries who sought to bring northern New Mexico's Hispano–Catholic population into the American cultural and religious mainstream, primarily through the vehicle of the mission school. She sets the stage for that effort with an analysis of the broader Anglo–Hispano contest in late nineteenth–century New Mexico, devoting particular attention to the struggles between Archbishop Lamy and such "traditional" New Mexico Catholics as Padre Antonio José Martínez. These fissures within the Catholic church undoubtedly provided, she suggests, an opening for the incoming Presbyterians.

Yohn provides a composite view of women who became missionaries, their varied and complex motives for entering mission work, and the unanticipated challenges and obstacles they encountered in the mission field. The latter, she emphasizes, forced Presbyterian women who remained in New Mexico for extended periods to make significant adjustments in their strategies and goals. Most significantly, Hispano reluctance to renounce their inherited faith led missionaries to gradually move away from their original emphasis on religious conversion and stress more secular aspects of their work: education, health care, and community activities. Simultaneously, missionaries also developed and shared with supporters "back East" more tolerant and accepting views of the culture they had set out to transform. These adjustments allowed the missionaries to reach Hispano students and their families, but also, Yohn adds, to build careers for themselves and to feel relatively successful in them.

Missionary women did not demand equity for their clients; however, Yohn stops short of labeling them "cultural pluralist," a distinction she reserves for some of the students who attended Presbyterian schools. While acknowledging that relatively few students became Presbyterian, she suggests that selective acculturation of Presbyterian offerings helped Hispanos deal with the traumatic economic and social changes that accompanied United States control of their homeland. Moreover, Yohn contends, those Hispanos who became Presbyterian insisted on retaining

uniquely Hispanic traditions in their "new faith." Eventually some of these "true cultural pluralist demanded racial justice and equity in their adopted church. This, she concludes, increased Presbyterian awareness and support for civil rights and contributed to more ecumenical and multicultural emphases. Ironically, the missionaries' shift to more secular emphases also led some Presbyterians to advocate that the state assume greater responsibilities in the name of "social justice," a development that led to the demise of the women's mission movement.

Mark T. Banker
Webb School of Knoxville, Tennessee

Sharing the Desert: The Tohono O'odham in History. By Winston P. Erickson. (Tucson: University of Arizona Press, 1994. xii + 182 pp. Illustrations, maps, bibliographies, index. $35.00.)

Financed in part by a grant from the National Endowment for the Humanities and commissioned by the Tohono O'odham Nation as a text for use in the tribal schools, *Sharing the Desert: The Tohono O'odham in History* exhibits some of the difficulties inherent in producing textbooks and official histories. Nevertheless, Winston P. Erickson, a member of the research staff of the Center for the American West at the University of Utah, has crafted a narrative history which sheds light on the oft neglected Tohono O'odham and fulfills the intent of the volume to attract readers "with concern or curiosity about Native American history" (p. xii).

The basic theme of Erickson's study is the struggle of the Tohono O'odham people to live in harmony with the environment of the Sonoran Desert of Arizona and New Mexico. Thus, Erickson writes that the Tohono O'odham "became a kind, gentle, sharing people, and in small groups of extended families, they developed a peaceful way of life, adapting themselves to the dry climate and the diet that the land afforded them" (p. 8). This effort to live in accord with the desert was disturbed by "invasions" from the Apaches, Spanish, Mexicans, and Americans. The impact of these "intruders" upon the Tohono O'odham people led to the centralization of tribal government, the exploitation of resources, the loss of culture by assimilation and the replacement of hunting and gathering by cattle ranching as a primary economic function, and the division of tribal lands between the United States and Mexico.

Some readers will have difficulty with the uncritical account of the Tohono O'odham, while the description of Apache culture alludes only to war and conquest. In addition, the characterization of American culture as dominated by "greed" will not set well with those who question the value of multicultural education (p. 110). Erickson does not instill a sense of hopelessness or frustration with this chronicle of invasion and conflict. In the conclusion, Erickson returns to the theme of cooperation with the desert environment, reminding his audience in the primary schools of the Tohono O'odham that "Their desert land is special. It is where their ancestors were able to adapt to the land and make it work for them. It is where the O'odham can continue to change as needed, yet maintain their distinctive identity and share their traditions" (p. 166).

The Tohono O'odham Nation should be pleased with the cultural pride and appreciation which Erickson conveys in this work. Yet, like many textbooks, the prose is often dry and repetitive, and it will take knowledgeable and creative teachers to make the ideas of *Sharing the Desert* come alive for the school children of the Tohono O'odham Nation.

Ron Briley
Sandia Preparatory School of Albuquerque

Historical Atlas of Louisiana. By Charles Robert Goins and John Michael Caldwell. (Norman: University of Oklahoma Press, 1995. xv + 98 pp. Illustrations, maps, charts, tables, appendixes, index. $29.95.)

Although often given short shrift in the grand sweep of American history, Louisiana has repeatedly played an important role in the history of North America. Its strategic location at the mouth of the Mississippi River attracted the attention of the great colonial powers, for the nation that controlled the Mississippi River valley also controlled access to a very lucrative fur trade. During its 1763–1804 tenure, Spain developed Louisiana as a buffer against Anglo–American incursion into its silver–rich *Provincias Internas*, curtailing the westward migration of the restless *norteamericanos* until after the Louisiana Purchase. The Mississippi River valley was at once the farthest extension of the great—but waning—Spanish empire in America and the departure point for the expansion of a new, more vital empire. Since then, the region's fine agricultural potential and excellent ports have helped Louisiana retain a place of significance in United States history.

The *Historical Atlas of Louisiana* encapsulates Louisiana's rich history in one handsome volume. From its physical setting, through its political and economic development, to its cultural growth, almost every conceivable aspect of this notable region's story receives the close attention of the authors. Giving equal weight to graphics and the written word, each of the ninety–nine, clearly drawn, full–page maps has an accompanying page of text that functions as an essay on the map's topic. The topics, ranging from Louisiana's aboriginal Indians to tourism, are arranged under ten general headings in roughly chronological order. At least a third of the book is devoted to Louisiana's early history. The Civil War is not examined until maps thirty–eight through forty, a vast improvement over other historical atlases that concentrate on recent political, economic, and demographic topics.

The design of the *Historical Atlas of Louisiana* contains some interesting features. Besides the one map/one page of text format, the reference section contains an extensive gazeteer. In addition, each map or group of related maps has its own bibliography—an extremely helpful reference tool for those wanting more information on a specific topic. There is also an adequate index. One less–than–pleasing design element is that one must turn the book ninety degrees to read it. That is, the maps all appear on the verso page, the text on the recto. By turning the book, the map becomes the top of the page and the text is printed in three columns at the bottom. Admittedly a personal prejudice, this reviewer finds that layout annoying.

One cannot find a better general reference work on Louisiana and the early Mississippi River valley than the *Histotical Atlas of Louisiana*. Not only is the amount of material included in the slim volume astounding, but the cartography is clear, concise, and attractive. The often graceful narrative accompanying the maps is a pleasure to read. This is a reference work that should be available to every student of history.

William H. Broughton
Arizona Historical Society

Revolutionizing Motherhood: The Mothers of the Plaza de Mayo. By Marguerite Guzman Bouvard. (Wilmington, Delaware: Scholarly Resources, Inc., 1994. 279 pp. Illustrations, notes, bibliography, index. $40.00 cloth, $14.95 paper.)

The Mothers of the Plaza de Mayo, initially focused upon the disappearances of loved ones, transgressed social and political barriers seeking cracks in the Argentine systems of power in order to engage in political discourse with the government. Marguerite Guzman Bouvard demonstrates the effectiveness of the Mothers of the Plaza de Mayo, a social movement based upon traditional feminine characteristics that challenged and ultimately contributed to the end of the Argentine military junta.

Guzman Bouvard traces the history of the Mothers following their activities from the Dirty War through the early 1990s. In 1977, responding to the disappearances of loved ones, the Mothers began to organize after meeting one another in various government offices while searching for their children, spouses, siblings, and other family members. After they could not safely congregate in Catholic churches, the Mothers began to meet and demonstrate in the Plaza de Mayo, demanding the return of their children. They continued to demonstrate after the return to democracy, criticizing the Argentine government for pardoning military officers while at the same time broadening their political demands to include freedom of the press and squatters' rights.

Using a vast amount of resources, ranging from social theory to oral history, Guzman Bouvard presents a well–written history of the Mothers. She follows their beginnings, their choice of the white shawl, and their continued struggles with the Argentine government and press. Furthermore, Guzman Bouvard discusses their international connections with solidarity groups such as the Support Group of the mothers of the Plaza de Mayo (SAAM) and with sympathetic individuals such as Sandro Pertini, president of Italy. Guzman Bouvard also uncovers the effects upon the Mothers of the Reagan administration's policy toward human rights in Argentina. Guzman Bouvard's study would enhance any Latin American or Women's Studies course. Through her narrative, Guzman Bouvard reveals the Mothers' challenge to the idea that Latin American women are not political nor engage in political discourse. The Mothers of the Plaza de Mayo, Co–Madres of El Salvador, and Mutual Support Group (GAM) of Guatemala, to name a few, exemplify Latin American women's search for a political voice, whether in human rights or greater political enfranchisement.

Elaine Carey
University of New Mexico

Not Room Enough: Mexicans, Anglos, and Socioeconomic Change in Texas, 1850–1900. By Kenneth L. Stewart and Arnoldo De León. (Albuquerque: University of New Mexico Press, 1993. xv + 148 pp. Map, tables, notes, bibliography, index. $27.50 cloth.)

In *Not Room Enough: Mexicans, Anglos, and Socioeconomic Change in Texas, 1850–1900*, Kenneth L. Stewart and Arnoldo De León study the structural changes that occurred in Texas from 1850 to 1900 which they believe benefited Anglos and brought degradation for Mexicans. Using data from the decennial censuses of Texas in the period under investigation, Stewart and De León show that the shift to modernization in the Lone Star State was an uneven process. The authors argue that the post–1870s drive towards modernity ensured that Texas would not be a "'land of room enough' for its Hispanic population" (p.xii).

In order to prove their thesis, Stewart and De León focus on the effect modernization had on various institutions in Texas: the economy and labor, politics, education, and the family. Each of these subjects is encapsulated in a chapter preceded by an introduction covering general Texas history from 1519 to 1900 and followed by an epilogue. Stewart and De León show that modernity's economic growth occurred in areas tied to the greater United States economy and not in the southern and central portions of the state largely inhabited by Mexicans. Coupled with these structural changes was the emergence of a racial ideology by which Anglos looked upon Mexicans as best suited for menial labor while "whites" were best suited for skilled and professional jobs. This exclusion from specialized–labor markets impaired Tejanos' pursuits of political interests while the demography of the Mexican settlement region under study, including those under 21 years old, women, and non–citizen men, diluted their collective political voice. The inequality resulting from a lack of political power was firmly embedded in the educational system. Whites looked upon Mexicans as suited only for manual labor and thus de–emphasized education for Mexicans—thus preventing any occupational gain.

Modernization's effect on the above institutions in the nineteenth century set the stage for the twentieth century. Whereas in the nineteenth century Mexicans were viewed individually, the large influx of Mexican immigrants in the early twentieth century led to the construction of a negative image of the Tejano family. Anglos perceived a deprived Mexican culture that proved an obstacle to the Americanization efforts of Progressives in the early twentieth century. As Stewart and De León see it, this new view of Mexican culture and backward family life served to justify new means of domination and discrimination.

Stewart and De León offer an informative and well–researched study that documents the disenfranchisement of Tejanos in the late nineteenth century and offers insight into this group's social conditions in the twentieth century. My one regret is that because of the limitations of space and the nature of their sources Tejanos' agency is lost amid binding structures. This book goes a long way, however, in explaining inequality's economic base.

Ernesto Chávez
University of Texas at El Paso

Dancing with the Devil: Society and Cultural Poetics in Mexican–American South Texas. By José E. Limón. (Madison: University of Wisconsin Press, 1994. xii + 240 pp. Illustrations, maps, notes, bibliography, index. $42.00 cloth, $15.95 paper.)

José E. Limón's most recent text is a rare and delightful journey through a Mexican–American cultural ethnography. Rich in anecdotal examples, it is easily readable but for an annoying propensity for accents and tildes on Spanish words where they are not needed. While Limón's humor and knowledgeable use of contemporary theory enhance his argument of cultural resistance in South Texas, the University of Wisconsin Press did him a disservice in lack of editing, both for occasional typos in English and correct Spanish spelling and accents. For example, the city of San Antonio is cited frequently in the book, but always spelled incorrectly as "San Antoñio." Accents are either missing on Spanish words or placed incorrectly: "Límonada" and "verguénza" do not have accents, whereas "si" (for yes) and "aqui" should carry accents on each "i." This carelessness in final editing detracts from an otherwise noteworthy scholarly study.

By example of what he calls his "precursors" in cultural anthropology (in south Texas), Limón subtly demonstrates the Texas Mexican's response to a decades–long history of racism by a dominant Anglo society. A preference for Spanish over Indian or Mexican, and Mexican over Texas Chicano, in these precursors' writings, leads to an identification of the Texas Chicano as coyote, mean, and even devil–like. Limón appropriates this devil image to explain the Chicano's resistance. In the penultimate chapter, he also shows that Chicanas, or women of the Texas Mexican community, use stories of dancing with the devil to resist male dominance in their culture.

While Limón's earlier studies have often focused on Chicano poetry and its contribution to Mexican–American history, this text goes beyond poetic analysis to an analysis of a people's representation by the Other during the past century. An early review of this book (D.R. McKay, *Choice*, April 1995) criticized Limón for moving in multiple directions and not following a central thesis, but the reviewer failed to understand the author's intention to open previous documentation on south Texas Mexican–American folklore in order to construct the second half of his book. Chicano folklore grew out of violence, linguistic controls, racial exclusion from politics, and capitalism impacting on this particular society in the United States. Limón sees folklore speaking to these invasions, responding with survival. Why did the devil dance with such intensity in south Texas, Limón asks. He answers by arguing persuasively that this devil, or Mexican–American folklore, created its own niche and warrants study as an entity separate from Mexican (Mexico) or Anglo–Texan culture. Citing his own travels between San Antonio and Corpus Christi and his personal experiences (eating with locals, participating in local dances) further enhances his observations and writing style, much like Patricia Williams's style in *Alchemy of Race and Rights*. If the University of Wisconsin Press cleans up the text and releases a new edition, *Dancing with the Devil* could be indispensable for a contemporary history or anthropology class, or for any scholar lacking an understanding of the Mexican–American struggle and livelihood in Texas.

Elizabeth Coonrod Martínez
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Charles M. Russell, Sculptor. By Rick Stewart. (Fort Worth, Texas: Amon Carter Museum, 1994. xi + 400 pp. Illustrations, appendixes, notes, index. $95.00.)

Among the artists depicting the people and wildlife of the nineteenth–century American West, Charles M. Russell was one of the most accomplished and commercially successful. In addition to his self–taught ability as a painter of oil and watercolor pictures, Russell was also gifted as a sculptor. People familiar with the legend of his commercial success in both painting and sculpting know that Russell prospered primarily due to the aggressive management of his wife, Nancy. Now, a fine new art book by Rick Stewart, the curator of western painting and sculpture and the director of the Amon Carter Museum in Fort Worth, Texas, combines a thorough account of Charlie Russell's sculptures and Nancy Russell's impressive business activities.

Stewart provides two detailed chapters covering Charlie's life (1864–1926) with solid research evident in the ninety over–sized pages of text and photos, plus more than 300 footnotes. One crucial source for Stewart's research was the collection of Nancy Russell's business and personal papers that have been available to scholars only in recent years. Russell fans and scholars can find a wealth of new information and photographs from Stewart's gleanings of the Helen E. and Homer E. Britzman Collection at the Taylor Museum for Southwestern Studies at the Colorado Springs Fine Arts Center. Like Brian Dippie's 1993 art book on Russell's illustrated letters, *Word Painter* (also published by the Amon Carter Museum and Abrams), Stewart uses the Britzman Collection of Nancy Russell's papers as a springboard for his unique examination of one of the great artists and vivid characters of the West.

An unforeseen bonus of this book is its treatment of businesswoman Nancy Russell along with Charlie and his sculptures. The third chapter concerns Nancy's life without Charlie, from her husband's death in 1926 to her own death in 1940 and Texas newspaperman Amon Carter's acquisition of Russell sculptures in 1945. Unlike most sculptors, Charlie made few visits to any foundry and left the details of the business of bronze making to Nancy, including foundry selection and quality control. After Charlie's death, her inventory of paintings dwindling, Nancy often relied on the sales of sculptures for income.

The backbone of the book, the fourth chapter, is a piece–by–piece examination of each bronze sculpture in Nancy's personal collection, the only complete array of works that Russell meant to cast in metal. The earlier chapters discuss many of the intriguing folk art sculptures that Charlie made compulsively for fun and for gifts, not for bronze casting. This 224–page section presents the clearest history yet of each of the forty–six formal bronze castings that demonstrate Russell's greatest accomplishments as a sculptor. Stewart provides the various names for each piece, the year modeled, the numbers and foundries for each cast, the physical details, the cultural and historical context for the subject (such as the climax of a battle from a Blackfoot warrior's story), a list of each place a copy of this sculpture has been exhibited, and, finally, another list of each published reference to the work, from small–town Montana newspapers to fine art books. In the posthumous confusion of multiple castings, occasional fakes, unauthorized copies, and overall uncertainty associated with many Russell bronzes, Stewart makes welcome clarifications. The muddled story of Russell's bronzes had become even more confusing with the unauthorized copies made by collector Homer Britzman, one of the buyers of Nancy

Russell's estate. Stewart untangles the circumstances of castings Britzman made following Nancy's death, seemingly in cahoots with the officials managing her estate and in direct contradiction of her stated and written wishes. Britzman is Stewart's villain in the story of how Russell's art collection was scattered to the winds following Nancy's death.

The author advances the knowledge of Russell sculptures far beyond earlier valuable detective work done by researchers, such as the late Fred Renner. This book may be the key to fixing Russell's reputation as a fine sculptor, despite the wide proliferation of unauthorized poor–quality castings.

Raphael Cristy
University of New Mexico

Texian Iliad: A Military History of the Texas Revolution, 1835–1836. By Stephen L. Hardin. (Austin: University of Texas Press, 1995. xix + 321 pp. Illustrations, notes, bibliography, index. $24.95.)

Stephen Hardin has accomplished two remarkable feats. He has produced a highly readable account of the Texas Revolution, and he has been fair to both sides. Whenever possible, Hardin has consulted Mexican sources; his narrative accounts for few villains and fewer heroes. While the Texians were products of the North American militia tradition, the Mexicans were influenced more by Napoleonic tactics. While Mexicans demonstrated superior equestrian skills, Texians proved better marksmen, particularly when firing from behind natural cover. Yet Hardin holds that the tactics employed by both armies were amateurish, since the Texians were mostly volunteers while Mexico assigned large numbers of convicts to protect the borderlands.

The author sorts through myth to create a realistic chronicle of the war. Texians remained unsure of their cause; they could agree on little besides their hatred of Santa Anna's dictatorial regime. The Texian army suffered from disorganization, discord, and temporary desertion. Many within its ranks sought relief from boredom by hoisting a jug of corn liquor. While Texians suffered from lack of clothing, food, and medical supplies, they also hungered for booty and land as a reward for their services.

Hardin finds no evidence to support the claim that the sacrifice at the Alamo allowed Houston to raise and train an army. His portrait of Houston is complex. The hero of San Jacinto emerges as a timid fighter who sought to avoid combat but also a stalwart leader who kept his head while subordinates lost theirs. The author concludes that Houston was the first Texas commander with the ability to plan beyond the next battle.

Texian Iliad is packed with detail, yet never loses the human element. Hardin's descriptions are sometimes ghastly. Richard Andrews, who was killed at Concepción, lingered for several hours. Andrews begged to be released from his suffering, placed a finger on his bullet holes, and tried to tear them open in a frantic effort to alleviate the pain. At San Jacinto a Mexican drummer boy had both legs broken, yet a Texian soldier came upon the youth and proceeded to blow his brains out.

Steven Hardin draws a vivid picture of the war for Texas independence—engrossing, balanced, astute. *Texian Iliad* is a model of historical craftsmanship; it is also a splendid tale told with wisdom and compassion.

Ronald L. Davis
Southern Methodist University

El bandolero, el pocho y la raza: imágenes cinematográficas del chicano. By David R. Maciel. (Albuquerque and Mexico City: University of New Mexico Center for Regional Studies and Universidad Nacional Autónoma de México, 1994. 126 pp. Illustrations, notes, bibliography. $10.00 paper.)

This abundantly illustrated and well–documented monograph is a comprehensive chronicle of the troublesome film portrayals of Mexican–Americans in both the United States and Mexico, as well as the emergent tradition of Chicano cinema. Cultural historian David Maciel is the first scholar to systematically study the depiction of Chicanos in the Mexican cinema. He contrasts his findings with the ongoing critique of Hollywood's Mexican–Americans and celebrates the achievements of two generations of Chicano directors in the struggle for the control of their own cultural representation.

Maciel examined over 300 films and conducted numerous interviews with producers, directors, actors, and critics on both sides of the border to confirm his conclusions. Surprisingly, he found that the depictions of Mexican–Americans in the films of Mexico are as distorted and stereotyped as they have always been in the United States. After growing up in the flickering shadows of the racist legacy of Hollywood's "greaser westerns," "bandoleros," and "spit–fire" femme fatales, Chicanos had optimistically assumed that filmmakers in Mexico would portray them with understanding and dignity. Instead, what appeared on the screen were "pochos," Americanized Mexicans whose exploits north of the border both degraded and disgraced them. No distinction was made between recent immigrants and the Mexican population stranded north of the border in 1848. The implication of almost every single film is that the only means to salvation is the return to Mexico and reintegration into Mexican culture and society. Not one of these films examines the local social and economic causes of the northward migrations. Like their Hollywood counterparts, Mexican films tend to reflect the status quo and ideology of the dominant classes.

The initial Chicano response to this dilemma of misrepresentation was, not surprisingly, the documentary film. Beginning in the early 1970s, dozens of documentaries were made on subjects as diverse as art history, music, and theater, as well as history and contemporary social problems such as immigration and education. The documentary responds well to the revisionist motivation of Chicanos wanting to portray their own cultural and social reality. Besides, documentaries are cheaper and easier to distribute. Luis Valdez and the Teatro Campesino were involved from the beginning, producing *Yo soy Joaquín* (1967), a dramatic reading and visual montage based on the epic Chicano poem by Rodolfo González. With three Emmy Awards to its credit, one of the most highly regarded Chicano documentaries is *The Lemon Grove Incident* (1980) by Paul Espinosa, which portrayed a pivotal 1930 struggle against segregation of Mexican–American school children.

The first Hollywood supported (Universal Studios) Chicano movie was *Zoot Suit*, the film of the Luis Valdez play set during the so–called Zoot Suit Riots in Los Angeles during World War II. Other commercial films examined in this study include Cheech Marín's *Born in East L.A.*, which enjoyed more critical acclaim and recognition outside the United States than inside, and *La Bamba*, Luis Valdez's hit based on the life of rock and roller Ricardo Valenzuela (a.k.a. Richy Valens). Every significant Chicano independent production is also discussed, including Jesús Salvador Treviño's *Raíces de Sangre* and *Seguín*; Robert Young's *Alambrista; The Ballad of Gregorio Cortés*, a Chicano *"Rashoman"* based on the most famous of the border ballad heroes; Gregory Nava's *El Norte*; Isaac Artenstein's *Break of Dawn*; Edward Olmos's films *Stand and Deliver* and *American Me*, among many others.

Throughout his study, Maciel offers succinct summaries of plots and characterization, a review of the critical response, and his own evaluations of the achievements and deficiencies of the films he examines. The charge could be levelled that this book is longer on anecdote and synopsis than on film criticism and cultural theory. But there are already excellent collections of essays on these topics, including Gary Keller's *Cine Chicano* (1988) and Chon Noriega's *Chicanos and Film: Essays on Chicano Representation and Resistance* (1991). The value and usefulness of Maciel's study is primarily as cultural chronicle, a welcome, many–faceted, and timely update on an exploding cultural phenomenon.

This reviewer found only a few oversights and shortcomings worthy of mention. A complete chronological filmography alongside the bibliography would have been useful to the reader to track and cross reference films by and about Chicanos. Since the corpus of this study was limited to 300 films, it would be useful to see how many additional films were made in the different genres covered. For instance, there are several greaser westerns not included here, including the first psycho–western, *Rattlesnake: A Psychical Species* (1917) by Romaine Fielding.

The delineation of critical categories such as that of "Chicano film" carries the implicit risk of misclassification. Maciel correctly includes Herbert Biberman's 1954 masterpiece *Salt of the Earth* as a precursor to Chicano film because of its progressive feminist and labor themes, and its predominantly Mexican–American cast. Curiously, his "Bandoleros" chapter includes Les Blank's 1969 independent documentary *Chulas Fronteras* as one of "Hollywood's scarce positive portrayals" even though its cast is entirely composed of Tex–Mex musicians and their devoted listeners. The critical question raised here concerns the complexity of defining "Chicano film." Should *Stand and Deliver* be excluded from the canon of Chicano film director Ramón Menéndez who is a Cuban–American? Obviously not.

It is essential to note that like much of David Maciel's most important scholarship, *El bandolero, el pocho y la raza* is written in Spanish and distributed in Mexico as well as the United States, providing an important cultural bridge to Mexican critics, intellectuals, and filmmakers. His role as international mediator has been important in making Chicano and Mexican films available to audiences, critics, and festivals on both sides of the border.

Enrique R. Lamadrid
University of New Mexico

Bert Geer Phillips and the Taos Art Colony. By Julie Schimmel and Robert R. White. (Albuquerque: University of New Mexico Press, 1994. xxv + 352 pp. Illustrations, appendixes, bibliography, index. $50.00.)

When Bert Phillips and Ernest Blumenschein stumbled onto Taos, New Mexico in September 1898, they found a land ripe for artistic exploration. Blumenschein eventually returned to New York, but Phillips stayed, becoming the first resident artist of Taos. Phillips settled in Taos and decided Taos was ideal for an artists colony. He devoted his early career to attracting artists to the area while simultaneously interpreting Taos on canvas.

Bert Geer Phillips and the Taos Art Colony is a welcome and long overdue study of Taos's first resident artist by two of the leading scholars in the field of historic New Mexico art. With this book, both Julie Schimmel and Robert R. White add an impressive study to the scholarship on New Mexico.

As the biographer of another Taos artist, W. Herbert Dunton, and as a frequent contributor to studies on Western art, Schimmel is one of the premier art historians dealing with the West. Her essays on Phillips's pre–Taos career, his standing in the academic mural–painting tradition, and his depictions of Hispanic and Native American life in New Mexico, place Phillips in contexts which allow for a better understanding of his work. Schimmel's stylistic and contextual analyses of Phillips's Hispanic and Native American paintings bestow insights on the artist's approach to the subject. Moreover, following the standard she established with her Dunton biography, Schimmel provides an exhaustively researched exhibition record and catalogue of known works on Phillips—both excellent sources for those interested in the Taos colony.

Robert White lends his expertise on territorial art of New Mexico as well as the Taos Society of Artists. White reveals much in his essays on early life in Taos and on Phillips's role in the founding of the colony and the Taos Society. His meticulous research yields a better understanding of Bert Phillips the person as well as Bert Phillips the artist.

In spite of its excellent scholarship, solid writing, and new angles on the Taos colony, *Bert Geer Phillips and the Taos Art Colony* is not without its minor problems, none of which are the fault of the authors. A study as important as this should have had more reproductions of Phillips's paintings. Surely the University of New Mexico Press could have found funding for more reproductions.

Nevertheless, this book is essential to art libraries, museums, and collectors with interests in historic New Mexico art. It is an outstanding addition to the growing list of studies on Taos art.

Michael R. Grauer
Panhandle–Plains Historical Museum

Between Worlds: Interpreters, Guides, and Survivors. By Frances Karttunen. (New Brunswick, New Jersey: Rutgers University Press, 1994. xiv + 364 pp. Illustrations, notes, bibliography, index. $24.95.)

Most of us are enmeshed in the ethnicity into which we are born, and we rarely venture far from that starting point. Karttunen notes that few people have the need, intelligence, or courage to move beyond those beginnings in order to function in the "middle ground," the amorphous in–between area that emerges when cultures inter-

sect. But mediating personalities have always existed on the edges of their own worlds, and, from Finland to Mexico and the Azores to the United States, Frances Karttunen searches them out. She posits that her subject's above average ability, coupled with each one's marginalized societal position, explains their avid interaction with the "other." Brokering provides these mediators a modicum of security. This apparent advantage often gives way to emotional isolation, however, when the interactor's own ethnic group inevitably substitutes animosity for their original indifference toward him/ her.

Doña Marina "La Malinche" (ca. 1500–1527) had no choice but to act as interpreter for Cortés and the conquistadors. Yet, fellow Native Americans, and many Mexicans today, consider her a traitor. The author also traces the life of Charles Eastman, or Ohiyesa (1858–1939), the Santee Sioux who succeeded in the Indian as well as the American worlds, but ultimately found peace only away from them both. Karttunen documents each subject's desire to survive or excel, and she graphically illustrates in what way interaction with outsiders eventually resulted in further ethnic alienation. It is worthwhile to read how this process is replicated, even in geographically distanced and culturally divergent lives.

Karttunen's research supports her thesis that what these subjects *do* share is an uncommon aptitude for languages. As a linguist, she illuminates subtle nuances and provides semantic explanations not usually found in an historical treatise. This strength offsets the weakness of her overall organization and the redundant use of certain documentary data. Karttunen's sensitivity to the impact of class and gender on all actors is laudable as is her choice of intermediaries: differing yet contributing persons who choose conflict resolution over armed confrontation . . . an apt lesson for today's diverse and troubled world.

Patricia Burke Guggino
Los Lunas, New Mexico

Dan Stuart's Fistic Carnival. By Leo N. Miletich. (College Station: Texas A & M University Press, 1995. xix + 321 pp. Illustrations, notes, bibliography, index. $24.95.)

In the last decade of the nineteenth century, professional prize fighting was a very popular, albeit mostly illegal, activity. Placed squarely into this early Progressive Era setting, *Dan Stuart's Fistic Carnival* is a lively narrative that illustrates the efforts of Dallas boxing promoter Dan Albert Stuart to successfully stage "The Fight Of The Century." Author Leo Miletich follows the sequence of improbable and unexpected events that developed as boxing supporters battled with local and national leaders to bring world champion James J. Corbett and Australian challenger Robert Fitzsimmons into the ring.

The core of the narrative is not the fight itself, but rather the constant attempts by various civic and clerical leaders to prohibit the "pugilistic display" on moral grounds. Boxing held the unusual position in late nineteenth–century America of being a symbol of vice and corruption on the one hand and being elevated to a true celebration of masculine virtue on the other. Once Stuart's proposed fight was

announced, it quickly became the focal point for a national, and at times even international, debate on the nature of accepted cultural values. As Miletich tries to prove, the "Fistic Carnival" became symbolic of a much larger struggle to define proper public morality and the bounds of popular culture.

Unfortunately, this book does not achieve all it sets out to do. Moral reformers and public officials most often appear as mere obstacles in the path of the future fight. Moving a less noble Dan Stuart off center stage and portraying early reformers in a more complete and representative light would broaden the otherwise narrow parameters of this narrative. Secondly, Miletich tries to connect his story to what he terms the powerful "mystique" of boxing. Boxers are described as heroic "fighters" while the public remains "constantly fascinated" by displays of "incredible athletic prowess." "Despite many more frontal assaults," the author concludes, "boxing [has] survived." In a sport where over 500 men have died since 1918 (one more at the time of this writing), the obvious question that arises is: is this a good thing?

John Herron
University of New Mexico

The Domínguez–Escalante Journal: Their Expedition Through Colorado, Utah, Arizona, and New Mexico in 1776. Edited by Ted J. Warner. Translated by fray Angelico Chavez. (Salt Lake City: University of Utah Press, 1995. xxii + 153 pp. Illustrations, maps, notes, bibliography. $12.95.)

In 1776, fray Francisco Atanasio Domínguez and fray Silvestre Vélez de Escalante left Santa Fe in search of a route to Monterey, California. The Franciscans described a circle through the Mountain West, traversing the Four Corners area and traveling as far north as Utah Lake before returning by way of the Hopi pueblos. Although failing to reach their intended destination, the trekkers recorded important geographical and ethnohistorical information along the way.

From W.R. Harris to H.E. Bolton to the current collaborators, everyone who has worked with this text has increased our knowledge. Robert Himmerich y Valencia has provided a new foreword to the English portion of the 1976 edition (Brigham Young University Press) of the journal and is credited with refining a number of geographic coordinates, as well as silent changes to Chavez's translation. Even this reviewer would add that the individual heretofore identified only as "Lorenzo Olivares from La Villa de Paso" (p. 5), and his siblings, María Catarina and Manuel, were the offspring of prominent *paseños*, don Bernardino de Olivares and Eugenia Cubero. Following his adventures in 1776, Olivares returned to El Paso.

Editor Warner's introduction reviews the considerable literature on the Domínguez–Escalante expedition. In doing so, he explains the decision to publish a fourth English translation of the journal.

A new generation of trail buffs will be happy to find this basic source back in print in a format that will fit easily in a pack. Unfortunately for scholars, this version lacks Chavez's painstaking transcription of the Spanish, which was published in the 1976 edition. That earlier edition had no index, a fact perhaps explained by time constraints. Surely that could not be offered as an excuse for such an omission this time around.

Chavez's scholarly translation doubtless benefitted from the ear of a twelfth-generation New Mexican poet. His is the only one of the several translations based on the earliest known copy of the journal. Unless the missing original of the journal surfaces and prompts someone to attempt a fifth translation, this effort can be considered definitive.

Rick Hendricks
University of New Mexico

Tom Patterson: Colorado Crusader For Change. By Sybil Downing and Robert E. Smith. (Niwot: University Press of Colorado, 1995. xi + 272 pp. Illustrations, notes, bibliography, index. $24.95 cloth.)

Sybil Downing and Robert E. Smith have produced a solid political biography. A Colorado lawyer, politician, and newspaper editor between 1872 and 1914, Tom Patterson deserves more scholarly attention. Making extensive use of newspapers, magazines, and Patterson's personal papers, Downing and Smith describe a man who was central to the political development of Colorado and of Populism. For nearly five decades, Tom Patterson had an almost incredible career, running a successful law practice that served both working people and mining magnates, building the Democratic and Populist parties in Colorado, owning and editing the *Rocky Mountain News* and the *Denver Times*, and serving in the Colorado legislature and the United States Senate—often at the same time.

Tom Patterson is a difficult figure to pigeonhole, which adds greatly to the appeal of this biography. An Irish immigrant and a life-long Democrat, the fiercely ambitious Patterson arrived in territorial Colorado intending to make his fortune as a politician in a place where immigrants or Democrats never had served in its government. This never phased Patterson, who worked to build a true fusion party during Colorado's Populist Era. A Populist at heart, Patterson supported organized labor and spoke out against imperialism, both tremendously unpopular stances in Colorado. In 1901, he was appointed as a United States Senator by a Democratic legislature.

Patterson's fascinating career and the development of the Democratic party in Colorado make for good storytelling, but Downing and Smith could have made the story much larger by placing it in greater national context. How is the story of Populism and Progressivism in Colorado different or similar elsewhere? Is Patterson's career typical? Given the wealth of new research on politics and its varieties in the late nineteenth and early twentieth centuries, especially in the American West, this biography could have answered a lot of significant questions about what Populism and Progressivism really mean. Still, Downing and Smith have provided a great service by reminding us of this important man and by telling his story so well.

Anne Hyde
Colorado College

John Hittson: Cattle King on the Texas and Colorado Border. By Vernon R. Maddux. (Niwot: University Press of Colorado. 1994. xii + 214 pp. Illustrations, maps, notes, bibliography, index. $27.50.)

In about 125 pages of text, Vernon R. Maddux sketches the life of John Hittson, whose rise from poverty to wealth and subsequent plummet from prosperity illustrated the fragility of the cattle frontier. Maddux makes a conscientious effort to put together the fragments of Hittson's experiences into a cohesive biography, although he is hampered by limited evidence; the episodic nature of Hittson's existence encourages abrupt discussions, as sixteen chapters indicate for a relatively short narrative. This is Maddux's first book, and he is not yet a polished writer. But he does the best he can to portray his somewhat elusive subject.

Born in 1831, John Nathan Hittson grew up on former Choctaw lands in Mississippi and then moved with his family to Texas in 1851. He met and promptly married fourteen-year-old Selena Francis Brown. As a farmer and sheriff in Palo Pinto county, Hittson was again part of the process of Native American dispossession. The Civil War years saw Hittson move permanently into the cattle business. He participated in an industry which contributed to the loss of Indian lands as well as the foundation of Anglo-American communities.

Hittson's own particular path took him to New Mexico and finally to Colorado. As trail driver, rancher, and vigilante, he attempted to advance or regenerate his fortunes, often at considerable cost to those in his way. Driving more than twenty thousand head of cattle a year to Colorado from 1867 to 1876, he earned transitory fame as "Cattle Jack," only to die by accident in 1880.

"No doubt," Maddux writes of Jack Hittson, "he will not appear an American hero to everyone" (p. 5). Unless we prefer our heroes to be bigoted, violent, and bull-headed, Hittson does seem to be an unlikely candidate for adoration. At best, Hittson appears as Maddux describes him, "an ordinary man facing the peculiar circumstances of his time" (p. 5). These circumstances tell us a good deal about a southwestern legacy many would rather not recall but we would do well to remember.

Peter Iverson
Arizona State University

The Caddo Indians: Tribes at the Convergence of Empires, 1542–1854. By F. Todd Smith. (College Station: Texas A&M University Press, 1995. 229 pp. Maps, notes, bibliography, index. $24.50.)

The author's proclaimed intention was to remedy the paucity of historical literature on the Caddos by making this work "the first comprehensive history of the tribe to include all three confederacies, from the time of first contact with Euro-Americans to the settlement of the Caddos on the Brazos Reserve in 1854" (p. 4). Instead, it reduces the daunting complexities of Caddo history to simplistic chronology.

Unhappily, this skeletal construction entails such crippling poverty of context as to spawn dubious analysis. Readers will glean little sense of the quality of Caddo communities or of Caddo interaction with either neighboring Indian peoples or the Spanish and French who became part of their world. Neither the key dimension of kinship—biological and fictive—in relations between the eastern Caddo and the

French, nor the essential character of western Caddo relationships with the Spanish crown are comprehended in Smith's analysis. Worrisome questions of fairness arise in the treatment of the closely involved Wichitas and Comanches; the Texas Cherokees and associated immigrant tribes fare little better.

It is puzzling that the declared scope of the book ends with Caddo settlement on the ill-fated Brazos Reserve in Texas in 1854, as though to disregard the ensuing five-year catastrophe that culminated in final exodus from Texas, under federal escort, in 1859. Relegation of that climactic period to four paragraphs in the three-page "Conclusion" underscores this book's problems of balance.

Nevertheless, the extensive bibliography and notes, plus several useful maps, could make this volume a useful instrument of the further inquiry that it should encourage. It is a pity that skimpy book production poses obstacles to close attention to the notes: minuscule print obscures note texts as well as note calls; the notes section in the back lacks the usual headers to indicate the pertinent text pages. Persistent reading of the notes turns up some important data, however, and also evokes sympathy for the onerous research involved in Smith's ambitious effort.

Elizabeth A.H. John
Austin, Texas

Nina Otero-Warren of Santa Fe. By Charlotte Whaley. (Albuquerque: University of New Mexico Press, 1994. 254 pp. Illustrations, tables, notes, bibliography, index. $29.95.)

Precious few biographies of New Mexican Hispanas grace bookshelves of libraries and bookstores. Charlotte Whaley's account of the fascinating Nina Otero-Warren marks a beginning step toward filling those shelves. Unfortunately, Otero-Warren left no private journals. To remedy this lack of sources, the author interviewed family members and friends, thereby supplementing family papers, correspondence, newspaper accounts, and Otero-Warren's 1936 book, *Old Spain in Our Southwest,* with personal reminiscences. Whaley's interpretation of these sources provides a celebratory glimpse of this Santa Fe Renaissance woman.

Nina Otero-Warren, descendant of wealthy Spanish landholding families, spent much of her life at the center of Santa Fe social, political, and artistic networks. After her short-lived 1908 marriage to Lieutenant Rawson Warren, she prevailed upon her well-connected Otero relations to promote the cause of woman suffrage. She also worked with Alice Paul's Congressional Union to convince New Mexico's Anglo and Hispana women to support the struggle for statewide suffrage—an involvement which laid "the foundation for the leadership roles she would take in the years ahead" (p. 79). Indeed, Otero-Warren spent the next fifty years working in an impressive succession of careers, from politics (1922 Republican congressional candidate) to education (1937 WPA adult literacy program director) to real estate (owner/manager of Las Dos Realty and Insurance, 1947-65). As Whaley surmises, "Author, businesswoman, educator, feminist, homesteader, politician, socialite, and surrogate mother, Nina spent her life well, and mostly on her own terms" (p. 204).

Whaley's book consists of a chronological description of Otero-Warren's full life, accompanied by an assortment of photographs. The author admirably places the stages of Otero-Warren's life in the context of wider events and repeatedly notes that she combined her old world noble Spanish heritage with the progressive social

ideals of her day. At the same time, she hovered over a delighted Santa Fe society and ruled over not–so–delighted family member who resided in the Bergere "Big House." By the end of the book, though, readers have learned all too little about Otero–Warren on a personal level. Although such information is difficult to discern from available sources, this important New Mexican woman merits a more provocative examination. I, for one, want to know more.

Dedra S. McDonald
University of New Mexico

Essays on the Changing Images of the Southwest. Edited by Richard Francaviglia and David Narrett. (College Station: Texas A&M University Press, 1995. x + 153 pp. Illustrations, maps, notes. $24.50.)

This impressive anthology represents the outcome of the 28th Annual Walter Prescott Webb Memorial Lectures, held at the University of Texas, Arlington, in 1993. Ably compiled and edited by Richard Francaviglia and David Narrett, the volume includes a short but masterful introduction by David Weber and fascinating essays by Francaviglia, Oakah Jones, Marta Weigle, Sylvia Rodríguez, and Karl Doerry.

Several of the contributors emphasize the complexities inherent in trying to define a region many feel they know, and no consensus is reached. Jones goes furthest in defining the "Greater Southwest" as synonymous with colonial northern New Spain. "This region includes today's Texas; California; New Mexico; Arizona; portions of Nevada, Colorado, and Utah; the northern Mexican states; and Spanish exploration of the Pacific Coast extending northward from California to Alaska" (p. 42). *Alaska?* Even this broad definition is not all–inclusive. What of Arkansas and Oklahoma, states that formed *part* of the "Old Southwest" and continue to identify themselves as southwestern?

Only outsiders' definitions of the Southwest are considered, but the perceptions of its inhabitants are of vital importance in this regard. How can the comparative economic, social, and political arrangements, and the settlement, trading, and linguistic patterns of the region's indigenous peoples and older Hispanic settlers be excluded from any effort to define it? Francaviglia concludes, "There are as many Southwests as there are people who define it" (p. 11). But perhaps there are fewer southwests among its older inhabitants.

Doerry suggests that "the West has always been an artistic invention of Easterners," and argues that "the mythical West means the Southwest" (pp. 138, 152). All of the other contributors similarly focus on the imaging efforts of colonizers, outsiders, or newcomers. In so doing, they provide a useful, deconstructionist framework for approaching the products of such image–makers. What they do not do, however, is address the relative importance of these products in terms of their consumption. Just how widespread was, and is, all of this ephemeral imagery? And what is the relationship between its distribution and the development of popular perceptions and attitudes?

The essays concentrate primarily upon the literature of land promotion and tourism at the expense of other forms of popular imagery. Only Doerry touches upon that dispenser supreme of southwestern images, the Western; he does not discuss popular movies or television. Though set throughout the West, most Westerns were shot in Arizona, Utah, California, or Mexico. "Texas" is the setting most

often utilized, but it is a Texas containing Monument Valley, saguaro cacti, and other southwestern icons. Via the silver screen and television, millions around the world have consumed the Southwest in massive doses in packages labeled "Texas." As Doerry suggests, the region became "everybody's second homeland, everybody's dream home" (p. 152).

For older inhabitants of the region the Southwest was, and is, their first homeland. Image making among the indigenous populations and early settlers is not discussed. An index would have been helpful, as would a detailed listing of all the contributors, but these quibbles and other comments should not detract from the overall strengths of this work. The essays are thoroughly researched, informative, and thought–provoking. They also are well–written and make for interesting reading. *Changing Images of the Southwest* clearly represents a major contribution to the field of cultural studies.

Kevin Mulroy
Autry Museum of Western Heritage

American Women Afield: Writings by Pioneering Women Naturalists. By Marcia Myers Bonta. (College Station: Texas A&M University Press, 1995. xvi + 248 pp. Illustrations, bibliography. $35.00 cloth, $15.95 paper).

Marcia Bonta's edited collection of female field naturalists' writings offers an introduction to several generations of women who devoted their lives to the study, conservation, and preservation of nature. The collection includes excerpts from important early naturalists, such as Susan Fenimore Cooper and Mary Treat, who published influential books between 1850 and 1890. These women set the stage for the ranks of female botanists, ornithologists, and entomologists who traipsed all over North and South America alone, in each other's company, and with scientist husbands in the early twentieth century.

Bonta's selections range from classic scientific articles that appeared in professional journals to nature essays aimed at a general public, to personal accounts taken from unpublished travel journals and letters. In each case, the excerpt emphasizes the woman's commitment to the conservation of wild nature, providing a unifying theme across the selections. One of the most interesting pieces is Edith Patch's rueful account of how her study of a potato aphid's habit of overwintering in wild rose bushes led the potato industry in Maine to destroy the roses.

Bonta includes a brief preface summarizing the history of women's field work as well as a short biographical sketch before each selection. Bonta notes that she subordinated "professional attainments" to the women's "ability to write well about their work" in choosing which women to include (p. xiv). Even so, the collection is uneven in terms of style and narrative ability among the women.

This collection is meant to serve as a companion to Bonta's history of American women naturalists, *Women in the Field.* The books mesh reasonably well. The main problem with both, however, is the focus on a narrow range of women's work in the field. In limiting her study to women in fairly typical arenas (like botany and ornithology) and to women working in the Americas, Bonta leaves out the rich work

and writings of women who studied larger animals, on various frontiers, in the American West, and in Africa. The story of women's feelings about nature is enriched a good deal when their contact with bears, wolves, apes, and elephants is included:

Vera Norwood
University of New Mexico

Lives of the Bigamists: Marriage, Family, and Community in Colonial Mexico. By Richard Boyer. (Albuquerque: University of New Mexico Press, 1995. x + 340 pp. Illustrations, maps, tables, appendixes, notes, bibliography, index. $40.00.)

This intriguing study of colonial society from the sixteenth through the eighteenth centuries is based on a careful analysis of 216 bigamy files contained in Mexico's Archivo General de la Nación. Richard Boyer uses testimony from the proceedings of New Spain's Inquisition to investigate the world of Mexico's "plebians, lower orders, ordinary people and the like" (p. 3).

An initial chapter profiles the Holy Office of the Inquisition and explains its role in prosecuting the offense of bigamy. Three subsequent chapters use numerous case studies of bigamists in order to explore colonial families and the socialization of children, and to examine the realities of marriage and married life. In these discussions of colonial Mexican society, Boyer highlights the varied options of men whose working lives often led them away from one marriage and into another. At the same time, he underscores the limited options of women and the extent to which wives tolerated their roles as submissive and often abused partners.

A final chapter uses Inquisition testimony to consider how information was transmitted within colonial Mexico and between Mexico and the Old World. Here, the author shows how the words and actions of commoners reflected a particular social structure and a particular set of norms and expectations. In an interesting conclusion, Boyer argues that the Inquisition had, at best, a tenuous influence on the behavior of the colonial populace. Indeed, in the rearing of children, the arrangement of marriages, and the relationships between husbands and wives, colonial Mexicans were active agents who often shaped their lives independently of church and state. Complemented by extensive notes, *Lives of the Bigamists* is a valuable contribution to the field of colonial social history. While demonstrating the wealth of a single archival source, Boyer has skillfully recaptured the culture of another era.

Suzanne B. Pasztor
Randolph–Macon College

The New Chapter in United States–Russian Relations: Opportunities and Challenges. Edited by Sharyl Cross and Marina A. Oborotova. (Westport, Connecticut: Greenwood Press, 1994. xi + 227. Notes, bibliography, index, $57.50.)

The tumultuous decade that witnessed the collapse of the Soviet system has produced an unprecedented moment in United States–Russian relations. For the first time in over two centuries these countries are not separated by profound ideological differences (autocracy versus democracy; communism versus capitalism). Today, both nations profess commitment to political democracy and market

economics and proclaim a desire to move in the direction of cooperation, partnership, and even friendship. But can Russia and the United States realize the potential of this unique situation, and if so, how? The contributors to the volume under review seek to provide some answers.

Professors Sharyl Cross and Marina Oborotova have brought together a highly qualified Russian and American team of analysts from the worlds of academe, business, and diplomacy to develop a multi-sided discussion of the possibilities and problems inherent in the current circumstances. The result is a collection of essays that is valuable for scholars, students, and citizens seeking to inform themselves about a rapidly changing scene.

After the introduction by Cross and Oborotova that sketches the background in broad lines, the essays in the volume can be divided into four groups. The first section deals with the military and diplomatic remnants of the cold war. Here Igor Neverov skillfully traces the course of arms reduction efforts from the days of Mikhail Gorbachev to the present, William Potter follows United States and Russian efforts in the area of nuclear non-proliferation, while Konstantin Sorokin and Constantine Danopoulos treat the problems of military-civilian conversion in the two societies. The next three essays examine the prospects for Russo-American economic and business relations. Deborah Palmieri presents an overview of economic ties between the United States and Russia since the end of the cold war, Andrei Kolosovsky and Vadim Udalov concentrate on exploring the possibilities of economic partnership, and Nikolay Chelishchev gives readers a brief but insightful case study of potential cooperation in the area of geology and mining. The third section of the book consists of a pair of essays by Barbara Jancar-Webster and Igor Zevelev, respectively that examine two general problems—environmental protection and human rights—areas in which the United States and Russia appear to have common concerns. In the final segment, Robin Remington, Fred Wehling, and Gregory Gleason treat issues in three geographic areas that hold considerable potential for both conflict and cooperation: the Balkans, the Middle East, and the newly-independent countries of Central Asia.

The studies in this volume do not afford a united view of the current situation and its possibilities. But taken as a whole, they remind us that while United States-Russian relations have greatly improved since the end of the Soviet regime, many things have become more complicated. Moreover, continuities are sometimes much more comfortable than new beginnings, however positive. Thus while the United States and the U.S.S.R. were bitter rivals during the cold war, in the areas of arms control and nuclear non-proliferation the two superpowers developed clear understandings, rules of the game, and many common interests. But now that this great contest has been relegated to the past, new types of conflict have emerged. Russia's need for hard currency and her desire for different sources of influence have led her to undertake the sale of reactor technology which, to American eyes, appears likely to give "rogue" states such as Iran increased capacity to develop atomic weapons. And while doing business in post-communist Russia ultimately has enormous potential for profit and mutual advantage. At the moment it presents many more problems and frustrations than did economic dealings in the days of the commissars. Getting to *da* was often easier when things were centralized and only one opinion mattered in the end. Today, the would be American businessman in Russia must learn to deal with a cacophony of voices and conflicting laws as well as crime and corruption on an unprecedented scale.

A short review cannot hope to do justice to this rich and valuable collection. Suffice it to say that it represents the kind of fruitful Russo–American cooperation that will, we hope, develop in other spheres as well. The only significant criticism this to reviewer has to offer is to lament the absence of a final essay that might have pulled together the diverse ideas the book presents. But perhaps the times themselves preclude such an effort, as rapid changes make neat conclusions and confident predictions impossible. The pages of history are turning swiftly and today's "new chapter" in Russo–American relations may soon be succeeded by another, requiring a new set of essays to assess it. If the editors and authors of that future collection serve their readers as well as Cross, Oborotova, and the contributors to the present volume have served theirs, they will have done well indeed.

Richard G. Robbins, Jr.
University of New Mexico

Sol White's History of Colored Baseball. By Sol White. (Lincoln: University of Nebraska Press, 1995. lxv + 187 pp. Illustrations, tables, appendixes, index. $26.00.)

Jerry Malloy aptly labels *Sol White's History of Colored Baseball* "the Dead Sea Scrolls of black professional baseball's pioneering community" (p. xvi). White's book is a reprint of the original 1907 volume and includes a number of articles as well as correspondence between a number of baseball personnel concerning blacks in the major leagues. White examines the developments that led to the start of black baseball, tells of the great early black players, speculates about black and white relations (particularly black ballplayers in the majors), and describes the business of black baseball. The introduction provides valuable background information and corrects the few factual errors that appear in White's *History*. Malloy also discusses White's historiographical contribution as a primary and secondary source.

As a primary source, White examines the development of black baseball from its beginnings in New York through the 1907 season. He explains that in the early years of baseball owners and team supporters treated black and white ball players equally. Segregation had not yet divided America, and White refers to the 1870s and 1880s as a "heyday" for blacks in baseball. While black players may have suffered maltreatment off the field, on the field they were seen as equals by most of the spectators and other players.

With the arrival of nearly nationwide segregation, black players were treated differently. They were no longer allowed on major league teams, and many all–white teams now refused to play the all–black teams. The black players were forced to set up their own leagues. At first they faltered, but by 1907 black baseball was fairly well entrenched in America. Blacks primarily played one another. White points out, however, that when a black team played a white team, games took on a whole new meaning. The game was no longer just about baseball, it was about racial pride, and the black teams often outplayed their white counterparts. Much of the information provided by White in this part of the book is found nowhere but here.

White's *History* is also a valuable secondary source. As a black ball player, White felt firsthand the demoralizing effects of segregation. He writes of the poor treatment that blacks received at the hands of whites in and out of baseball. Yet, White and other black baseball players remained optimistic. In White's work and in letters which appear in this volume, players remark that the baseball diamond is the

one place where blacks can demonstrate their equality with whites. All write that they have hope for the future that blacks will succeed in the major leagues and in American society in general. With much of the work published about black baseball to date examining the post–World War I period, *Sol White's History of Colored Baseball* fills an important gap in the historiography.

James E. Tapp
Florida State University

Ruidoso Country. By Frank Mangan. (El Paso, Texas: Mangan Books, 1994. 191 pp. Illustrations, maps, charts, bibliography, index. $39.95.)

The name Mangan Books has become almost synonymous with the name of Leon Metz and with clean, high quality publication. This fine volume will not detract from that reputation. The introduction is by Metz and the quality of the publication is high indeed. Having said that, let me hasten to add that this is a difficult book to review for two reasons. First, Mangan does not define specifically what Ruidoso "country" is. It seems to be the area around the village of Ruidoso and anything that has a connection with it in Frank Mangan's mind. Second, Mangan seems unable to decide if he wanted to do a travel guide, a history book, or a display of historic and recent photographs. This lack of focus, geographically and thematically, makes the book a bit uneven.

It is as a travel guide that the book is weakest. That Mangan loves the area, there can be no doubt. But each of the communities at which he looks has a Chamber of Commerce, and they do travel pamphlets that are more useful than Mangan's efforts and with much the same sort of material.

As a history book, Mangan is more successful. One can see the careful guidance of Leon Metz in these areas, and Metz knows his stuff. Some of the history is a stretch, however. It is difficult trying to make heavy connection between the Ruidoso area and the Spanish *entrada*, yet Mangan tries. The ground becomes much firmer with the Anglo migration into the area and Mangan gets better as he progresses. His history is based primarily on secondary sources, but they are well marshalled and clearly arranged. His section on the Lincoln County War is a clear telling of a complicated series of events. As is *pro forma*, the tale centers on Billy the Kid, and that is a disappointment to those of us who urge a telling of the war sans Billy. Again, those of us who know and admire Metz can see and hear the biographer of Pat Garrett echoing through these pages. Where Mangan reaches his stride is in the chapters dealing with the history of the immediate area around Ruidoso during the 1920s–1940s. He has produced history that is readable, fresh, and useful. His interviews of old–time residents add a dimension that one rarely gets in dealing with local history. Their trust in Mangan must be great indeed.

Where this book is most successful, however, is as a display of photographs. The pictures are worth the price of the book, especially if you want to give the book as a gift. Mangan presents photographs that are just right for his text: well placed, with clear cutlines. The reproduction is first quality without a blur in the bunch. Only one minor complaint: Mangan has no listing of photo credits that would allow other researchers to make contact with the owners of the photographs. Mangan Books and Frank Mangan are to be congratulated for this volume and for bridging the gap between the usual coffee table book and an acceptable history book.

This reviewer would be remiss if he did not point out one egregious error: the owner of the Three Rivers Ranch, and recent senatorial candidate, is Colin McMillan, not Carl McMillan as Mangan has him—politicians like to have their names spelled correctly.

David H. Townsend
New Mexico State University at Alamogordo, Emeritus

Arizona: A History. By Thomas E. Sheridan. (Tucson: University of Arizona Press, 1995. xvii + 434 pp. Illustrations, maps, bibliography, index. $50.00 cloth, $25.95 paper.)

Thomas E. Sheridan, an ethnohistorian at the Arizona State Museum in Tucson, has written a sprightly, comprehensive, accurate history of the region carved from western New Mexico in 1863. Weighing in at under four hundred pages of text and attractively designed, it exhibits the long view of the state from paleo–Indians to the Central Arizona Project, with emphasis on the twentieth century. The author intends his work for a wide general audience of adult readers, which it undoubtedly will reach, but in paperback it could supply a hundred high school and college classrooms in Arizona that have been without a good one–volume textbook for twenty years. Teachers, however, will have to use his interpretations as counterpoints to their own, or else adjust their class topics to his three–phase–presentation.

Sheridan tells the Arizona story topically and selectively in three overlapping phases. "Incorporation" explains how the northern end of Sonora, with its peaceful O'odham Indians and hostile Apaches, became part of the United States Territory of New Mexico by 1854, and how subsequent Anglo settlement provoked the final Indian wars. "Extraction" treats agriculture, mining, and transportation from their beginnings into the 1920s. "Transformation" seeks to explain how a frontier of isolated towns, serving farms, stock ranches, and mines, came presently to be an urban outlier of southern California culture and a desert economy based on water. It is also, according to Sheridan, the playground of international tourism and the land fraud capital of America.

This is, of course, one writer's distillation of a large store of sources that he acknowledges and tries to summarize in a thirty–five page bibliographic essay. Many equally well–prepared historians will challenge his assumption that territorial politics and politicians were not important enough to mention, or that "A military miscalculation known as the Bascom Affair touched off" the Apache wars (p. 67). Some may reject his tripartite scheme, but it certainly helps explain the state's peculiar character at the close of the twentieth century. Sheridan is a facile writer, the acclaimed author of a book about the Mexican community of Tucson, and he is fiercely possessive of his native state. Every newcomer to Arizona (and that is 90 percent of her population) should read this book and start thinking about how to get the state off the track to self destruction.

If the book has a real shortcoming, it is Sheridan's neglect of the state's northern half before 1900. He knows that the state "is only a set of arbitrary lines on a map" and "When you write about the history of Arizona, you have to write about

other places as well" (p. xiv). But on close reading we find nothing substantial about people and events north of the Mogollon Rim until the 1890s. And, although Sheridan usually has his facts straight, a reader sometimes has trouble divining sources of quotes within the bibliographic essay. The book badly needs citation notes.

Sheridan's *Arizona* is the most useful and thought–provoking book to fall into my hands in several years. For readers outside the state, it will become the standard reference.

Andrew Wallace
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Trials and Triumphs: A Colorado Portrait of the Great Depression, With FSA Photographs. By Stephen J. Leonard. (Boulder: University Press of Colorado, 1993. 272 pp. Illustrations, bibliography, index. $29.95.)

Throughout the 1990s, the Colorado Historical Society has planned a series of twelve–month retrospectives on the significance of the twentieth century to the Centennial State. With the possible exception of California, few western states have chosen in recent years to reflect upon their existence since the arrival of modern technology, urban growth, wartime spending, and the leisure economy that sustains them. While Colorado has its share of nostalgia–laden museums, history courses, and gentrified mining towns, it also has a well–educated populace that consumes more readily than its neighboring states information and imagery about the meaning of modernization and its discontents.

To emphasize that commitment to learning about the past, the Colorado Historical Society commissioned a prominent local historian and faculty member of Metropolitan State College of Denver, Stephen J. Leonard, to write an accompanying volume for the 1993 exhibition of photographs and artifacts of the Great Depression and the New Deal. Leonard is best known for his work as co–author with Carl Abbott and David McComb of a textbook on the state, as well as co–author with Thomas Noel of *Denver: From Mining Camp to Metropolis*. His knowledge of the minutiae of state history, and his flair for the dramatic, set this book apart from the standard issue of museum catalogues—a condition abetted by the excellent collections held by the historical society, and by the fortuitous presence in the state in the 1930s of prominent New Deal agency photographers.

Where Leonard speaks most eloquently is in his unabashed criticism of the ambivalence and seeming hypocrisy of Colorado elected officials towards the largesse emanating from Washington under the rubric of social welfare and economic relief. This reviewer has often been struck by Colorado's confused identity: whether to be rural or urban, small or large, sophisticated or backward, generous or selfish. All these emotions and forces were in play in the turmoil of the 1930s, when the state witnessed a 50 percent decline in its per capita income, and Colorado's vaunted independence from government could not sustain the prosperity that had set it apart from its Rocky Mountain peers.

New Mexico readers of this volume would do well to compare the story of the Centennial State to that of their own, noting how the "Land of Enchantment" (as the New Deal governor, Clyde Tingley, referred to his adopted home) fared poorly in comparison. Leonard lamented Colorado's collapse economically from over $800 in per capita income in 1929 to $600 four years later. Yet he did not look at the desperation of its southern neighbor, where each New Mexican earned but $209 in

1933 (some two–thirds below that of Colorado, and a mere 54 percent of the nation as a whole). This might also explain why so many Hispanic New Mexicans poured across the border at Raton, Durango, and Alamosa looking for work in the fields and factories of Colorado—a situation exploited by the Democratic governor, Edwin C. Johnson, in 1936 when he called out the state militia to prevent Hispanic access to his state. Leonard uses the damning pictures taken by Franklin D. Roosevelt's "socialistic" photographers to reveal the bizarre nature of race and politics in the Centennial State, a condition that has not quite disappeared with the passing of six decades.

The ambition of the Colorado Historical Society is to be congratulated, along with the labors of Leonard. While some might be puzzled by the book's encyclopedic style (much of the data is drawn from newspaper clippings), there is a great amount of detail that has not seen the light of day in textbooks or popular literature on a state that claimed in the 1990 census to have the highest percentage of college graduates in the country. New Mexico scholars have recently begun to confront the complexity and challenge of modern life, and they would do well to follow the path marked by their northern cousins in chronicling the "trials and triumphs" that have made the Rocky Mountain West what it is today.

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