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# Book Reviews

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# Book Reviews

*Religion in the Modern American West.* By Ferenc Morton Szasz. (Tucson: University of Arizona Press, 2000. xviii + 249 pp. Halftones, notes, bibliography, index. $35.00 cloth, ISBN 0-8165-1476-3.)

As the strongest devotees of the new regionalism argue, there is no single American West but there are American "Wests." These many "ecological subregions" have connections to the larger patterns of the United States east of the Mississippi, and their development was heavily dependent on transfusions of eastern technology and money. However, these regionalists insist that the West is "different." Social and cultural institutions transplanted from east to west or from abroad change when they enter this new geographical and cultural space. Religious institutions and movements are no exception to this rule.

In this disarmingly short and concisely written book, Ferenc Morton Szasz has put his methodological arms around the medley of human religious impulses that have taken root and flourished in the American West. *Religion in the Modern American West* wisely limits itself to the religious developments of the twentieth century. However, even within the limits of that chronological time frame, Szasz has done a mountain of research that is belied by the brevity of the book. His research has brought him to the religious rituals of small towns in Wyoming and Oregon and to the drug cults of California and New Mexico, and caused him to revisit the old familiar ground of Catholic missions and Lutheran outposts. With singular clarity Szasz lays before the reader a panorama of western religious expressions and institutions.

The text is divided into recognizable chronological sections, each one with distinctive themes: the nature of western religion(s); special themes such as urban/rural variations; and public controversies related to religion. Religious personalities of each epoch are given a fair and fascinating treatment. Here one takes delightful detours into the lives and careers of prominent figures such as Foursquare Church founder Aimee Semple McPherson

and faith-healer/televangelist Oral Roberts. Szasz is at his best when he is explaining the variety of religious experiences in the small western cities. Hence, we hear much of the Catholic cathedral of St. Mary in Cheyenne, Wyoming, or of religious rituals in Kadoka, South Dakota. These vignettes alone are worth the price of the book.

Szasz wisely does not ignore the extent to which western religions participated in all national religious trends. However, he is intent on accentuating the religious singularity of the region. For example, Szasz notes that Catholicism and Mormonism, two dominant religious traditions that struggled in the East, gain a great deal of traction in the West. By contrast, mainline Protestantism, the dominant religious tradition of the eastern states, struggles to maintain its own. In the West, the religious traditions of Japan and China flourish along with the belief systems of the Indian subcontinent. He writes of the popularity of young maharajahs in Oregon and provides a western context for the shocking fanaticism of the Jim Jones suicide cult and the frightening world of White supremacist religion. These religious trends seem to flourish on western soil and are nearly totally absent on the East Coast.

Szasz's book breaks new ground in the historiography of American religion and of the West. His work departs from the standard histories that begin the story of American religion in New England and that move it steadily to the Pacific Coast and beyond. Szasz's narrative uses a new geographical and cultural context, and tells a unique story—one quite different from the stories of Pilgrims and Puritans, of Quakers and Irish Catholics.

Perhaps the single most important dimension of this work is its role in writing religion into the larger cultural history of the American West—a field of study that has recently been dominated by the triad of race, class, and gender as its controlling paradigm. Szasz proceeds from the assumption that some form of religious expression plays a significant part in the life of many westerners. He alerts serious observers of Western cultural and social development of the need to pay attention to the churches that dot the landscape of city and rural areas, to religious cults and celebrations that mark the passing of time and the major moments of life, and to the religious phenomena that have helped to define the meridian of life in the American West. Religious leaders, he argues, have often been people of prominence and wealth in western communities—and sometimes magnets for the relocation of entire communities to the West Coast. It would be hard to understand properly the history of Utah without some sympathetic understanding of the varieties of Mormonism. It would likewise be difficult to

explain the culture of the American Southwest without some appreciation of the world of Spanish Catholicism.

But at the same time Szasz also challenges religious historians to avoid narrow denominational history or an exclusive focus on Christianity if they hope to understand the religious world of the American West. He likewise insists that religious development goes hand in hand with social, economic, and cultural change. Religion does not exist in some sort of hermetically sealed creedal container; it shapes and is shaped by the forces external to it.

Although many good books have been written on the religious history of the American West, Szasz has produced the first major synthesis of these important social and cultural movements in the region. His work sets the methodological standards for anyone who will have the talent and resources to write an even fuller account of this important aspect of American social and cultural history. Szasz is now the "Dean" of the religious history of the American West.

*Steven M. Avella*
*Marquette University*

*Culture in the American Southwest: The Earth, the Sky, the People*. By Keith L. Bryant Jr. Tarleton State University Southwestern Studies in the Humanities, no. 12. (College Station: Texas A&M University Press, 2001. 379 pp. Halftones, notes, bibliography, index. $34.95 cloth, ISBN 0-89096-948-5.)

People love to imagine lines on the land, some wag once put it, and then they love to imagine that the lines are real. In this aspect, no other region of the United States is drawn with such various geographical dimensions as the "Southwest." D. W. Meinig's classic focus on the upper Río Grande basin is thus dwarfed by the regional expansiveness recently devised by the National Endowment for the Humanities, other compasses falling anywhere in between. In *Culture in the American Southwest*, Keith L. Bryant's boundary line is also extensive, running along the entire length of the U.S.-Mexican border, diagonally to Houston, up to Dallas and Tulsa, west to Oklahoma City, northwesterly to Colorado Springs, and sloping down to Los Angeles.

Bryant opens his book by stating that the vast area within these widely spaced urban brackets has given forth a "true" culture region originating in a commonality of identity among its inhabitants—despite past and continuing variation—and leading to a culture that "became an ordering principle

of the Southwest" (p. 7). Bryant sings the familiar and rather romantic refrain that the earth and sky, as manifested so distinctively in the Southwest, have given form and shape to this "culture."

One might ask whether the earth and sky really appear so uniformly across such dramatic topographical distinctions as the Great Plains, two different oceanic coastlines, the southern Rockies, the Sonoran Desert, and Death Valley. Moreover, why is Los Angeles in the Southwest and not, say, Santa Barbara? More to the point are Bryant's own contradicting observations, especially his oft-mentioned fact that much in the development of Anglo culture in the Southwest has involved no special adaptation to the earth and sky, but a determination to replicate the community and culture of the Midwest and East, not to mention European standards.

It is not Bryant's aim, however, to demonstrate his claim of cultural unity. Simply assuming it, the book's overall contribution is a compendium of the way architecture, crafts, literature, painting, and theater have been constructed in generations of social change in his idiosyncratic Southwest. Bryant's gift is for abstracting the character of place, time, and group based on a mass of secondary material that has accumulated in the localities he has chosen to examine. Chapter 1, "Cultures and Conquests," offers a panoramic view of pre-American history. A sweeping narrative nicely identifies the timing of cultural transformation across the centuries among the Pueblos, other settled tribes, and the many mobile bands. The account of the Spanish and Mexican political and economic imposition onto the lands of indigenous peoples provides a graphic picture of distinct and intertwined constructions of lore, religious icons, costuming, jewelry, and dwellings.

The seven remaining chapters trace out the remarkable development of Anglo middle-class cultural institutions in the internal urban centers—Pasadena, Tucson, Phoenix, Las Vegas (N.Mex. but not Nev.), Albuquerque, El Paso, Austin, and San Antonio—as well as those that ring the boundary. A major thrust is thus to note when and by whom "high-brow" culture—architecture, opera houses, symphony orchestras, theaters, and art museums—were institutionalized. Consistent attention is also paid to actual creative works of literature, sculpture, painting, and music composition including those of Hispanics and Native Americans. The inventory includes biographical sketches of key artists, architects, civic volunteers, and benefactors.

Chapter 2, "The Importation of Anglo Culture, 1850–1900," tells of the rooting of American literature, theater, and architecture in the region. Americanization was pushed by droves of aggressive, risk-taking Anglos coming from

elsewhere, especially the Midwest. The imported architectures were often accompanied by disdain of the rough-hewn native Hispanic buildings. An instantaneous culture followed on the urbanization of a frontier facilitated by the arrival of the railroad. Foreign immigrants, merchants, bankers, real-estate agents, tourism developers, farmers, and ranchers backed the crystallization of the cultural domain. The very title of the chapter signals how much settlers worked to bring familiar cultural forms with them to the Southwest.

Each of the remaining chapters is rather arbitrarily devoted to a twenty-year span. The narrative becomes a veritable who's who of cultural development in a long list of urban sites. The years 1900 to 1920 involved national figures—Zane Grey, Mary Austin, Willa Cather, Frank Lloyd Wright, Georgia O'Keefe—along with a great many local entrepreneurs who fostered the arts. Women were most responsible for building art museums and other cultural institutions. Southwestern art began to have a national impact, an important development because of the inferiority complex that afflicted southwesterners vis-à-vis national and international aesthetics.

Southwestern readers will readily recognize the buildings, museums, and other cultural institutions in their hometowns. Bryant provides a guideline to the various aesthetics—modernism, postimpressionism, etc.—that came to inhabit once peripheral landscapes. Stories of cultural development in modern urban settings are set next to interesting accounts of the "Kiowa School" of Native American art in Oklahoma and "The Studio" style developed by Native American artists in Santa Fe. In a chronological format, the descriptions skip along from site to site, sometimes looping back again as a particular topic changes. Just enough comparison and contrast is provided to suggest general patterns of cultural development across a vast canvas. The Little Theater is thus noted as a translocal movement.

A booming World War II economy caused another leap of artistic development. Paradoxical observations are that war and postwar expansion linked the region and solidified "a southwestern identification" (p. 171), and that "the regional distinctiveness waned as the Southwest became more fully integrated into the national culture" (p. 172). Old and new generations of architects contributed to a shifting urban landscape while writers and painters reconstructed a preindustrial Southwest.

Houston, Los Angeles, San Diego, and Dallas blossomed into cultural centers of international renown between 1960 and 1980, while midsized cities developed classy cultural scenes of their own. Skyscrapers became the common denominator along with a desire to preserve traditional forms. Native

American artists rejected "Bambi art," exploring new forms of modernism to portray their cultures, and Native American novelists rose to prominence. Mexican American writers, painters, sculptors, and playwrights, prompted by the Chicano movement and a burgeoning immigrant sector, came into their own. African American artists also made marks. An ecological literature sprouted among talented Anglo writers, as did a new urban genre. The ballet was popularized throughout the Southwest.

The financial collapse of the 1980s–1990s caused a minor setback, but the economy quickly recovered and cultural activity expanded to produce new opera houses, museums, and literature. Austin, Fort Worth, San Antonio, and other cities were transformed by a postmodern architecture. Popular-art collections grew to be among the most valuable in the world. Grand concert halls were built in Houston, Dallas, Forth Worth, and Los Angeles, while theater in other places flourished with a vengeance. We are told of the real people who were responsible for these developments. Southwest culture attained a "universal" stature, Bryant states, "but its roots remained southwestern" (p. 276). This is the closest that he comes to providing an analytical definition of "culture in the American Southwest." As linear history, this is a saga that has yet to conclude. The book simply stops with a perfunctory comment on the meaning of culture.

*Phillip B. Gonzales*
*University of New Mexico*

*Healing Ways: Navajo Health Care in the Twentieth Century*. By Wade Davies. (Albuquerque: University of New Mexico Press, 2001. xv + 248 pp. Halftones, maps, tables, notes, bibliography, index. $39.95 cloth, ISBN 0-8263-2276-X.)

We now have two books tracing the history of medical practice in Navajo country. The first, Robert Trennert's *White Man's Medicine: Government Doctors and the Navajos, 1863–1955* (1998), deals with the period during which federally provided health care was an adjunct of U.S. Indian policy. It also provides an administrative history that includes a discussion of advances in medical knowledge and treatments.

Davies's book deals with the entire twentieth century and devotes more attention to the relationships—in both conflict and cooperation—between the practitioners of Western medicine and those of Navajo traditional curing. It further traces the gradual and still far from complete development of

acceptance and respect between the two means of treatment for the ill and injured, doing so in a commendably even-handed manner. Davies considers conflicting factors, cultural, scientific, administrative, political, and demographic, raising important questions for future scholars.

The first chapter provides a brief description of traditional Navajo ways of curing, followed by two chapters that overlap the period covered by Trennert's book. The remainder of the book focuses on the latter part of the century when the U.S. Public Health Service was charged with meeting the federal responsibilities for Indian health. The book deals with more than just government programs, describing, if sometimes briefly, the medical efforts of various Christian missionaries, the one community hospital that grew out of a mission hospital, the growth of the Native American Church (NAC) as a source of spiritual healing, and the difficulties of providing adequate training for Native practitioners. Also noted is the role of anthropologists in helping the Navajos gain acceptance of their own ways and the internal dispute over acceptance of the NAC.

The most serious controversies, however, have been those involving support of federal programs. These include the failure of the government to provide the necessary medical resources for Indian boarding schools. The construction of state-of-the-art hospitals followed by the government's refusal to fund fully their operation at capacity, and the tendency of officials to promise more than Congress has been willing to deliver or to obfuscate the implications of complex laws.

Despite the lack of trust brought about by great cultural differences, simple misunderstandings, and inept diplomacy (the latter augmented by the impacts of national political currents), many people have dedicated their careers to improving the health of the Navajos both through preventive measures and the treatment of disorders. Davies chronicles their successes and failures with insightful clarity. Perhaps most notable is the increase of Navajo names in the health industry as the century grows older—Navajos as nurses, as doctors, as scientists, as administrators, and as those who formulate policies and programs and win their acceptance.

Progress has been uneven and far slower than it could have been. But only by knowing long-term trends, complete with setbacks, can the accomplishments of all, Navajos and non-Navajos, be appreciated. *Healing Ways* makes possible that appreciation and hope for the future as well.

*David M. Brugge*
*Albuquerque, New Mexico*

*Native Peoples of the Southwest*. By Trudy Griffin-Pierce. (Albuquerque: University of New Mexico Press, 2000. xv + 439 pp. Halftones, map, bibliography, index. $49.95 cloth, ISBN 0-8263-1907-6, $24.95 paper, ISBN 0-8263-1908-4.)

The cultural diversity of the Southwest, rich and dynamic, deserves written works that reflect its uniqueness. *Native Peoples of the Southwest* is the latest effort to compress the immensity of southwestern cultures into one work. The selection of cultures reflects the various cultural adaptations to the geography of the Southwest. University-level instructors who struggle to identify a comprehensive text for their courses on the Southwest will be pleased with this release. Griffin-Pierce writes with a clarity that makes reading the book fun.

The text is comprised of three sections arranged by cultural adaptations. The sections include village, rancherian, and foraging cultures. A short introduction and a chapter that sets the stage for the following chapters precede the main sections. The cultural sections offer coverage from the prehistory of the selected cultures to contemporary issues facing modern Native peoples. It is obvious that Griffin-Pierce collaborated with the people about whom she writes. Their issues and voices emerge from the pages, adding credibility to the work. Some of these voices are heard in the numerous sidebars that accompany the main text. Surprisingly, the sidebars do not detract from the flow of information but rather create interconnectedness and relevance.

This text undoubtedly contributes to the scholarship of the Southwest. Of utmost importance are the Native impressions that Griffin-Pierce includes in the text and that reveal how indigenous peoples have managed to retain their cultural integrity in the face of constant assimilation. One of the reasons for this persistence is a concerted effort to hang on to their languages. Each chapter includes brief discussions of Native languages and their significance to world views and cosmology that act as the backbone of culture. The point that language is extremely significant to cultural vitality would have been made stronger if Griffin-Pierce had taken more space in the introductory chapter to make this argument. Instead, only two and one-half pages are devoted to this most important concept.

In the introductory chapter Griffin-Pierce suggests that it is important to her to "convey a sense of the region," but to my disappointment she does not include more portraits of cultures south of the U.S.-Mexican border beside the Yaqui. By doing so she truly would have conveyed a sense of the region many refer to as the Greater Southwest or Arid North America. The uninformed

reader will remain ignorant of Native cultures lying just below the border. In addition Griffin-Pierce offers no definition of what constitutes the Southwest. Such an explanation would then help her to avoid criticism that she excluded southern cultures.

Despite the few drawbacks this text is an important contribution to knowledge of Southwest indigenous cultures mainly for its inclusion of contemporary issues facing Native peoples. I would use this text in my introductory Southwest class.

*Enrique Salmon*
*Fort Lewis College*

*The Five Crows Ledger: Biographic Warrior Art of the Flathead Indians.* By James D. Keyser. (Salt Lake City: University of Utah Press, 2000. x + 105 pp. 12 color plates, 49 halftones, map, notes, bibliography, index. $24.95 cloth, ISBN 0-87480-659-3.)

This small but important volume publishes for the first time a series of Native American drawings from the 1840s. Created by two Flathead artists, the pen and ink drawings on paper were annotated by Jesuit father Pierre-Jean De Smet. From his commentary the identity of the artist responsible for eleven of the thirteen drawings is certain while the creator of the remaining two is not. Five Crows, also known by his baptismal name Ambrose, was a second chief of the Flatheads, and the drawings attributed to him detail his battle exploits against a variety of enemies. Keyser suggests that the second artist was Adolphe, also a Flathead chief and Ambrose's contemporary.

Bringing his background in rock art studies to the analysis, Keyser attempts to link the drawings to rock art in an evolutionary scheme. In doing so he discusses the ways that representations of generally static single figures, often assumed to be ceremonial, became the more action-oriented depictions of battle that ultimately found their way onto hides and then onto pieces of paper. Generically referred to as ledger art because accountants' ledgers frequently provided the paper for such images, these types of drawings are well known from the second half of the nineteenth century but relatively rare from the first half. Thus, the publication of the Five Crows ledger, despite the fact that it contains only thirteen pages of drawings, is historically significant.

The author uses De Smet's records and those of other early artists who traveled in the region to build his case for the identity of the artists and

potential influences. The volume reproduces each drawing, complete with De Smet's commentary as well as expanded interpretations by Keyser. If the volume errs, it is in trying to do far too much in so few pages, for Keyser also explores what he terms the "lexicon" or vocabulary of warrior imagery. Occasionally, the author slips into value judgments by calling such art "primitive" and lauding Five Crows over the second artist who is "sloppy" by comparison. Keyser seems to want both artists to fit into some precise category and fails to credit individual experimentation and invention as factors in the creation of such drawings. It almost seems that Native artists were not allowed to vary—that, if some horses were depicted without all of their hooves, the artist "forgot" them. The assumption that every detail needs to be consistent for such drawings to be finished and "refined" is an unfortunate one.

The author also enters, if only briefly, an argument about whether the Flatheads should be considered part of the Plains or Plateau. They shared, in fact, aspects of both regions, and the necessity of recognizing that "culture areas" are arbitrary definitions imposed by anthropologists over groups of people who varied one from another needs to be kept firmly in mind.

*Joyce Szabo*
*University of New Mexico*

*Captured in the Middle: Tradition and Experience in Contemporary Native American Writing*. By Sidner Larson. (Seattle: University of Washington Press, 2000. 183 pp. Notes, bibliography, index. $27.95 cloth, ISBN 0-295-97904-6.)

Sidner Larson describes Native Americans as postapocalyptic people. He argues that Native peoples have survived through storytelling and that storytelling is also the vehicle through which they can "imagine a better future" (p. 18). Larson uses what he terms postapocalypse theory—"Keatsian negative capability, the unification of past/present/future, and principles of self-efficacy" (p. 19)—as a way to advance the mired discourse of contemporary Native American literary criticism. He believes that contemporary Native American literary criticism is stalled by essentialized views/presentations of Native peoples by both Native and non-Native scholars, by issues of the "authenticity" both of the author and their experiences, and by structural analysis that cannot adequately accommodate Native narrative devices. Among the latter is the conscious omission or "leaving out" that Larson discusses in reference to the works of Louise Erdrich and James Welch. Additionally, he

addresses the limitations of the current practice of literary criticism to privilege "high" language over lower forms such as community gossip, current family stories, and other such "lower" forms of storytelling from which Native peoples draw identity.

Larson also argues that the strategic use of autobiography by Native writers is not fully appreciated within the framework of current Native literary criticism. The power that form has to transcend mainstream literary and cultural paradigms is further illustrated in how Larson constructs his text. He weaves elements of autobiography into this text, simultaneously creating an indigenous ethos and demonstrating how pragmatism is necessary in Native intellectual discourse. Pragmatism plays an important role in Larson's third principle of postapocalypse theory in that Native sources should be the basis of contemporary Native American criticism while the work of Native writers should reflect real experiences. Consequently, Larson demonstrates not only through his literary analysis of Deloria, Erdrich, and Welch but also through the structure of his text the efficacy of postapocalypse theory in advancing the stalled discourse of contemporary Native American literary criticism.

The strength of *Captured in the Middle* lies in the applicability of Larson's theoretical model to other areas of Native studies—especially fields that are grounded in structuralists models. Larson negotiates highly politicized issues such as authenticity, urban/reservation identity issues, and a critique of ethnic studies programs. He does this in a seemingly objective rhetorical style that, through the inclusion of autobiographical elements, simultaneously acknowledges the inherent subjectivity of intellectual discourse and his position as a member of the larger Native community (specifically as a mixed-blood Gros Ventre). Ultimately, Larson urges both scholars and authors to be attentive to the Native communities that they write about and serve, suggesting that Native peoples should have a voice in the discourse—in this case as authors, scholars, and audience. Larson is not suggesting that non-Native people be excluded but that Native experience offers a valuable perspective in the discourse and useful models for negotiating larger national and international cultural issues.

*Jennifer C. Vigil*
*University of Iowa*

*Indian Gaming: Tribal Sovereignty and American Politics*. By W. Dale Mason. (Norman: University of Oklahoma Press, 2000. xii + 330 pp. Halftones, maps, tables, appendix, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3213-2, $19.95 paper, ISBN 0-8061-3260-4.)

Political scientists in general have paid little attention to American Indians because of their historic lack of power and political clout, but Indian gaming is beginning to change that situation. Mason, a political scientist at the University of New Mexico in Gallup, investigates gaming as a legal and political development in its own right, but uses gaming to address larger questions concerning the status of Indian tribes in the American political system. At root is the fundamental issue of Indian sovereignty and the conflict between federal, state, and tribal governments over who really controls Indian Country.

Mason begins with two background chapters on American Indian policy and the emergence of legalized Indian gaming after 1979. The first charts the legal status of Indians as semisovereign nations (one can quibble with his take that tribal political status is "anomalous" and of concern in the present pluralistic society). The second is a detailed discussion of court cases and the emergence of the 1988 Indian Gaming and Regulatory Act (IGRA). Mason points out that both states and tribes wanted Congress to pass gaming legislation and that each side, unhappily, got what it wanted: the IGRA compromise diminished tribal sovereignty by allowing states some control over gaming yet assured Indians the rights to conduct gaming enterprises. Instead of settling an issue that had been playing itself out in the courts, IGRA expanded the opportunity for conflict through litigation, lobbying, interest-group coalitions, and elections—processes central to policy theorists.

Mason offers two case studies of how these processes unfolded between states and tribes under IGRA. Chapters 3 and 4 describe the political sophistication of New Mexico's twenty-two federally recognized tribes and the way that they coordinated their litigation, lobbying, and electoral efforts to obtain gaming compacts between 1983 and 1996. Their unity, an effective and flexible multitier lobbying effort, their historic influence in the state, and the financial resources that they brought to bear as gaming became entangled in partisan politics helped them leverage an acceptable gaming compact. On the other hand, chapter 5 illustrates why Oklahoma tribes have been less successful. Mason details their historic cultural differences, lack of political unity, and the problem of defining "Indian Country" in a state with such a confused property history. Unlike the broad approach used by New Mexico

tribes, Oklahoma tribes individually focused all their efforts in the courts. This tactic allowed the state political establishment (aided by the discretionary authority of U.S. attorneys in Oklahoma) to keep the tribes tied up in endless strings of litigation while legislators enacted laws to limit gaming.

Although dealing with very contemporary events, Mason's book clearly demonstrates how the past and present are inextricably linked by legal and policy decisions. His internal discussions of policy and decision making, conflict resolution, and interest-group–dynamics models are fascinating but geared toward political scientists. This book is important reading for policymakers and tribes, and serves as a solid foundation for further studies into the expanding cultural and economic significance of Indian gaming.

*David Rich Lewis*
*Utah State University*

*The Changing Presentation of the American Indian: Museums and Native Cultures*. Edited by W. Richard West, et al. (Seattle: University of Washington Press, in association with the National Museum of the American Indian, Smithsonian Institution, 2000. 118 pp. Halftones, map, appendixes, notes, bibliography, index. $25.00 cloth, ISBN 0-295-97781-7.)

The central theme of this collection of essays is collaboration between museum curators and Native Americans. The need for collaboration is demonstrated by Evan M. Mauer's historical overview of the representations of Native Americans from 1500 to the present. Director of the Minneapolis Institute for the Arts, Mauer traces the portrayals of Indians as either exotic curiosities or scientific objects, concluding that a cooperative relationship between Native Americans and museum curators will hopefully produce new and more effective ways of representing Indian cultures. Comanche James D. Nason, American Indian Studies director at the University of Washington, criticizes mainstream museums for presenting Native American cultures as relics of the past. He believes collaboration with Indian people will produce new paradigms that can make connections between the past and present.

David Penney, a non-Indian curator at the Detroit Institute of Arts, perceptively analyzes how Euroamerican tropes have historically shaped museum representations of Native Americans. He claims to understand Native Americans' desires to use new types of exhibitions that subvert the dominant tropes and promote social change, but he implies that Indians do not fully

understand how to accomplish this challenge in ways mainstream museum communities understand. Penney seems reluctant to give up curatorial control in the museum. Michael M. Ames, a non-Indian director of the anthropology museum at the University of British Columbia, also falls short of full commitment to collaboration in his essay, which focuses strongly on the limitations to its success.

Yet two other essays suggest that collaboration is quite possible and that radically new ways of representing Native Americans are quite comprehensible. Janice Clements, a board member of her reservation's tribally operated museum at Warm Springs, Oregon, speaks proudly of community involvement and commitment to the museum, whose main goal is to educate youths about their cultural heritage. Jocelyn Wedll, the Ojibwe director of the Mille Lacs Indian Museum, cites the museum's goals as correcting Indian stereotypes and demonstrating that their cultures are part of the present and the past. The museum's exhibits focus on the theme of resistance, a strong counternarrative to a Eurocentric museum's portrayal of Indian history through the lens of Manifest Destiny. As Southern Cheyenne W. Richard West, the founding director of the National Museum of the American Indian (NMAI), observes in an appendix, museums must address the concerns of Native Americans whose cultures they represent. That shift, which was precipitated by the foundation of the NMAI and from which there is no turning back, entails including their voices and perspectives in museum exhibits.

This book should be of great interest to museum curators, both Indian and non-Indian, as well as anyone interested in the field of Native American Studies.

*Lisa Aldred*
*Montana State University*

*Noble, Wretched, and Redeemable: Protestant Missionaries to the Indians in Canada and the United States, 1820–1900*. By C. L. Higham. (Albuquerque: University of New Mexico Press; Alberta: University of Calgary Press, 2000. viii + 283 pp. Halftones, maps, notes, bibliography, indexes. $39.95 cloth, ISBN 0-8263-2165-8.)

Assessing the overall impact of missionaries on Native peoples is not an easy task, perhaps because the evidence is so contradictory. Some scholars blame missionaries for introducing diseases, for the loss of Native languages,

and for contemporary social problems. Others, however, emphasize the missionaries' role in education, in transcribing and thus saving Native languages, and in serving as "cultural brokers" who fended off drastic shifts in governmental programs.

The New Missionary History, as seen in the works of Mark Banker, Clyde Ellis, and Susan Yohn, even argues that the missionaries borrowed much from their charges to become the first "multiculturalists." In this study, C. L. Higham analyzes the role of the Protestant missionaries in promulgating the stereotypes of Native peoples over the course of the nineteenth century.

The initial Protestant missionary image of Natives—deriving from Enlightenment writings—depicted them as "noble": representing humankind before the fall of Adam, people without the strictures of government or the church. But this image did not long survive, for it failed to explain to various denominational mission boards why their converts and successes (however measured) were so few.

By midcentury, the second overlapping image—the downtrodden Native—had largely replaced the first. As denominational missionary funds began to dry up, the missionaries turned to the Canadian and American governments to support their endeavors. In so doing, they became, in effect, low-paid public servants.

Soon, the missionaries discovered that they could draw large crowds on the lecture circuit with tales of "the savage life." In the process, they gradually shifted the "wretched" image to that of the "redeemable" Native, if only they could garner sufficient funds. By the end of the century, the missionaries were also viewed as "experts" on their various tribes, and they frequently assisted anthropologists or learned societies in gathering data.

Since it treats two nations, eighty years, and several denominations, this book covers a good deal of comparative historical ground: the role of the Hudson's Bay Company, the Church of England, the Rael Rebellion, the Metís at Red River, Removal, the American Civil War, Grant's peace policy, the Dawes Act, post–Civil War Indian battles, and so on. In her comparisons, Higham disputes the standard view that the Canadian treatment of their First Nations was more enlightened than the U.S. reservation/military policy. In spite of diverse political stories, she argues that, whether Canadian or American, the journal entries, articles, and speeches of the Protestant missionaries were virtually interchangeable: "As far as Protestant missionary experiences are concerned . . . the border between the two countries effectively disappeared by 1880" (p. 214).

Throughout the book, Higham draws on this commonality to refer to "missionaries," rather than identifying them by their denominational affiliations (Episcopal, Methodist, Baptist, etc.), although, ironically, she faults the missionaries themselves for constantly referring to generalized "Indians" (rather than Cree, Sioux, Nez Perce, etc.).

In essence, this book is a solid comparative intellectual history of the Protestant clergy's role in creating the shifting images of Native peoples, many of which, for better or worse,. are still with us today.

*Ferenc M. Szasz*
*University of New Mexico*

*The Natural West: Environmental History in the Great Plains and Rocky Mountains*. By Dan Flores. (Norman: University of Oklahoma Press, 2001. xi + 285 pp. Halftones, maps, appendix, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3304-X.)

Dan Flores proves himself a leading light among environmental historians in this welcome collection of his articles. In earlier renditions, all but two of his ten chapters were published in other forums. Often, one finds in collections similar to this one a disjointed compilation of previous publications, but Flores's effort in this case nicely transcends that all too common shortcoming.

One of the most prominent themes found throughout this collection is that all humans share a genetic commonality, a biological imprinting more important and basic than artifice and culture in determining what it is to be human. Acknowledging our social-biological hardwiring will assist humans as a species to fit into the web of life. To do otherwise, Flores maintains, is to jeopardize the future of human existence.

His most celebrated piece, I maintain, is his "bison ecology" chapter, a reworked article previously published in the *Journal of American History*. Flores's point is sharp but all so apropos to the importance of environmental history as a discipline. What Flores portrays is a "biocultural history," one depicting how the relationship of culture in terms of economics and religion can mix with living systems and render unanticipated or harmful effects for people and the life forms around them. Of course, this lesson goes down hard for those who hold romantic visions of Indian peoples as "children of nature" or the "first ecologists." Flores hits the mark when he says, "That all our ancestors—irrespective of their cultures, worldviews, or religions—were as

humanly fallible then as we all are now ought not to stun us. That idea is essential to compassionate history" (p. 53).

The other chapters are no less enjoyable and insightful. Flores's discussion of Peter Custis's exploration of the Red River Valley in 1806 is an excellent analysis of managed landscapes formed by Indian peoples. His description of Euroamerican historical treatment of grizzly bears is a telling case for the preservation of these animals as a means of self-preservation. He crafts a captivating plea for bioregional histories in a chapter on "place" and provides an enthralling explanation for why mountain ranges remain largely public domain regardless of the resident culture. Another chapter deals with how Mormons shaped their Zion and with the bioregional repercussions. His lament for the historical development of the High Plains is well argued, and his own work in ecological restoration shows the value of understanding the environmental history of a biome.

As much as I admire Flores's work, there are some aspects that occasionally prove disconcerting. For example, one of the underpinnings of his thematic framework is an unquestioning acceptance of what geneticists call the "Eve" theory, which holds that the origin of modern human beings can be traced back to one species living in Africa some one hundred thousand years ago. But "Modern Human Ancestry at the Peripheries" by Milford H. Wolpoff, et al. in *Science* (12 January 2001) calls the Eve theory into considerable question. Does Wolpoff's work undermine Flores's edifice? Maybe not, but its theoretical framework may need a different design.

Nonetheless, traveling Flores's path toward environmental history leads to a richer understanding of what it has meant to be human, and this is one trek well worth the shoe leather.

*James E. Sherow*
*Kansas State University*

*Twilight Time: A Soldier's Role in the Manhattan Project at Los Alamos.* By Ralph C. Sparks. (Los Alamos, N. Mex.: Los Alamos Historical Society, 2000. vi + 116 pp. Halftones. $15.95 paper, ISBN 0-941232-25-5.)

*Quads, Shoeboxes and Sunken Living Rooms: A History of Los Alamos Housing.* By Craig Martin. The Los Alamos Story Series, no. 4. (Los Alamos, N.Mex.: Los Alamos Historical Society, 2000. 148 pp. Halftones, maps, tables, bibliography, index. $12.95 paper, ISBN 0-941232-24-7.)

Los Alamos is one of the few New Mexico towns with an international reputation. For over fifty years, people have been intrigued by every aspect of its scientific, technological, and mysterious past. The Los Alamos Historical Society has responded to this interest by publishing twelve local studies ranging from a history of the Ranch School to an account of plutonium metallurgy during wartime. These two books form part of this series, and each adds considerably to our understanding of life on the "Hill."

*Twilight Time* (the title comes from the theme song of 1940s bandleader Les Brown) is the autobiography of Ralph C. Sparks, a Rhode Island technician who spent two years as an SED in charge of the prototype shop in the Bomb Physics Division and also helped assemble the first eleven Fat Man bombs. Although somewhat naive in his views of espionage and foreign policy, Sparks's memoir is exceptionally welcome because it provides a perspective from an overlooked but absolutely crucial component of the Manhattan Project: the skilled machinists. Most historians have focused on the high-profile theoretical physicists such as J. Robert Oppenheimer, Edward Teller, or Hans Bethe, but none of their ideas could have come to fruition without the twelve-hour days, six days per week, put in by the approximately one hundred expert machinists. These skilled craftsmen, sometimes working with tolerances as small as five-millionths of an inch, were forced to become especially creative. Sparks, for example, had to design and manufacture reamers and drills for high explosives from a beryllium-copper alloy (not steel) for an accidental spark could send the entire operation up in flames. With *Twilight Time,* Sparks has provided the first autobiographical account from the technological middle, without which Los Alamos could never have produced the weapons that ended World War II.

*Quads, Shoeboxes and Sunken Living Rooms* treats the housing situation in Los Alamos from 1943 to the present. This is no small matter, for, as the author notes, from the onset "griping about housing became a local pastime and remains so today" (p. 3). Although one might wish for more of the human dimension here—how, for example, did the early "socialist" housing play out in social class hierarchies?—the overall story is an interesting one.

When the Manhattan Engineering District took over the Los Alamos Ranch School in 1943, it contained fifty-four buildings, of which twenty-seven were homes. The initial plan called for housing for a dozen scientists, but at war's end the community numbered over five thousand people. Since wartime Los Alamos was considered only temporary, the early homes were all Jerry-built and exceptionally basic. The coal-burning cooking stoves worked so

poorly that housewives set up a black market in electric hot plates, which were banned because the technical area needed all of the electrical supply. Huts, trailers, and ugly dormitories rounded out initial project housing.

When the Truman administration decided to make Los Alamos permanent, housing again became an issue. New director Norris Bradbury marveled that the success of the nation's only nuclear weapons laboratory largely hinged on supplying sufficient housing. Consequently, the government began to import homes from Hanford (Pasco Houses) and brought in the latest in prefabrication technology, the Luston house, which five men could (theoretically) assemble in a week. From 1957 onward, the government, with great relief, gradually began to phase itself out of the housing business.

Aided by numerous tables and sketches, Martin thoroughly discusses the steady expansion of Los Alamos and the nearby community of White Rock. He closes with an account of the devastating Cerro Grande fire of 2000, during which four hundred families lost their homes.

The Los Alamos Historical Society should be commended for publishing these fine local histories. From memoirs to housing, one finds perennial interest in the New Mexico community that built the world's first atomic weapons and periodically finds itself on the front pages of the paper for a variety of scientific, technological, political, and environmental reasons.

*Ferenc M. Szasz*
*University of New Mexico*

*Coming of Age in the Great Depression: The Civilian Conservation Corps Experience in New Mexico, 1933–1942*. By Richard Melzer. (Las Cruces, N. Mex.: Yucca Tree Press, 2000. xii + 308 pp. Halftones, map, appendixes, notes, bibliography, index. $25.00 cloth, ISBN 1-881325-41-5.)

The thesis of Richard Melzer's carefully crafted, comprehensively researched, and exceedingly well-written study is clearly proclaimed in its title and reiterated throughout the monograph. Over fifty thousand enrollees (the term recruits was avoided to emphasize the civilian nature of the corps, though the military ran the camps) largely from New Mexico were disciplined into a time- rather than a task-driven economy enabling them to function effectively in a modern social order. In the course of their service, lasting usually from six months to a year, the health and educational attainments of the enrollees improved, the infrastructure of the state likewise improved, as did the

environment, thanks to the projects undertaken by the corps. While the military ran the camps, agencies of the Departments of Agriculture and the Interior determined the land-use projects the enrollees completed. Moreover, the families of the young enrollees benefited from the substantial portion of their monthly pay required to be sent home. Early chapters survey depression-ridden New Mexico and the response to establishing the Civilian Conservation Corps (CCC) in the state. But the core of the study follows enrollees from their joining the CCC through their daily and leisure-time routines. Town and camp relations are examined as is the service rendered by corps members fighting fires and assisting in flood control. Communities initially suspicious of nearby CCC camps usually ended up endorsing them and embracing enrollees. Melzer devotes a chapter to the dark side of the camps: griping against rules and regulations, seeking political favors, and cultural tensions arising between out-of-state enrollees, some of whom were from eastern urban areas, and the larger number of New Mexican enrollees, most of whom were Hispanic and many of whom spoke no English. The fact that prejudice against Hispanics was virtually nonexistent made the New Mexico camps unique with regard to those in neighboring states. When war came, CCC members were admirably prepared to make the transition from enrollee to recruit.

What makes Melzer's volume so impressive is that he discusses the CCC largely in terms of individuals. Besides contacting surviving participants, he has perused, I suspect, every available CCC camp newspaper. In addition he has scoured a wide range of archival material in New Mexico and throughout the nation. He identifies all of the camps, along with the agency supervising their projects, in the appendixes. Another appendix identifies every project, some of which are now listed on the National Register of Historic Places and the New Mexico State Register of Cultural Properties. In short, Richard Melzer has produced a model monograph, one that adds significantly to an understanding of an aspect of the New Deal, of New Mexico, and the Greater Southwest.

*Richard Lowitt*
*University of Oklahoma*

*Women and Nature: Saving the "Wild" West.* By Glenda Riley. Women in the West Series. (Lincoln: University of Nebraska Press, 1999. xviii + 279 pp. Halftones, notes, bibliography, index. $60.00 cloth, ISBN 0-8032-3932-7, $24.95 paper, ISBN 0-8032-8975-8.)

Glenda Riley presents a thoughtful and informative portrait of women's roles in western conservation and environmentalism. Her study addresses nature writing, photography, tourism, travel literature, the natural sciences, community voluntarism, and political activism in the trans-Mississippi West from the mid-nineteenth through the twentieth centuries. Riley's book remedies the previous neglect of women in American environmental history. Indeed, the period she covers most extensively, the 1870s through the 1940s, was the era during which conservationism took root in American culture. Riley's research leaves no doubt that women were central to that process.

Riley casts a broad net, researching a variety of manuscript sources including club records, speeches, newsletters, travelogues, and diaries, along with synthesizing secondary material on the topic. As a result she reveals the multivalent role played by women in American environmentalism. Her study is provocative rather than exhaustive; it demands reevaluation of popular assumptions about women and western landscapes, and about environmental history. Although some reviewers have criticized her omissions, the evidence she presents is more than adequate to support her arguments. In short, *Women and Nature* provides a solid foundation for further research on women and natural resources in the West.

Riley organizes each chapter by the ways that women engaged both nature and the American public. In the chapter on writers, she assesses the contributions of well-known figures such as Helen Hunt Jackson, Mari Sandoz, and Mary Austin. She also uncovers the contributions of lesser-known writers such as Susan Fenimore Cooper and Agnes C. Laut. Cooper helped "popularize the nature essay" four years before Thoreau published *Walden* (p. 65); Laut wrote popular fiction whose heroines opposed the reckless plunder of forests and minerals. Riley offers a gendered analysis of the values expressed by these and other writers, moving beyond "contribution history" to explore the ways that women redefined domestic space to include nature as "a family's larger home" (p. 65). The inclusion of nature within women's domestic concerns opened a path toward female activism on behalf of the environment.

Women's clubs took up the charge, as we find in Riley's chapter on community voluntarism and political activism. This chapter is especially valuable, making visible the untold story of women's influence at the grassroots level. Riley describes organizations such as the Mesquite Club of Las Vegas, which planted over two thousand trees in 1911; the Washington Federation of Women's Clubs, which played a leading role in establishing Mount Rainier as a national park; and the Ladies Auxiliary of the Nebraska Association of

Soil and Water Conservation Districts, which promoted conservationist land use policies. Riley demonstrates that networks of clubs all over the West laid the groundwork for institutionalized conservation.

Riley also investigates female naturalists who promoted environmental awareness. Again, the sweep of Riley's research yields individuals and organizations previously unknown, such as the Nature Study movement that emerged at the turn of the century to involve hundreds of women teachers and naturalists. These instructors introduced students to woods and fields beyond their schools and taught ecological principles in the bargain. Female botanists and birders, meanwhile, inventoried new species, taught at colleges and universities, and helped pioneer the field of ecology.

Similarly, Riley's investigation of travelers, tourists, and mountain climbers brings to light an entrepreneurial population of women who embraced physical risk, celebrated the natural world, and publicized their adventures. These women transformed ideas about both womanhood and the environment. Leaving no stone unturned, Riley also explores the contributions of landscape artists, painters, and photographers whose work shaped a feminine aesthetic in which nature appeared welcoming and human design was made harmonious with natural design.

In the final chapter, Riley challenges historians to rethink their assumptions about women in western history and about women in environmental history. Riley's female writers, travelers, tourists, scientists, artists, and activists conveyed their engagement with the outdoor world, overturning the clichéd notion that White women shrank from wild landscapes in the West. Riley has demonstrated instead that legions of women embraced nature and interpreted it by turns as comforting, inspiring, or liberating. She argues that these women introduced a feminine aesthetic predicated on living with nature rather than conquering it and calls for further research to explore the contradictions, nuances, and implications of this aesthetic. Nowhere in this book does Riley claim to be definitive in scope or analysis. Rather, she notes that the addition of women to environmental history complicates it by raising issues of race, gender, class, and power relations within the movement. Riley adds that women transformed themselves in the process of fighting for the environment. In doing so they gained political fluency, pioneered careers, and developed new philosophies such as ecofeminism, while calling for research in these areas as well. Finally, Riley's research proves that environmentalism in the United States was not a "top-down, politician-inspired, legislative movement" (p. 191). Rather, women's writing, art, teaching, tourism,

and activism "played a crucial role in building the national awareness that allowed such leaders as John Muir, Theodore Roosevelt, and Gifford Pinchot to put their ideas into place" (p. 191).

*Dorothy C. Garceau*
*Rhodes College*

*The Church in Colonial Latin America*. Edited by John F. Schwaller. (Wilmington, Del.: Scholarly Resources, 2000. xxiii + 252 pp. Map, tables, notes, bibliography. $55.00 cloth, ISBN 0-8420-2703-3, $18.95 paper, ISBN 0-8420-2704-1.)

A recent contribution to the Jaguar Books series on aspects of Latin American history and culture, Schwaller's compilation is the second series volume dedicated to religion. The practice of Catholicism in the central regions of colonial Latin America — Mexico and the Andean zone — is the true subject of this volume, not the institutional church and its various agencies. The nine contributions consist of the following: one on the theological debate over the discovery and nature of the New World and its inhabitants; two on the Ordenanza del Patronazgo of 1574, which codified the Spanish crown's authority over church patronage issues; four on the nature and degree of religious conversion among Native peoples; and two on cults of the Virgin in Mexico. Absent from the book is any consideration of the church as an entity, its role in education and social welfare, or its finances and economic role — especially as a lending institution. Likewise, the collection fails to discuss the careers and social behavior of clerics, or the activities of the religious orders in the colonial world, the nature and impact of the Inquisition, and the manifestation of faith and religious practices among the Spanish colonists, African Latinos, or missions.

Schwaller's twelve-page introduction covers the Church only through the sixteenth century and offers no rationale for his decision not to cover the remaining two centuries of colonial history. Nor does it explain why coverage was not extended to other major colonies such as Brazil, Chile, Argentina, and Colombia, which provide informative contrasts to the restricted spectrum of cases included in the collection.

The selections are uniformly excellent, including several articles that have transformed our perspectives on important practices and belief systems. Luis Rivera's section is a model of clarity on the religious implications of the New

World. The contributions by Robert Padden and John Schwaller on the 1574 Ordenanza del Patronazgo are both complementary and informative, and examine the centrality of the document in determining the course of church history in the Spanish American colonies. Four articles compose a section on the conversion of Native peoples to Catholicism. Sarah Cline examines patterns of baptism and Christian marriage in early colonial Mexico. Serge Gruzinski considers the nature and meaning of confession over the course of the colonial period. Karen Viera Powers addresses migration among the indigenous peoples of the northern Andes and the competition between regular and secular priests to extend authority over them. Kenneth Mills analyzes the retention of indigenous religious beliefs in mid-colonial Peru and Spanish efforts to eradicate them. In the final section Linda Curcio-Nagy and Stafford Poole examine the changing meaning of devotion to two cults of the Virgin, respectively the Virgin of Remedies and the Virgin of Guadalupe.

Schwaller has assembled a useful set of readings on aspects of religious belief and practice in the colonial world. Instructors can make good use of these monographs, provided they cover the other important dimensions of the Catholic Church not addressed by these excellent articles.

*John E. Kicza*
*Washington State University*

*Latin American Popular Culture: An Introduction*. Edited by William H. Beezley and Linda A. Curcio-Nagy. (Wilmington, Del.: Scholarly Resources, 2000. xxiii + 225 pp. Notes, bibliographies, index. $55.00 cloth, ISBN 0-8420-2710-6, $21.95 paper, ISBN 0-8420-2711-4.)

This collection of thirteen brief historical essays (and introduction) covers a broad geographical and topical range, and thus is perfectly suited for undergraduate instruction. The compilation succeeds in illuminating the multiple approaches used by historians, while avoiding excess display of high theory. The essays are sophisticated and remain accessible to the undergraduate student. As a whole, the volume reflects the emphasis on interdisciplinary approaches, especially for a younger generation, and provides a representative sampling of some of the latest scholarship. All but two of the essays were written exclusively for this volume.

In their introduction, the editors establish a broad definition of popular culture as "a set of behavioral practices with pervasive, ordinary character . . .

[with] roots in common knowledge, and [with] frequent expression in non-written form." For the editors, a critical defining element, "the pleasure in everyday life," forms the basis of memory and thus for narratives of longing and belonging (p. xi). Because memory itself is malleable, so too are the reference points of national and group identities. Removing the ambiguities of identity—containing and channeling the diversity of memories toward manageable tropes—is an essential component in the construction of authority. By studying various sites and commodity threads through which memories are fashioned—monuments, music, world fairs, funerals, food, photography, street life, and painting are all included—the authors further help students and scholars understand how and why memory, identity, and power are intertwined in a Latin American context.

Several themes emerge from the diversity of topics examined. One is the effort by elites to shape social reality against the drag of popular practices. Fanni Muñoz Cabrejo's essay on late-nineteenth-century Lima, for example, examines the struggle by the nation's elite to forge a "new culture" (p. 156), one that ran headlong against a population "accustomed to disregarding the law" (p. 164). Another theme is the attempt by elites to engineer the representation of the nation-state for public consumption, a point elegantly made in Blanca Muratorio's examination of Ecuador's "fabrication of Indian-ness" (p. 105) and demonstrated in Ingrid Fey's discussion of the marketing of Argentina at the 1889 Paris Exposition. Lauren Derby's gendered reading of the "romance of state" (p. 217) in the Dominican Republic under Trujillo is especially suggestive of the ways that historians can focus on political biography and public display as sites of power. Other themes, such as how cultural practices have genealogies (marked by appropriation and transformation), are also present.

A particular strength of the volume is its geographic coverage, although Central America is noticeably absent while Mexico has four separate essays. The editors also chose to focus almost exclusively on the national period. In general the book's attention to mass culture is thin. One topic noticeably absent is film. Oddly, there are no photographs or illustrations. A short list of "sights" (videos), "sounds" (music), and suggested readings follows each essay. Although these lists are far from comprehensive, the concept should be applauded and many readers will appreciate the effort. The book is a welcome addition into the classroom.

*Eric Zolov*
*Franklin and Marshall College*

*Dueling Eagles: Reinterpreting the U.S.-Mexican War, 1846–1848*. Edited by Richard Francaviglia and Douglas W. Richmond. (Fort Worth: Texas Christian University Press, 2000. xiii + 191 pp. Halftones, maps, notes, bibliography, index. $16.95 paper, ISBN 0-87565-232-8.)

In *Dueling Eagles*, editors Douglas Richmond and Richard Francaviglia have assembled a collection of eight articles which, taken together, present scholars with an impressive reexamination of the mid-nineteenth-century war between Mexico and the United States. These essays, first presented as part of a 1996 symposium held at the University of Texas at Arlington to commemorate the sesquicentennial of the war's beginning, explore new interpretations of the origins, course, and results of this clash of cultures. According to the editors, the book was a result of an effort "not to celebrate or glorify the conflict, but to look back on it from 150 years of historical perspective" (p. vii).

A major objective of the symposium was to foster innovative social and cultural approaches to the study of the U.S.-Mexican War. The present volume effectively manifests the best of that effort. First, Francaviglia presents a geographic approach to explaining the nature of the war. He contends that the gradually shifting course of the Río Grande through the nineteenth century is analogous to the shifting interpretations of the place of the borderlands in Mexico and the United States during the same time period. Later chapters explore such issues as the involvement of the British in the conflict, the literary supporters and critics of the war in the United States, and the vital work of war correspondents in making the war a reality for everyday Americans.

Although much of this history is well-plowed ground, the book provides the important perspective of two leading Mexican scholars. Josefina Zoraida Vázquez provides vital context in her interpretation of the war resulting from the political and ideological unrest of postindependence Mexico, while Miguel A. González Quiroga examines the effect of the war on the common people of Monterrey, Nuevo León. González also provides a comparative exploration of the perspectives of common Mexicans and such luminary American writers as Ralph Waldo Emerson, Robert Longfellow, and Walt Whitman. The latter typified the boosterism of the United States when he claimed that the war was the result of Mexico's overestimating her place in the hemisphere by assuming America's "great mission of peopling the new world with a noble race" (p. 92), while, for the Mexican citizens of Monterrey, the war meant death, hunger, and abandoning their homes to the *norteamericano* occupiers.

This valuable collection would fit well in Mexican history or U.S. foreign policy courses. It is also an important effort in reinterpreting the borderland region as well as ongoing U.S.-Mexican relations.

*Matthew A. Redinger*
*Montana State University*

*Black Cowboys of Texas*. Edited by Sara R. Massey, introduction by Alwyn Barr. Centennial Series of the Association of Former Students, Texas A&M University, no. 86. (College Station: Texas A&M University Press, 2000. xix + 361 pp. Halftones, notes, bibliography, index. $29.95 cloth, ISBN 0-89096-934-5.)

For over a century the historical writing about the American West has focused on the triumphs of the cowboy. Yet modern researchers raised the question of "who and what is a cowboy." *Black Cowboys of Texas* presents a perspective that challenges the current historiography. It attempts to add to the literature through a greater analysis of the life and work of Texas' minority residents. Consisting of twenty-four unrelated accounts and supported by a preface, introduction, and conclusion, the text expands the definition of the cowboy and raises additional questions about western history.

In suggesting that African Americans are also cowboys, editor Sara Massey supports the contention that peoples of color (Native Americans, African Americans, and Mexicans) and, more importantly, of both genders have always been involved in this occupation. Not only does the text strengthen this argument but equally posits a new definition of the term and the people who characterized the trade. Massey skillfully defines the role of the Black cowboy and places it within the proper historical context. As Alwyn Barr indicates in the introduction, the Black cowboy's role in Texas evolves "from the early 1700s to the 1990s" (p. 3).

The tone of the work is established well before the first account. In the preface readers are told that the earliest masters of the American plains and its animals were the Indians of Mexico, and the arrival of the Spanish added new tools to the task of herding. Massey suggests that, from these beginnings, "Euroamerican cowboys and African American cowboys emerged on the ranches of Texas" (p. xi). By placing Whites and Blacks on an equal footing, the text removes the larger aura of the "White cowboy" and creates an easy transition to a revisionist and multicultural viewpoint.

Although the text is divided into three parts ("Early Cowboys," "Cowboys of the Cattle Drives," and "Twentieth-Century Cowboys"), the Black cowboy's past is divided between the antebellum and post–Civil War era. Within each chapter the authors analyze the relationships between the Black cowboys and their social and geographical environments.

Slavery and issues of race are critical to the development of the Black cowboy. Enslaved Africans gained their introduction to the skills and tasks that made such careers possible only after the conflict. Unfortunately, racism played a great role in the later life of the Black cowboy, who experienced difficulty in gaining respect, equal pay, and equal opportunities. If Reconstruction was to bring equality, few subjects in this book reveal complete satisfaction with their status.

Often relying on data from WPA interviews of former slaves, most of the stories feature men, although there are two exclusively dedicated to women and one to the Black Seminoles. Some of the stories are simply fascinating. The reader is captivated by figures like Ben Kinchlow, perhaps the first African American associated with the Texas Rangers; Johanna July, a woman of mixed ancestry who gained distinction as a horse breaker; Edward "Sancho" Mozique, a former slave, Buffalo Soldier, and pioneer of San Angelo; and Rev. Mack Williams Sr., a twentieth-century cowboy from a family of cowboys.

Particular attention is given to relationships with Native Americans, Mexicans, slave masters, White bosses, and White coworkers. Race remains a constant in every setting. The authors reveal the closeness between the Seminoles and African Americans, and the mixed feelings between Blacks and Mexicans. In contrast, it is interesting to note that Whites' fears of Blacks were based in competitive employment. Often, because of their race and perceived limited opportunities, many Black workers, both slave and free, earned greater trust from their owners or bosses than did their White counterparts. *Black Cowboys of Texas* is an important text in Texas, western, African American, and American history. It informs readers that the mysteries of the past can be conquered and that history can be inclusive. The writing, crisp and lively, presents a series of stories that read like firsthand accounts rather than snippets of a recovered past. Hopefully, the work started in this text will lead to additional works in this overlooked field.

*Leslie Wilson*
*Montclair State University*

*Mexican Coal Mining Labor in Texas and Coahuila, 1880–1930.* By Roberto R. Calderón. (College Station: Texas A&M University Press, 2000. xix + 294 pp. Halftones, maps, graphs, tables, appendixes, notes, bibliography, index. $39.95 cloth, ISBN 0-89096-884-5.)

This book examines the little-known coal basin that straddles the Texas-Mexico border between the Pecos River and Laredo, Texas, and the Mexican workers who mined the fuel during the heyday of production. The railroads were the biggest market for the coal, but it also fueled smelters, cotton gins, and various mills and factories.

In Maverick and Webb counties on the border, over half of the miners were twenty years of age or less, two-thirds were illiterate, and few were U.S. citizens. Mexican workers also immigrated to Texas' other coal-mining regions—to the Thurber area some four hundred miles to the north and to the lignite fields in east Texas. Although most Anglo Texans regarded Mexican laborers as docile and comfortable with poverty, the miners constantly tried to improve themselves and seized opportunities to unionize whenever they were presented.

The United Mine Workers (UMW) organized the Laredo-area miners in 1906, fighting the usual abuses such as short-weighing of coal, payment in scrip, establishment of company stores, permanent indebtedness, surveillance, beating, and firing of union organizers. The Thurber miners have been well documented in other books, but those in east Texas have not left much of a trail for the historian to follow. Mexican miners were even discriminated against in Mexico, where they were paid less than were imported foreign-born miners. Miners in Mexico also unionized and, like those in Texas, occasionally went on strike. Between 1902 and 1925 explosions in the gaseous mines of Coahuila killed 1,253 men whereas, in Texas between 1909 and 1924, some 63 died in accidents. A miner was more likely to be crushed by cave-ins than incinerated by mine explosions. Socialist political beliefs were common among the miners in both nations.

By the 1920s the coal market in Texas was fading and the mines were eventually shut down. The Mexican miners were abandoned by both management and the UMW, which acquiesced to the prevailing racism and declined to transport the men to other mining districts. Simultaneously, the Mexican government smashed the union in Coahuila.

The book is occasionally repetitious, and there are a few other glitches such as the confusing introduction of Laredo UMW local 12,340 in a paragraph

on pp. 176–77 when it should be placed with the rest of the material on that local beginning on p. 186, or deleted. But thousands of Mexican miners contributed to the complex socio-economic history of Texas and Coahuila, and this book succeeds admirably in bringing their story to life.

*George N. Green*
*University of Texas at Arlington*

*The Federal Landscape: An Economic History of the Twentieth-Century West.* By Gerald D. Nash. The Modern American West Series. (Tucson: University of Arizona Press, 2000. xv + 214 pp. Map, notes, bibliography, index. $45.00 cloth, ISBN 0-8165-1863-7, $18.95 paper, ISBN 0-8165-1988-9.)

Gerald Nash, now deceased, was a distinguished economic historian of the American West. *The Federal Landscape,* his last book, represents the capstone to his earlier works, *The American West in the Twentieth Century* and *The American West Transformed: The Impact of the Second World War.* This latest volume examines public policy and economic development in the twentieth century. Nash frames his analysis around many of the economic theories of Nicolae Kondratieff and Joseph Schumpeter, among others. He also benefits from the more recent scholarship of historians of the American West including Richard Lowitt, Leonard Arrington, Norris Hundley, Lyle Dorsett, and Marilynn L. Johnson.

The book's main focus is the expanding interest of the federal government in the West in the areas of legislation, bureaucratic policies, agricultural programs and policies, military installations, atomic energy, immigration, university research, dam and irrigation projects, and tourism. A secondary focus concerns the impact of entrepreneurship in the West. Nash also devotes additional space to the issues of ethnicity, race, class, gender, urbanization, and environmentalism. In this book the West is somewhat defined as the land west of the Mississippi River. Most of the analysis, however, deals with the area from the Rocky Mountains westward.

From the 1930s on, the federal government began to move away from the Jeffersonian ideal of significant numbers of people living on small farms and keeping small towns alive. The development of bigger farms, both individual and corporate, and of urbanization meant progress and hence a better lifestyle through industrialization and postindustrialization. Depopulating rural America and moving large numbers of people into the cities represented economic

and social advancement. Nash overwhelmingly sees the federal government as enhancing this progress.

Nash emphasizes the importance of dams, irrigation projects, and atomic energy, among other subjects, without due concern for their long-term environmental repercussions. Despite its brevity, the book provides a very good economic history of the twentieth-century West.

*Lawrence J. Jelinek*
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*News of the Plains and the Rockies, 1803–1865: Original Narratives of Overland Travel and Adventure Selected from the Wagner-Camp and Becker Bibliography of Western Americana*, vol. 4, G: "Warriors, 1834–1865" and H: "Scientists, Artists, 1835–1859." Compiled and edited by David A. White. (Spokane, Wash.: Arthur H. Clark Company, 1998. 471 pp. Halftones, maps, tables, appendix. $50.00 cloth, ISBN 0-8076-2254-4.)

*News of the Plains and the Rockies, 1803–1865: Original Narratives of Overland Travel and Adventure Selected from the Wagner-Camp and Becker Bibliography of Western Americana*, vol. 5, J: "Later Explorers, 1847–1865." Compiled and edited by David A. White. (Spokane, Wash.: Arthur H. Clark Company, 1998. 471 pp. Halftones, maps, tables, appendix. $50.00 cloth, ISBN 0-8076-2255-2.)

These latest republications of the *News of the Plains and the Rockies* were compiled by David A. White and are dedicated to the memory of Carl Irving Wheat. The documents selected are relatively short and taken from newspaper accounts, congressional reports, or correspondence. The maps, charts, and tables included are from original records and reproduced so that they are a good complement to the content of the documents. Each volume lists a bibliography consulted and also contains a general list of the document collection of each volume in the series.

Volume 4 is divided into three general categories—Warriors, Scientists, and Artists. Section G, "Warriors," makes up about three-fourths of the volume. Because of the time frame covered (1834–1865), many of the documents detail military expeditions and are unconcerned with battle action. Rather, they are exploratory in nature, an attempt by the U.S. Army to learn about the people living in the areas of the western frontier. During this time efforts were

being made to win the friendship of the Natives living there, and it was necessary to pacify these people in order to get them to accept the presence of eastern Indians who had recently moved into their territory.

In volume 4 there is an interesting set of documents relating to the plans made by Secretary of War Joel Roberts Pointsett for the defense of the frontier. He envisioned a frontier line of defense running from the Sabine River at the Texas-Louisiana border northward through Indian Territory and up to the Mississippi-Missouri confluence. From there, the line would move northward to the Platte River and then northeastward toward Minnesota. There would be a number of posts constructed as bases of supply with roads connecting them. The idea of a north-south frontier was formed prior to the acquisition of other western territories in the Mexican-American War.

Other documents relate conflicts between the United States and Mexico, the Mormons, and Native American tribes on the frontier. The documents relating to the Mexican War period cover the occupation of New Mexico and the overland trip to California. There are no battle reports in these documents. Rather, they relate mostly to the acquisition of livestock, supplies, and the possible establishment of military posts or future defense of the area. The Mormon War documents deal mostly with the problems of acquiring horses and mules to replace those lost when the Mormon scouts ran off the U.S. Army's horse herd. The last set of documents, however, do discuss battles with the Cheyennes and Sioux—the Chivington Massacre at Sand Creek and the expedition of General Sully against the rebellious Santee Sioux in Minnesota.

Geologists and topographers comprise the scientists portrayed in the last part of volume four. These men were involved in exploring various segments of the western frontier. One of the more interesting documents explores the expeditions of Dr. Joseph Leidy into the Bad Lands of the Black Hills in South Dakota. While there, he discovered fossils of a prehistoric horse that, in his estimation, proved that ancient horses roamed the plains of North America and became extinct long before the Spaniards brought the first modern horses to America.

Volume 5 concerns explorations of the western frontier. Given the time range (1847–1865), these explorations proved to be relatively less important than the greater ones made during the early nineteenth century. Much of the territory explored during this later period was acquired as a result of the Mexican-American War. After the acquisition of this new territory, many people became interested in finding practical routes across the continent to reach the new lands, particularly after gold was discovered in California in 1849.

Other explorations were made to define the borders of various territorial jurisdictions as they were created in the West. In 1864 the expedition led by Henry E. Maynadier sought the headwaters of the Missouri-Yellowstone Rivers. This expedition was preceded, however, by those reconnaissances of Andrew A. Humphries, John N. Macomb, William F. Raynolds, and John Mullan, soldiers and scientists who explored the San Juan River and the Grand Canyon, and sketched the outline of what was later to become Yellowstone National Park.

Altogether, these documents will prove a valuable reference to the serious historian of the West. Every library should have this series on its shelves. Although somewhat short and incomplete, these volumes still give a broad view of the great story of the winning of the West.

*Ray F. Broussard*
*University of Georgia*

*To Hell With Honor: Custer and the Little Bighorn.* By Larry Sklenar. (Norman: University of Oklahoma Press, 2000. xv + 395 pp. Halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3156-X.)

Standing atop the dusty slopes overlooking the Little Bighorn River, the image of Gen. George Armstrong Custer battling against overwhelming hordes of Sioux and Cheyenne Indians seems frozen in time. The event known as Custer's Last Stand is easily recognized as one of the most enduring legends of the American West. In his new book, *To Hell With Honor: Custer and the Little Bighorn,* author Larry Sklenar acknowledges the mythic proportions of this notable encounter between Native Americans and U.S. cavalrymen, but resolves instead to sift once again through all the firsthand accounts of the battle to seek reality. This is indeed a daunting task, given the amount of reflection that hundreds of other scholars have devoted to this subject. It would seem virtually impossible to uncover anything new or to develop a fresh and insightful perspective on the Little Bighorn. Nonetheless, this objective is exactly what Sklenar has accomplished.

Using the same sources that have for years been utilized by such noted battle scholars as Charles Kuhlman, W. A. Graham, and John S. Gray, Sklenar provides new perspectives and interpretation. For example, the author contends with great plausibility that Custer made not one but two trips to an observation point known as the Crow's Nest and was definitely able to view

an Indian village in the Little Bighorn Valley. He did not see the great encampment of Sioux and Cheyennes that would eventually defeat the Seventh Cavalry but a smaller camp that Custer hoped to surround and capture. According to Sklenar, Custer anticipated that he would be able to capture the women and children in this encampment and force the rest of the alleged hostile Indians to negotiate and return to their reservations. When Custer failed to overtake the band of Sans Arc Sioux who fled this so-called lone tepee encampment, he was forced to alter his plans.

Sklenar further argues with authority that Custer's subordinates, Capt. Frederick Benteen and Maj. Marcus Reno, could not overcome their blind hatred for Custer and other leadership limitations, facilitating the disastrous outcome. Afterward, these subordinates, whom the author labels "inveterate liars," covered up their shortcomings and failures at an army court of inquiry called to investigate the battle (p. 337).

In the end, Sklenar contends that Custer and at least part of his command may have had an opportunity to retreat from the battlefield. Instead the famous Indian fighter made a noble sacrifice by holding his position at Last Stand Hill in order to save the remnants of his regiment, specifically Benteen's detachment and Reno's survivors. In short George Armstrong Custer went "to hell with honor."

This probing and cogent study continues the trend begun more than a dozen years ago to rehabilitate the image of Custer. Although some readers may not agree with the author's conclusions, they cannot dispute that he has delivered a thought-provoking reassessment of this legendary engagement. *To Hell With Honor* is a welcome addition to the growing literature on the Battle of the Little Bighorn.

*David Dixon*
*Slippery Rock University*

*Lamy's Legion: The Individual Histories of Secular Clergy Serving in the Archdiocese of Santa Fe from 1850 to 1912*. By Nancy Hanks. (Santa Fe, N.Mex.: HRM Books, 2000. xiv + 146 pp. Halftones, appendix, bibliography, index. $25.00 paper, ISBN 0-9665859-1-7.)

Nancy Hanks has compiled a useful resource for students of the Roman Catholic Church in New Mexico. Intrigued by the number of French priests in New Mexico Territory, the author took her interest beyond those 114 priests

to a list of over 200 clergymen. The priests are listed in alphabetical order with most entries containing information on where they were born, how they got to New Mexico, and where they served, along with notations about the priest's activities from sources in the Archdiocesan Archives. Although the results appear to be a deceptively simple laundry list of dates and assignments, a tremendous amount of work has gone into cross-referencing this material and augmenting it with data from baptismal registers, French diocesan records, periodical literature, and numerous other sources. A helpful appendix lists all parishes in the Archdiocese of Santa Fe from 1850 to 1912 with the secular priests who served them.

The book is not without flaws. The cover promises, "This book tells the story of each of these men and their role in the growth of New Mexico Territory," but the entries average less than a full page for each priest. Archbishop Jean B. Lamy himself gets less than two pages of text, while several priests have but a single reference. The criteria for inclusion within the book are unclear. Albert Canova was born after Archbishop Lamy's tenure and arrived in New Mexico after 1912. The priests listed as "Albert" and "Holtmann" are not secular clergy but the Franciscans Albert Daeger, later the sixth archbishop of Santa Fe, and Arnold Holtmann. The book is a handy tool but seems intended to be the first look rather than the last word on its subjects.

*Jack Clark Robinson, OFM*
*Los Lunas, N.Mex.*

*Destination Culture: Tourism, Museums, and Heritage.* By Barbara Kirshenblatt-Gimblett. (Berkeley: University of California Press, 1998. xviii + 326 pp. 90 halftones, map, notes, index. $29.95 paper, ISBN 0-520-20966-4.)

Barbara Kirshenblatt-Gimblett fills a crucial gap in the field of culture studies and in particular, the subfield of museum studies. As the title implies, this book exams a wide variety of topics. *Destination Culture* informs the reader how advertisement, representation, exhibiting, and tourism affect an audience, and Kirshenblatt-Gimblett manages the complicated material without overanalyzing it. Each chapter is a separate essay and provides the reader with different subject matter: "The Agency of Display," "A Second Life as Heritage," "Undoing the Ethnographic," and "Circulating Value."

Kirshenblatt-Gimblett, professor of performance studies and Hebrew and Judaic studies at New York University, begins with an explanation of what she

believes *Destination Culture* was meant to render. The volume "deals with agencies of display in museums, festivals, world's fairs, historical recreations, and tourist attractions" (p. 1). The most successful is her approach to dealing with the agency of display—the power inherent in it and the sometimes troubling result. Demonstrated in each essay is the author's clear understanding of how interest in objects is created by display and in turn reflects upon the individuals or groups who select them. Therefore, exhibitions are a statement of the community (whether academics, artists, performers, etc.) by whom they were created and should be considered a site unto themselves. Kirshenblatt-Gimblett's approach is a perfect introduction to the multifaceted project of display and would serve as an excellent textbook for courses that grapple with the questions surrounding public presentation and performance of culture. She assumes the challenge of discussing how, as a consequence of being taken out of context, ethnographic materials are misunderstood or misinterpreted. One of the strongest sections of the "Exhibiting Humans" piece gives a historical overview of the practice along with an insightful commentary on the practice itself.

The most intriguing essay in the book is "Destination Museum" in which the author takes a serious look at the diversity of museums in existence today and how they relate to tourism and the making of cultural heritage. She uses well-placed, interesting illustrations and photographs that substantiate her points and that help the reader better appreciate her arguments. In all, she has given us a richly documented look at how exhibiting has created and continues to form ideas of people and places, adding much to our understanding of the viewer experience.

*Rebecca Hernandez*
*University of New Mexico*

# Book Notes

*An Americana Century, 1902–2002*. By Robert A. Clark and Patrick J. Brunet. (Spokane, Wash.: Arthur H. Clark Company, 2002. 300 pp. Halftones, appendixes, index. $33.00 cloth, ISBN 0-87062-319-2.)

*The Argentina Reader: History, Culture, Politics*. Edited by Gabriela Nouzeilles and Graciela Montaldo. Latin America in Translation/en Traducción/em Tradução Series. (Durham, N.C.: Duke University Press, 2003. xiv + 580 pp. 43 halftones, maps, notes, bibliography, index. $74.95 cloth, ISBN 0-8223-2885-2, $23.95 paper, ISBN 0-8223-2914-X.)

*Biodiversity and Native America*. Edited by Paul E. Minnis and Wayne J. Elisens. (Norman: University of Oklahoma Press, 2000. x + 310 pp. Halftones, line drawings, maps, tables, bibliography, index. $34.95 cloth, ISBN 0-8061-3232-9.)

*Emperors in the Jungle: The Hidden History of the U.S. in Panama*. By John Lindsay-Poland. American Encounters/Global Interactions Series. (Durham, N.C.: Duke University Press, 2003. x + 265 pp. Halftones, maps, tables, notes, index. $18.95 paper, ISBN 0-8223-3098-9.)

*From Popular Medicine to Medical Populism: Doctors, Healers, and Public Power in Costa Rica, 1800–1940*. By Steven Palmer. (Durham, N.C.: Duke University Press, 2003. xiv + 329 pp. Halftones, map, graphs, tables, notes, bibliography, index. $69.95 cloth, ISBN 0-8223-3013-1, $22.95 paper, ISBN 0-8223-3047-4.)

*Francisco de Miranda: A Transatlantic Life in the Age of Revolution*. By Karen Racine. Latin American Silhouettes Series. (Wilmington, Del.: Scholarly Resources, 2003. xix + 336 pp. Halftones, maps, notes, bibliography, index. $65.00 cloth, ISBN 0-8420-2909-5, $19.95 paper, ISBN 0-8420-2910-9.)

*The Glen Canyon Reader*. Edited by Mathew Barrett Gross. (Tucson: University of Arizona Press, 2003. vii + 200 pp. Notes, bibliography. $17.95 paper, ISBN 0-8165-2242-1.)

*Indians, Oil, and Politics: A Recent History of Ecuador*. By Allen Gerlach. Latin American Silhouettes Series. (Wilmington, Del.: Scholarly Resources, 2003. xix + 286 pp. Halftones, map, notes, bibliography, index. $65.00 cloth, ISBN 0-8420-5107-4, $23.95 paper, ISBN 0-8420-5108-2.)

*The Journal of Big Bend Studies*, vol. 14. Edited by Robert J. Mallouf. (Alpine, Tex.: Sul Ross State University; Center for Big Bend Studies, 2002. iii + 234 pp. Halftones, maps, tables, notes, bibliography. $25.00 paper, ISSN 1058-4617.)

*Mañana es San Perón: A Cultural History of Perón's Argentina*. By Mariano Ben Plotkin, translated by Keith Zahniser. Latin American Silhouettes Series. (Wilmington, Del.: Scholarly Resources, 2003. xiv + 262 pp. Notes, bibliography, index. $65.00 cloth, ISBN 0-8420-5028-0, $22.95 paper, ISBN 0-8420-5029-9.)

*Navajo Trading: The End of an Era*. By Willow Roberts Powers. (Albuquerque: University of New Mexico Press, 2001. xiv + 282 pp. Halftones, map, notes, bibliography, index. $17.95 paper, ISBN 0-8263-2322-7.)

*One Side by Himself: The Life and Times of Lewis Barney, 1808–1894*. By Robert O. Barney. Western Experience Series. (Logan: Utah State University Press, 2002. xxii + 402 pp. Halftones, 11 maps, notes, bibliography, index. $44.95 cloth, ISBN 0-87421-428-9, $24.95 paper, ISBN 0-87421-427-0.)

*Spirit of the American Southwest: Geology/Ancient Eras and Prehistoric People/ Hiking Through Time*. By Tom Prisciantelli. (Santa Fe, N.Mex.: Sunstone Press, 2002. 219 pp. Halftones, maps, index, glossary. $22.95 paper, ISBN 0-86534-354-3.)

*Stitching Rites: Colcha Embroidery Along the Northern Rio Grande*. By Suzanne P. MacAulay. (Tucson: University of Arizona Press, 2000. xviii + 167 pp. Halftones, color plates, map, notes, bibliography, index. $38.00 cloth, ISBN 0-8165-2091-1.)

*Where the Buffalo Roam: Restoring America's Great Plains*. 2d edition. By Anne Matthews, foreword by Donald Worster. (New York: Grove Weiden-

feld, 1992; reprint, Chicago: University of Chicago Press, 2002. xvii + 204 pp. Halftones, map. $15.00 paper, ISBN 0-226-51096-4.)

*The Wolf in the Southwest: The Making of an Endangered Species.* Edited by David E. Brown, foreword by Harley G. Shaw. (Tucson: University of Arizona Press, 1983; reprint, Silver City, N.Mex.: High Lonesome Books, 2002. xii + 204 pp. Halftones, graphs, tables, maps, notes, bibliography, index. $14.95 paper, ISBN 0-944383-59-9.)