

BOOK REVIEWS

Thomas W. Jodziewicz, Editor

John Francis Burke. *Building Bridges, Not Walls: Nourishing Diverse Cultures in Faith/Construyamos puentes, no muros: Alimentar a las diversas culturas en la fe*. Collegeville, Minnesota: Liturgical Press, 2016. Pp. xxi, 212. \$24.95 paper.

With the rise of the Latino/a population in the United States, the face of the nation is changing dramatically and so is that of the Catholic Church, bringing new challenges to pastoral ministry. John Francis Burke, a political scientist who has examined cultural change in other works, merges theory and practice in this bilingual study/manual, *Building Bridges, Not Walls – Construyamos puentes, no muros*. As someone with extensive experience as a lay liturgical leader in various Catholic congregations, Dr. Burke defies the stereotype of the scholar in an ivory tower.

Right off in Chapter One, “Inculturation: Multiple Ways of Understanding and Communicating the Gospel,” the author describes the scene of a choir director in a multicultural parish selecting Pan de Vida, an English-Spanish hymn, as an example of universal Christian truths expressed in the context of a twenty-first century American Catholic community. All this may seem new to the average churchgoer, but in fact one can find the process of integrating faith and culture in the early Church where the Jewish disciples of Christ took the Gospel into the neighboring Greek world, the dynamics of which was “bidirectional,” meaning that cultural context of evangelization in some way enriches the message of salvation without changing its universal truth.

Just how the faith is introduced, expounded, and expressed parallels the cultural interaction in the society in general, and the Americanization of immigrants in the schools, the workplace, and entertainment is often replicated in the parish. Accordingly, pastors and lay ministers must recognize “the ethnocentric temptation” of evangelization in today’s “shared parishes,” situations in many ways very different from the national parishes of yesteryear. But the Christian tradition at its very core, the Eucharist, is unifying at the same time that it embraces a Pentecostal diversity. Just how all this works out in liturgical expressions, in parish councils, in retreats, or in homilies is not simple and easy, but the author shows that it is doable.

Though brief (half of the 212 pages of text are in Spanish), this book is packed with socio-cultural and power-relationship theories and suggested changes in perspective and practical strategies. To be sure, Burke’s valuable insights are very useful for all involved in ministry, clerical or lay, but because the author brings a strong academic understanding, including concepts from Latino theology, to a real world setting, *este librito es para todo mundo* (this little book is for everyone).

Gilberto M. Hinojosa
University of the Incarnate Word

Gerald M. Cattaro and Charles J. Russo, eds. *Gravissimum Educationis: Golden Opportunities in American Catholic Education 50 Years After Vatican II*. New York: Rowman & Littlefield, 2015. Pp. vii, 172. \$34.00 paper.

This anthology of essays examines the impact of the Vatican II document regarding Catholic education, *Gravissimum Educationis*, a half-century since its release in 1965. In that year, as noted in the volume, the number of Catholic elementary schools reached its peak of 10,667. Today, only half that many remain and the total number of students is one-third of what it was in 1965.

Despite this dramatic drop, the contributors remain very sanguine that Catholic schools all the way through higher education are creatively integrating the themes of the Vatican II document with contemporary education practices of management and assessment. Some of the entries provide valuable information – 1) a litany of how First Amendment Free Exercise and Establishment Clause cases have affected Catholic schools and 2) different models of lay leadership and lay board structures that have been tried as administrative responsibility for the schools has shifted from clergy to laity.

The volume also makes a contribution when it focuses on specific programs that are invigorating Catholic schools, especially with a focus on social justice and community engagement. One chapter reviews the success of 1) the Jesuit Cristo Rey Network that recruits low income students, 2) Notre Dame's Alliance for Catholic Education (ACE) Program that prepares college students to be teachers in schools on the economic margins, and 3) the Boston College Two Way Immersion Network (TWIN) that accents biliteracy and bilingualism in schools. Another chapter concludes that compared to their public school counterparts, Catholic students are more likely "to vote, engage in civic affairs, tolerate diverse views, and commit to community service dedicated to the common good" (159).

Despite the volume's sanguine tone, overall this anthology never provides clear direction for resolving some of the key issues facing Catholic education today. These issues include: the above mentioned decline both in the number of schools, as well as in the number of religious as school teachers; the situation that there is "more diversity among students than among faculty in Catholic schools" (72); the fact that non-Catholic private schools are indeed growing at the very time Catholic schools are decreasing; the circumstance that most young Catholics are increasingly found in the Sun Belt whereas most Catholic schools are in the Rust Belt; and the reality that the overall number of US Catholics is dropping (which would be more noticeable were it not for the number of Catholic immigrants which have come to the US in recent years). Most egregious in this volume is that no consideration is given to the caliber of CCD/CCE programs where increasingly most Catholics get their religious instruction or to the need for substantive adult education programs.

Consequently, though each essay in this volume is valuable in a specific sense, overall these findings are a resource for others to draw upon more than a systematic plan of action for fostering a Catholic education from womb to tomb that is not mired in the traditional parochial school model. Going forward, we need to recast *Gravissimum Educationis* with a little less "exuberant optimism" (60) and a little more creative, sober realism.

John Francis Burke
San Antonio College

John E. Dean. *How Myth Became History: Texas Exceptionalism in the Borderlands*. Tucson: The University of Arizona Press, 2016. Pp. xii, 231. \$50 cloth.

In his latest work John E. Dean, associate professor of literature at Texas A&M International University, sets off on a journey to examine the histories and the stories of the US-Mexico borderlands. Dean traverses time and space examining the contested stories of Texas independence and continues to move forward chronologically, completing his analysis with the views of authors writing about the Mexican Revolution. The work is not meant to be a comprehensive recounting of events during this span of time or even a comprehensive evaluation of the border literature, but instead Dean uses key works to delve into complicated border stories and identities.

Dean begins his analysis with Walter Prescott Webb's *The Texas Rangers* (1965), which Dean views as pivotal in establishing the dominant Anglo American view of the border and its peoples during the era of Texas independence. In this chapter, Dean uses Américo Paredes' *George Washington Gómez* (1990) and Rolando Hinojosa's *The Valley! Estampas del Valle* (2014) to look at authors who are pushing back at this dominant narrative. Within the book Dean also analyzes Ignacio Solares' *Yankee Invasion: A Novel of Mexico City* (2009), Cormac McCarthy's *Blood Meridian: Or Evening Redness in the West* (1992), Carlos Fuentes' *Old Gringo* (2007), Katherine Anne Porter's "Flowering Judas" (1930) and Arturo Islas' *The Rain God: A Desert Tale* (1991). The purpose of the analysis of these historical and literary works is to examine how history is created, passed on to others, resisted, challenged, and negotiated; and Dean has chosen works that offer many opportunities to examine this discourse.

While each chapter is devoted to the analysis of different texts, Dean does an excellent job connecting themes and writings so that the book has a cohesive feel. While primarily a work of literary analysis, *How Myth Became History* offers good historical context. Dean pays much attention to Mexican, Mexican Texan, indigenous, and Anglo populations in the borderlands, and this historiography is quite diverse. A piece of historiography and context that would have enhanced Dean's work can be found in Brian DeLay's analysis and research from *War of a Thousand Deserts* (2009), which examines the roles that Comanches played in setting preconditions for war between the U.S. and Mexico. Nonetheless, the breadth of coverage of Dean's work means that he had to choose his historical context carefully, and he did so.

At times it might be difficult for a reader to follow all of the analysis if not familiar with the literary works covered in *How Myth Became History*. The real value to borderlands historians is that in this work Dean thinks very deeply about what it means to live in the borderlands and to understand, write, recount, and experience the histories. This deep thinking is very theoretical at times, so that the value of the work is also part of its challenge, but an important challenge for borderland historians to tackle.

Amy M. Porter
Texas A&M University-San Antonio

Jesús F. de la Teja. *Faces of Béxar: Early San Antonio & Texas*. College Station: Texas A&M Press, 2016. Pp. xv, 223. \$40 cloth.

In the ten previously-published essays that are included in this volume, Frank de la Teja, in his friendly and scholarly way, makes a strong case for a claim to be an historian of

shadows. Or, better said, an historian who has enabled those in the historical background in early Texas history to come forward into a revisionist light. History is always a revisionist adventure as older interpretations are challenged, modified, and deepened. In clear and crisp accessible prose balanced nicely in deep and sustained research, the author has explored the rich history of Spanish Texas, particularly the story of San Antonio de B exar. Too often *early* Texas has appeared in historiography simply to be the moment when Anglos began to move into the lightly-populated area west and southwest of Louisiana in the 1820s. A theme visible throughout these essays is captured nicely in a rueful comment in “A Fine Country with Broad Plains---the Most Beautiful in New Spain” regarding the seeming scholarly unimportance of Indian and Hispanic views of the natural environment: “the Hispanic experience is of little relevance to the story of Texas settlement” (35). These ten essays argue quite to the contrary.

The author’s archival work and paleographic expertise are on welcome and fruitful display on topics that range from a consideration of Texas’ Native Americans; to ranching and farming, and efforts to connect with commercial outlets, especially Mexican markets south of the Rio Grande and northeast in Louisiana; to social relations and the Spanish caste system (*sistema de castas*) as revealed in a complicated marriage situation attempting to cut across such barriers; to sports and amusements in this frontier world; and on to the local circumstances during and after the successful Mexican War for Independence. The result of this mosaic of discrete subjects is a portrait of early Tejano (Texans of Mexican heritage) Texas that is seldom available in the few paragraphs that preface the introduction of the “real” Texas, i.e. the Texas of the Texians (Anglo-American folks) who entered the area in ever-larger numbers after the early 1820s, and who would come to full political authority after the Texas War of Independence (1835-1836).

An historical catch-phrase today is “agency,” i.e., the exertion of power or individual choice. For too long those in the shadows, whether Native Americans or slaves or women... or Tejanos... were revealed as apparently passive objects in the historical narrative, acted upon, but seldom actors themselves. This, of course, has changed over the past couple of generations of scholarship with its persisting sympathies for those long neglected, but given readily-available historical sources, not so completely absent from those records. Sometimes, though, in order to right these previous historiographical wrongs, the pendulum has swung perhaps too far in an opposite direction and these “little people” have taken a disproportionate center-stage that does damage to the overall narrative. De la Teja’s scholarship does not commit this new imbalance, but he is alive to a new-old irony regarding the Tejanos he so well encourages out of those historical shadows. The final essay, “The Colonization and Independence of Texas: A Tejano Perspective,” discusses Tejano “agency” during the brief Mexican period (1821-1835) and the Texas War for Independence (1835-1836). Simply, Tejanos favored a federalism over a nascent Mexican centralization of political authority. And so did the Texians, leading them to the ultimate secession from Mexico and consequent creation of the Republic of Texas. The minority Tejano efforts, of course, were not determinative in the event, but de la Teja works through their decisions and frustrated intentions with care, and with no over-claim for their involvement (or “agency”) in these great events. But the last paragraph of the text bears ironic witness to the prejudice that would soon cast its shadow over the Tejano, but also a shadow that would, before work like that of de la Teja and others, already create a relative historiographical silence regarding their ancestors:

Forced from their homes in Nacogdoches and the Goliad-Victoria area and threatened in the vicinity of San Antonio, Tejanos began to disappear from the record. By and large, they were no longer policymakers, judges, and military men --- makers of society. In the land records they became the sellers, not the buyers; in court records they were more often the defendants, not the plaintiffs; in the military records they appeared as the pursued, not as the pursuers. At best, they were tolerated as leaders only within their own isolated communities. In the newly independent Texas, Tejanos became outsiders in the land of their birth (195).

Thomas W. Jodziewicz
University of Dallas

Maurice M. Dixon, Jr. *The Artistic Odyssey of Higinio V. Gonzales: A Tinsmith and Poet in Territorial New Mexico*, trans. By Alejandro López. Norman: University of Oklahoma Press, 2015. Pp. xliii, 323. \$35 cloth.

In 2004, Maurice Dixon co-authored a catalogue to accompany a Sante Fe exhibition titled *New Mexican Tinwork, 1840-1940*, where he first recognized the sophistication and “audacity” of an artist identified as H. V. Gonzales (1842-1921). Only after publication did he begin to realize that myriad unsigned works might be attributed to Gonzales, and not only the metal *repoussé* devotional objects united in the exhibition, but also literary works—primarily poetry and *corridos* (commemorative ballads).

Dixon’s 2015 text serves as an intricate and sensitive apology to the 2004 exhibition, attempting to prove that Gonzales was indeed the most prolific and important nineteenth-century Southwestern *hojalatero* (tinsmith) through a comprehensive investigation of hundreds of metal objects now held in private and public collections. The works consist primarily of embossed frames or reliquaries that hold devotional images, including *marcos* (flat framing devices), *nichos* (self-supporting repositories) and *panteles* (sconces). Although Gonzales only signed a handful of objects, Dixon argues that, in the unassigned works he studied, key elements clearly identify his hand—specifically his decorative embossed impressions such as the “notched deer track,” which resembles a cloven hoof. Dixon convinces the reader, through his exhaustive research and close observation, that Gonzales is responsible for not just the *repoussé* frames, but also many of the devotional paintings and prints they encompass. To complete the image of Gonzales as “Renaissance Man,” Dixon publishes the unsigned poems that initially appeared in the Las Vegas, N.M. newspaper *La Voz del Pueblo*, again attributing them to our artist. Dixon demonstrates the connection between Gonzales’s literary and visual imagery, and the richness of religious, personal, and historical symbolism evident in his oeuvre.

This text spans two major genres: the artist biography and the catalogue raisonné. In the prefaces and epilogue, Dixon convinces the reader of Gonzales’s myriad talents, not just as artist, but also as soldier in the New Mexico Volunteer Calvary, educator, supporter of the peaceful union between New Mexico and the United States, and advocate of female virtues, both heavenly and earthly. But the bulk of the text is devoted to the careful analysis of the dies and impressions used by the artist in the attempt to identify Gonzales’s metalwork. These observations are enriched by lavish color photographs as well as exhaustive studies of historical documents such as census reports that track Gonzales’s life and career. The text thus reads

primarily as a scholar's tool, yet with the introduction and conclusion of a popular biography. What the general reader craves, perhaps, is a more thorough understanding of the social context of the artworks reproduced: who were the patrons; how were they employed in private homes, chapels, or churches; how do Gonzales's works compare to those of his Mexican or Southwestern contemporaries; how do they fit into New Mexico's tumultuous history during the Civil War and its entry into statehood? One of the author's refrains throughout the text is "if only the surviving tinworks could speak, these puzzling questions would be known." Perhaps the sequel to Dixon's study will expand upon these queries.

Catherine Caesar
University of Dallas

Steven K. Green. *Inventing Christian America: The Myth of the Religious Founding*. New York: Oxford University Press, 2015. Pp. xi, 295. \$29.95 cloth.

In this informative study, Steven K. Green takes up a host of controverted issues relating to the role religion played in America's founding and seeks to set the record straight. A law professor at Willamette University, Green is frustrated by the claims put forth by conservative politicians and scholars about America's supposedly Christian founding. Green addresses what he considers myths regarding both the colonial and revolutionary eras. For the earlier period, the most persistent myth he sees is that the Puritans and other settlers came seeking not only religious freedom for themselves but welcomed people of all faiths to their colonies. Green thoroughly rebuts this claim, showing that religious intolerance was the norm not only in Puritan Boston, but also in Plymouth where Pilgrims whipped Quakers, and in Anglican Virginia where Baptist clergy were jailed. Worst off of all were the Catholics who were disenfranchised in all the colonies, even in Maryland by the late 17th century.

More of Green's attention is devoted to the Founding Fathers. He argues persuasively that not one of the key Founders was an orthodox Christian. Washington, Adams, Franklin, Jefferson and Madison were all Enlightenment-influenced and did not affirm Christ's divinity. At the same time, Green notes that secularist historians tend to label them "deists" and that is not quite right, either. He prefers to call them "theistic rationalists," pointing out that all of them believed in divine providence, a doctrine which deists could not countenance. He also notes that some of the lesser known Founders were devout Protestants. He includes on this "second tier" list John Jay (Anglican), Patrick Henry (evangelical) and John Witherspoon, who was a Presbyterian minister.

While some of the Founders were Christian, Green claims that the Declaration of Independence and Constitution drew little if any inspiration from Christian sources. Although a host of nineteenth-century notables including Alexis de Tocqueville, Daniel Webster and Lyman Beecher, tried to link these documents to the Mayflower Compact and/or Puritan covenants, Green contends that the Declaration relies heavily on John Locke and uses Enlightenment terms for God. Furthermore, the Constitution makes no reference at all to God, a point which Green notes sparked controversy at the time of the ratification debates.

Although these contentions of Green's will no doubt frustrate some conservatives, he also presents evidence that undercuts the narrative of the Founding put forth by many secularist, progressive historians. For example, he shows that the Founders were uniformly in favor of religion and that Washington was a firm believer in divine providence. Washington was

convinced that God spared his life during the French and Indian War and was responsible for the Americans' victory in the Revolution. Washington issued two Thanksgiving proclamations as president and declared "religion and government to be interdependent and mutually reinforcing" in his Farewell Address (150). When Jefferson became president, he allowed the Capitol to be used for Sunday services and attended them on occasion. And when plans were considered for the new nation's seal, Franklin proposed Moses leading the children of Israel to the Promised Land. Clearly, none of the Founders was much of a church-state separationist.

In his conclusion, Green expresses his disappointment at the many writers who have tried over the years to simplify these complex issues. Green is to be commended for his efforts to chart this complicated and politically-charged topic. From the Pilgrims and the Puritans up through the Federalists and Antifederalists, he has labored to give all of his subjects their due.

John F. Quinn

Salve Regina University

Roberto Ramón Lint Sagarena. *Aztlán and Arcadia: Religion, Ethnicity, and the Creation of Place*. New York: New York University Press, 2014. Pp. xi, 207. \$75. cloth; \$25 paper.

Given Junípero Serra's recent canonization, which launched debate over the memory of California's Franciscan Missions, Roberto Ramón Lint Sagarena's *Aztlán and Arcadia* is timely. The volume examines overlapping projects of historical interpretation in California since the Mexican-American War (1846-48). Lint Sagarena approaches the topic through identity and cultural analysis with a particular interest in religion and architecture. The result is an engaging contribution to the history of California and to American identity.

The book portrays California as a space for the creation of public histories, a process that mixed mythology, genealogy, and religion. Chapter 1 focuses on the incorporation of the territory into the United States and introduces one of the book's central themes: the deployment of history, especially religious history, to legitimize the control of space. A new Arcadian vision of California emerged, connecting Franciscan evangelization there to Puritan settlement in the Northeast and marginalizing Mexican and indigenous identities. This process helped "Americanize" Catholicism via the Spanish colonial legacy at a time of heightened anti-Catholicism elsewhere.

Chapter 2 observes a shift as regional literature and Mission revival architecture emphasized California's "domesticated exoticism" (86). Mexican and indigenous identities experienced further marginalization, the former through exorciation of Mexican secularization and the latter as an inevitable victim of Manifest Destiny. By the twentieth century, the Spanish Catholic heritage was integral to an ecumenical regional identity—the main theme of Chapter 3. Lint Sagarena explores this through analysis of historic preservation, tourism infrastructure, and civic pageantry and relates it to the contemporaneous rise of revolutionary nationalism in Mexico.

As California's ethnic Mexican population grew, particularly through migration, newer generations found themselves outsiders—physically and figuratively—to both American and Mexican societies. The final chapter analyzes one set of responses to this position: the creation of an alternative history of the American Southwest based on the Mexica mythology of Aztlán. By examining poetry, muralism, and the regulation of public space, Lint Sagarena pieces together the evolution of Chicano identities into the end of the twentieth century.

With so many ingredients in a small pot, the resulting stew can seem muddled. Lint Sagarena mitigates confusion with a 'Coda' to end each chapter. The religious theme also maintains coherence, but the relationship between religion and religious culture is occasionally underexplored. Analysis of the Chicano cultural hybridity, for example, barely mentions the relationship of the Church and its theology to important elements of Chicano activism. Lint Sagarena's minimal engagement with historiography on nationalism (he refers to Hobsbawm's "invented tradition" but not Anderson's "imagined communities") and some of the contextual phenomena may stunt its wider appeal. As does its narrow view, which offers significant Asian and African American communities little attention.

As a study of how communities develop popular histories for various reasons, Lint Sagarena's work has considerable value. It reminds us that the history of the region, and arguably the country, has long been contested. While students will need supplementary reading lists fully to appreciate the wider implications, they will nevertheless find the arguments digestible and provocative.

Mark Petersen
University of Dallas

Mario J. Paredes. *The History of the National Encuentros: Hispanic Americans in the One Catholic Church*. New York: Paulist Press, 2014. Pp. xxiv, 222. \$27.95 paper.

This is a remarkable and well-researched book about the response given by Hispanic American Catholics to the Second Vatican Council's Pastoral Constitution *Gaudium et Spes*, which is concerned with the Church's necessary attention to the transformations that occur in human cultures. Accordingly, this reading the signs of the times was precisely what led the US Bishops to embrace the idea of multicultural inclusion and to embark on the movement that gave rise to the Encuentros. Mario Paredes' perspective is that of a player. Himself an American Hispanic/Latino, he was both a contributor and a participant in the invitation to create consultative bodies as a means of assessing and evaluating the state of the Hispanic/Latino Church in the United States.

This volume offers little about the daily experience of Hispanic/Latinos in the pew. Instead, and enticingly so, Paredes delves into each of the three National Hispanic Encuentros, exploring their historical context, their purpose, preparation process, the working documents, the conferences in themselves, and the findings that eventually spearheaded the creation of the National Pastoral Plan for Hispanic Ministry. Beyond the detailed chronicle of each Encuentro, Paredes identifies not only the strengths and weaknesses of each Encuentro, but also the consultation process that took place during this initiative. In fact these were genuine grassroots endeavors; and the reader is led toward a profound understanding of what was at stake. A "from the bottom up" methodology brings new insights to the Encuentro table. The impressive array of information published here also makes it possible to understand the magnitude of the Encuentro Movement. Moreover, the great detail with which each Encuentro is presented is excellent. This is no small feat, given that Paredes drew his material from a short list of books and documents that cover this topic.

Paredes seems to give no preference to a particular position; he narrates the historic encounter that has been taken place between two cultures, presenting true facts that became part of the working documents and conclusions of the Encuentros. In offering his readers

such an incredible historical resource, Paredes helps us to understand the American Hispanic/Latino Church of the present, whether some well-known realities, such as the value Hispanics/Latinos place on family life or some other realities rarely seen, such as their growing sense of identity as an integral part of the American Church. In the latter instance, he presents their slow but sure leadership formation and reaches the conclusion that Hispanic Catholics and their leadership must work within the structure of the U.S. Church.

The vision that wins out in this volume, however, is that of the Encuentros' being an integral part of adult faith formation, not only in the Hispanic/Latino Church in the United States, but in the formation of the American Church as a whole.

Pia Septién
University of Dallas

Christopher Shannon and Christopher O. Blum. *The Past as Pilgrimage: Narrative, Tradition & the Renewal of Catholic History*. Front Royal, Virginia: Christendom Press, 2014. Pp. xiv, 174. \$35. cloth; \$20 paper.

Ironically, a temptation presented by this provocative, and aphoristic, text is . . . to indulge in what many would discount as a series of improper, escalating reductionisms regarding the purpose of history, and historians. For example:

Just as the craftsman working in a material medium provides some object that can be used in the course of the pursuit of those higher, spiritual ends, so also the historian and the poet, the philosopher, and even the theologian produce things made of words that help Christians to pursue their final end: the life of charity, both temporally and in eternity.(80)

Or, to affirm Alasdair MacIntyre's argument regarding the essential educative task of "the transmission of the life of the virtues" and thus to acknowledge "the centrality of the virtue of right judgment --- a firm, habitual disposition to evaluate practical matters in light of an adequate conception of the common good" and then, firmly, to locate this foundational moral task as proper to the historical vocation as a critical exercise: "... an historian is certainly some kind of judge, for what else would we call someone who weighs evidence about past deeds for the sake of delivering some account of them?" (85)

Or finally to pronounce the master historical narrative itself: "History is not progress, nor decline, nor a dialectical struggle of progress and decline. It is, rather, the story of man seeking Jesus Christ and, more importantly, Jesus Christ seeking man." (xiii) And thus, the title of this profoundly challenging little manifesto: history as a narrative of the pilgrim. The modern (postmodern?) response is swift: this is an inappropriate professional burden and an unacceptable reducing of a social science of the observable (and verifiable) to a special, unauthorized pleading. But, not history in its modern, value-free, and scientific incarnation.

In their rebuttal, the authors offer a brief, but pointed discussion of the professional ("Victorian"!) historiography of the past century, highlighting the foundational significance of the "scientific" history of that formidable exemplar: Leopold von Ranke. The traditional commitment to this scientific "objectivity" proudly boasted of then, and even occasionally

now, is not simply dismissed out of hand given the various non-neutral tendencies barnacled on the contemporary historical enterprise: positivism or nationalism or political and/or gender aspirations, etc. The critical use of sources, various new methodologies more clearly opening the past to our interested gaze, the development of a particular story or “problem” through a humane sensitivity to historiographical issues and scholarly discussion (and disagreement)... all of this associated with a modern, critical assessment of the past... this is not an unwelcome development to the authors. Once again to indulge a temptation to reductionism: the larger issue to the authors is what is the “usual” and unexamined super-structure at work in the beginnings of the American historical profession in the late 19th and early 20th centuries and alive today: “The new historians committed themselves to the ideal of writing history free from... personal and political biases. They understood historical inquiry as the pursuit of empirically verifiable facts about the past and the establishment of verifiable relations of cause and effect among these facts.” (42) This common-sense empiricism privileged reason... undercutting tradition and “deep memory,” or, today, any common sense of... truth... in our disenchanting postmodern world disengaging rapidly now, and ironically, from the Enlightenment project of triumphant reason! Each man (and woman) has their own truth, their own idiosyncratic meaning! It is simply a “community” of personally-defined “diversity.” Our lives are compartmentalized as we see fit. The antidote offered here by the authors? It is not a confessional or apologetical historiography, but rather the willingness to integrate faith and culture in a particular, very troubled moment in human history, but in the service of the authentic *common good*. And in a moment of great cultural disarray, the opportunity of the Catholic historian, with an alive sense of the horizon of a graced human adventure, to join the public conversation is present, and withal, according to the two Christophers, an act of charity. They are calling for an integrated, non-compartmentalized historical vocation that looks to the story of the common good *and* the real, humanity’s common pilgrimage and its particular historical circumstances. And yes, in its own way, this vocation, as any for the Christian, is an act of evangelization:

As historians seeking to revive a tradition-based historiography in service of the Catholic community, we find ourselves in a similar relation to the Academy. As the early Christians won converts less by argument than by the example of holy lives, so we can only hope to win converts by depicting holiness in ways that are compelling and convincing to a postmodern world all too willing to accept that history is a slaughter bench, a war of all against all in which only the strong survive, until defeated by someone stronger. (132)

As specific examples of such a vital historiography, the authors discuss in two separate chapters the well-regarded scholarship of the celebrated British historian at Cambridge University, Eamon Duffy, and Benedict XVI, both working from within a self-reflective, and thoughtful, Christian cultural tradition. The authors, though, suggest that the holy enterprise that they would promote will not be the special preserve of professional, academic historians in those perpetually shady groves, but in fact a common vocabulary articulated in various communal settings, from museums to state parks to elementary and secondary education.

This review would not pretend to offer a final word on this text. It is provocative, learned,

and direct. It is not in itself the authors would argue a resurrection of some sort of sectarian ghetto, but rather a manifesto for a leaven that has a good claim to be part of the discussion of history in our contemporary world, and even among Catholic scholars! The relationship of faith and culture of course is hardly a new issue. But in the end, it is perhaps permissible to underscore the charity at the heart of this small gem by a glance at a document surprisingly absent from this text, and not necessarily limited in its application simply to the world of higher learning:

22. University teachers should seek to improve their competence and endeavor to set the content, objectives, methods, and results of research in an individual discipline within the framework of a coherent world vision. *Christians among the teachers are called to be witnesses and educators of authentic Christian life, which evidences attained integration between faith and life, and between professional competence and Christian wisdom.* All teachers are to be inspired by academic ideals and by the principles of an authentically human life. (*Ex Corde Ecclesiae*)

I would expect that the authors would approve of my italicization of the persisting call to a holy, and holistic life, even among historians! And, ultimately, the enduring task of charity, to which all, in their particular circumstances, are called.

Thomas W. Jodziewicz
University of Dallas

Julia G. Young. *Mexican Exodus: Emigrants, Exiles and Refugees of the Cristero War*. New York: Oxford University Press, 2015. Pp. xiii, 271. \$74 cloth.

Few Americans know much about the Cristero War, an armed rebellion of Catholic militants against the Plutarco Calles regime that inflamed Mexico in the years 1926-1929 and claimed the lives of an estimated hundred thousand people. Yet, as Julia G. Young argues in her recent book, the Cristero War was a “transnational conflict that had a profound impact on tens of thousands of Mexican emigrants during the war years” (180). Indeed, thousands of Mexican Catholic refugees streamed across the Rio Grande during the Cristero rebellion, including two thousand priests and nuns, and a considerable number of Catholic bishops and archbishops. From the American side of the border, some of these refugees aided the Catholic rebels and even launched armed raids into Mexico in support of the Cristeros. The Tenorio expedition, an abortive plot to spark a Catholic uprising in the Mexican state of Coahuila, was planned by a group of Cristero supporters who met at the Robert E. Lee Hotel in San Antonio.

Young begins her book with a brief overview of religious tensions in Mexico dating back to the nineteenth century. As she explains, President Benito Juárez introduced anticlerical restrictions on the Catholic Church, which were later placed in the Mexican Constitution of 1857. During the long regime of Porfirio Díaz (1876-1911), constraints on the Catholic Church eased considerably. However, with the collapse of the Díaz regime in 1911, Mexico descended into civil war in which constitutionalists fought the guerilla armies led by Pancho Villa and Emiliano Zapata.

After a complicated series of events, which Young explains succinctly, Plutarco Elías Calles came to power (1924-1928), and he intensified persecution against the Catholic Church, expelling Catholic clergy, closing Catholic schools, and outlawing religious orders. Armed conflicts broke out between the Calles government and Catholic rebels, who were concentrated in the three Mexican states of Jalisco, Guanajuato, and Michoacán.

In subsequent chapters Young narrates the story of the Mexican diaspora in the United States during the years of the Cristero War. For the most part, these religious refugees settled in the Southwest and the Midwest, with large concentrations in El Paso, San Antonio and Los Angeles. From the U.S. side of the border, Cristero supporters started newspapers, founded political organizations, smuggled arms, and raised money to support the Catholic rebels. Three armed expeditions were launched from the United States, all ineffective.

Young then goes on to describe efforts on the part of the U.S. government to thwart arms smuggling into Mexico. This job was undertaken by the Department of Justice, the newly formed Border Patrol, and the U.S. Customs Service. In addition, the Mexican government operated a network of spies to monitor the activities of the anti-government elements in the United States.

As Young explains in chapter 5 of *Mexican Exodus*, the Cristero War came to an end in 1929 through a political settlement brokered with the help of the Vatican and the American ambassador to Mexico, Dwight Morrow. This settlement, known as the arreglos or arrangements, permitted the Catholic clergy to resume religious services and allowed for most Catholic exiles to return to Mexico. Remarkably, the Cristero battlefield commanders were not consulted during the negotiations, and the Cristeros' desire to remove anti-Catholic provisions in the Mexican Constitution went unaddressed. Eventually, however, the Catholic armies laid down their arms, although fighting broke out again briefly in a second *Cristada* during the 1930s.

Young's book is an important contribution to scholarship on the Cristero War. She argues persuasively that the War helped shaped the identities of the Mexican immigrants of the United States, making them acutely aware of their religious heritage. In a particularly intriguing section of the book, Young explains how the Cristero martyrs, including some who were officially canonized by the Catholic Church, have been embraced by the Mexican-American community.

"In the end," Young concludes, "it is apparent that the Cristero War comprises an integral, deeply felt part of Mexican-American popular religiosity," and she predicts that "the legacy of the Cristero War—particularly its history of martyrdom and militancy—will continue to retain symbolic significance, and to shape religious and political identities, for Mexican Catholics on both sides of the border" (180). *¡Viva Cristo Rey!*

Richard Fossey
University of Louisiana at Lafayette