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Title

Working Women into the Borderlands

Permalink

<https://escholarship.org/uc/item/38x3t2z8>

Journal

Journal of American History, 101(4)

ISSN

0021-8723

Author

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Publication Date

2015-03-01

DOI

10.1093/jahist/jav156

Peer reviewed

and, importantly, churches active in the movement, such as African Methodist Episcopal, African Baptist, Quaker, and Presbyterian. The second section focuses on the geography of the Underground Railroad, drawing attention to the features such as waterways, caves, houses, iron furnaces, and transportation systems that may be regarded as silent witnesses to the movement. Contrasting these static locations, LaRoche then turns to the ways migration and movement through places have defined African American historical experience. The third section explores the social components connecting places and migration: the black family, free black communities, black social organizations and societies, and black churches. While giving credit to the effort and sacrifices of white abolitionists, LaRoche seeks to foreground the integral yet underrepresented roles of free African Americans in the movement.

Throughout her examples and descriptive mapping of networks, the author is making a critical point about the paradox in tracing a history of movements that by necessity were covert. We have short-changed the stretches of the Underground Railroad crossing over into “free” states (in reality quite dangerous still to the free black communities there), as we have short-changed the sources of history that remained in those localities. LaRoche provides poignant examples in the four case studies of how the dispersal of black communities from those locations, often due to ongoing racial hostilities, contributes to the loss of local history. Her exhortation to attend to the remaining sites and stories is much appreciated.

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doi: 10.1093/jahist/jav066

Working Women into the Borderlands. By Sonia Hernández. (College Station: Texas A&M University Press, 2014. xvi, 235 pp. Cloth, \$45.00. Paper, \$22.95.)

Borderlands history has exploded onto the bookshelves over the last few decades, with trend-setting works that unravel the complexities and connections between Native Ameri-

can, Mexican, Spanish, and Anglo-American groups and traditions in the region that is now northern Mexico and the southwestern United States. Sonia Hernández’s thoroughly researched *Working Women into the Borderlands* manages to stand out in this increasingly crowded field for four reasons.

First, this book builds upon and extends the work of an earlier generation of scholars who were more interested in the dynamics of capital accumulation in northern Mexico and the southwestern United States, U.S. imperialism, class formation and struggle, and the Mexican Revolution as a product of all that (Friedrich Katz, *The Secret War in Mexico*, 1981; John Mason Hart, *Revolutionary Mexico*, 1987; Mario Cerutti, *Burguesía, capitales, e industria en el norte de México* [Bourgeoisie, capital, and industry in northern Mexico], 1983). Hernández continues this research project, presenting new data on land concentration in Nuevo León and Tamaulipas in the hands of Mexican and U.S. elites during the presidency of Porfirio Díaz, with its resulting proletarianization, labor abuses, and revolutionary foment.

Second, as the title signals, her book recovers the half or more of this regional history that has, incredibly, gone almost untold until now: the history of women and gender. Hernández commands the literature on the topic for Mexico, and she has worked dozens of archives and libraries to piece together a compelling story about the participation of women in light industries such as *ixtle* processing and cigar making, their radical labor activism, and their eventual subjection to a patriarchal labor movement co-opted by the postrevolutionary state. This research forces us to question the image of a Mexican North characterized by heavy industry (steel and glass), high wages, and “white” unions sponsored by responsible companies for the benefit of their workers.

Third, the dynamics of gender intersect with those of race and class in constituting the subject positions and experiences of the women in the book. Hernández shows great sensitivity to these cultural issues and also to the discourse and rhetoric of protest. Fourth, *Working Women* is notable for the seriousness and respect with which it engages the work of Mexican historians, and the book features the regional scale and attention to detail of those

who work in that tradition. Furthermore, the book has one of the most balanced, binational bibliographies I have seen in a work on the borderlands, and Hernández's particular ability to bridge scholarly traditions and access archives shows her roots in both Texas and northeastern Mexico. Finally, while the regional focus is really on northeastern Mexico, Hernández ably discusses people who migrated and mobilized across the national borderline to Texas.

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doi: 10.1093/jahist/jav156

Missionaries of Republicanism: A Religious History of the Mexican-American War. By John C. Pinheiro. (Oxford: Oxford University Press, 2014. xii, 240 pp. \$45.00.)

Do not be misled by the subtitle: *Missionaries of Republicanism* is by no means a comprehensive history of religion in the 1846 U.S.-Mexican War. Readers hoping to learn about the Mormon Battalion, about political activism among the clergy, or about Mexican religious beliefs or practices will be disappointed. Those looking to understand how a “peculiarly American anti-Catholicism” drove a nation to war, shaped the experience of U.S. soldiers, and justified both support for and opposition against a war for empire will find a spirited and carefully argued indictment of a religious world view with devastating effects (p. 1).

John C. Pinheiro provides an elegant and concise overview of the growth of American anti-Catholicism in the 1830s and 1840s before turning to Texas. Revealing a firm command of both the partisan politics of the era and the social origins of nativism, the author convincingly weaves a political narrative of the war years in which anti-Catholicism is vehement and ubiquitous. At points, as in his indictment of the vice-presidential candidate Theodore Frelinghuysen, Pinheiro's single-minded critique can seem overheated, but his evidence, drawn from a wide selection of primary sources, is overwhelming. While the views of U.S. soldiers presented here will be familiar to readers of Jenny Franchot's *Roads to Rome* (1994), his conclusions about the impact of those views on republicanism will not.

One of the major contributions of this work is the author's argument that it is impossible to separate racism from anti-Catholicism when considering U.S. views of Mexico because religious belief was fundamental to American perspectives.

Pinheiro's enthusiasm occasionally leads him to overstate his arguments. Was anti-Catholicism “universally accepted among whites” (p. 2)? Protestant soldiers and embedded journalists openly condemned the desecration of churches and expressed sympathy for the people of Mexico. Pinheiro identifies the Protestant minister Lyman Beecher as “the chief strategist of the anti-Catholic movement” and argues that a “Beecherite Synthesis” (grounded in the conviction that American and Protestant freedom hinged on keeping Catholics out of the trans-Mississippi West) provided the central lens through which soldiers and civilians interpreted the meaning of the war (p. 6). But it is unclear how many soldiers read Beecher's writings or were familiar with his arguments. And more consideration of alternative perspectives might have provided some balance to this account. In *Devotion to the Adopted Country* (2012), Tyler V. Johnson makes a strong argument that the Catholic Church and the Democratic party combated nativism with immigrant military service. While scholars of Mexico will not be alone in wondering whether “the religious history of the Mexican-American War of 1846–1848 is the story of how anti-Catholicism emerged as integral to nineteenth-century American identity,” *Missionaries of Republicanism* offers the most compelling consideration yet of the power of anti-Catholic discourse on the U.S. side of the conflict (p. 1).

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doi: 10.1093/jahist/jav058

Quakers and Abolition. Ed. by Brycchan Carey and Geoffrey Plank. (Urbana: University of Illinois Press, 2014. x, 264 pp. \$45.00.)

Quakers and Abolition presents an interdisciplinary collection of fifteen essays recounting the Society of Friends' moral encounters with the injustice of racial slavery from the seven-