

expand opportunities in music education for students and compete for national honors at numerous competitions, gaining recognition as one of the nation's premier marching bands in the process. Of course, no study of LSU's history would be complete without an appearance from legendary populist governor and senator Huey P. Long, whose patronage of the university and its organizations, including the band (which he delighted in leading during various parades and other events), helped provide the funding necessary for the band's growth in the 1920s and 1930s. Readers will learn the origins of the band's staple songs, including "Hey Fightin' Tigers" and "Fight for LSU," as well as the various innovations and contributions made by numerous key individuals over more than a century of development.

The authors have produced an impressive, lavishly-illustrated volume that effectively relates the story of the LSU marching band. The book is in oversize, coffee-table format, which works well due to its full-color format and wide array of photos. Aside from a few minor typos (a photo from the 2008 BCS National Championship game is mislabeled "2005," for example), the authors' research is exhaustive, admirable, and fully cited in endnotes, a valuable aid to those seeking to explore aspects of the story further at the LSU archives or elsewhere. The book would be a welcome addition to any LSU fan or alumni's personal library, as well as to public and university libraries throughout Louisiana. This work documents an important aspect of LSU fan and student culture, and it represents a valuable contribution to the study of the university's and the region's history.

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CORAZÓN DE DIXIE: Mexicanos in the U. S. South since 1910.

By Julie M. Weise. (Chapel Hill: University of North Carolina Press, 2015. 358 pp. Introduction, conclusion, acknowledgments, appendix, notes, bibliography, index. Paper \$35.00, ISBN 978-1-4696-2496-9).

Julie Weise's sweeping history writes Mexican and Mexican-Americans firmly into southern history. Following their transits and settlements across space and time, from New Orleans and the Mississippi Delta in the early twentieth century to the postwar agricultural fields in Arkansas and Georgia and finally

to the exurban counties of greater Charlotte at the century's end, Weise examines the multiple and varied ways Mexicans and Mexican-Americans navigated the different political, economic, and cultural systems they encountered in the South. She shows how their responses were shaped by—and shaped—race, citizenship, class, and state power in Mexico and the United States. In doing so, Weise insists there was no singular Mexican-American experience or a single "South" to speak of.

In early twentieth-century New Orleans, for example, the settlement of Mexican elites fleeing the revolution decisively shaped the contours of Mexican and Mexican-American life there. Their class position enabled Mexican immigrants to integrate as white European ethnics, thereby gaining the privileges of whiteness. They secured their place among whites in New Orleans by projecting a "European image" of Mexicans and promoting international cooperation between Mexico and the United States. According to Weise, New Orleans constituted "the first case historians have yet uncovered in which Mexicans' experiences paralleled those of European immigrants much more closely than that of their Mexican counterparts elsewhere in the United States." (p. 49)

The New Orleans example contrasted with Mexican experiences in interwar Mississippi and postwar Arkansas where they faced a harsh system of Jim Crow as migrant agricultural laborers. But while these conditions ruled out adopting a Europeanized identity, Mexican migrant laborers, including *braceros*, were not without options. They turned to the post-revolutionary Mexican state to protect them from the worst abuses of Jim Crow, as consular offices leveraged labor scarcity to force local white power brokers to provide "nominal access to white public spaces and to defuse racially charged conflicts as they emerged." (p. 85) Mexicans, thus, made claims to rights on the basis of their *Mexican* citizenship during this period. But while some social inclusion was made possible by this strategy, Mexican migrants made few tangible economic gains as workers.

Her final two case studies reveal two new patterns in the politics of immigration in the United States. In rural Georgia, white farmers' need for seasonal labor intersected with the rise of neoliberalism to open a "new phase of paternalism in the history of southern labor and race relations," leading to an accommodation of Mexican immigrants in the South. (p. 156) This pro-immigrant conservatism, however, collapsed in Georgia and

elsewhere in the South in the 2000s. In greater Charlotte, the contradictions of neo-liberal globalization come into full view. In the late twentieth century, the rise of global cities and the service economy attracted Mexican migrants to the Upper South, where they provided childcare, cleaned homes and offices, and worked in landscaping, construction, and food processing. They brought with them middle class aspirations—desires for nuclear families, home ownership, good schools, and the latest consumer goods, which sparked a white exurban backlash. In this instance, as Weise argues, it was "not because of job competition but rather because immigrants had joined them as consumers of public services such as schools, roads, and parks." (p. 12) With the rise of white suburban nativism, greater Charlotte—and the South, more generally—became part of a *national* pattern, which "resulted in greater not lesser, exclusion and subjugation." (p. 220)

Corazón De Dixie is a capacious study, beautifully written, and told with an eye for nuance. Weise makes a persuasive case for local specificity and how it might complicate and revise our understanding of Mexican and Mexican-American and Southern history, in addition to the politics of race and nativism in the United States. But this is what makes her conclusions about the nationalization of southern immigration politics and Mexican-American relations in the South somewhat puzzling. They assume the "national" is monolithic, and Mexican and Mexican-American experiences in other parts of the country, like California, remained static. But Weise's own study shows this precisely not to be the case, that what can be considered the "national" can't be assumed. Local histories of the present may yet again shift what we think are regional and national.

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CITY OF REMEMBERING: *A History of Genealogy in New Orleans.* By Susan Tucker. (Jackson: University Press of Mississippi, 2016. xi, 228 pp. Acknowledgments, introduction, notes, sources, index. Cloth \$35.00, ISBN 978-1-4968-0621-5).

City of Remembering provides the reader with an extensive tour of the craft and sources of genealogy. The book is personal