

structured history of the Texas borderlands. Far from being a peripheral and marginal area in national politics in the antebellum era and global affairs, his work argues, the region played a pivotal role. The monograph is a welcome addition to recent studies in the history of capitalism, slavery, and the American South.

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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.)

In this subtle, imaginatively researched study, the historian Julie Weise offers the best account yet of the experience of Mexican immigrants in both the *viejo* (1910–1960s) and *newvo* (1960s–present) New South. What seems at first a somewhat arbitrary and disjointed selection of five discreet area studies—1910–1930s New Orleans, Mississippi Delta in the same period, 1940s–60s Arkansas Delta, 1960s–early 2000s rural southern Georgia, and post-1990 Charlotte’s exurbs—ultimately resolves itself into a compelling portrait of the changing climate for Mexican-Americans in the Southeast as a whole. Throughout the text, Weise maintains a steady balance of material factors (economic shifts, employment opportunities, working conditions, etc.) and political-cultural analysis (including race relations, role of the churches, anti-immigrant forces, as well as migrant strategy and aspirations). Indeed, Weise is particularly innovative in tracking the latter, and most difficult, topic: adding a voluminous set of her interviews to those of established archives and making ingenious use as well of family photo albums, she captures both the joys and frustrations, the triumphs as well as setbacks of her principal subjects. She is also very attuned to the times of her own writing: indeed, one of her main arguments is that today’s anti-immigrant racism, though finding all-too-fertile soil in the region, is at root not a southern specimen but rather a transplant “from the West,” carried by “globalization” and “neoliberalism” (p. 220–21).

Although an overview of the author’s determinedly complicated findings is not easy, this reader extracts three main takeaways from the ambitious geographical as well as chronological sweep of the narrative. Through the early 1960s, as Mexican post-revolutionary migrants (i.e. Mexican Revolution of 1910) settled in New Orleans as well as the cotton plantations of the Mississippi and Arkansas Delta, Weise suggests, they enjoyed a basically optimistic strategy of economic mobility, receptive employment, and slow-but-steady

amalgamation into American “whiteness.” Although fundamentally family based, migrant strategy could also rely on the protections of the Mexican government, whose consuls kept regular watch on the welfare (and especially mistreatment) of their citizens abroad. Post – World War II *bracero* farm laborers, for example, during the so-called Golden Age of Mexican nationalism, enjoyed a minimum wage guarantee even before their black or white U.S. counterparts; and when employers did not deliver, these workers showed an astounding capacity for self-organization and militancy.

Yet, the coincident weakening of the Mexican state and an Immigration Reform Act (1965) that suddenly rendered most Mexican border-crossers “illegals,” set the stage for a dramatic, and ultimately depressing, turn in transnational worker leverage. Even as the 1980s witnessed an explosion of Mexican immigrant entry into the region (seven-tenths of farmworkers in the Southeast were foreign-born by 1989), they were at best dependent on the kindness of strangers. As Weise sensitively notes, southern growers, agricultural communities, and especially evangelical churches (as exemplified in southern Georgia) did reach out with a “pro-immigrant conservatism” (p. 165) to welcome and offer basic services to the newcomers, so long as the latter did not challenge the regional wage scale. But the climate around Charlotte and other spreading exurbs was something else. Beginning with California’s Proposition 187 in 1994, the anti-immigrant fever travelled eastward, focusing less on job displacement of native-born workers than a scarcity of public services. “We cannot support illegals at the expense of our own children” (p. 203), as Weise explains, proclaims the new voice of intolerance in Mecklenburg County.

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*Uncle Sam’s Policemen: The Pursuit of Fugitives across Borders.* By Katherine Unterman. (Cambridge, Harvard University Press, 2015. 288 pp.)

*Uncle Sam’s Policemen* is a timely and engaging study of the expansion of U.S. policing powers abroad. Focusing on the late nineteenth and early twentieth centuries, Unterman uncovers the complex history of extradition treaties, forced kidnappings, and rendition. Echoing the wider literature on public panics over crime, the author shows that the fugitives who evoked the most anxieties were those who made effective “scapegoats for social instabilities of the day,” including embezzlers, family deserters, murderers, thieves, and political radicals (p. 4). *Uncle Sam’s Policeman* deepens our understandings of