



Review

Reviewed Work(s): Corazón De Dixie: Mexicanos in the U.S. South since 1910 by Julie M. Weise

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continually ran into the triumphalist account of the war, as with the pickled head of Captain Jack on the streets of the nation's capital.

The last third of *Remembering the Modoc War* becomes a regional and local story, as the war faded from national memory. Jeff Riddle published *The Indian History of the Modoc War* in 1914, an account which “inverted simple binaries and romantic tropes” and represented the Indians as “existing in the present and in possession of a future” (p. 137). At the same time settlers' societies and white veterans of Indian War organizations told tales of the Modoc War coming “to symbolize the genesis” of the Klamath Basin. In 1926, Lava Beds National Monument was dedicated, celebrating in the words of a local newspaper, “the rugged characters of the brave men who broke forever the Indian dominion” and “paved the way for progress both for the white man and the Indian” (p. 163). The monument produced a steady trickle of tourists to the area, and an “informal economy” of native guides taking white tourists to the lava beds emerged. More than fifty years after the events, white and Indian memories of the war remained conflicted and intertwined (p. 172).

This is a good and useful volume that takes a novel approach to a significant but little-told story. The first sections, where Cothran interweaves the stories of Captain Jack and of Winema and Jeff Riddle with contemporary reporting and politics are particularly deft. The narrative of the book is sometimes interrupted by “codas” in which the author writes about himself, as is the modern fashion.

In 1984 the Smithsonian Institution returned “Catalog Number 225,070,” namely Captain Jack's skull, to tribal member Debbie Herrera, a great-great-granddaughter of Winema Riddle. Cothran mentions the event only in a footnote, which is curious as the story provides a fitting bookend to the sometimes macabre story of *Remembering the Modoc War*.

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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. 344 pp. Appendix, notes, bibliography, maps, figures, tables, and index. \$32.50 (paper).

That Mexican immigrants inhabited the American Southwest is a given in American history. The presence of Mexican Americans in the Midwest has been chronicled and analyzed for several decades. But more recently Mexican immigrants have discovered the American South. Julie M. Weise's new book, *Corazón de Dixie: Mexicanos in the U.S. South since 1910*, informs us that Mexicans have been inhabiting portions of the Deep South since the early twentieth century. Indeed, Weise argues that in order to fully appreciate the Mexican immigrant experience we must examine previously unexplored geographical areas, as well as the interac-

tions of blacks, whites, Mexican immigrants, social agencies, governmental bodies (on both sides of the border), and activists, all of whom shaped the contours of the immigrant experience.

Herein lies one of the author's major contributions as she moves her focus beyond the traditional geographical boundaries of Mexican and Mexican American history to include areas previously unexplored. Thus she complicates the traditional narrative of the location and trajectory of Mexican immigrants by documenting ways in which these immigrants challenged the standard black/white racial binary in the American South. Each chapter addresses the ways in which the presence of these new immigrants affected different states and how class, race, and gender intertwined in this new multi-layered social arrangement.

Weise organizes the book around five chapters. The first chapter examines New Orleans, Louisiana from 1910 through the 1930s. Here we see a very different Mexican experience. Whereas the American Southwest, Texas in particular, habitually oppressed and abused Mexican immigrants, New Orleans offered them a more welcoming environment while retaining its traditionally harsh divide between blacks and whites. Mexicans managed, to a greater degree than in other places, to find acceptance as social equals with whites.

The remaining chapters repeat a story that is at once familiar and yet different. The second chapter, for example, explores the racial world of Jim Crow Mississippi from 1918–1939. Weise concludes that even though they faced widespread discrimination in the Mississippi Delta in the early decades of the century, by the 1950s Mexicans were considered “white.”

Chapter three explicates the experiences of Braceros in Arkansas in the period from 1940 through the 1960s. Unlike the first two chapters, this one describes the harsh treatment faced by Braceros. This chapter shows the ways in which white agriculturalists at first abused Mexican workers and then later adjusted their tactics to keep them in the state. Weise posits that these growers realized they could use Mexican labor to displace a group that was even more despised: blacks.

The fourth chapter exposes the ways in which Mexicans and locals in rural Georgia from 1965–2004 managed to create what Weise calls a “Pro-Immigrant Conservatism.” According to this ideology local whites admired Mexicans’ work ethic and lifestyles as compatible with those of the local community. Thus, Mexicans could be employed (at low wages) and allowed to attend school, receive charity, and continue residing in the area. In return, the immigrants avoided labor organizing or political action. To African Americans, the presence of Mexican workers in the fields was proof of black upward mobility. By the end of the 1990s, just as anti-immigration sentiment was rising around other parts of the nation, the three sides created a tenuous peace structure. Weise uses this chapter to note how, as the political landscape shifted in Mexico, immigrants could no longer count on their consulates for assistance as in the past. So they had to turn to employers, public services, and churches for relief.

The final chapter demonstrates the ways in which immigrants managed to carve out communities in the exurbs of Charlotte, North Carolina. Using the “Charlotte Way” of closed negotiation between interested local parties, rather than resorting to demonstrations or lawsuits, to preserve racial peace, locals integrated the local schools and allowed civic boosters and businesses to promote their successes as evidence of their racial progressivism. Although not nearly as welcoming as New Orleans, the Charlotte area allowed for some measure of upward mobility.

Throughout the book Weise makes compelling use of an array of sources. Traditional sources such as census and consulate data promote her arguments. But so, too, do the copious number of photographs which bring to life her discussions about Mexican-Anglo social relationships.

Yet the book is not above criticism. One concern about the book was the chronologically disjointed nature of the chapters. Each stood as a snapshot of history in a given area. So, while each chapter offered interesting insights into a geographical region, it did not make longer term connections, showing change and continuity over time. But perhaps this is less of a problem and more of an inspiration to new research. There has been a call recently to explore new geographic areas as part of the Mexican American experience. This book makes a significant contribution in that it challenges the traditional geographic and interpretive boundaries of the field and points to new directions for further scholarship. This is a well-researched, well-written, and well-argued work that will inspire historical conversations and research for years to come, as well it should.

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The African Burial Ground in New York City: Memory, Spirituality, and Space.

By Andrea E. Frohne. Syracuse: Syracuse University Press, 2015. 435 pp. List of illustrations, notes, bibliography, and index. \$49.95 (paper); \$75 (cloth).

The opening of the Smithsonian Museum of African American History and Culture and the recent creation of Whitney Plantation in Louisiana, a privately funded site that stands as the country’s only museum devoted to slavery, have introduced questions about the memory and representation of slavery into the national conversation. Andrea E. Frohne’s sweeping monograph focuses on the history of a prominent and early battleground in the most recent conflicts over the place of slavery in American memory, namely, the African Burial Ground in New York City.

The almost seven-acre cemetery, which was in use for the better part of the eighteenth century, sits in the middle of bustling lower Manhattan. It was unearthed in 1991 during preliminary work for the construction of the massive federal General Services Administration building that now sits at 290 Broadway. Once the burial