

“old school” flavor to it, and its style prioritizes excitement and drama over theoretical subtleties. The book is built around intimate descriptions of a colorful set of characters, giving it soul. Geronimo, the Apache Kid, and Mickey Free, who are all referred to in the book’s rather illustrious subtitle, play a big part. So do Crook, Miles, Al Sieber, Tom Jeffords, John Clum, Cochise, Victorio, and many others. If this book is meant as a synthesis, it falls somewhat short because it skips the Lipan Apaches of Texas and the civilian onslaught against the Western Apaches and Yavapais in central Arizona in the mid-1860s. Also, only passing notice is given to the Jicarilla Apaches and their conflicts in northern New Mexico.

Hutton’s book proves easy to digest, an offering packed with intriguing personalities and intense drama. I assume history buffs and the general public will enjoy it, which does not mean that scholars and students will not find it engaging and informative. It ranks among the best treatises of the U.S.-Apache wars to come out so far.

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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. Paper, \$32.50.)

At this writing, Donald Trump has targeted millions of Mexicans by declaring that, if elected president, he will deport 11 million undocumented people from the United States. His incendiary comments are meant to garner support to “make America great again” while inspiring fear in millions. In the award-winning *Corazón de Dixie* Julie M. Weise complicates and enriches the history of the lived experiences of Mexicanos in the South by challenging the contemporary racial and ethnic narratives of the past and present. Moreover, she offers new methodological examples to position a scholar’s work within broader contemporary discussions.

Weise has organized her book around the categories of time and place. In five chapters she easily moves from the early 1910s to the present by examining Mexican migration to New Orleans, Mississippi, Arkansas, Georgia, and North Carolina. She takes readers on a tour of a changing South that is rarely mentioned. Mexicans sought assimilation, and they struggled to allow their children to attend better schools. They left Texas and the West in search of employment opportunities. She uses maps to show which states received braceros. In the text, she adeptly interprets the relationships among the workers, landowners, and state officials, and how Mexicans navigated Jim Crow in the South in a time of heightening tensions. She also documents how Mexicans, responding to their living conditions, influenced the Mexican government to respond to racism along the Mississippi delta. In Georgia, Christian conservatives embraced Mexican laborers who preserved their way of life for a few more years. Weise notes how, in more recent years, North Carolina exurban whites welcomed Mexican labor to build their houses and big box stores but embraced anti-immigrant rhetoric when those same workers settled in their communities. To the exurbanites who sought to maintain their middle-class lives on the margins of growing, and more expensive, cities, Mexican immigrants were not entitled to that same life even though they had helped build it. This story has echoed across the South.

Weise’s research questions and her impressive historical methodologies demonstrate that Mexican history and Mexican experiences are found beyond the Southwest. Her book is based on extensive archival work and many personal interviews and oral histories. These are expertly interpreted in the text, but Weise takes her methods a step further: she allows readers to interpret the evidence. Weise hosts a companion Web site (<http://corazondedixie.org/>) that includes maps, primary sources, and other materials for reading and interpretation by scholars, teachers, and students. This is an excellent model for introducing scholarship to K–12 students because of the array of sources collected on the site. More importantly, the book and its supplemental material

enables educators and students to understand the changing South and United States.

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From South Texas to the Nation: The Exploitation of Mexican Labor in the Twentieth Century. By John Weber. (Chapel Hill: University of North Carolina Press, 2015. xiv, 320 pp. \$34.95.)

From South Texas to the Nation scrutinizes the role of south Texas in the creation and maintenance of an “agro-empire” dependent on the exploitation of Mexican and Mexican American workers (p. 3). Looking beyond what he calls the “tendentious historical heritage of mythology and Lone Star bluster,” John Weber effectively argues that the confluence of Mexican laborers who left a ravaged revolutionary-era Mexico and “emergent capitalists” who came to south Texas from the crowded farmlands of the American Midwest and Southeast facilitated and perfected an exploitative labor system in the region that spread to other parts of the United States (*ibid.*). South Texas growers took a migrant-worker system already used in California and further immobilized laborers by using the state to coerce migrant workers to stay in south Texas through de facto and de jure limits on worker mobility, thus creating a caste-like labor system.

Weber starts his book by using HemisFair '68 (the 1968 World's Fair held in San Antonio) as an example of mythology and bluster. He links the fair organizers' attitudes, ranging from oblivious ignorance to brazen racism, to the attitude of the Anglo elite in San Antonio and across much of south Texas. Facilitated by these anti-Mexican attitudes, arriving growers created a system that, helped by the state, counted on workers who needed to migrate and could be forced to be mobile through a loss of rights and poverty wages. These innovations created a legacy of fear and uncertainty—“the primary legacy of the South Texas farm boom” (p. 229). That farm worker conditions remained stagnant from the Mexican Revolution

in 1910 through the bracero era reinforces the lasting significance of these labor developments. South Texas leaders viewed these workers, immigrants, and Mexican Americans as “more beasts of burden than citizens” (p. 231).

The book begins with the Porfiriato (the regime of Porfirio Díaz, 1878–1911) and the Mexican Revolution and unfolds in four chronological sections organized around stages of the revolution. The Porfiriato and the revolution created a large, landless Mexican work force that was displaced at a time when south Texas was modernizing and attracting growers—important precursors to the emergence of the region as an agricultural powerhouse. This book is an important addition to scholarship on south Texas and the region's influence on the treatment of Mexican and Mexican American farm workers throughout the United States. They were welcomed for their labor but were relegated to the social and economic bottom and excluded from society and politics.

This innovative and much-needed examination of south Texas norms, the elite's anti-Mexican and anti-Mexican American focus, and the elite's maintenance of an exploitative system would work well in undergraduate history and American studies classrooms. It is essential reading for anyone interested in the study of work and workers in the United States, guest worker programs, Chicano history, immigrant and Mexican American rights, and the study of Mexican American culture in the borderlands.

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The Value of Homelessness: Managing Surplus Life in the United States. By Craig Willse. (Minneapolis: University of Minnesota Press, 2015. x, 213 pp. Cloth, \$94.50. Paper, \$27.00.)

In *The Value of Homelessness* Craig Willse sets out to reframe our understanding of homelessness and poverty. Drawing on the work of Michel Foucault and Émile Durkheim, government documents, professional and second-