were no Jesuits in colonial New Mexico. Strangely, however, thanks to trade with Jesuit Sonora in the eighteenth century and acquisition in the six-thers of two rare hide paintings, a Jesuit's name resides today at the Palace of Governors in Santa Fe. Philipp Segesser, S.J., had sent these extraordinary scenes—known today as Segesser I and Segesser II—rolled up in a trunk family in Switzerland. Finally, with the publication of the present volume, we get a great deal more than Segesser's surname.

Most a half century ago, as park historian at Tumacácori National Monument (now Tumacácori National Historical Park) in southern Arizona, I heard intriguing collection of Segesser's letters. Since Segesser served in the as missionary at Guevavi-Tumacácori, about which I was writing, I hoped in access. From one previously published letter (presented here as Letter quoted Segesser's hilarious description of his Oohdam (Pima) neophyte 9ng him to get drunk with them (Mission of Sorrows, University of Arizona Press, 1970, p. 54). But because of the complexities of old German, illegitmicfilm, and international complications, the rest of the collection always ined just out of reach. Now at last we have it all.

Segesser (1689–1762), a straight-laced yet humorous and chatty German, really understood the Natives to whom he ministered. Neither did he have use for Spaniards, not even for his Spanish Jesuit brothers. He was at the time an innately curious and keen observer wherever he found himself. One of these letters are from Europe and thirty-six from the New World. Thy letter 58, written from Tecoripa and dated 1 July 1733, ranks among the descriptions ever of a missionary's precarious existence in northwestern Spain and present-day southern Arizona (pp. 186–254). His portrayal of a mingbird is worthy of a naturalist.

This fine edition was worth the wait. Editor and translators deserve highest e (along with University of New Mexico Press, which offers the invaluable station in true footnote form). As the editor suggests, "These translations int Philipp Segesser to the modern reader just as he presented himself to amily" (p. xxxix). Along with his letters, Segesser loved sending curiosities, 1 items with curious powers: Saint Ignatius beans, Manila silk scarves, or ar stones.

he missionary shipped these graphic, mural-sized hide paintings—today ng the Museum of New Mexico's most treasured artifacts—to his brother
press discourses about cinema, Serna argues that women’s participation in public life as consumers and fans was simultaneously viewed as a hallmark of modernity and a potential threat to a patriarchal social order. The book’s two concluding chapters address the flow of moving images and migrants across the U.S.-Mexico border, examining how both the rejection of denigrating representations of Mexicans in Hollywood films and the collective experience of movie-going in the United States offered Mexican audiences opportunities to align themselves more closely with their country of origin.

Making Cinelandia recuperates neglected cultural histories by rethinking familiar narratives of cultural globalization. By design, the book largely sidesteps critical debates in Latin American and postcolonial studies that theorize the dynamics of cultural exchange and national modernity in the Americas. Serna presents film culture in Greater Mexico as an “alternative modernity” defined by “a self-consciousness about what was and was not modern,” with an extended reflection on the exclusions and limits of Mexico’s modernizing project (p. 8). Delving further into questions that are signaled only somewhat briefly—the tensions of post-revolutionary nationalism and the geopolitical logics involved in linking it to Hollywood cinema—would have added further nuance to this highly valuable work.

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An Army Doctor on the Western Frontier: Journals and Letters of John Vance Lauderdale, 1864–1890. Edited and Annotated by Robert M. Utley

The career of John Vance Lauderdale may be the most thoroughly documented of any army doctor in the nineteenth century. This is the third collection of his personal papers to be published since 1993, all compiled by different editors. The first volume consisted of letters written by Lauderdale during the Civil War, which he entered in 1862 as a twenty-nine-year-old surgeon. A published compilation of Lauderdale’s letters from the Pine Ridge Indian Reservation from 1890–1891, following the Wounded Knee massacre, appeared next.

Now Robert M. Utley, distinguished historian of the American West, traces Lauderdale’s career from the end of the Civil War to 1890 in a book that differs substantially from its predecessors. Most notably Utley features excerpts from both Lauderdale’s journals and correspondence, with the emphasis on the journals. He also covers the longest and most substantial portion of the doctor’s life, when he served as an army surgeon at forts in Utah, California, Texas, and the territories of Arizona, Dakota, and New Mexico. These were Lauderdale’s mature years, during which he married, became a father, and rose to the army grade of major before retiring in 1896. He died in 1931. He also became an enthusiast photographer in the West, often presenting “magic lantern” shows to his comrades. Utley uses an intriguing array of those photographs to show the places, officers, and the local inhabitants (most notably Native Americans) that Lauderdale encountered.

The doctor’s journals say surprisingly little about his medical duties or the operation of his hospital. More often they discuss social life on “officers’ row,” the virtues and failings of his fellow officers, and his contacts with civilians living near the forts. Lauderdale’s prejudices and passions are clear. He disapproved of strong drink and gambling, especially in the officer corps. He was appalled by the fraud and corruption he encountered in the army procurement system, and did his best to lay it bare. Although he despised such troublesome Indians as the Apaches, he had a good deal of sympathy for others, including Yumas, Navajos, and Zuñis. He paid regular visits to their settlements and worked with missionaries to establish schools and chapels for them. Perhaps Lauderdale’s most interesting personal relationship was with David C. Moore, an African American cook and handyman he hired in 1872, during a stint of duty in the East. Though a servant, Moore lived nearly as a member of Lauderdale’s family for twenty-four years.

Utley’s method of annotation is unorthodox. Rather than providing footnotes to identify people, places, and events, he inserts his commentary between entries from Lauderdale’s journals. The results can be frustrating, for the remarks are brief and generally limited to the content of a particular episode in the doctor’s life. Nonetheless, Lauderdale’s post–Civil War journals and letters offer us a detailed window onto everyday army life on the Western frontier.

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Photographs instantly throw viewers into a vortex of expectations about the moments before and after the shot and may prompt a search for additional