

***Miera y Pacheco: A Renaissance Spaniard in Eighteenth-Century New Mexico.*** By John L. Kessell. (Norman: University of Oklahoma Press, 2013. xviii + 194 pp. Illustrations, maps, notes, bibliography, index. \$29.95.)

**B**ernardo Pascual Joaquín de Miera y Pacheco is renowned in New Mexico as a religious artist and cartographer. Yet the life of the man, like the life of any person who impacts history, is also a glimpse into the world in which he lived. New Mexico in the late eighteenth century was a land wild and untamed but still an extension of Spain's vast world empire. John L. Kessell is a more than qualified guide to that world, taking the reader from the rainy greenery of Cantabria, Spain, Miera y Pacheco's *patria chica*, to the stark landscapes of *Nuevo Méjico*, where don Bernardo made his mark and his home.

Miera y Pacheco was an explorer in the same spirit as Hernando Cortés and Francisco Vázquez de Coronado. Early on, Kessell assures us, "Miera, one of the most versatile and fascinating historical figures of the eighteenth-century colony, played a wonderful diversity of roles" (p. xiii). He then lays out a clear and linear narrative, revealing all of the Spaniard's talents as well as the obstacles he faced in reaching many of his goals. Working with local New Mexicans and Governor Francisco Marín del Valle, Miera y Pacheco proved himself an able engineer, mapmaker, painter, carver, and explorer/soldier. He married into the local *español* class when he entered into nuptials with María Estefanía de los Dolores Domínguez de Mendoza.

This book also shows New Mexico in the late 1700s. The life and times of Miera y Pacheco reveal a unique Spanish enclave of diverse peoples, often conflicting and living in tension with one another, yet united in the sheer will to survive in the area's wilderness. Kessell teaches us how Spaniards like Bernardo, while a foreign element in the

region, adapted quickly to their environment, making themselves indispensable and major contributors to the Spanish community in Santa Fe and the Pueblo peoples along the Rio Grande corridor. Kessell's work, while a fitting tribute to the man, does not merely present the virtues and successes of his subject. In 1756 Miera y Pacheco approached Marín del Valle with the proposition of mending cannons no longer in use for the protection of the colony from well-armed nomadic peoples. As Kessell relates, "Miera failed to deliver . . . he had to admit to trying everything, but the cannons wouldn't work" (p. 45).

Miera y Pacheco, like so many of his predecessors and contemporaries, threw himself headfirst into New Mexico, contributing to the betterment and survival of the province. Kessell reminds the reader that don Bernardo was a universal man, accomplished in many areas—but he also shows his human side.

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***Early History of the Southwest Through the Eyes of German-Speaking Jesuit Missionaries: A Transcultural Experience in the Eighteenth Century.*** By Albrecht Classen. (Lanham, MD: Lexington Books, 2013. xi + 216 pp. Illustrations, map, notes, bibliography, index. \$60.00.)

**T**his book deals with the experiences of German-speaking Jesuits in northeastern New Spain. Despite the book's title, the region contained Slavic, Hungarian, Italian, and Flemish missionaries (in addition to Spaniards and native Creoles). Because Spanish ministers generally looked upon all non-Hispanic missionaries with suspicion, their numbers and origins fluctuated through the seventeenth and eighteenth centuries, reflecting the geopolitical fortunes of Spain's dynastic alliances.

German-reading audiences knew of their experiences in the New World through letters and reports from the field published in Europe. Some of the most iconic ethnography of the greater Southwest is based on these writings, and author Albrecht Classen provides a good encyclopedic compendium of these missionaries and their texts.

But the essays seem awkwardly stitched together, with little beyond the German language background of some Jesuits as an argumentative thread. This premise is problematic: Was there really something unique about German-speaking missionaries vis-à-vis other Jesuits in this particular frontier of the empire? Furthermore, it does not make sense to detach the experiences of these missionaries from the Jesuits' broader missionary enterprise. Classen only occasionally refers to Sonora and Baja California and mentions virtually nothing on the experience of the very same foreign Jesuits in the Sierra Tarahumara and Nueva Vizcaya missions simply because they happen to fall south of the contemporary U.S.-Mexico border. Classen also seems a bit uncritical regarding obvious Black Legend stereotypes that many of these missionaries brought over from their homelands or that the editors in the German lands published in their mission reports; these are quite apparent in some of the quotes he uses.

The book seems intellectually cumbersome for a general reader and yet it lacks the scaffolding of recent scholarship on the borderlands, ethnohistory, travel writing, and mission and demographic history to be of much use to the specialist. This apparent lack of audience focus is compounded by glaring editorial mistakes such as the complete repetition of some footnotes. In other parts the author seems to be on shaky ground when discussing the inner operating procedures of the early modern Jesuit order, or he gets wrong simple things like the difference between sweet potatoes and potatoes;

"*hablar cristiano*" ("speaking in Christian") is a popular Hispanicism more rooted in the Reconquista from the Moors rather than the Protestant Reformation of the German lands (p. 147). Some glaring omissions are the extensive theoretical literature on travel writing and imperialism and, more generally, the epistolary genre that was immensely popular during the late Enlightenment. This is a book for the general public and nonspecialist, but scholars will find little that has not been published elsewhere.

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***The Mexican Revolution: Conflict and Consolidation, 1910–1940.*** Walter Prescott Webb Memorial Lectures. Edited by Douglas W. Richmond and Sam W. Haynes. (College Station: Texas A&M University Press, 2013. xi + 252 pp. Illustrations, maps, tables, notes, index. \$35.00.)

This anthology brings together essays from the University of Texas at Arlington's Walter Prescott Webb annual meeting, devoted in 2010 to the Mexican Revolution. The collection marks the revolution's centennial, and the authors provide the latest in historiographical approaches. Intentionally or not, the book offers a metaphor for the revolution, as both lack coherence. The social movement had often contradictory revolutionary goals as well as goals not so revolutionary. Likewise, the essays here do not cohere. Could it be otherwise? Not when the events from 1910 to 1940 are generally understood as a number of revolutions, counter-revolutions, and violence disguised as revolution. Generalizations from above (Mexico for all Mexicans) often miss the heroism, the meanness, the sordidness, and the grace of revolutionary events and the frequent deaths

Philipp Segesser (1 September 1689 – 28 September 1762) was a German-speaking Swiss Jesuit missionary who spent much of his career in Sonora, Mexico. Contents. 1 Early years. 2 Jesuit teacher. 3 New Spain.Â Early History of the Southwest Through the Eyes of German-speaking Jesuit Missionaries: A Transcultural Experience in the Eighteenth Century. Rowman & Littlefield. ISBN 978-0-7391-7784-6. Early History of the Southwest Through the Eyes of German-speaking Jesuit Missionaries: A Transcultural Experience in the Eighteenth Century by Albrecht Classen English | 13 Dec. 2012 | ISBN: 0739177842 | 230 Pages | PDF | 4 MB. This book provides unique and lively, authentic, and source-based insights into the history, culture, geography, fauna, flora, geology, climate, and politics of eighteenth-century Sonora/Arizona, drawing from the fascinating first-hand accounts written by German speaking Jesuit missionaries. 1 German-Speaking Jesuit Missionaries in the American Southwest: Global Perspectives of a Local Phenomenon in the Eighteenth Century – An Introduction. 2 Major German Jesuit Writers and Their Biographies: A Global History from Individual Perspectives. 3 Father Eusebio Kino – The Pioneer: Discovery, Encounters, and the Establishment of the Kino Missionary Network. 4 Joseph Stoecklein's Well-Bolt: A Jesuit's Collection of Global Missionary Reports for a German Audience. 5 An Encyclopedic Approach to the Early History of Sonora: The Pimeri'a Alta as Seen by Ignaz Pfefferkorn, a German Scientist Missi...

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