tion of Buessell's Iron Cross in a silk-lined box were all grist for the mill, and produced a familiar product: a guilty verdict, and ultimately revocation of his citizenship.

Thus, a number of people—the APL, the newspaper editors, and the judge—"had it in" for Buessell, successfully exercising their own biases. It is a depressingly common set of foes in such cases, perhaps illustrating the failure, in times of hysteria, of mechanisms for quelling the fire in the polis. Other stories narrated by Donalson make the same point in different contexts, to illustrate the persuasive role of personal animosity in this acidic wartime atmosphere in prosecuting (and in most cases convicting) people for crimes of disloyalty, ruining lives in the process.

Donalson is not a fluid storyteller. While the facts appear to be there, he tells the stories of the victims in a matter-of-fact manner too much of the time, sometimes giving equal emphasis to matters great or insubstantial. Worse, he repeatedly draws the same conclusion, or variants of the same conclusion, from the narratives of the defendants, almost to the point of banality. In other words, the examples he uses all lead the reader to the same point, or a small variation thereof. Perhaps it would be better to not draw so many conclusions, and let the examples speak more for themselves. Their facts are compelling enough.

The manuscript could have used better editing as well; this reviewer noted several typos and at least one title cited incorrectly. Overall, however, Donalson's volume is a positive addition to the history of the United States' ill-conceived and reckless sedition laws, as well as the history of state sedition laws such as Montana's, which have indeed threatened civil liberties and freedom of speech at key points in the nation's history.

Clemens P. Work,
Emeritus
University of Montana

David Correia. *Properties of Violence: Law and Land Grant Struggle in Northern New Mexico*. (Geographies of Justice and Social Transformation, number 17.) Athens: University of Georgia Press. 2013. Pp. xiii, 220. Cloth $69.95, paper $24.95.

Properties of Violence is a sweeping narrative about the Tierra Amarilla land grant, located in northern New Mexico, and its inhabitants. The book covers a vast historical time frame, from the 1770s to the present day, in a way that is both comprehensive in scope and specific in its analysis. Most scholars who discuss the Tierra Amarilla grant focus on the postwar period of struggle that culminated in the so-called "Courthouse Raid" by Reies López Tijerina and his group of activists. Indeed, the raid is one of the iconic moments in Chicana/o historiography, along with the Blowouts in East Los Angeles, Corky Gonzales's Crusade for Justice in Denver, and the United Farm Workers' grape boycott in California. David Correia's study, however, more accurately portrays the historical struggle that local inhabitants had been waging for over a century, long before the outsider, Tijerina, arrived to take up their cause. This book is an important addition to the scholarship on the history of New Mexico, legal property theory and history, as well as the history of Latina/os in the United States. It is a corrective to the encumbered narrative that unfairly privileges Tijerina's ties to this land grant struggle.

Properties of Violence is an in-depth legal history about how land grant laws worked in New Mexico through the nineteenth and into the twentieth centuries. Unlike many legal histories, it brilliantly ties cases to real people and places that have meaning for the reader. Through his narrative Correia explains why these particularly narrow holdings had a huge impact on the lives of the people who made their homes on this parcel of land. What also comes through in this study is the tenacity of the plaintiffs who persevered and kept trying to find a way around the legal system in order to find justice for their position and historical use. It is a compelling narrative.

Correia's examination both pushes the story backward and pulls it into the twentieth century. By pushing the narrative back to the 1770s, Correia meaningfully engages the historiography of Native American removal as portrayed by scholars such as Ned Blackhawk and James Brooks. Many histories about Hispano land disposition erase the original disposition and violent removal of Native Americans from their lands. Correia's narrative acknowledges the complexity of land use patterns, which saw Hispanos and Indians competing for resources before they were both pushed off the land by Anglo interlopers. Moreover, by extending the story well into the twenty-first century and closing with a vignette of his visit to the Rare Earth spread, Correia gives the reader insight and hope that his story is not yet complete. The discussion of Jicarilla Apaches (re)purchasing vast swaths of the land grant is particularly delicious.

Perhaps the most original and gripping part of the book is the connections that Correia draws between Tijerina and Corky Gonzales and then between Tijerina's group and Fuerzas Armadas de Liberación Nacional (FALN). Here he brilliantly looks at the larger context of the 1960s and 1970s social movements and the role that J. Edgar Hoover and the Federal Bureau of Investigation's COINTELPRO program played in undermining and monitoring these groups. This book is really the first thorough account that shows how Tijerina fit into the larger world of Chicano activism as well as broader social movements such as the Black Panthers and the Young Lords. Tijerina has most often been portrayed by historians as almost a cartoon character, both menacing and ineffective. By looking at the specifics of how his organization was created and how he built it based on an earlier history of activism and despair, Correia provides a meaningful look at this activism and the violence that emerged out of this group.

One critique of the book is Correia's portrayal of the reign of Emilio Naranjo, a petty and corrupt local boss

in Rio Arriba County. Correia has Naranjo stand in for "the state" and the use of state power when discussing how he harassed Tijerina and other land grant activists. But that seems like a big leap given the locality of Naranjo's power. Correia could have deepened his analysis to look at why state and national forces, such as the governor's office and the attorney general, as well as various federal agencies let a known corrupt politician remain in control and thrive for so long. There is a bigger and much more complex story here, and by simply equating Naranjo with state power, some of the nuance is lost.

Nevertheless, this is an elegantly written and deeply researched book. Correia gracefully drives the reader across more than three hundred years of historical narrative to reveal groups of people who enacted ideas about property and agency on the land they thought of as their home, even if the legal system said otherwise. This book is filled with vibrant historical actors whom Correia skillfully brings to life, warts and all.

Maria E. Montoya
New York University

Frank P. Barajas. *Curious Unions: Mexican American Workers and Resistance in Oxnard, California, 1898–1961*. (Race and Ethnicity in the American West.) Lincoln: University of Nebraska Press. 2012. Pp. xiv, 355. $50.00.

Frank P. Barajas's *Curious Unions: Mexican American Workers and Resistance in Oxnard, California, 1898–1961* explores the economic, social, and political transformation of Mexicans living on the Oxnard Plain. This study begins with Spanish/Mexican control of the region, and covers the introduction of a system of wage labor during the early American period, the development of a capitalist agricultural economy, and workers' struggles to unionize. Barajas shows how Mexicans were both exploited as laborers and marginalized as a community. In a groundbreaking manner, he demonstrates that through ethnic cross-cultural alliances, workers created "curious unions" to promote self-help societies and political partnerships as well as cross-cultural coalitions to establish recognized economic, social, and political positions within Oxnard.

This is an extremely well-researched book, particularly on both historical and contemporary scholarship of Mexican race, labor, community, and leisure up to 1950. What distinguishes Barajas's volume from previous histories of Mexican farmworkers in Southern California and in Ventura County is his ability to tell a contextualized story that includes the voices of other ethnic and racial groups while simultaneously placing Mexicans within a vibrant political, economic, and cultural landscape. Asserting that discrimination in Ventura County was not based on the "biological or assumed innate differences" of race (p. 268, n. 40), he notes that Mexicans transcended ethnic boundaries in order to create cross-cultural "curious unions" that enabled them to adapt to the continuously changing region. Barajas tells the racial backstory of Ventura County, beginning with a history that reaches back before Spanish California. Referencing past scholars such as Carey McWilliams, John Johnson, Lisbeth Haas, Antonia Castañeda, Vicki Ruiz, Douglas Monroy, and Judy Triem, he tells the story of the four cultures on the Oxnard Plain: the Native American Chumash Muwu, the Spanish, and the Californio Mexicans, who lost their ranchos; and the early Anglo Americans, who incorporated the previous Mexican rancho land into the county's capitalist agriculture. He uses the 1890s Oxnard Brothers' American Beet Sugar Company on the Oxnard Plain as an example of this type of corporation.

The loss of Mexican rancho land overshadowed the continued existence of the long-established Mexican community of the Oxnard Plain, which had survived since the Mexican-American War. By the 1920s, Mexican immigrant refugees of the Mexican Revolution joined the older Mexican Californios to create a segregated community and work environment, a point that has also been made by other historians of Mexican Ventura County, such as Tomás Almaguer and Marta Menchaca. In describing this new community, Barajas uses a model put forward in Jose Alamillo's work on the Mexican Corona community in Southern California. He argues that the Oxnard Mexican community maintained pride and cohesion through cultural celebrations, organizations such as mutualistas, and the control of public space. He also intertwines new scholarship on whiteness concerning California's romance with Mexican Californios' European ancestral Spanish roots, as described by William Deverell.

What differentiates Barajas's approach in the first half of his book from the research of previous scholars is his inclusive coverage of every ethnicity and race that labored in the sugar beet and citrus industries and the ways multiple racial groups such as the Chinese, Japanese, and Mexicans were able to forge alliances beyond the workplace and labor unions. His description of the cross-ethnic/racial alliances and interaction in sports and leisure goes beyond Alamillo's study and is particularly interesting and new.

In the latter half of the book, Barajas explores the cross-cultural alliances made during and after World War II between Mexican residents of the Oxnard Plain and white Dust Bowl migrants, newly relocated African Americans, and Mexican Bracero workers. Barajas's work here represents new research on Ventura County that few scholars have considered, even in articles. The only flaw in the second half of this study is that after the 1950s, Barajas's book loses its rigorous attention to in-depth research. Unfortunately, in this last section of the book, on the rise and influence of Cesar Chavez, Barajas does not build and expand on the new Chavez scholarship of Frank Bardacke and Matt Garcia.

Curious Unions is a pioneering work. It should be recognized for its detailed research, including its extensive use of community-based oral histories and its proposed new theories regarding how Mexican workers strengthened their own community and survived the economic