

the public sphere. This violent, rather than gradual, shift in the philosophical worldview circulating throughout Texas meant that “the intellectual legacy of this period ended in an instant. This rupture, the suddenness of the revolutionaries’ failure, is part of the reason that historians have long ignored these events” (p. 260). Thus, Coronado shows how the production of subalternity, especially after Texas’ annexation, took place through the public sphere. Most importantly, Coronado’s careful research details how the public sphere was also the space where the racism and coloniality underpinning oppression was resisted.

Coronado illuminates ample new and lesser-discussed primary sources, such as the story of the women of San Antonio de Bexar during the violent suppression of revolutionary activity in 1813, entitled “Memoria de las cosas más notables que acaecieron en Bexar el año de 13 mandado el Tirano Arredondo” (pp. 254–260 and appendix 4). In centralizing these archives, Coronado’s book opens up multiple lines of inquiry that can and should be taken up. His exceptional book provides many answers and also leaves the reader with a number of generative questions and inspirations for further research. Indeed, Coronado urges a critique-oriented interpretive model of approaching and understanding archives, arguing that “the official archives housed in libraries, even if long ignored, also need to be read against the grain” (p. 393). Coronado highlights the importance of imaginative and empathetic approaches that can account for the “significant visions and aspirations” that informed the passionate but ultimately failed project of Latino revolution in Texas (p. 393).

A World Not to Come joins recent, excellent work in Latino studies by scholars such as Kirsten Silva Gruesz (*Ambassadors of Culture*, 2002), Diana Taylor (*The Archive and the Repertoire*, 2003), Marissa K. López (*Chicano Nations*, 2011), Deborah Vargas (*Dissonant Divas*, 2012), José David Saldívar (*Trans-Americanity*, 2012) and Alexandra Vazquez (*Listening in Detail*, 2013), in offering new, innovative, and rigorous approaches to archives and their interpretation. *A World Not to Come* also shares a similar political and philosophical stance towards historical archives with Lisa Lowe’s recently published *The Intimacies of Four Continents* (2014). Yet whereas Lowe’s book concludes with a call to imagine alternative ways of imagining modernity and liberalism, Coronado’s work begins with and consistently foregrounds the imagined alternatives offered by the writers and thinkers whose work he treats with empathy and recognition.

Francisco Eduardo Robles
University of Notre Dame

As Precious as Blood: The Western Slope in Colorado’s Water Wars, 1900–1970.
By Steven C. Schulte. (Boulder: University of Colorado Press, 2016. xv + 286

It is a treat to read a history book full of great information, well-paced, and interesting. *As Precious as Blood: The Western Slope in Colorado's Water Wars, 1900–1970* solidly hits the mark on all three of these points. Author Steven C. Schulte, professor of history at Colorado Mesa University in Grand Junction, has taken a center seat with the historical writers of water development and environmental preservation in the West.

Water users on Colorado's Western Slope are lucky. They live in a glorious land of mountains, plateaus, and rivers. They have most of the river water in the state but only twenty percent of the population. This creates challenges of limited political capital to offset the water development efforts of the Front Range of Colorado.

Schulte begins with the year 1900. It was the era of government investment in dam and irrigation project development. In 1902 the National Reclamation Act was established into law by Pres. Theodore Roosevelt—an ardent supporter of individualism, toughness, and grit. These same traits can be found in the Western Slope's water leaders who came later—Taylor, Nelson, Smith, Stone, and Aspinall.

The book describes the complexities and challenges of Western Slope leaders to protect and develop their fair share of water for local use, while at the same time they compromised on occasion to keep the political process moving forward. It is a dance of wills, where one misstep could lead to a permanent loss of Western Slope water for future economic development and environmental protection.

Schulte skillfully weaves the tension between local water users and newspaper editors as they engage in the high stakes of state and national politics. Meetings with Western Slope and Denver Water officials are described as “raucous spectacles” with “verbal fireworks,” where sometimes the outcomes were based on “raw political power.” In 1938 Congressman Edward T. Taylor of Glenwood Springs grittily announced that “not a drop of water” would leave the Western Slope as long as he was chairman of the U.S. House of Representatives Appropriations Committee. That line remains deeply etched in the red rock landscape of western Colorado.

In this volume, we read about the state and federal politics of water development and management up close and personal, described wonderfully—sometimes in terms of “head cracking,” and at other times in fearful terms that the Western Slope would become nothing more than a “colonial wilderness” for the power politics of Colorado's Front Range and downstream California interests.

What does this all mean today? The Western Slope continues to live under a cloud of uncertainty as population growth and climate change present new

threats and challenges. The Colorado River Compact of 1922 was devised during a wet period, and changing flow patterns could flare up into verbal fireworks again. However, this time the raw political power of California and Arizona would fan the political fires.

Colorado's Front Range water managers have not stopped eyeing the perceived abundance of Western Slope water and are met eyeball-to-eyeball with the "not a drop of water" mantra of Western Slope water users. Are we in store for more head cracking? Optimistically, we can point to the recently released State Water Plan of Colorado for some guidance. Granted, the challenge is in the details, but water users across the state are working to find solutions to these tough, wicked problems. It is a challenge that Taylor, Nelson, Smith, Stone, and Aspinall would relish.

Thomas V. Cech

Metropolitan State University of Denver

Persistent Progressives: The Rocky Mountain Farmers Union. By John Freeman. (Boulder: University of Colorado Press, 2015. xvi + 235 pp. 42 halftones, map, bibliography, index. \$34.95 cloth, ISBN 978-1-60732-432-4.)

In *Persistent Progressives: The Rocky Mountain Farmers Union*, John Freeman presents the history of the Rocky Mountain Farmers Union (RMFU) from its roots in the various Grange organizations in the late nineteenth century to the present. RMFU's current mission statement reflects the same activities and goals from when the union formed:

Rocky Mountain Farmers Union is a progressive, grassroots organization founded in 1907. RMFU represents family farmers and ranchers in Wyoming, Colorado, and New Mexico. RMFU is dedicated to sustaining our rural communities, to wise stewardship and use of natural resources, and to protection of our safe, secure food supply. RMFU supports its goals through education and legislation, as well as by encouraging the cooperative model for mutual economic benefit (www.rmfu.org).

Persistent Progressives documents the history of the union in great chronological detail. In doing so, the book depicts the rise of a progressive and modern movement, a paradigm shift based on the ongoing struggle to save small family farms and ranches from corporate agriculture. Ironically, this progressive agricultural shift stems from clinging to old ideas and values brought from immigrant cultures, such as irrigation methods brought by Hispanics and the long-term farming methods of the Germans from Russia.