

Junípero Serra interweaves new translations of many of his most important writing with a narrative history of his life. Well over half of the book is composed of Junípero Serra's writing. The authors chose pieces in which Serra poignantly discusses why he chose to go into the missionary field after years as professor at a Franciscan university in Mallorca, Spain; his fervor for the mission field; and his experiences to and within Mexico. Serra became part of the Colegio San Fernando, the Franciscan college that trained and ran the centralized features of the mission system from Mexico City. For many years, Serra worked in the older missions and colonial towns of northwestern and central Mexico. However, Serra sought a new mission field, one under his direction, such as he found when selected to head the effort to found the missions of Upper California, where he arrived in 1769 and remained until his death in 1784.

The many letters Serra wrote, and the documents he produced about his life building and defending the California missions, offer fascinating accounts of relations between the missionaries and their emotional and material trials and wants. They document the many political battles that Serra fought in order to fund and expand the missions. Some present Serra's religious ideas and beliefs, and others show his accounting of the prosperity and growth at the Carmel Mission.

The authors recount the history of Spanish settlement almost wholly from Serra's perspective. They do so deliberately, in order to represent Serra's logic and ideas through primary sources. But Serra's writing may seem highly problematic to some readers. His ample silences about native peoples' voices, for example, contrasts to the way he frequently represents them as poor and victimized. He also accepts a high degree of brutality when he asks for military discipline, though his preference was to terrorize rather

than whip indigenous populations into proper behavior. In this densely documented book, much of Serra's writing can be read against the grain.

I recommend the book because it offers a large body of Junípero Serra's writing that opens up fascinating aspects of that world of empire and Franciscan missions from Serra's own perspective. Although the subtitle suggests that Serra underwent a transformation due to his relationship with California Indians, I did not see the authors develop that argument. That does not take away from the fact that *Junípero Serra* is a book to be reckoned with, and it makes a vigorous contribution to the debate over Serra's life and significance.

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Leaders of the Mexican American Generation: Biographical Essays. Edited by Anthony Quiroz. Foreword by Arnoldo De León. (Boulder: University Press of Colorado, 2015. xvii + 362 pp. Illustrations, notes, index. \$34.95.)

Drawing together an impressive cadre of scholars exploring the interplay between individuals' personal biographies and the larger currents of U.S. society, the contributors to the anthology *Leaders of the Mexican American Generation* offer new insight into the multidimensional histories of a range of actors influential on the national stage between 1920 and 1960. Attention to notable individuals, major political currents of the time, and biographical method make the book of value to both a general audience and students of Mexican American history.

Persuasively arguing for the value of rigorously researched and analytical biography, editor Anthony Quiroz challenges its methodological marginalization as the "unloved

stepchild" of American history (p. 10). In his biographical approach, Quiroz adopts a generational periodization first proposed by sociologist Rodolfo Alvarez, who draws parallels between actors sharing similar socialization experiences. Although Alvarez's method foregrounds psychohistorical factors, Quiroz more closely observes the model of historian Mario T. García. This approach rests upon several premises: each generation encounters a discrete environment upon which identity is expressed; activists' backgrounds and agendas are far from uniform; and *generation* is a malleable term with interlinking chronologies. As described by Quiroz, what united the heterogeneous Mexican American generation was a bicultural identity rooted in the United States and a commitment to improving the social, economic, and political position of people of Mexican descent.

The book is divided into two parts. In exploring the life histories of Félix Longoria, Jovita González Mireles, Alice Dickerson Montemayor, Luisa Moreno, Alonso S. Perales, and José de la Luz Sáenz, part 1, "Intellectuals and Ethnic Consciousness," examines Mexican American identity formation and the politicization of organizational leaders. Notable in this section is the attention to women's role in agendas for social change, ranging from the active denouncement of oppression to literary productions reflective of intersectional identities. Part 2, "Legal, Political, and Labor Activists," follows the ways a set of leaders—Ralph Estrada, Ernesto Galarza, Gus García, Héctor Pérez García, John J. Herrera, Edward R. Roybal, and Vicente Ximenez—acted upon the ideologies that catalyzed the post-World War II civil rights movement. Focusing on professionals within the legal and political world, this section examines the tools of a bicultural citizenry, including labor, electoral, and legal activism.

The contributors raise provocative questions regarding the generational approach, biography, and revisionist history. Addressing gendered structures, Quiroz further points to the continuing and urgent need for Mexican American historians to integrate women in their analyses. In this regard, we might also question the binary structures that define gender and push ourselves to interrogate the ways these systems of categorization shaped historical subjects. This aligns with the book's great strength: its ability to recognize key leaders as, simultaneously, exceptional and emblematic human agents of change within the context of their time.

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The Cherokee Kid: Will Rogers, Tribal Identity, and the Making of an American Icon. CultureAmerica Series. By Amy M. Ware. (Lawrence: University Press of Kansas, 2015. x+317 pp. Illustrations, maps, notes, bibliography, index. \$37.50.)

"Was Will Rogers Really an Indian?" Amy M. Ware posits at the start of *The Cherokee Kid* (p. xi). Her study of Rogers's personal politics of identity and the Cherokee roots of his performance art and public impact leaves little doubt of the answer. Ware synthesizes evidence mined from previously published works by and about Rogers with the newest standards of scholarship in Native American studies, offering her own deep reading of Rogers's choices and words. The result is a multilayered elucidation of Rogers's Indianness, Cherokee-ness, and transnational citizenship in the Cherokee Nation and the United States.

Ware pleads for greater tribal specificity in the study of American Indian cultural history and the rightful place of