

Tucson's Euro-Americans cared more about class than race loses sight of his discussion of racism earlier in the book. Residential segregation of most ethnic Mexicans into working-class neighborhoods was largely a function of extralegal racial discrimination in realms such as employment and housing. His claim also obscures a history of racism among southern Arizona's white working class. Acosta refers only in passing to campaigns by white miners to restrict the rights of Mexican men to work in mining camps and join their unions. He appears unaware of important books on race, class, and interethnic relations in Arizona's borderlands by historians such as Katherine Benton-Cohen, Phylis Cancilla Martinelli, Sam Truett, and myself.

His slim monograph would also have benefitted from a more thorough examination of the intimate social and cultural connections and tensions in Tucson's multi-ethnic neighborhoods. His discussion of how interethnic marriages generally followed the traditions of Mexican wives is welcome, but his gender analysis remains thin, and he does not sufficiently engage important research about Mexican gender roles, marriage, and divorce in the U.S.-Mexico borderlands by historians such as Miroslava Chávez-García, Omar Valerio-Jiménez, and Deena González. He also neglects the largest, contemporaneous non-white population in Tucson and its adjacent communities: indigenous peoples. Ethnic Mexican marriages to O'odham, Yaquis, and other groups in and around Tucson were common. Acosta seems poised to confirm this when he begins his first chapter with an anecdote about an interethnic marriage involving a partly Paiute spouse. Yet in the analysis of interethnic marriage that follows, he ignores such unions. On the whole, then, Acosta revises our understanding of interethnic marriage in Arizona in important ways, but he falls short of offering what could have been a groundbreaking exploration of the context, causes, and implications of such marriages in the turn-of-the century borderlands.

Northern Arizona University

ERIC V. MEEKS

*Volunteering for a Cause: Gender, Faith, and Charity in Mexico from the Reform to the Revolution.* By Silvia Marina Arrom. (Albuquerque, University of New Mexico Press, 2016. xii + 279 pp.)

*Volunteering for a Cause* uncovers the forgotten history of upper- and middle-class men and women's Catholic charity work through the Society of St. Vincent de Paul in Mexico. The Mexican Vincentian societies, founded

in 1848, were branches of the French lay society and the first in the Americas. Chapters spread across the country, becoming especially active in Jalisco and other states in central Mexico. Arrom's impeccably researched study is essential in understanding the complexities of the struggle between the Church and the liberal state as well as revising the influence of women in the conflict. Scholars of public health and social welfare will find her work valuable as well.

The first chapters detail the origins and activities of the men and women's lay societies. These societies weathered the tense anticlerical atmosphere of the Reform with only slight setbacks, even growing in membership during liberal governments. Arrom shows that anticlerical reform focused more on challenging the institutional power of the Church than good works by the laity, which the societies extended to all poor Mexicans regardless of religion. Nonetheless, the societies offered religious education to the families they served and priests actively participated in the women's societies.

By the Porfiriato, men's membership in Vincentian societies had diminished, but membership in the Ladies of Charity had increased. Nevertheless, Arrom counters assumptions that charity was exclusively women's work. She argues that the feminization of Catholicism was more of a discursive strategy by liberals and conservatives than a reality. Women and men both practiced charity, but the responsibilities were divided along traditional gender roles: men contributed goods and raised money and women visited homes, cared for the sick, and educated the children. As time went on, Vincentian charity became more associated with women's work and men found different avenues to practice their faith and charity, often as benefactors of women's chapters, editors of Catholic presses, or members of the National Catholic Party (PNC). Arrom cautions that the domestic nature of the Ladies of Charity's works cannot be characterized as simply upholding traditional women's roles. Participation and leadership in the Vincentian charities expanded women's public presence and influence in the modern world. The ladies ventured outside of their homes, interacted with people of different social classes, negotiated with men to gain donations, and advocated for the Catholic Church in a tense political environment.

It was the charity works of women that Arrom argues helped lay the foundation for a modern social welfare system in Mexico. The Ladies of Charity provided relief to poor families through home visits and established a network of public services such as hospitals, soup kitchens, asylums, and orphanages, serving hundreds of thousands of Mexicans. Their services

extended relief to poor Mexicans when the state was unable and, at times, unwilling to do so. Arrom contends that their attempts to soothe but not heal the wretched conditions of poverty, albeit grounded in elite paternalistic ideas about the poor, were important precursors to the Social Catholicism and Liberation Theology movements fostered by Pope Leo XIII's 1891 *Rerum Novarum* encyclical.

Arrom's groundbreaking study is an important contribution to historians' understanding of the vitality of Mexican Catholicism throughout the Reform and Revolution. She acknowledges the paucity of sources that exist to construct the history of the volunteers and, at times, her study reflects this limitation by focusing too heavily on the ebbs and flows of membership. The voices of individual women expressing their motivation for and attitudes about service is faint. As Arrom touchingly demonstrates in the epilogue about her grandmothers' charity work, this is one symptom of history's privileging of male stories and achievements. Her study offers a welcome remedy to this historical privilege by placing women at the center at some of the most important developments in turn-of-the-century Mexico: the survival of popular Catholicism, the development of a modern social welfare system, and the growth of women's political activism.

Saint Xavier University

AMANDA M. LÓPEZ

*Of Forests and Fields: Mexican Labor in the Pacific Northwest.* By Mario Jimenez Sifuentes. (New Brunswick, New Jersey, Rutgers University Press, 2016. x + 169 pp.)

*Of Forests and Fields: Mexican Labor in the Pacific Northwest* by historian Mario Jimenez Sifuentes provides a much-needed history of Mexican labor in the Pacific Northwest, specifically in the state of Oregon. Many scholars, myself included, have argued for additional scholarship in this region due to the significant gap that exists with the Mexican experience in the Pacific Northwest. *Of Forests and Fields* adds to this important scholarship with its concise six-chapter examination of the evolution of the movement of Mexican labor to the region. More important, Sifuentes argues that Mexican labor helped shape the destiny of Northwest agriculture, which includes the forest industry. At the heart of this study is the genesis and evolution of the Willamette Valley Immigration Project (WVIP), which morphed into *Pineros y Campesinos Unidos Noroeste* (Northwest Tree-Planters and Farmworkers