

The appendices "Entries by Decades of Birth," "Entries by State/Province of Birth," and "Entries by Tribal Affiliation" are excellent. The regular index is extensive, but could contain even more information. For example, the "Catholic church" (sic) as well as the Native American Church are listed, but Franciscans, Episcopalians, Presbyterians, and Baptists are not.

The valuable photos could be more numerous and better reproduced. These are very minor flaws, however, in an outstanding work that should be acquired by every library, by teachers of every level, and by everyone concerned about the first American women.

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Monroe Lee Billington. *New Mexico's Buffalo Soldiers, 1866-1900.* (Niwot: University Press of Colorado, 1991) 258 pp., \$29.95.

Buffalo Soldiers guarded the western frontier, winning eighteen Medals of Honor. Formed in 1866, they also served in the Spanish-American War (1898), the War in the Philippines (1899-1901), World War II (1941-1946), and the Korean War (1950-1953). It might appear that some of those events transpired a long time ago. However, Jones Morgan, the last Buffalo Soldier who served in both the West and the Spanish American War, died at age 110 in August, 1993.

Approximately 186,000 Black soldiers fought in the Civil War and when it concluded, the Union army still had 123,156 soldiers "in 130 infantry regiments, thirteen regiments of heavy artillery, ten batteries of light artillery, and six regiments of cavalry." Because the United States government needed to safeguard its interests in the West following that war, it turned to Black soldiers who eventually made up half of the military force there. Many Buffalo Soldiers served in New Mexico beside companies of white troops. They were subjected to racism from their white counterparts, white civilians, and even the white press. White businessmen doing commerce with the army often cheated the military and Blacks were significantly affected. They were supplied with "inferior animals, food, and supplies," and at Fort Cummings "fresh" vegetables quickly spoiled and "thirty-seven thousand pounds of bacon and eighteen hundred pounds of ham were of such poor quality" that they perished almost immediately. Still, the Buffalo Soldiers proudly executed their dangerous responsibilities.

was killed by the Mexicans and then hunted Nana, one of his

Explorations in Sights and Sounds

It was Buffalo Soldiers who pursued the Apache Victorio until he followed. They fought in the Lincoln County War and narrowly missed capturing “Billy the Kid” Bonney. Between 1875 and 1892, the famous 9th and 10th cavalry regiments were involved in the Indian “pacification” programs. They and other Black units also served strike duty, supported federal marshals in opening railroad traffic, protected railroad property, and maintained order in the wake of strikes. They safeguarded settlers and their presence discouraged additional Indian attacks. Farmers, ranchers, miners, and railroad construction workers often called upon them for help.

While praising the exploits of the Buffalo Soldiers, Billington does not address an extremely significant issue—the manipulation of one minority group by the government to subjugate another. When Africans first came to the New World, Blacks and Indians sometimes forged positive relationships. Some Indians during early colonial history assisted Blacks in their escape from slavery (though some tribes held Black slaves). The United States government deliberately pitted the two groups against each other, offering compensation to Indians for capturing slaves and inducements to Blacks for controlling Indians. For the author to commend Blacks for subduing “the hostile Indians” (201) seems to reflect a period when the phrase, “The only good Indian is a dead Indian” was de facto law. One may highly revere the bravery and patriotism of the Buffalo Soldiers in fighting for their country, but one must also critically analyze their role in the suppression of Indian people.

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Howard Brotz, ed. *African-American Social and Political Thought, 1850-1920*. (Brunswick, New Jersey: Transaction Publishers, 1992) 593 pp., \$24.95 paper.

African-American Social and Political Thought, originally published in 1966, is back in print—testimony to the durability of the writings it collects. The editor provides a selection of primary works by great African-American thinkers whom he categorizes into four mainstreams: emigrationists, assimilationists, cultural nationalists, and revived political nationalists. The works of such men as Martin Delany, Frederick Douglass, W.E.B. Dubois, and Marcus Garvey, stand alone for their brilliance, but brought together, they provide a panoramic view of the diversity of African-American philosophies for Black advancement.

weaknesses stem from what the editor excludes. The most glaring