and mine funding came from sources in London. Moreover, many names cited will be familiar to readers knowledgeable about international mining; these include John Hays Hammond, Alfred Chester Beatty, the Guggenheim interests, and T. A. Rickard, who is always referred to here as "Arthur" Rickard.

None of the aforementioned men would be classified as a perpetrator of scams, but Lingenfelter quotes a statement by the renowned Herbert Hoover which might be adopted by some nefarious promoter. Hoover wrote that it did not really matter what the actual value of a mine was. Even if "the mine should fail absolutely, [it] is not itself an economic loss. It simply means that this much of the national wealth was transferred from one individual to another. . . . [Better that] the capital in the hands of the Insiders [be] invested to more reproductive purpose than if it had remained in the hands of the idiots who parted with it!"

Some incisive remarks about mining scams can be found in T. A. Rickard's outspoken and extensive writings; Lingenfelter includes a quotation of Rickard's that is still relevant today—and not just to mining: "Many of the richest mines in the world have been the cause of great financial loss to the public, because they were over-valued on the stock exchange and their shares were bought at inflated prices. The *bonanzas* have been as much a source of regret as the *borrascas*; the genuine enterprises, by being grossly exaggerated, have done as much harm to the pockets of innocent folk as the calculated frauds."

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Katherine Benton-Cohen. ***Borderline Americans: Racial Division and Labor War in the Arizona Borderlands.*** Cambridge: Harvard University Press, 2009; 367 pp., 20 b&w photos, 4 maps, notes, ind., cloth, $30. ISBN: 9780674032774.

With *Borderline Americans* Katherine Benton-Cohen, an assistant professor of history at Georgetown University, has skillfully delineated the evolution of racial, gender, class, and national identities in Cochise County, Arizona, from the 1870s through the 1910s. In deconstructing these different societal categories, she compares and contrasts ranching-agrarian communities—including Tres Alamos, Benson, Cascabel, and Pomerene, among others—with mining camps and towns such as Warren and Bisbee, to argue that the "American" versus "Mexican" dichotomy of modern Arizona had emerged by the end of the Bisbee Deportation of 1917.

Benton-Cohen's clear and scintillating prose, which includes some slang, guides her readers through the frontier era of few distinctions between the status of Hispanics, called "Spanish" Americans early on, and newcomer Anglo-Americans, years during which landownership and control of water rights allied these groups against the Apaches. Then, she tells of the emergence of a labor-immigrant alliance with the rise of radical unionism by the turn of the century. That alliance undermined the "whiteness" of the "Spanish" element and played into the mining companies' paternalistic definition of being "American," made clear to Arizonans of Cochise County by the end of World War I. In her assessment, Benton-Cohen also shows how negative traits often associated with "race" and "fate"—such as laziness and lack of manliness—belied actual behaviors of different ethnic and national groups. This imposition of racial typing often translated as fewer rights and opportunities for Mexicans and Mexican Americans, especially in the mining towns.

In addition to these local constructs, which she carefully shows are distinct based on time

and place, she also reveals how the Chinese, like the Apaches, were fully marginalized and never gained the status of "American." To the contrary, she shows how "foreigners," workers from eastern and southern Europe in particular, did eventually win status as "white" and "American." All the while, she argues, Mexicans and Mexican Americans, because of their pervasiveness in the agrarian and mining communities, saw their status change from one of being "white" because of their economic significance, to one of being "Mexican," even if American citizens, due to societal constructs. Mining corporations facilitated this development through welfare capitalism and the practice of engineering "white" camps that defined manliness through the dual-labor system, segregated housing, and the "use" of white women to clarify what being an "American" man was.

The chapters on Bisbee and Warren will be the most compelling part of this book for members of the MHA. Benton-Cohen provides a very readable narrative that will seem familiar to those who know the history of these communities dominated by corporate powerhouses, the Phelps Dodge Corporation and the Calumet and Arizona Mining Company (C&A).

Benton-Cohen contends that 1880s Bisbee was an unsafe place to live, which perpetuated the stereotype of the "dirty Mexican." In time, Phelps Dodge engineered a "white man's camp" in Bisbee, where Mexican men were defined as unmanly and not "American" principally because they were excluded from a standard of living accessible only to skilled white men who provided for their dependent wives and children. This "American" standard, she contends, emasculated Mexican and Mexican-American men even though it was the paternalistic system that relegated them to an inferior economic status.

Even more effective in creating the "American" versus "Mexican" social construct, C&A defined, planned, and built the company town of Warren. There, "elite" company officials and their wives partnered at work and in the community to celebrate an "American" town, meaning a company-controlled mining camp with white men and their supportive white wives perpetuating the power of white male officials and skilled workers, even if European immigrants. Mexican and Mexican-American workers, although often skilled, were excluded from jobs that would have offered them the features that could have defined them as "white" and "American."

"Old divisions of race and old assumptions about the rights and responsibilities of white manhood," Benton-Cohen suggests, ". . . shaped how Bisbee residents understood" their place after the famous deportation. In contrast, at Warren, C&A prohibited radical unions like the WFM and the IWW in its efforts to define the ideal American: "Company loyalty, individual 'choice,' male-headed households, and political passivity came together [in Warren] as part of a deeply racialized vision of Americanism promoted by C&A to replace the foreign alliances of immigrant workers." Benton-Cohen believes that taking the "foreign" out of workers, whether Mexican or European, combined with class definitions of success and manliness to forge communities that celebrated, and still celebrate, what is and should be "American"—a pertinent analytical assessment considering immigration developments in Arizona in the last quarter century.

Benton-Cohen has made the evolution of race, class, gender, and national identity comprehensible in this volume. In so doing, she reveals how complex features of each of these categories—e.g., how Hispanics' status evolved from being "white" and "American" in the frontier period to being exclusively "Mexican" by World War I, and how "Spanish" women lost power to elite white women in this same period—evolved into clearly defined definitions and "realities" of the "American"–"Mexican" paradigm that emerged by the 1920s. She shows how manliness, or being "American," was defined by home ownership and earning a "family wage," things not available to male Mexican and Mexican-American workers.

Mining historians will find this volume useful for understanding evolving power dynamics among males and females of different classes, racial or ethnic groups, and nationalities. They will also take from this study an appreciation of how distinctly race, class, gender, and national identity were defined based on time and place. *Borderline Americans* also offers comparisons with other mining camps and towns in the American West. This study, however, is about the place and power of different peoples in various communities and is not a straight-forward narrative of mining life.

Some readers may find compelling Benton-Cohen's suggestion that Mexicans in the frontier period were defined as "white," especially in light of the threat of Apache attacks faced by both Anglo and Hispanic settlers. She may have over played her hand, however, in suggesting that racism and exclusion were not pervasive in Cochise County in the early period, despite examples of white-Hispanic power sharing in small agrarian communities like Tres Alamos.

Some mining historians may also disagree with her claim that Mexican miners were always depicted as less manly than Anglo ones in mining towns. Newspaper accounts from this same period in Grant County, New Mexico, for example, report on the manliness of many Spanish-surnamed miners, especially concerning their victories in drilling contests in places like Santa Rita, New Mexico. Further, the author completely ignores the role of machismo in forging a clear manliness among Hispanics within their families and through their work—a key factor in gender differentiation in some form for all of the ethnic groups Benton-Cohen features in her narrative.

In addition, Benton-Cohen's sources, although comprehensive, reflect a lack of availability of accounts by working men and women, especially Hispanic ones, leaving to conjecture their perspectives on their place and power in borderland Arizona. Ending her study before World War II also leaves out some major advancements achieved by Hispanics in the Southwest since the 1920s.

Regardless, her argument that time and place are essential factors in understanding the dynamics of all of these categories—race, class, gender, and national identity—makes the foregoing observations minor criticisms that should not detract from this excellent study of Cochise County.

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R. J. Cleevely (ed.). ***Collecting the New, Rare, and Curious: Letters Selected from the Correspondence of the Cornish Mineralogists Philip Rashleigh, John Hawkins, and William Gregor.*** Exeter, Devon: Devon and Cornwall Record Society (New Series, v. 52), 2011; 341 pp. (95 pp. intro., 246 pp. of letters), 8 pp. of color illus., bib., ind., paper, £25. ISBN: 9780901853523

Editor R. J. Cleevely has painstakingly used an archival collection of correspondence by three men operating at a pivotal period in Cornish mining history and mineral collecting. Philip Rashleigh, John Hawkins, and the Rev. William Gregor shared common bonds of interest in science, geology, and mineral collecting.

Cleevely sheds light on the background of this Cornish trio in a ninety-five-page introduction that is well documented from many sources. This background allows the reader to better understand the letters that follow. Excerpts from 168 letters—out of a combined total of 500 that have remarkably survived—reveal snippets of Cornish mining history from mines such as Dolcoath and others, in the years from 1755 to 1822. The introduction and the excerpts of letters chosen document and highlight the development of mineralogy as a science, the sharing of geological knowledge, and how these collectors acquired mineral specimens.

The introduction also discusses the archives, and it considers the relationships of the three Cornishmen, historical and political events of