

munities. They are good to hear out loud and are rich in information about how things are done (how, for instance, a Minneapolis dress shop is managed, or how bachelor farmer brothers adjust to a wife).

"Haunting," "tragic," "enigmatic," and "luminous" is how the dust jacket describes the stories, and while the words apply, Carrie Young nevertheless resists, I think, telling *all* of any story. The two widowed farmers in "The Sins of the Fathers" are embarrassed for having impregnated their wives before they married. One is the father of two sons, the other jealously guards the virtue of two daughters. The young people go to a dance, the car breaks down, and when they do get home their fathers insist on immediate weddings. Eight months and three weeks later a baby is born to each pair, but, because of Navy service in World War II, "the Mulhallen boys themselves didn't know they had become fathers . . . [and] didn't meet their sons until the little boys were almost three years old." The narrator's sticking to surface information does not seem quite enough for such imposed biological destiny; day-by-day details are so rich one longs to pierce further beneath the surface.

Immigration and Ethnicity: American Society—"Melting Pot" or "Salad Bowl"?, edited by Michael D'Innocenzo and Josef P. Sirefman. Contributions to Sociology 97. Westport, CT: Greenwood Press, 1992. xi, 344 pp. Tables, charts, notes, index. \$45.00 cloth.

REVIEWED BY PHILIP E. WEBBER, CENTRAL COLLEGE

Even though this book does not offer a specific Iowa focus, readers of the *Annals of Iowa* interested in the state's patterns of ethnicity may well wish to become familiar with this volume. Ours is certainly a state in which it would be possible to test the limits of the more conventional "melting pot" and currently more favored "salad bowl" metaphors for ethnic variety in American society.

The first section, "Preserving Ethnic Identity," includes an essay on Holland, Michigan's Tulip Festival that invites comparison with situations in Pella and Orange City. Equally important for an understanding of ethnicity in the state are papers on such topics as mobility and ethnicity, politics and ethnicity, and the mechanisms and dynamics of ethnic self-identification.

The second group of essays, on the varieties of social and cultural experiences of immigrants and ethnics, includes several studies based on literary sources, including Willa Cather's *My Antonia*.

Special attention is paid to the accounts of immigrant women, and to questions of race and ethnicity.

The third section focuses on the United States as the point of destination for displaced persons and refugees. Any person interested in the future of Iowa (or of any other state) will do well to read this thought-provoking section.

Songs My Mother Sang to Me: An Oral History of Mexican-American Women, by Patricia Preciado Martin. Tucson: University of Arizona Press, 1992. xxv, 224 pp. Illustrations, index. \$35.00 cloth, \$16.95 paper.

REVIEWED BY DOUGLAS CARLSON, NORTHWESTERN COLLEGE

Hearing voices previously unheard expands and enriches our understanding of the diversity and complexity of the fabric of American society. With the special care that one gives to one's own heritage, Patricia Preciado Martin has made audible the stories of early twentieth-century Mexican-American women in Arizona. She sought to document the lives and memories of ten women from her mother's and grandmothers' generations before they were lost, and also to record their contributions, in part to counteract negative stereotypes of Hispanic women. Her method was to interview her subjects and then edit their accounts into narrative form. The result is a graceful rendering of a way of life now past, presenting a wealth of details about Hispanic border culture.

The foreword and preface provide context for these ten personal recollections. The women interviewed were born between 1904 and 1920, and most spent their lives in southern Arizona. For the most part, they were the wives and daughters of ranchers, cowhands, or miners; they were employed as laundresses, kept boardinghouses, or worked the family farm. They worked hard; their labors were important to the family's economic survival.

Their histories reveal the centrality of family, religion, and community. The words of songs, printed in Spanish and English, expressing religious sentiments or appreciation of family members, appear in nine of the accounts; and each includes family photographs portraying a somber dignity and familial pride. The women generally reveal more about life with their parents than they do of their husbands or children. In fact, the women reveal more about their families than of themselves. While the accounts are rich with details of everyday life, the women are rarely introspective on their lives and their circumstances. One wishes Martin had pressed her

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