

Book Reviews

order, not of brigandage, which in my judgment their policies were. Carolinians deceived themselves into believing that their alleged failures (i.e., willingness to "compromise") in those occasions derived from their own unwillingness to risk upset to order (pp. 186-187). Ten years later, in 1860, they were to overcome their "love of order," and initiate the longest, bloodiest, most shaking war fought anywhere in the western world since Napoleon's downfall.

Next, to negative aspects of the book. These result essentially from Barnwell's reluctance to escalate his own function as historian into that of moral critic, a reticence which basically limits the usefulness of this volume, in my judgment. This reluctance is reflected in his dulling insistence on quoting recent secondary writers. Very frequently his secondary sources use quite ordinary language to express ideas that Barnwell could easily have stated as well if not better than those he quotes. Quotations from persons contemporary to the events of the 1840s and 1850s, like that of Hammond, above, help us to understand better their thoughts and actions. But intrusive quotations from academics of our own time? No. They belong in footnotes.

This complaint aside, *Love of Order* is a useful study of a significant subject. It deserves close use by specialists and a place in every research library.

RICE UNIVERSITY

HAROLD M. HYMAN

Fair Land, Fair Land, by A. B. Guthrie, Jr. Boston: Houghton Mifflin Company, 1982. pp. 262. Author's note. \$14.95.

In this latest novel, A. B. Guthrie, Jr. returns to complete the story begun in *The Big Sky* (1947) and continued in *The Way West* (1949). The first of these introduced Boone Caudill, Jim Deakins, and Dick Summers, trappers in the 1830s and 1840s, the high time of beaver days in the Rocky Mountain West. The second novel placed Dick Summers in charge of a wagon train bound for Oregon after the trapping days were over and the great overland migration had begun. *Fair Land, Fair Land* picks up Dick Summers as he climbs out of an Oregon valley headed this time eastward toward the country he loves best, the Rocky Mountains of the Upper Missouri. Dick hopes to escape the present, which brings too many people crowding into his West to suit him. He wants to relive instead a day already past when *Fair Land, Fair Land* opens—the day of a virgin West when men brave enough to risk the mountain life had God's plenty of prairie and mountain, of wind and weather, and of the beaver and the buffalo.

While Dick loves his privacy and his wilderness life, he fully appreciates the worth of lasting friendship between likeminded men

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and women. In this new novel Dick takes up with a mountain man buddy named Higgins, and the two of them return to the Upper Missouri country where Dick meets and marries Teal Eye the Blackfoot. The two aging mountain men with their families settle reasonably happily, a small community of friends bound together by mutual interest, obligation, and their love of the mountain life. Thus Guthrie develops a theme implicit in his earlier novels—the theme that it is important for people who freely choose one another's company to learn to live together, talking to each other and cooperating as fully as possible, although such healthy companies of people seem possible to Guthrie only in small groups.

But greed and overpopulation spoil everything for Dick in the end. In Guthrie's fictional world, these two related human tendencies inevitably cause ruin. In a number of episodes in *Fair Land, Fair Land* it is the mass of settlers, farmers, miners, or soldiers that always brings true grief. The closing episode of the novel is a massacre in the tradition of Sand Creed or Wounded knee or the Washita: blue coated troopers pour into the Blackfoot village where Teal Eye and Dick are living peaceably and intelligently. Though he dies by violence, as likely many of the old time mountain men did, the manner of Dick Summers's death is another statement of Guthrie's saddened understanding that greed and too many people and the power-seeking mentality may finally destroy both the wilderness and the quality of human life in the American West.

ALBUQUERQUE, NEW MEXICO

DAVID REMLEY

The California Column in New Mexico, by Darlis A. Miller. Albuquerque: University of New Mexico Press, 1982. pp. xviii, 318. Photographs, notes, appendixes, bibliography, index. \$9.95 paper.

This book is an endlessly fascinating footnote to history. Although the first forty pages treat the Union volunteer brigade that marched in 1862 from California into New Mexico Territory, the balance of the work deals with individual veterans down to 1885. No dull sociological analysis or collection of case studies, it skims the careers of more than seventy men of the California Volunteers who came to New Mexico and it mentions nearly all of the other approximately 270 who remained in the territory after discharge.

Casual readers will find the volume engagingly written but may be surprised that California, symbol of the Far West, provided so many pioneers for the New Mexico frontier. Of course, most of them did not start in California but came originally from eastern states—New York, Pennsylvania, Ohio, and Maine principally. A large num-

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