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Memorias: A West Texas Life by Salvador Guerrero and Arnolde de León (review)

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sion, it constitutes the first major representation of the Tejano past and present in various parts of the state. Its focus is on historic sites and structures; the general public is the audience.

The book is organized into two parts: socio-historical essays and a travel guidebook. The essays are intended to "set the scene" (p. xiv), but they do not fully complement the guidebook. Authors include THC staff members, academic historians, and other specialists. The historians include Félix D. Almaráz Jr., Robert S. Weddle, Jack Jackson, Joe S. Graham, and Jesús F. de la Teja. Notably absent are Tejano historians of the post-1836 period.

Topics include the Panhandle and West Texas Borderlands, but most essays do not help the reader understand the historical presence of Tejanos in various regions. For instance, no essay discusses the Spanish in East Texas. In Part Two of the guidebook section, this area is covered as "Houston and Southeast Texas," which gives the reader the impression that Houston was the key Spanish/Mexican outpost. Los Adaes, in present-day Louisiana, was the capital of Spanish Texas for more than fifty years, but is excluded, as is Nuevo Santander.

The book is useful as a compilation of Spanish/Mexican/Tejano historic sites, although the criteria for inclusion are unclear. Many are places which have a THC marker. Moreover, in many instances buildings with Spanish architecture are included, even if they are of no significance in Tejano history. Many sites that are significant, however, are omitted: what building or marker commemorates the 1937 pecan shellers' strike in San Antonio? Which site acknowledges the contributions of Tejanas to the state? And have Spanish imprints on the Texas landscape obliterated our memory of the Native American landscape?

Hispanic Texas can be useful for travel excursions but its size makes it more appropriate for a coffee-table. A good number of photographs used as illustrations are not dated, but the book's contribution to the visual documentation of Mexican Texas is a step forward. There are photographs of historic structures on ranchos and nineteenth-century brick buildings such as the Silverio de la Peña drugstore and post office in Rio Grande City, built in 1886. The book also contains a wealth of useful local and county history. Teachers and the general public will find the book useful.

University of Texas at San Antonio

CYNTHIA E. OROZCO

Memorias: A West Texas Life. By Salvador Guerrero. Edited by Arnaldo de León. (Lubbock: Texas Tech University Press, 1991. Pp. xvi+126. Foreword, introduction, appendix, sources. \$20.00.)

Arnaldo de León, a Tejano historian, has added to the historiography of Chicano history in Texas through the publication of *The Tejano Community, 1836-1900* (University of New Mexico Press, 1982) and *They Called Them Greasers* (University of Texas Press, 1983). While de León feels that this autobiography helps document the voice of the "so-called Mexican American Generation," it is merely the lightly edited memories of Salvador Guerrero, World War II veteran, civil servant, and West Texas community activist. De León, however,

finds this slim volume an indispensable contribution to Chicano studies. He makes it clear that his editorial services were primarily confined to matters of style, not substance.

Born in Margaritas, Coahuila, in 1919, Salvador Guerrero moved with his family to San Angelo, Texas, in the mid-1920s. Raised in the Bulto Prieto barrio of that city, he recalls through several brief chapters his family life, education, work experience, and many struggles to achieve a sense of place. Later he discusses his military service, first marriage, tragedy in Odessa, civic involvement, life as a disk jockey, and second marriage. In his "September Years," Guerrero fondly recalls his faith in the "melting pot" and his years as a San Angelese. He remembers the years 1963–1965 as the best of his life, a time when his children were pursuing their educations and many Hispanics were educating themselves.

Deeply rooted in the history of Texas and Mexico from the 1930s through the mid-1960s and reinforced by his faith in the American dream, Guerrero unintentionally provides insights into the dynamics of social, economic, and residential segregation in communities like San Angelo and Odessa. As part of the "Big Swing" of cotton pickers from South Texas to Central Texas, Guerrero's community lives a life of second-class citizenship. Yet he remains somewhat uncritical of the unequal society in which he lives. Guerrero can relate how some cotton pickers attached fishing poles to the sides of their vehicles while following the migrant trail to make others think they were going fishing instead of picking cotton, but he does not confront the meaning of such actions.

As one reads between the lines, the patterns of economic and educational exploitation are profound. Yet Guerrero treats them as fond memories. This reviewer would have appreciated the editor's noting and explaining significant realities of being Mexican American in the West Texas of the 1930s, especially considering de León's academic standing as one who has reflected upon that experience. Guerrero's story is part of a much broader panorama. The editor should have put these personal memories into perspective.

University of Texas-Pan American

ROBERTO SALMON

Sacred Ground: Americans and Their Battlefields. By Edward Tabor Linenthal. Foreword by Robert M. Utley. (Urbana and Chicago: University of Illinois Press, 1991. Pp. xvii+227. Preface, appendix, notes, black-and-white photographs. \$29.95.)

Sacred Ground is a scholarly examination of why and how American battlefields have become symbols over which "We the People" still do battle. It is decidedly not a battlefield guidebook. Edward Linenthal concentrates on five battlefields selected for their symbolic importance: Lexington Green and Concord's North Bridge, the Alamo, Gettysburg, the Little Bighorn, and Pearl Harbor. In Linenthal's eyes, the battle lines over history have been drawn and redrawn generation by generation, producing conflict between those who would venerate and those who would defile, or whose goal was redefinition.