Morgan, Brandon. *Raid and Reconciliation: Pancho Villa, Modernization, and Violence in the U.S.-Mexico Borderlands*. Lincoln: University of Nebraska Press, 2024. (I, 292 pp., acknowledgement, photographs, illustrations, maps, notes, bibliography, index.) $65.00 Hardcover. 978-1496237774

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The U.S.-Mexico borderlands are often remembered as an inherently violent space that evokes romanticized images of noble bandits and Indian raids. *Raid and Reconciliation* by Brandon Morgan reframes this cultural trope by asserting that the underlying cause of violence along the border is not ontological to the space or people but rather perpetuates from the development of the modern nation state and the rise of transnational capitalism, which together generate a "dialectic of violence." In the same vein as Samuel Truett's *Fugitive Landscapes*, Morgan suggests that this "dialectic of violence" is both destructive and generative, creating a new synthesis, similar to Frantz Fanon's concept of violence. While Morgan's work culminates in Pancho Villa's 1916 raid on Columbus, New Mexico, he makes clear that the primary focus is on the region of the Lower Mimbres Valley, which lies over the international border. The raid is significant in its ties to the revolution, but it is not unique since "historically the region has been a flashpoint for violent encounters between national governments, capitalist investors, and rural populations."(p. 7)

First, Morgan discusses the Porfiriato era of modernization and dispossession at the turn of the 20th century. During this period, new liberal property regimes sought to rapidly industrialize Mexico through American foreign investment and capital. The *vecinos* or citizens of northern Mexico initially supported the dispossession of native lands because that had been their purpose on the frontier since the time of Spanish colonization. Morgan describes how the border itself was essentially shaped by the emergence of capitalism, bringing new forms of violence now "codified in law, land surveys, and capitalist land and resource regimes." (p. 9) He then moves to briefly underscore the importance of Victorio, one of the last Chihene Apache leaders who led his people against the modernizing campaign, and was used as a pretext to define and militarize the border for the sake of securing American investments and the developing place myth of the American southwest. Victorio used the border to escape federal jurisdiction on both sides of the boundary. In doing so, the US and Mexican governments came to a "private agreement for mutual crossing of the border in order to pursue and fight the Apache." (p. 36) This marked the end of the frontier as national sovereignty, and the physical territorial boundary of both the US and Mexico, was established and defined through land dispossession for transnational capital.

Despite their collaboration in the war against the Chihene, the *vecino*s of northern Mexico were now seen as "uncivilized" due to their frontier ways, perpetuated by the "dialectic of violence." Morgan discusses how the twin towns of Palomas and Columbus were founded in direct relation to the construction of the Deming Sierra Madre Pacific Railroad, meant to stimulate transnational trade. He states that, "the dual violences of original accumulation through land dispossession and targeted armed revolt formed a sort of dialectic through which the towns of Palomas and Columbus were born."(p.45) In other words, the residents of La Ascension, Chihuahua, and their land holdings were relegated in favor of American investors by the Mexican government. The events of the

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Santo Tomas massacre, the Tomochic rebellion, and the attacks on the Palomas customs house all reflect the land dispossession that echoes the Apache raids of earlier. Morgan also adds to the historiography of Mormons during the revolution by asserting that other historians have overemphasized the animosity towards Mormon colonizers, clarifying that while some colonizers were targeted, most revolutionary groups mutually worked with them for their own mutually beneficial ends.

American boosters manufactured what Morgan calls the "place myth" of the Lower Mimbres Valley. The myth revolved around a space firmly occupied by Anglos, cleared of its original inhabitants, which centered around "the virtue of the pump" and the settlers' ability to make the desert bloom with industry and trade. It was a white supremacist and colonialist myth designed to attract settlers, drawn to the region by the Homestead Act. (p. 45) Attempts at enticing settlers to Columbus had some success, but Villa's raid in 1916 asserted the reality of the "dialect of violence" imposed by transnational capital and competing nation-state projects.

Morgan takes a pragmatic approach to Villa's mythology and his rise to prominence, reminding readers that Woodrow Wilson initially favored him as a leader to bring Mexico out of revolution and restore security to American investments, but dropped out of favor after leaving the Mexican constitutionalist movement. Historians have long debated why Villa attacked Columbus, knowing that a response from the U.S. military was inevitable. Whether driven by a personal vendetta, looting for supplies, or Wilson's betrayal, Morgan suggests that a foreign invasion of Mexico would have put pressure on his rival, Venustiano Carranza, to respond to the foreign invasion or risk compromising Mexican sovereignty. The place myth never took hold, and the hopes of making the desert bloom with industrial trade were dashed when the army left, taking the short-lived economic boom with it.

In closing, Morgan's methodology primarily revolves around assumptions stemming from critical theory and its intersectionality with post-colonial thought. While he does not delve into heavy academic language, his work is filled with its assumptions and implications regarding the border's transnational ontology. His archival work, specifically with newspapers on both sides of the border, also stands out and reflects his extensive experience as a trained borderlands historian. Morgan ends his work by revisiting the legacy of Villa's raid in the epilogue and how both sides of the border have attempted to transpire through reconciliation, as nationalism has continued to entrench itself. As a micro history of the region and the infamous raid on Columbus, *Raid and Reconciliation* by Brandon Morgan is a commendable work that stoutly proves violence as perpetuated and not ontological to the Lower Mimbres Valley.