

a “new paradigm” for understanding immigration in the late twentieth and early twenty-first centuries (p. 8). Like other border-crossers in recent times, he asserts, Americans fleeing the Vietnam War often sought not a new national identity so much as a sense of cosmopolitan belonging in welcoming communities that transcended the nation-state.

Maxwell would have done well to draw these intriguing points more systematically through his densely packed chapters, which sometimes lack clear links to the arguments articulated in the introduction and conclusion. Yet his book succeeds admirably in highlighting an underexplored aspect of the Vietnam War—no small accomplishment given the massive scholarship that the war has inspired—while offering provocative new insights into U.S.-Canadian relations and immigration history.

*University of Texas at Austin*

MARK ATWOOD LAWRENCE

*Fugitive Freedom: The Improbable Lives of Two Impostors in Late Colonial Mexico.* By William B. Taylor. (Oakland, University of California Press, 2023. 224 pp.)

This is a book of questions. Who were the two men living on the edge of society in late colonial Mexico that William Taylor writes about? Can picaresque novels of the period shed light on these elusive characters whose Inquisition records, dense though they be, leave these men as spectral figures? Do we know enough about the religious, economic, political, and social contexts to interpret these men’s disorganized, harmful lives in a way that shines some light on the late colonial and pre-independence periods?

William Taylor’s magisterial contributions to colonial Latin American history are well known. This book is of a piece with his most recent publications that examine religious, social, and cultural history in close detail. In this work, Taylor writes about two late colonial vagabonds whose exploits, in particular impersonating priests, brought them before the Inquisition. Born in 1747 into a poor family from which he became estranged early on, Joseph Aguayo led a rootless life during which he repeatedly came to the Inquisition’s attention for impersonating a priest. Literate, mobile, and lacking any sign of a conscience, his desire for status and respect seems to have driven his serial impersonations. Juan Atondo, born around 1783, seems the more troubled soul, who perhaps suffered from serious mental illness. He nonetheless sought human connection through religion, marriage, even war

(joining a colonial regiment, later coming into contact with insurgent independence forces), yet he could never achieve it. Both men sought to belong to organized society, seemingly seeking prestige more than wealth and power, but both rebelled against belonging at the same time. How to explain them?

The author interprets their lives through ingenious readings of picaresque novels of early modern Spain and New Spain. Placing Fernández de Lizardi's independence-period classic, *El periquillo sarniento*, in extensive historical and literary context, Taylor illustrates how fictional characters could achieve redemption in ways neither Aguayo nor Atondo did, despite the best efforts of inquisitional judges, especially toward Aguayo. The novels, he concludes, cannot explain the lives of these troubled souls but do suggest an inspirational cultural inclination arising out of this literary genre toward a kind of rootless freedom on the part of some. While left longing for more analysis of a changing Inquisition, in the hands of a master historian the story of these two men sheds light on the tensions that heterogeneity and inequality evoked. A challenging read for undergraduates, the book is perhaps best suited for graduate student and specialist readers taking up complex questions about what biographic microhistories tell us about institutional contexts and times in which Aguayo and Atondo lived.

University of Houston

SUSAN KELLOGG

*Bundok: A Hinterland History of Filipino America.* By Adrian De Leon. (Chapel Hill, University of North Carolina Press, 2023. 296 pp.)

In the history of Western colonialism, the 'hinterland' typically referred to the marginal regions of the colony dimly understood by imperial epistemology. Yet as evidenced in his book *Bundok: A Hinterland History of Filipino America*, Adrian De Leon's examination of the periphery hardly obscures our understanding of U.S. race-making in the Philippines—quite the opposite, it further illuminates the contours of this colonial endeavor. For even while initially focusing upon the hinterland, De Leon's scholarship ultimately refracts historical insights that are panoramic in scope.

While the book's predominant theme is U.S. colonial race-making, De Leon does not subsume the material beneath the ideological. Indeed, the book's starting point describes with impressive detail how Spain transformed the hinterland of northern Luzon—with its imposing mountain ranges