Monica Muñoz-Martinez. *The Injustice Never Leaves You: Anti-Mexican Violence in Texas.* Cambridge: Harvard University Press, 2018. Pp. 387. Paper. $19.95.

Monica Muñoz-Martinez, Assistant Professor of American Studies and Ethnic Studies at Brown University, explores the period of terror and ethnic cleansing known as *La Matanza* [the massacre] in the U.S. Southwest along the U.S. and Mexico border between 1910 and 1920, when white vigilante mobs and Texas Rangers murdered U.S. citizens of Mexican descent and ethnic Mexicans. The victims of these violent gangs ranged from migrant workers to wealthy *hacendados* [landowners]. Estimates of the people who were murdered during this period of terror range from 300 to as many as 5,000 victims. Muñoz-Martinez argues that the vigilante violence was state-sanctioned and helped popularize a false narrative of Texas history, painting Texas Rangers as righteous law enforcers rather than was perpetrators of racist violence. Mainstream histories of Texas exclude the victims of this violent period and has helped to normalize the criminalization of ethnic immigrants and U.S. Mexican descendants by painting them as thieves and outlaws.

Muñoz-Martinez analyzes police reports and death certificates from Texas archives but warns readers that local documents were written to reinforce a westernized narrative of white supremacy in the lone star state. The public history and official records from Texas towns silence the voice of the victims and their families. Still, Muñoz-Martinez effectively illustrates the experiences communities on both sides of the border faced after the violence was committed. She moves away from the dominant story where rangers are credited with bringing law and order to Texas. Instead, she gives the families of victims a platform to tell their stories. Their oral histories, poems, and *corridos* [folk songs] reveal immense generational trauma and loss but they also show resistance and resilience.

Divided into six largely chronological chapters, the book illustrates how various incidents of violence against Mexicans and Mexican Americans shaped the memory of towns like Brownsville, a border town founded in the mid-nineteenth century. At the same time, every chapter works against the erasure of the victims

that has pained them as criminals in the past. By giving the families of victims a space to tell their stories, Muñoz-Martinez recognizes the generational trauma of the surviving family members. The lynchings were perpetrated by vigilante mobs and sanctioned by the Texas Rangers, sometimes they were one and the same. For example, the double homicides of migrant farm-worker Jesus Rodriguez and prominent land-owner Antonio Longorio were perpetrated by the Texas Rangers. The official records would indicate that the two had initiated the fight and the Texas Rangers were forced to act. The author diligently analyzes court documents and confers with descendants of the victims to discern economic and political motives while also highlighting the period that early twenty-first century writers have called "Juan Crow laws" in Texas.

Muñoz-Martinez excels at drawing attention to the limits of local and state records concerning these forgotten murders. Her historiographic intervention rejects traditional histories of the American West such as Walter Prescot Webb, who credited the Rangers with bringing civility and respect for the law to Texas. Her biggest challenge is to move beyond academia and attract the attention of the general public. Muñoz-Martinez acknowledges that although she and other scholars have begun to investigate periods of anti-Mexican violence in the United States, it is important that these topics reach public perceptions of mainstream history in the U.S. Most notably, Muñoz-Martinez and other scholars have curated museum exhibits and hosted public events to reach people who are not aware of this period of violence in the Southwest. This book is not only an essential scholarly addition to the history of the Southwest and the history of the U.S.–Mexico border, but it is also sending a message to other scholars to hold the communities they study accountable for their past actions.

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