

Reviews

Love and Loss After Wounded Knee: A Biography of an Extraordinary Interracial Marriage, by Julie Dobrow. New York: New York University Press, 2025. 381 pages. \$35.00, cloth. \$25.00, electronic.

In *Love and Loss After Wounded Knee*, Julie Dobrow offers a carefully researched and thoughtfully constructed dual biography of Elaine Goodale Eastman and Charles Eastman. Rather than simply recovering the lives of two figures who have received uneven scholarly attention (Elaine left a more carefully curated archive than Charles), Dobrow places their marriage at the center of her analysis, using it as a lens to examine the entangled histories of Indigenous dispossession, reform politics, gender, and race in the late nineteenth and early twentieth centuries. The result is a work that moves effectively between intimate history and broader structural forces, demonstrating how personal relationships could both reflect and expose the contradictions of U.S. Indian policy and American modernity. “The fascination with the Eastmans,” Dobrow writes, “was because they were part of a larger American story of change” (p. xxi).

Dobrow structures the book to reinforce this interpretive approach. She opens with the 1890 massacre at Wounded Knee, positioning it not merely as a backdrop, but as a pivotal moment that shaped Charles Eastman’s early career and the couple’s shared world. From there, she reconstructs Elaine’s literary and reformist upbringing in New England alongside Charles’s Dakota childhood and subsequent education in missionary and medical institutions, then brings their narratives together at Pine Ridge. This dual trajectory allows Dobrow to highlight both the profound differences in their backgrounds and the forces that drew them together. As the narrative unfolds, she traces their marriage through periods of collaboration, public visibility, and eventual estrangement, maintaining a steady focus on the interplay between public roles and private tensions. In the end, she notes that “their stories tell a tale of American change and progress, yet simultaneously, of just how elusive progress can be” (p. 319).

One of the book’s greatest strengths, its use of sources and methodological transparency, is also the element that might make it most useful in the classroom. As Dobrow makes clear, the archival record is uneven. Elaine Goodale Eastman

preserved and curated a substantial body of material, whereas Charles Eastman left a more fragmented documentary trail. Rather than treating this imbalance as a limitation to overcome, Dobrow engages it directly, reading against the grain of available sources and supplementing them with newspapers, published writings, and a wide array of institutional records. This approach allows her to reconstruct not only the contours of the Eastmans' public lives, but also the pressures and silences that shaped their private relationship. In doing so, she offers a model for historians working with asymmetrical archives. Indeed, her final chapter, "Reading the Eastmans," would serve as a strong shared reading in an advanced undergraduate course on research methods.

Dobrow effectively shows how the Eastmans' marriage functioned as both a partnership and a site of strain. Elaine's editorial and literary labor, for example, played a crucial role in shaping Charles's public voice and national reputation, even as it introduced tensions over authorship, authority, and identity. At the same time, Charles's position as a Native intellectual navigating white reform networks placed additional burdens on the relationship, exposing the limits of interracial collaboration in a deeply unequal society. These dynamics allow Dobrow to make a broader point: that the Eastmans' marriage was not simply a personal story, but a space where competing visions of assimilation, cultural preservation, and modernity were negotiated.

The book makes a meaningful contribution to several historiographical conversations. Scholars of Indigenous history will recognize Dobrow's engagement with scholarship that emphasizes Native agency and intellectual production, while historians of gender and reform will find her treatment of Elaine's career especially valuable. By insisting on the centrality of marriage as an analytical category, Dobrow bridges these fields, showing how domestic life intersected with policy, publication, and public discourse. In this respect, the book aligns with and extends studies that locate power not only in formal institutions, but also in the everyday practices of intimacy and representation.

There are, however, moments when the book's scope imposes limitations. Because Dobrow is balancing two complex lives across multiple geographic and institutional settings, some transitions feel compressed, and readers may at times want a more sustained engagement with Dakota-centered perspectives, particularly in reconstructing Charles's interior life. The same archival imbalance that Dobrow handles so skillfully also means that Elaine's voice occasionally dominates the narrative, despite the author's clear efforts to maintain analytical balance. These are relatively minor critiques, however, and they do little to diminish the study's overall strength.

George Mason University

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Shinto Shrines in Prewar and Wartime Japan, by Helen Hardacre with Yoko Suemoto. Cambridge, MA: Harvard University Asia Center, 2025. 402 pages. \$59.95, cloth. \$49.99, electronic.

Helen Hardacre's *Shinto Shrines in Prewar and Wartime Japan* explores public funding of Shinto shrines by the Japanese government between 1906 and 1945. Hardacre addresses three gaps in the study of Shinto in the first half of the twentieth century: smaller communal shrines, changes in shrine life over time, and how shrines were affected by changes in public funding.

Hardacre's book is split into four parts, each covering about a decade. Each part contains a chapter on trends in public funding and shrine rituals, one or more case studies, and a conclusion. Part I, focusing on 1906-1916, explores how shrines changed "from places where people prayed and celebrated purely local events into sanctified venues linking communities to the nation" (p. 101). Her case study explores the vast differences in conditions at four different shrines in Kanagawa Prefecture. Part II focuses on 1917-1927, when increased shrine funding and a moral suasion campaign led to shrines becoming "places where people were supposed to assemble when so directed by local government" (p. 132). Her case study demonstrates that priests at lower-ranked shrines perceived a rift between the "haves" (at National and Imperial Shrines) and "have-nots" (everyone else). Part III focuses on 1928-1936, when Japan's invasion of Manchuria and substantial funding for national Shinto rituals led to increased shrine ceremonial centered on "reverence for the emperor and the nation" (p. 185). Her case study examines how two shrines utilized connections with businessmen and the military to provide new services. Part IV is the longest section of the book, focusing on 1937-1945, a time of "intensified shrine ceremonial, greater oversight of domestic worship by shrine priests, and increasing military influence" (p. 221). Three case study chapters explore prayers for victory, the revival of *misogi* (cold-water purifications), and a priest's response to the war in his public sermons and diary.

There is much to praise in Hardacre's book. Her intervention to flesh out the particulars of state funding of shrines—and especially her attention to smaller communal shrines and their priests—is extremely necessary. She (as well as Yoko Suemoto, her research assistant) must be commended on the tremendous amount of work that they put into collecting documents and statistics; I also appreciated the robust appendix that describes their data collection process and interrogates the reliability of their data. Hardacre's depth of research allows her to both chart large-scale trends and to dive into the nitty-gritty with her case studies, which are the highlight of the book.

Hardacre's work is mainly in conversation with studies on State Shinto, including her own *Shinto and the State, 1868-1988* (1989). She engages comprehensively with Japanese scholarship, including that produced by scholars affiliated with the two Shinto universities. However, she engages far less with recent Anglophone scholarship. In particular, she does not engage substantively with the large body of recent work on concepts of religion, religious freedom, and secularity in Japan, such as Trent E. Maxey's *The "Greatest Problem"* (2014), Jason Ananda Josephson Storm's *The Invention of Religion in Japan* (2012), Jolyon Baraka Thomas's *Faking Liberties* (2019), or Karli Shimizu's *Overseas Shinto Shrines* (2022). Only Maxey is (briefly) cited of these four; Hardacre's omission of Shimizu feels especially odd given her own admission that more scholarship needs to investigate Shinto in the colonies (p. 354). Hardacre insists

that despite Shinto's legal status as non-religious, the "most popular activity at shrines...would undoubtedly be called religious if observed anywhere but Japan" (p. 17), and asks, "If terms like religion and religious are ruled out, one is tempted to ask, 'What else would you call them?'" (p. 19). While this approach allows her to sidestep thorny questions of Shinto's legal status and to "plac[e] Japanese practices...in a comparative framework" (p. 19), it does lead to a work that feels strangely disconnected from recent Anglophone scholarship on prewar and wartime Japanese religions.

The focus of Hardacre's study is both narrow and deep, which makes it excellent for a Shinto Studies scholar, but may make the work challenging for those outside the field. The prose itself is clear and would pose no challenge to an advanced undergraduate, but would require scaffolding through lecture or additional readings. If I were to teach the work in an undergraduate class, I would choose one of the case study chapters from Part IV, pairing it with either a more general overview of Shinto and the state or comparing it with other scholarship on religion in wartime Japan. Overall, this is an incredibly rich work that will be required reading for Shinto Studies scholars.

Pacific University

Dana Mirsalis

A Precarious Balance: Firearms, Race, and Community in North Carolina, 1715-1865, by Antwain K. Hunter. Chapel Hill, NC: The University of North Carolina Press, 2025. 294 pages. \$99.00, cloth. \$32.95, paper. \$24.99 electronic.

Antwain K. Hunter's *A Precarious Balance: Firearms, Race, and Community in North Carolina, 1715-1865* is a fascinating dive into Black Americans' access and use of firearms in the eighteenth- and nineteenth-century American South. Drawing from multiple veins of historiography, this book perhaps most firmly builds upon the work of Laura Edwards and her forays into early American law and its localized application. Hunter, in his book, is not so much concerned with numerically tabulating the scale of firearm ownership and use among enslaved and free Black Americans in North Carolina (though his research does a good job of elucidating the prevalence of such practices). Instead, Hunter's work "frames firearms as an instrumental part of Black North Carolinians' lives and labor from the late colonial era through the Civil War," and it succeeds markedly in this endeavor (p. 16).

A Precarious Balance is divided thematically into five chapters, and while the lack of a purely chronological structure may pose challenges for some readers, the format benefits teachers seeking to utilize one or more specific chapters in their courses. Chapter 1 operates as a legal history examining North Carolina's racialized colonial and antebellum gun legislation, while also highlighting instances in which localized application of those laws varied. Chapter 2 explores how enslaved people violated state and local law through their use of firearms in

their efforts to “make meaningful lives on their terms” (p. 89). Chapter 3, titled “Armed Labor,” is perhaps the most self-contained of all chapters and would be an excellent addition to any relevant topics course related to southern, antebellum, or African American history. In this chapter, Hunter details the multifarious means by which firearms were used as tools to enhance the effectiveness of labor, drawing specific attention to how white southerners often extracted armed labor from those they enslaved, even when local law forbade it. Chapter 4 explores free people of color’s relationship to firearms and the constraints they faced regarding access and usage, and Chapter 5 deals directly with how the Civil War impacted Black Americans’ relationship to firearms and their armed labor in North Carolina.

Pedagogically, this book holds immense utility for those seeking to teach upper-level classes on southern history, civics, legal history, and a host of other topics. Each chapter succeeds in elaborating on its theme, situating the reader in the relevant scholarship, and providing concrete examples that bolster the author’s point. Students will no doubt be engrossed by the compelling, often shocking tales featured in *A Precarious Balance*. High school students and undergraduates, in particular, may be surprised to hear stories of black outlaws wielding firearms to successfully force white North Carolinian planters into negotiations or be shocked to learn that some enslavers occasionally put firearms in the hands of those they enslaved to serve as armed guards. The stories foregrounded by Hunter are not only revelatory, but enrapturing, and students capable of digesting the material will benefit greatly from this text. Moreover, the book as a whole demonstrates rigorous research and its arguments are focused, compelling, and clearly well supported.

There are some elements of *A Precarious Balance* that might make it a challenge to use in survey courses or classes intended for high school students and undergraduates early in their academic career. Hunter carefully situates his interventions within a much wider historiography, and he is meticulous in illustrating how his work builds, expands, or challenges relevant works by other scholars. While these efforts sharpen the book’s contentions, they might also deter unfamiliar readers. Additionally, the mostly thematic structure of the book might leave some students or general readers confused regarding chronology as they move through the chapters. One also wonders if the content in the book’s powerful Epilogue, which situates Hunter’s work within a wider discussion on the Second Amendment, the law, and black gun ownership in the United States, could have been extended and/or woven more thoroughly into the book as a whole.

Taken together, *A Precarious Balance* is an invaluable addition to the historiography on race and the early American South. Rigorously researched and carefully argued, Hunter’s work will no doubt be a touchstone in undergraduate and graduate seminars on African American history, southern history, legal history, and more. For educators teaching high school students, its utility may be slightly more limited, but several of its chapters would likely be both comprehensible and deeply compelling for students in grades eleven through twelve.

Caught in the Current: Mexico's Struggle to Regulate Emigration, 1940-1980, by Irvin Ibargüen. Chapel Hill, NC: The University of North Carolina Press, 2025. 257 pages. \$99.00, cloth. \$27.95, paper. \$22.99, electronic.

Irvin Ibargüen's *Caught in the Current* places the Mexican state, rather than the United States, at the center of Mexican migration history. The book argues that Mexican officials neither simply encouraged emigration nor passively supplied labor to U.S. growers. From the 1940s to the 1980s, they repeatedly tried to manage, redirect, slow, or mitigate out-migration when it threatened Mexico's economy, social order, national dignity, or the legitimacy of the ruling party. Ibargüen calls these efforts "mitigatory migratory policies," a useful concept for understanding measures that were neither fully pro-migration nor fully anti-migration. The book's main contribution is to show that Mexico helped create a labor-migration current that it later struggled, and usually failed, to control.

The book is organized chronologically. It begins with Mexico's cautious participation in the Bracero Program during World War II, when officials accepted U.S. requests for labor, but tried to protect Mexican workers, northern agriculture, and the ejido sector. It then turns to the 1954 lapse of the Bracero agreement, the book's most compelling episode. Ibargüen treats this moment not merely as a diplomatic dispute, but as a national crisis over sovereignty and dignity. Public opinion, unions, business groups, campesino organizations, newspapers, and state officials all pressed for a more assertive position against out-migration. Later chapters examine the Internal Bracero Program, Mexico's post-Bracero uncertainty in the 1960s and 1970s, and its post-1982 turn toward diaspora ties and remittances. Ibargüen draws on policy debates, diplomatic records, newspapers, state correspondence, and migrant complaints. The larger historiographical target is the assumption that Mexico consistently promoted migration as a convenient release valve before the 1980s. Ibargüen shows instead a state that hedged, improvised, retreated, and tried again.

The book is strongest when it connects policy history to sovereignty, dependency, labor, and state capacity. Chapters 2 and 3, on the 1954 Bracero crisis, are especially effective because they bring together Mexican nationalism, U.S. pressure, public mobilization, and migrant agency. When Mexico tried to block departures at Mexicali, many migrants resisted, pushed through the border, and chose immediate access to U.S. wages over patriotic appeals and uncertain promises of land in Mexico. The chapters on the Internal Bracero Program complicate familiar images of the PRI state. The one-party state appears ambitious, but not omnipotent. It could design programs and redirect labor, but it could not reliably manage housing, transportation, corruption, overcrowding, or migrant frustration. The book's main limitations stem from its design. This is a state-centered study. Migrants appear at key moments, sometimes vividly, but this is not a social history of migrant family life, gender, community formation, or everyday experience.

For teachers, the book's value is substantial but specific: it helps shift migration history away from a U.S.-centered story and toward questions of Mexican state power, sovereignty, and dependency. It fits best in upper-level undergraduate

courses, graduate seminars, teacher preparation, and instructor background reading in Mexican history, U.S.-Mexican relations, borderlands, labor, and migration studies. It is too specialized for full assignment in AP or introductory survey courses. Selected chapters, however, would work well. Chapter 1 presents the Bracero Program as a negotiated wartime arrangement shaped by Mexican caution, not just U.S. labor demand. Chapters 2 and 3 offer a strong case study on nationalism, sovereignty, and migrant agency in the 1954 crisis. Chapters 4 and 5 work especially well for teaching state planning and bureaucratic failure. Chapters 6 and 7 show students how migration policy intersected with development, human rights, trade, tariffs, and dependency in the 1970s. The conclusion is particularly effective for discussions of remittances and the shift from controlling migrants' movement to channeling migrants' money.

Teachers should consider the book seriously, but most should excerpt it rather than assign it whole. Its full argument will matter most to specialists and to instructors who teach migration from the perspective of the sending state. For advanced students, it offers a useful corrective to U.S.-centered narratives of Mexican migration. For survey students, carefully chosen sections would work best alongside migrant oral histories, films, songs, or U.S.-side documents. *Caught in the Current* is demanding and state-centered, but it gives teachers a strong way to present migration as a binational problem of labor, sovereignty, and political power.

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Alejandro Quintana

African Pharmakon: The Asylum as Shrine from Slavery to the Return, by Nana Osei Quarshie. Chicago, IL: The University of Chicago Press, 2025. 328 pages. \$115.00, cloth. \$30.00, paper. \$29.99, electronic.

In *African Pharmakon*, Nana Osei Quarshie opens with a profound declaration: "Psychiatry did not colonize African minds" (p. 1). He contends there is no historical grounding for the portrayal by European colonizers that African societies did not have any meaningful therapeutic treatment for what they characterized as "lunacy." Rather, diagnosis of mental illness, and African remedy, predated European conquest and establishment of asylums or psychiatric hospitals in major colonial urban areas in West Africa. Introducing Charles Krakue, a Gold Coast native who was haunted by an unknown spiritual mental illness, the author asserts that his was not the first mental diagnosis in the Gold Coast. Quarshie contrasts the premature approach and unsuccessful diagnosis of Krakue's illness in France, which ultimately led to his death, with the efficacy of African medicine for mental patients. Krakue's mental illness, and the colonialists' refusal to acknowledge the effectiveness of African medical therapies for madness, denying them their agency, is a prism for conceptualizing imperial arrogance, paternalism, and notions of sole arbiters of mental health. Reliable methods used by shrine priests, herbalists, divine healers, and others were entrenched in a long tradition of psychiatric practices for mentally disturbed migrants on the Gold Coast.

Quarshie demonstrates how the introduction of asylums in the colonial times “was a response to the harrowing effects of the slave trade expulsions on mental health” (p. 7). He traces how enslaved Africans experienced deep mental trauma during their violent displacements in the New World, and how their descendants retraced their ancestral roots to Ghana to show their resilience over the mental torment. This pioneering study, grounded deeply in archival documents, provides two mental healing binaries: enabling patients to pursue healthy avenues for their well-being vs. excluding them from any form of sanctuary to facilitate healing therapy. The latter involved denying family members access to patients afflicted with mental illness and restraining spiritual mediums in unsanitary and inhumane conditions. Surveillance, micromanaging, and policing of lunatics or the African mentally disturbed mind forms the crux of the book.

Of the book’s five chapters, the first three trace the origins of mental illness in the lives of enslaved Africans in West Africa, as well as the Ga people’s approach to mental illness through spiritual healing, pawning, and use of shrines. Quarshie also explores how Kumasi became a major site for expelling mentally ill migrant patients to the region, and how the exclusion project “increased policing in Ghana’s fast-growing urban centers [and] accelerated the influx of patients into the asylum” (p. 72). The remaining chapters further underscore the response by both colonial and post-colonial governments to psychiatric reforms, expulsion, and forced mobility, as well as the ways in which the 2019 “Year of Return” encapsulates how the return of African-descended people did not erase but mitigated the psychological trauma of the past.

According to Quarshie, individual and collective trauma from the transatlantic slave trade continued to shape the psyche not only of the victims of forced servitude, but also the descendants of former enslaved Africans in the New World and, later, those on the African continent. Covering about six centuries of African history, Quarshie challenges his audience to reflect on the overlaps between slavery and colonialism. He contends that “colonial authorities wanted to transform African minds, but they also had to reckon with the myriad, and politically charged, conceptions of sound minds and mind politics on the continent” (p. 203).

Quarshie also explores how African leaders and healers addressed illness, tracing how mental patients criss-crossed colonial established borders, especially in Ghana, the epicenter for mental health patients in search of mental dignity and sanctuary. He notes that immigration enforcement along Ghana’s borders further deepened the strategic exclusion of lunatics, who were subjected to “historically recurring techniques that characterize the West African pharmakon,” such as logging, manhunting, mass expulsion, and pharmacotherapy (p. 5).

One of the strengths of this remarkable work is the meticulous examinations of practices such as logging (restraint with wood or chains), pawning (ritual spiritual servitude), chaining, and use of the shrine, among others, employed in denying patients’ dignity. The book covers a wide historical timeline and scope, and Quarshie’s access to a broad spectrum of medical records in the Accra Psychiatric Hospital, the Department of Psychiatry at the University of Ghana Medical School, and elsewhere allowed him to expand his analysis in depth across local, regional, continental, and diasporic sites, while highlighting nuances associated with

madness. While it would have been helpful for students to have a clear synopsis of each chapter in the introduction chapter, the opening vignette of Krakue and transition to a concise historical overview successfully frames the larger study.

Lehigh University

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The Jewish South: An American History, by Shari Rabin. Princeton, NJ: Princeton University Press, 2025. 278 pages. \$29.95, cloth. \$22.95, paper. \$29.95, electronic.

In *The Jewish South*, Shari Rabin draws upon an impressive array of archival documents, local newspapers, participant memoirs, and historical scholarship to provide a concise, yet richly detailed history of Jews in the American South over three centuries. The narrative is organized into three periods, Part I: 1669-1840; Part II: 1840-1878; and Part III: 1878-1967. An epilogue highlights recent events, including the 2017 Charlottesville, Virginia “Unite the Right” march by white supremacists who chanted, “Jews will not replace us,” and the 2021 election of Georgian Jon Ossoff to the U.S. Senate. The book thus illuminates the long-held status of Southern Jews as “both privileged *and* vulnerable” (p. xv).

Rabin begins with the Fundamental Constitutions of Carolina adopted in 1669 that permitted “Jews, heathens, and other dissenters from the purity of Christian religion” (as quoted on p. 6) to create their own churches. Jews thus constituted a distinct category of outsiders. Sephardim who arrived there from Barbados were among the South’s first Jewish arrivals. Rabin relates subsequent developments in Georgia, where Central European Jews arrived in greater numbers. There, as later in Louisiana, Jews established businesses and congregations as they sought prosperity and determined how to live as Jews in the evolving colonial context.

Early Jewish migrants to the American South displayed an astonishing ability to keep moving in their search for better opportunities. Rabin tracks their journeys, providing names and accomplishments in a variety of locales which together describe the growing presence, however small, of Jewish community building. In 1740, Parliament permitted Jews (among others) to naturalize, facilitating movement between colonies. As elsewhere globally, Jews gravitated toward port cities. Conflicts with gentiles over Sunday closing laws, and antisemitic portrayals in the popular press tested the limits of tolerance. Growing financial stability amidst the revolutionary rhetoric of religious freedom empowered Jews to push back, tempered by caution as they sought to protect their status.

Rabin foregrounds Jewish engagement with slavery during the antebellum era. In the stark racial hierarchy of Southern society, Jews were considered white, and most accepted the norms of white supremacy. Though few Jews owned plantations or engaged in the slave trade, they benefited from slavery’s expansion in business and at home. Rabin notes that “By 1830, 83 percent of Jewish households in Charleston included enslaved people, just below the overall average of 87 percent” (p. 44).

When the Civil War began, Southern Jews generally supported the Confederate cause. Most Jewish men did not immediately join the Confederate military, though approximately two thousand eventually served. Three times that many fought with the Union, and conflict with Northern cousins and suspicion of Northern Jewish publications provide evidence of sectional loyalties. Nonetheless, as the Confederate cause looked increasingly bleak, Southern leaders turned to age-old tropes blaming Jewish “foreignness, greed, and political malfeasance” (p. 90) for their losses, even targeting well-known Confederate official Judah Benjamin.

The third period Rabin surveys stretches from Jim Crow to the Civil Rights era, and includes the massive influx of Eastern European Jews at the turn of the century. Jewish Southerners aided new arrivals in the communal tradition of helping Jews in need, and to facilitate assimilation and avoid reminding gentiles of their difference. The antisemitic discourse surrounding the Atlanta trial of Leo Frank in 1915 that led to his lynching was a shocking reminder of how precarious Jewish security could be, especially amidst the KKK’s renewed prominence.

Rabin provides a multi-faceted account of mid-century civil rights activism. Reform rabbis, representing the leading denomination in the South, increasingly voiced support for ending segregation. Though a few local Jewish elected officials sought to block change, most Southern Jews feared reprisals for opposing the status quo. The bombing of Atlanta’s oldest synagogue in 1958 shattered complacency.

Throughout her book, Rabin traces the presence of Southern Jews of color and their often stymied efforts seeking inclusion. Bringing their stories into the present is warranted. Rabin also incorporates the domestic duties and volunteer activities of Jewish women. Exploring women’s involvement in family businesses and their possibly closer relationships with black household workers could augment their depiction. Attention to professional women and dissidents such as Lillian Hellman, whose 1939 Broadway play *The Little Foxes* portrays a Southern family, might also yield new insights.

Rabin’s excellent study of Jewish lives from Florida to Texas diversifies understandings about the region and about how Jews navigating minority status challenged and also upheld Southern racial categories. As Rabin asserts, Southern Jewish history cannot side step “the centrality of race and violence to American Jewish history” (p. xii). The 2026 arson attack on a Mississippi synagogue underscores her point.

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