

## ◆ BOOK REVIEWS ◆

*Juan Bautista de Anza, Basque Explorer in the New World, 1693-1740.* By Donald T. Garate. Reno: University of Nevada Press, 2003. Appendix, glossary, index, 6 b & w illustrations, and 2 maps. 360 pp. \$39.95 cloth.

Reviewed by Michael J. Gonzalez, Associate Professor, Department of History, University of San Diego.

Donald Garate has written a wonderful biography of Juan Bautista de Anza (1693-1740), the Basque soldier and explorer. In service to the Spanish Crown, he helped settle what is now Sonora and Chihuahua, the northwestern states of present-day Mexico. Garate employs an innovative technique to present his findings. He immerses himself in the primary sources and reads between the lines. Rather than remaining bound to what a document says, he imagines the feelings and thoughts entertained by Anza and his contemporaries. Garate, though, is not reckless. He does not create details that have no historical foundation. Instead, he relies on the common humanity that any writer or reader shares with figures from the past. True enough, the person who inhabits the present will never know how Anza and others from long ago experienced life. But all the same, the hopes and fears that all humans feel allows an individual in modern times to imagine the most intimate details of Anza's world.

As a consequence, Garate takes the reader into the eighteenth century. We see Anza as a young boy growing up in Hernani, a small village in the Basque country. Later, we feel the *wanderlust* that inspired the nineteen-year-old Anza to leave home, a place he would never see again, and head to the northern reaches of Mexico, or what the Spaniards then called New Spain. The heat and dust, but also the stark beauty of the northern deserts, seem as vivid to us as they did to young Anza. Any person who has sought opportunity will understand why Anza decided to join the military and rise through the ranks. Nor will it seem so mysterious why Anza aspired to improve his prospects by acquiring cattle ranches or interests in silver mines. He only wanted to ensure that his wife and children received the comforts he rarely experienced as a child. In the end, the mortality we all confront allows us to imagine Anza's final moments. A month before his forty-seventh birthday, Anza rode into an Apache ambush and died on the desert floor with arrows bristling from his body.

Garate's approach is not without its problems, however. At times, he relies too much on conditional tenses like "should have been" or "would have been" when a more emphatic phrasing seems most appropriate. In other spots, Garate's wish to share the primary sources with his audience sometimes works against his good judgment. On occasion, he reproduces letters verbatim when a paraphrase or summary would work better to move the narrative along. Garate also belabors the point that the Basques helped settle the north of Mexico. That the Basques helped the Spanish Empire is without question. But in the text, and especially in the footnotes, we read of individuals whose ethnicity is unknown, but Garate employs all sorts of speculation to suggest they were Basques. Garate's attempt to find out who was or was not Basque gives the impression he is trying too hard to impress the reader. He has amassed sufficient evidence to prove that the Basques served the Spanish Empire quite well.

These complaints amount to mere quibbles. Garate succeeds to enlighten scholars and students about Anza's accomplishments. In the twenty-five years that Anza lived in Mexico, he fought Indians; pushed the empire's borders further north; made some money in business ventures; started a family; and may have been the first person to call the northernmost parts of Mexico, "Arizona," the name that now adorns that state. Not bad for a man from humble circumstances who, Garate rightly notes, deserves more mention in the histories of northern Mexico and the American West.



*Las Misiones Antiguas: The Spanish Missions of Baja California.* By Edward W. Vernon. Santa Barbara, CA: Viejo Press, 2002. Distributed by University of New Mexico Press. Bibliography, index, color illustrations. xxiv + 303 pp. \$44.95 cloth.

Reviewed by Steven M. Karr, Assistant Curator, Department of History, Natural History Museum of Los Angeles County.

Eighty-six years before Fray Junípero Serra founded Alta California's first mission, San Diego de Alcalá, the Jesuit Father Eusebio Francisco Kino along with a sizeable contingent of Spanish soldiers, neophytes, and Indian slaves sought to establish a permanent fortification at San Bruno along the coast of the Sea of Cortés on the Baja Peninsula. From there they hoped to create a staging area for further exploration throughout the vast peninsular range. While their efforts to secure and maintain the fort at San Bruno proved unsuccessful, the attempt was significant as it set in motion, for over a century, the creation of a chain of missions stretching some 800 miles across arid and often inhospitable land. In all, Jesuit priests and Dominican friars, along with a few Franciscans, established thirty-four missions and *visitas* from the very tip of the peninsula to today's international border.

Sadly, few Americans, or *Norte Americanos*, as we are known south of the border, are aware that missions have marked Baja California's landscape for centuries. This publication is a sound effort at informing this general ignorance. The author's purpose is twofold: to represent the numerous historic structures and landscapes, and to lend the reader a better understanding of the faith and determination needed to establish these outposts. Relying heavily on previously published secondary works for its narrative treatment, the book is primarily a photographic compilation (including maps, drawings, and even some computer graphics) that moves chronologically in the order that each mission was established on the peninsula.

Many of the publication's photographs present both period and contemporary wide-angle shots of the missions themselves, or the melting adobe bricks which once comprised an entire structure, and sometimes only the scant remnants of their stone foundations. Other photographs are more focused, showing the fine architectural details that numerous structures still retain. As significant as the pictures of the missions and their various architectural styles are the numerous landscape photographs represented throughout the peninsula. The author has adequately documented where, how, and perhaps why Europeans responded to this environment, and subsequently he has met the first part of the book's purpose. Doubtful, though, is whether the author has sufficiently demonstrated the determination and faith required by all who participated in the establishment of these missions and their communities. Absent in both picture and word is any significant portrayal of how Indians, essential participants in the establishment of each mission, also demonstrated their own faith and determination in helping to create, and perhaps to resist, these missions and the circumstances they presented.

This complaint aside, the author has compiled a sound visual resource on Baja California's extensive mission system that will add nicely to any public or private library collection.



*Race and Homicide in Nineteenth-Century California.* By Clare V. McKanna, Jr. Reno: University of Nevada Press, 2002. Notes, bibliography, index, illustrations, and map. 168 pp. \$29.95 cloth.

Reviewed by Jill Dupont, Assistant Professor of History, Department of History, University of North Texas

In *Race and Homicide in Nineteenth-Century California*, Clare V. McKanna, Jr. argues that "rapid population growth, ethnic diversity, young single men, alcohol, and a gun culture" are among the factors leading to "enclaves of violence" in California (p. 2). At first glance, McKanna's aims and methods in writing this slender volume may appear modest. His investigation of murders involving Indian, Chinese, Hispanic, and white defendants from seven counties located in various portions of the state offers, he argues, "a good assessment of how the criminal justice system functioned" (p. 2). More boldly, McKanna suggests that because his case studies are both geographically and ethnically diverse, they are "representative" and "provide an important glimpse of the interaction of race, homicide, and justice in nineteenth-century California" (p. 2). His data are collected from an impressive array of sources, including coroners' inquests, county court records, assorted prison registers and papers, pardon files, census and city records, newspaper accounts, and available trial transcripts.

The work is divided into chapters according to the race of the defendant and includes a brief background sketch of each county. Since the 1850s, homicidal encounters generally spiked with white population movements and shifting economic fortunes in the state. As individuals from different backgrounds came into more frequent contact, disputes and misunderstandings between whites and minorities almost inevitably led to violent encounters and the death of one or more parties from gunshot wounds.

The particulars of each incident, region, and minority group vary, but in their encounters with the criminal justice system as it was developing in California, McKanna shows that all non-white ethnic groups were hampered by linguistic and cultural barriers, lack of peer representation on juries, inadequate legal counsel, and the distorted racial perceptions that influenced white decision-making. Because whites controlled the burgeoning justice system, McKanna ultimately concludes that whether the defendant was Indian, Chinese, or Hispanic, "there were two standards of justice, one for whites and another for minorities" (p. 108).

That conclusion is not necessarily surprising, and it resonates with the disproportionate numbers of African Americans, for instance, currently enmeshed in the criminal justice system. What is interesting about McKanna's research is that it implicitly and explicitly illustrates how much violent activity was once interracial, as contrasted with contemporary statistics indicating that homicide within racial or ethnic groups is more often the norm. One exception to this was the Chinese, whose criminal activity frequently targeted individuals from rival tongs within the "community."

McKanna concludes his study with an engaging foray into the occasionally contentious discussions about the extent of violence in the West. McKanna's statistical comparison of several regions in California with states in the Northeast and South reveal Tuolumne and San Luis Obispo counties, especially, to be very volatile, indeed. At a time and in a place where virtually everyone was scrambling for position, perceptions of racial and ethnic difference only inflamed - and made legible - issues of class, status, and well-being. In providing a detailed account of how whites won the struggle for power in the courts, McKanna's work is significant. But it should be read with and against broader social and cultural histories of the region in order to fully appreciate the texture and dynamics of racial violence.



*Navajo Expedition: Journal of a Military Reconnaissance from Santa Fe, New Mexico, to the Navajo Country, Made in 1849 by Lieutenant James H. Simpson.* By Frank McNitt, ed., foreword by Durwood Ball. Norman: Red River Books, 2003. Notes, bibliography, illustrations, index, and map. \$19.95 paper.

Reviewed by Jim Norris, Associate Professor, Department of History, North Dakota State University

Originally published in 1964, *Navajo Expedition* relates the experiences of a topographical survey carried out by Lieutenant James Simpson in 1849. The survey examined the environs west of Santa Fe, through the Navajo country of northwest New Mexico-northeastern Arizona, and returned along a line running from Zuñi to Albuquerque shortly after the region was seized in the war with Mexico. Simpson and his associates accompanied a military expedition intent on reducing Navajo raids into the Rio Grande region, thus his journal is both a physical description of the area and an important examination of Navajo (and Puebloan) culture at that time. The military achievements of the expedition generally came up short of its goal, as the Navajo avoided serious engagements and only begrudgingly signed a peace treaty that they soon ignored.

Simpson's examination of the land, resources, and people during the six-week expedition were of more enduring value. The lieutenant's written portrayals of such places as Mt. Taylor, Canyon de Chelly, Chaco Canyon, and El Morro's Inscription Rock are beautifully rendered, and his depiction of the military campaign and Navajo resistance is fascinating. Along the way Simpson spent time among Puebloan villages such as Jemez, Laguna, and Zuñi, the latter a people he particularly admired. His ruminations on their possible link to the Aztecs, a common belief at the time, suggests a man fully engaged in his task. Clearly, Simpson was enthralled by this world. On the other hand, there were aspects about the area that Simpson did not regard as highly, such as the climate, the arid soil, and especially the local cuisine.

Of equal value to Simpson's observations are Frank McNitt's editing and annotation. In the 1950s, McNitt and a companion used a Land Rover to retrace the route followed by the original expedition, and

his own observations of the physical environment more than a century later reveal many of the environmental, social, and cultural changes that have occurred in the region. In addition, McNitt's annotations further enlighten the reader of the events Simpson recounted in the journal and offers more information about some of the characters accompanying the expedition. A rather long epilogue focuses on the lives of some of the important participants after the expedition ended and narrates subsequent campaigns against the Navajo, culminating in their removal to Bosque Redondo. This portion of the work is especially insightful about the history of New Mexico during the early 1850s.

The illustrations add greater importance to this volume. Artists Richard and Edward Kern accompanied Simpson's survey group. The brothers had left Philadelphia shortly before the war to see the West. Unfortunately another brother, Benjamin, was murdered shortly before this expedition. The Kerns made sketches and watercolors of the landscape, pueblos, and people encountered during the trek, and several of these are reproduced herein. Furthermore, McNitt's narrative of the brothers' further adventures and untimely deaths are also recounted.

The arrangement is somewhat peculiar, in that Durwood Ball's informative foreword seems oddly placed between the muster roll and the journal itself. One might want to see more of the Kerns' art reproduced in the book. These are, however, minor complaints. *Navajo Expedition* is a very well done book, and those involved deserve accolades for their efforts.



*Empty Beds: Indian Student Health at Sherman Institute, 1902-1922.* By Jean A. Keller. East Lansing, MI: Michigan State University Press, 2002. B & w photos, notes, bibliography, and index. xviii + 290 pp. \$59.95 cloth. \$24.95 paper.

Reviewed by Marci Barnes Gracey, Ph.D. candidate, Department of History, University of Oklahoma.

In this monograph, Jean A. Keller examines student morbidity and mortality at the Sherman Institute in Riverside, California from 1902-1922. She challenges the belief that student health was insignificant to administrators at all off-reservation boarding schools. At Sherman, Keller finds an educational facility dedicated to providing a healthy environment for its American Indian pupils.

The author argues that Sherman was a healthy environment due to "the combination of compliance with Indian Office health policies and the implementation of school-specific health practices" (p. 7). Using government documents and superintendent accounts, Keller identifies four factors that made the Sherman Institute a better facility. They include increased Bureau emphasis on health in the early twentieth century; Riverside's temperate climate and supportive community; its experienced, capable, and dedicated administrators; and its well-trained medical practitioners (pp. 8-9). Sherman superintendents Harwood Hall (1902-09) and Frank Conser (1909-22) are integral to Keller's argument because they made student health a priority. To prove her thesis, the author examines the physical design of the school, prevention of disease, medical care, and the cases of illness and death with particular emphasis placed on tuberculosis and trachoma. This work reflects a careful and thorough examination of policy and practice from 1902 to 1922 and combines American Indian history with the history of medicine.

Although the text reflects quality research, some of the arguments and methods are problematic. First, Keller portrays Superintendents Hall and Conser as capable administrators dedicated to the health of their students. At times, however, both men appear to be more concerned with the school's image than with health. For example, Keller relates Hall's desires to want the school to be "the quintessential Indian boarding school of the West" (p. 17). He pushed for the construction of a large auditorium to accommodate the non-Indian community instead of the construction of a school hospital (p. 21). Second, the emphasis is on policy and non-Indian administrators rather than the students subjected to Sherman's preventive measures. The author justifies this because the sources are not available; however, it still leaves the work seemingly incomplete. Next, while trying to prove that student health was better at Sherman, Keller makes comparisons between Sherman and a contemporary, upper-middle class school. This seems irrelevant and anachronistic. Better comparisons could be made with other boarding schools or at least with schools during the same era (p. 113). Finally, the author argues that the school had excellent medical practitioners. While the care given by Mary Israel in 1907 and Dr. William W. Roblee after 1909 was exceptional, the school did not have a full-time physician and often had inadequate staff. One physician, Dr. A.S. Parker, seemed to be

unconcerned completely with his contracted duties at the school (p. 83).

Despite these limitations, *Empty Beds* makes a valuable contribution to the existing scholarship on early twentieth-century Indian policy, boarding school experience, and Native American health. Jean Keller demonstrates how looking beyond common beliefs can lead to unexpected findings. This book, despite a few flaws, reflects an intelligent and in-depth analysis.



*The Mexican Revolution, 1910-1940*. By Michael J. Gonzales. Albuquerque: University of New Mexico Press, 2002. 44 halftones. Notes. 312 pp. \$45.00 cloth. \$21.95 paper.

Reviewed by Michael M. Smith, Professor of History, Department of History, Oklahoma State University.

At a recent international conference on Mexican history and culture, a leading scholar and political analyst noted waggishly that if the Mexican revolution was not dead, it was, at best, "*andando de parranda*" (out partying with friends). The audience chuckled and nodded in agreement with his assessment. Indeed, for the past half century, scholars have generally concurred that this convulsive epic of modern Mexican history ended in 1940, with the conclusion of the *sexenio* of Lázaro Cárdenas, and was put to rest conclusively in 1946, when the Mexican political elite "institutionalized" the process and re-baptized the "official" party as the Party of the Institutional Revolution (PRI). In July 2000, the election of Vicente Fox, candidate of the long-time "loyal opposition" Partido de Acción Nacional (PAN), broke the "revolutionary" party's seventy-year stranglehold on the presidency and most other political offices and positions. The PAN, perhaps, interred the myths and empty rhetoric of a purportedly on-going "Revolution." Scholarly and popular fascination with the Mexican epic, however, continues unabated. Countless books and articles discuss previously ignored topics and reinterpret familiar themes and personalities, while academics meet to consider and reconsider the revolution, now from the perspective of the twenty-first century.

Michael J. Gonzales's *The Mexican Revolution, 1910-1940*, drawing upon classic studies, recent scholarship, and archival sources, provides the reader with a sweeping chronological overview of the revolution, its important leaders and programs, as well as their successes and failures. While some scholars deny that Mexico experienced a revolution, Gonzales argues that "the popular and agrarian character of the uprising makes it a social revolution. The conflict pitted landless peasants, elements of the working classes, and discontented provincial gentry against the dictator Díaz, his elite supporters, and the federal army. The revolution threw out the old guard, reinvented the state, and made possible historic social and economic reforms.... If the final outcome failed to eradicate poverty, create democracy, or achieve economic independence, the event still remains revolutionary" (p. 2).

With nine chapters, the book chronicles the main outlines of the revolution from the era of Don Porfirio, "whose policies provoked the revolution," through the presidency of Lázaro Cárdenas, "who implemented the most far-reaching reforms" (pp. 2-3). Approximately 40 percent of the text is devoted to the eras dominated by these two towering figures. While recognizing Díaz's contributions to the forging of modern Mexico, Gonzales also notes that "the causes of discontent lie woven within the very fabric of Porfirian order and progress" (p. 59). Like many others, Gonzales finds Cárdenas to be Mexico's most appealing twentieth-century president. He lauds the *michoacano* as a man "who stood up to the imperialists, the Catholic Church, and the hacendados" and was the only president "who truly cared about the poverty of the foot soldiers of the revolution" (p. 259). In between these "bookend chapters," the dominant figures of the revolution's violent military phase - Madero, Orozco, Villa, Zapata, and Carranza, among others - and the subsequent era dominated by the "Sonora dynasty" (Obregón and Calles) - receive a generally dispassionate, balanced, and fair treatment. As the author notes, this is essentially a political narrative, with lesser emphasis on economic and social issues. Cultural themes, particularly literary and artistic developments, receive scant attention.

*The Mexican Revolution, 1910-1940* is an even-handed narrative/analysis written in a clear and concise style that both specialists and the general public can read to advantage. It is well illustrated with numerous photographs, clear and helpful maps, graphs, and chronologies. This work should serve especially well as a basic text for undergraduate and graduate-level courses focusing on the revolution or as a complementary text in those treating the broader sweep of Mexican national history.



*Juan Soldado: Rapist, Murderer, Martyr, Saint.* By Paul J. Vanderwood. Durham: Duke University Press, 2004. Bibliography, index notes, 44 b&w photos. 352 pp. \$22.95 paper.

Reviewed by Jaime R. Aguila, Assistant Professor of History, Humanities and Fine Arts, The University of Texas of the Permian Basin.

At first glance, *Juan Soldado: Rapist, Murderer, Martyr, Saint*, appears to be a book strictly about religious martyrdom and saint worship. Instead, the reader discovers a telling regional history about Tijuana and its place within national and international politics during the end of the Lázaro Cárdenas era. This study explores the power of Catholic faith not only within a historical perspective, but also within the combative context of a community along the Mexican/U.S. border torn between its Catholic heritage and an aggressively secular federal government.

On February 14, 1938, Mexican army private Juan Castillo Morales confessed to the rape and murder of eight-year-old Olga Camacho in Tijuana. On February 17, a military tribunal convicted him of statutory rape and murder, publicly executing him the same day. However, these facts do not begin to express the issues that influenced the trial and execution, or those that emerged following the physical death of Juan Castillo Morales and the birth of Juan Soldado, the martyred saint.

Regardless of one's faith or intellect, Catholicism's tremendous influence over Mexican society and politics cannot be ignored, and in fact mainstream scholarly projects must assess its role in shaping popular culture. This is the author's purpose when he asked, "how can a confessed rapist-murderer who had been publicly executed become venerated as a miracle working saint?" (p. xi). Although such an outcome may appear unfathomable, Vanderwood demonstrates that there are many such manifestations, especially in Northern Mexico. The most famous example is the case of Jesús Malverde, the patron saint of drug dealers in Sinaloa.

Shortly after Castillo Morales's burial, signs appeared that indicated "God's hand" at work, such as blood flowing from his grave. Such signals reinforced some Tijuana's doubts about the legitimacy of the military's investigation and questioned the validity of the offender's confession. Consequently, as Vanderwood describes, "[v]ictims become martyrs, and hence saints, since in the popular mind, these two notions overlap" (p. 190). In turn, martyrs who have died unjustly sit closest to God and become effective intercessors on behalf of true believers. Juan Soldado is one such popular saint.

The author interprets Tijuana's shifting evolution from an out-of-the-way border outpost in the late nineteenth century to a significant and lucrative community that tests the strength of the federal government's resolve in implementing its post-revolutionary mission of the late 1930s. In February 1938 a declining economy and problematic labor relations with the CROM (Regional Confederation of Mexican Workers) threatened the Cárdenas administration's capacity to continue its reformist path. The traditional *Norteño* resistance that had historically existed in Northwestern Mexico further hindered the federal government's hegemony. Vanderwood claimed that such pressure was behind the decisive conviction of the accused and his immediate execution. This show of strength was a pledge to the Mexican people that the government and military were capable of protecting them and imparted a warning to any groups that would challenge their command of the nation.

Vanderwood eloquently intertwines the major issues of the period with local events. This study's multiple topics are tied to the expectations exerted by Juan Soldado as well as the popular and institutional factors that created him. One such topic is Tijuana's relationship with San Diego. As with other bi-national communities, such as Nogales-Nogales, Ciudad Juárez-El Paso, and Nuevo Laredo-Laredo, San Diego influenced events in its sister city, Tijuana. Public opinion in San Diego was significant because of Tijuana's dependence on tourism. It also provided a refuge for mob leaders who had demanded the lynching of Castillo Morales and led an attack on city hall, but then fled once the army occupied the city. And finally, it is the home for many Juan Soldado worshippers today.

In this and in his earlier book, *The Power of God Against the Guns of Government: Religious Upheaval in Mexico at the Turn of the Nineteenth Century*, Vanderwood reveals the difficulties that a *Norteño* community experiences while defending its popular Catholic faith when challenged by a revolutionary regime. His use of archival sources and interviews conveys an intellectual and personal interpretation of Juan Soldado's longevity in Tijuana's Cemetery Number One.



*Looking for Steinbeck's Ghost*. By Jackson J. Benson. Reprint Edition. Reno and Las Vegas: University of Nevada Press, 2002. 231 pp. \$21.95 Paper.

Reviewed by Jim Miller, Professor of English, San Diego City College.

Jackson J. Benson's *Looking for Steinbeck's Ghost* is an autobiography of his biography of John Steinbeck, *The True Adventures of John Steinbeck, Writer*, originally published in 1984 and reprinted in 2002. Benson, who won the PEN Center USA West Award for Nonfiction for his study of Steinbeck, has written and edited ten other books on American Literature and was a longtime professor of English at San Diego State University. In *Looking for Steinbeck's Ghost*, he takes the reader on his long journey of discovery starting with his struggle to be recognized by his peers as a young scholar and meandering on through his library and archival research, his travels, his interviews with Steinbeck's family and friends, and his struggles with his publisher and a variety of lawyers.

At his best, Benson reveals some fascinating details about his quest for the identity of "Tom," the man to whom *The Grapes of Wrath* was dedicated. Here, the reader is immersed in the work of the "Biographer as Detective" as we follow the author's search from the Farm Security Administration papers in the Federal Archives in San Francisco; the photos of Dorothea Lange; the family members of the allusive Tom Collins; finally to Collins' own obscure autobiographical novel. At the end of this investigation we learn that the mixture of elements one finds in reading Collins' autobiographical novel (the romance, the self dramatization, the folk realism, and the political utopianism) seems to sum up Collins' life: he was a dreamer, a talker, and a drinker. He had a genius for getting along and helping people who were down and out but was a failure, for the most part, in managing the relations of his own personal life.

Details such as these extend Benson's seminal biographical account of Steinbeck. It gives more essential background on the author's greatest work. They are of interest to the scholar and the Steinbeck fan alike. Also of interest are the stories of Benson's encounters with Steinbeck's wives and old friends. With deep engagement, he reveals how the story of Steinbeck's death retold by family and friends made him weep.

Where *Looking for Steinbeck's Ghost* is weak is in the telling of stories best left for the faculty lounge such as the tale of Benson's fear of being "surrounded by very unfriendly looking black people" in the big city "and his discomfort while sitting next to a Puerto Rican shopping bag lady" on the subway in New York. Benson's interest in tape recorders, trouble with copy editors, and loathing of legal wrangling could have been cut as well. The book also disappoints in that, as an obviously self-reflexive project, it fails to deeply investigate the question of what it means to write a biography. Perhaps this is a product of Benson's dislike of criticism (of both the right and the left) which he dismisses by arguing that by "being devoted to politics, just as being devoted to religion or the search for success one puts on selective blinders." Unfortunately, by accusing Steinbeck's critics of being ideologically driven while maintaining that somehow he is free of all bias, Benson merely takes a pass on any honest evaluation of his task. What would have been more interesting would have been a defense of Benson's own position with regard to Steinbeck's work rather than an intellectually shallow retreat to the mythical realm of objectivity. Hence, scholars looking for theoretical or critical insight about the nature of biography or the breadth of literary criticism on Steinbeck will be disappointed.

Despite its problems, however, *Looking for Steinbeck's Ghost* does contain a wealth of information about the people surrounding the author from his childhood friends to well-known figures like Elia Kazan, Arthur Miller, and Burl Ives. We are also reminded of how, even after his death, Steinbeck is a figure of enough controversy to inspire the groundskeeper at his cemetery to turn the sprinklers on to drench a crowd of the author's admirers. For those who love Steinbeck's writing and yearn to learn all they can about him, Benson's book is worth a read.



*Home Bound: Filipino American Lives Across Cultures, Communities, and Countries.* By Yen Le Espiritu. Berkeley: University of California Press, 2003. Notes, bibliography, and index. 282 pp. \$55.00 cloth. \$21.95 paper.

Reviewed by Daryl J. Maeda, Assistant Professor, Department of History, Oberlin College.

In *Home Bound*, Yen Le Espiritu examines San Diego as a place where Filipino Americans have constructed identities and communities that transcend national boundaries and bear the traces of the intertwined colonial histories of the United States and the Philippines. She pays particular attention to exploring how these identities and communities respond to racialization by mainstream society, and how they are sites of gender and class contestation. San Diego boasts the third-largest Filipino American population in the United States, numbering over 120,000 according to the 2000 census (p. 4). Methodologically, the study is based on over one hundred in-depth interviews of Filipino Americans accumulated through a snowball sample, but selected with an eye to diversity along lines of generation, gender, and class.

Espiritu adroitly draws on the scholarly literatures on trans-nationalism, feminism, and ethnic studies to build a sophisticated analysis of how Filipino Americans “confront U.S. domestic racism and the global racial order by leading lives stretched across borders - shaped as much by memories of, and ties to, the Philippines as by the social, economic, and political contexts in their new home in the United States” (p. 2). A particular strength of the book is that Espiritu uses the words of her interviewees to demonstrate how nostalgia and longing for a distant homeland, along with remittances, hometown and provincial associations, and return visits make the Philippines a continuing and palpable presence in their U.S. lives.

Espiritu argues that American colonialism is central to understanding Filipino American history, as “Filipinos went to the United States because Americans went first to the Philippines” (p. 25). One significant American presence was the military, and Espiritu shows that while Filipinos endured subordinate status in the U.S. Navy, naval positions were highly sought-after and afforded enhanced standing in Filipino communities. This disjuncture highlights Espiritu’s contention that unequal exchanges were, and continue to be, the hallmark of transnational encounters between the U.S. and the Philippines.

*Home Bound* elegantly positions San Diego as a border city, not only on the U.S.-Mexico boundary, but also, by virtue of the presence of the Navy, on the cusp of Asia. The Filipino community in San Diego was largely Navy-based before 1965, and chain migration enlarged it further. But the book also ably explores the nuances of the locality itself, examining differences between Filipino American communities in the Navy-dominated, largely working-class, and racially diverse southern region of San Diego, and the predominantly professional, largely white northern region. As a historiographical work, the book touches upon the pre-1965 period, but its interview-based methodology skews its analysis toward the present.

Far from presenting an exclusively celebratory account, Espiritu shows how some immigrant Filipino Americans deploy patriarchal notions of gender that especially police young women’s sexuality as a way to establish ethnic and cultural authority. One wonders, however, about young men, who surely must also receive instruction on how to be proper Filipinos, but an analysis of the construction of Filipino American masculinity remains outside the scope of this work. Furthermore, when Espiritu touches on how a gay man feels excluded from the Filipino American community, it suggests another avenue of inquiry that might be pursued in a different project.

The critical trans-nationalist framework developed in *Home Bound* offers a trenchant critique of the unidirectional, voluntary immigration paradigm, arguing instead that U.S. imperialism beckoned Filipino migration and that the homeland continues to play an important symbolic role in the Filipino American imaginary. Espiritu’s careful analysis helps us to understand how race, gender, class, and sexuality are intertwined in the transnational lives of Filipino Americans in San Diego and beyond.



*Many Faces of Gender: Roles and Relationships Through Time in Indigenous Northern Communities.* By Lisa Frink, Rita Shepard, and Gregory Reinhardt, ed., Boulder: University of Colorado Press, 2002. 8 b&w photos, 16 line drawings, 13 tables, 1 map. 232 pp. \$45.00 Cloth. \$19.95 Paper.

Reviewed by Marci Gracey, Ph.D. Candidate in American Indian History, Department of History, University of Oklahoma.

*Many Faces of Gender*, edited by anthropologists Lisa Frink, Rita S. Shepard, and Gregory A. Reinhardt, is a compilation of essays examining two neglected fields, gender and the indigenous peoples of northern North America. Its diverse subject matter addresses the roles of men and women, the lives and deaths of children, and the household. The editors organize the work around the fields of ethnography, archaeology, and material culture. They chose the northern communities because of their late contact with Europeans, well-preserved archaeological record, and the cooperative relationships the communities formed with anthropologists. By studying these groups the editors hope to gain knowledge that will clarify “the complicated nature of social, economic, and material relations” of indigenous communities (p. 7).

The editors present the volume as a study going beyond the roles of women and encompassing all areas of gender. Henry Stewart challenges traditional concepts of gender by relating the case of the “third gender” of the *Netsilik* society. In this society, a biological male child may be reared as a female identified as *kipijuituq*. Another study in the collection by Barbara A. Crass examines Inuit burial practices for children by relying on archaeological evidence. Studies examining the household include Jennifer Ann Tobey’s study of the *Deg Hit’an* of Southwest Alaska and Gregory A. Reinhardt’s work on the archaeological findings of a prehistoric Inuit household in Barrow, Alaska.

Despite the effort to expand the focus of the text beyond women’s issues, most of the essays concentrate on the experiences of women in indigenous northern communities. Lillian A. Ackerman’s study of gender equality on the Colville Indian Reservation is of particular interest to the historian. This selection demonstrates how the implementation of policy reform in the 1930s challenged an American Indian community and its values. As the reservation economy became more Euro-American, the Plateau Indians worked to preserve gender equality during a period when women in the dominant society struggled to gain a modicum of equality (p. 29). Other interesting studies include Carol Zane Jolles’ tribute to Linda Womkon Badten (a Yupik educator) and Lisa Frink’s examination of fish processing and women’s production in western Alaska.

Due to the nature of the work as a compilation, *Many Faces of Gender* switches quickly between gender, women, and the household. In addition, it shifts from one geographic region to another and from one community to another, which makes reading the text a challenge. However, by organizing the essays by the subjects of ethnography, archaeology, and material culture, the editors make the text easier to comprehend. Frink, Shepard, and Reinhardt achieve their goal of improving the knowledge of the people of the indigenous northern communities. Furthermore, the editors expand our knowledge of all indigenous peoples.



*Under the Perfect Sun: The San Diego Tourists Never See.* By Mike Davis, Kelly Mayhew, and Jim Miller. New York: The New Press, 2003. Foreword by David Reid. Index, maps, notes, and photographs. 404 pp. \$25.95 cloth.

Reviewed by Jennifer L. Martinez, Manuscripts and Rare Books Librarian, Special Collections and University Archives, Library and Information Access, San Diego State University.

As the saying goes, a picture is worth a thousand words. What first seizes your attention when you pick up a copy of *Under the Perfect Sun: The San Diego Tourists Never See* is the wide, crooked smile, straw hat and blinding solar glare reflected off the glasses worn by what is presumably a typical San Diego tourist. With a second glance, the reflection of those polarized lenses reveals a military jet dispensing five missiles. Harnessing the thematic tones of the book, this image deftly conveys the juxtaposed perceptions of “America’s Finest City” which Mike Davis, Kelly Mayhew and Jim Miller endeavor to explore.

*Under the Perfect Sun* attempts to begin a new dialogue about San Diego’s past, present, and future. It makes no apologies for debunking the city’s boosters, icons and personalities that riddle most local histories published to date. Rather, the book cuts across the sunny, palm tree-lined images of San Diego with almost

exposé-like anecdotes of political and economic corruption, exploitation and suppression. The gauntlet is thrown at the conclusion of the book's introduction, when the co-authors state, "This is a partisan book, dedicated to the San Diego Left, past and present, and it is meant to sting" (p. 4). Boosters should beware.

Arranged into three distinct essays and separated by two photographic compilations, *Under the Perfect Sun* covers a broad range of the city's past. Mike Davis's "The Next Little Dollar: The Private Governments of San Diego" is an overview of power and personalities, deftly weaving together the antics and accomplishments of John D. Spreckels, C. Arnholt Smith, Pete Wilson and John Moores along with water rights struggles, the militarization of the economy, municipal corruption, and real estate investments. "Just Another Day in Paradise? An Episodic History of Rebellion and Repression in America's Finest City" by Jim Miller is an in-depth look at the events surrounding organized labor struggles from the Industrial Workers of the World (IWW) and the free speech movement from 1909-1913. He covers the struggles of Luisa Moreno and the United Cannery, Agricultural, Packing and Allied Workers of America (UCAPAWA) during the 1930s and 1940s, in addition to the labor strife at National Steel and Shipbuilding Company (NASSCO) in the 1970s and 1980s and the San Diego Union-Tribune in the 1990s. Kelly Mayhew's "Life in Vacationland: The 'Other' San Diego" assembles a compelling array of narratives drawn from recent interviews with various San Diegans from all walks of life. The interviews range from college students, community leaders, and activists to academics, surfers, and labor leaders. The significance of this portion of the book should not be discounted: Mayhew has captured the voice and everyday experience of San Diego's diverse population that so often fades away in time, never to be documented for later generations.

Although Davis and Miller's essays are fascinating, consultation of their endnotes reveals that articles from the *San Diego Union*, *San Diego Magazine* (drawing heavily from the writings of Harold Keen), *The Journal of San Diego History* and the *San Diego Reader* form the thrust of their research. A few master's theses, dissertations and books, and vertical files were consulted. With disappointment, there is little evidence of original research using personal papers or archival collections to lend stronger support to their arguments.

While its leftist, pro-labor message is likely to distress many in today's San Diego Association of Governments (SANDAG), the San Diego Chamber of Commerce, and the San Diego Convention and Visitor's Bureau, *Under the Perfect Sun* is an important contribution for understanding the dynamic growth of twentieth-century San Diego. Local historians will likely make use of it, and portions of the book can be easily incorporated into the classroom for college students studying labor, ethnicity, and politics in southern California. It is a book about perspectives: the *maquiladora* worker, the land developer, the undocumented immigrant student, the NASSCO laborer, and yes, even the sunburned tourist. It leaves the reader with the hope that somewhere between the boosters and the bombs, the real story of "America's Finest City" may one day be better understood.



*Velvet Barrios: Popular Culture and Chicana/o Sexualities*. By Alicia Gaspar de Alba, ed. Foreword by Tomás Ybarra Frausto. New York: Palgrave, 2003. Notes. Illustrations. xviii + 325 pp. \$80.00 cloth. \$26.95 paper. Reviewed by Peter Boag, Professor, History, University of Colorado at Boulder.

Alicia Gaspar de Alba, editor of *Velvet Barrios*, professes in UCLA's well-known Chicana/o Studies Program and teaches, among other things, courses on barrio culture. She explains in the introduction to her awaited volume that for many years she has wanted to produce a collection on the popular culture of the barrio and its connections to United States' mainstream popular culture. She argues "that Chicana/o culture is not a subculture but rather an *alter-Native* culture"; that it is "an Other American culture indigenous to - the West and the Southwest of the United States" (p. xxi). As such, it is neither foreign nor alien, but colonized and different. Only over time in her development of this project did she choose to foreground sexuality and gender, thus each of the nineteen essays of the collection (one is a series of cartoon panels) takes Chicana/o sexuality and/or gender as its focus.

Half of the contributors to the volume have backgrounds in literature and the languages, and therefore the volume is heavily weighted to literary criticism, the analysis and deconstruction of film and texts like novels, plays, and films to tease out their subversive or hidden meanings. The other contributors have backgrounds in anthropology, religious or cultural studies, art, and history. Gaspar de Alba's authors look at a range of subjects from how contemporary Chicana performers depict the Mexican homeland, to examina-

tions of the family, a study of Chicano rap and hip-hop, analyses of the multiple meanings of the border in Chicana/o culture, and investigations of various Latina/o centered films in American mainstream culture. This reviewer found each of the essays instructive, but three stand out. Eric Avila considers the centrality of baseball to Chicano culture and how Chicanos/as in Los Angeles had to negotiate their love of baseball and the urban renewal project that cleared their beloved Chavez Ravine neighborhood. Because of conservative politics in the 1950s, the urban renewal project slated for the ravine ultimately was not built. Instead, the land was given over to the construction of the new Dodger Stadium, which in many ways came to symbolize the colonization of Chicano/a urban space. Throughout the essay, Avila examines contending meanings of masculinity, some of which derived from baseball, others of which derived from family and protection of the home. Another fine contribution is that of Karen Mary Davalos. She chooses Chicago as the setting for her examination of the shifting meanings over time in *La Quinceanera* celebrations—the ceremony observing the Chicanas' passage from childhood to young womanhood. Another of my favorites is Denise Michelle Sandoval's consideration of the role of women as subjects in, and readers of, the very popular *Low Rider Magazine*.

The volume is not without its drawbacks. One has already been mentioned: the privileging of the deconstruction of performances, films, and texts and the limited historical contributions. The essays are therefore weighted heavily to the very recent past, and, because of the methods employed, seldom take a broad view of historical change. The essays do consider sexuality and gender in myriad ways and they also tend to focus on women, with first-rate coverage of Mexican icons such as La Llorna, Malinche, la Virgen de Guadalupe, and even Ixtaciháutl. There is some consideration of homosexuality, but the volume lacks balance when considering masculinity and masculine icons. Certainly, some contributors consider masculinity, but it usually plays background to a focus on women. A third concern is the anthologists' deconstruction of texts that might not be considered "popular culture" in its strictest sense. In addition to these general comments, some of the essays themselves seem to have missed golden opportunities for further critical analysis. For example, in an otherwise fine examination of Jesus Helguera's artistic renditions of the Aztec figures Ixtaciháutl and Popcatépetl in calendar art, author Catrióna Rueda Esquibél fails to consider the all too apparent Europeanization of their visages and bodies. Finally, this reviewer was a bit taken aback by the volume editor's contention in her second paragraph that race is "biologically determined" (p. xix). The whole purpose of the volume, as it ends up, and thankfully so, is to explore the social construction of race.

These criticisms aside, those interested in sexuality and gender and in Chicano and American popular cultures will find *Velvet Barrios* a blessed addition to the literature available.