Book Reviews

Gateway to Alta California: The Expedition to San Diego, 1769. By Harry Crosby, San Diego: Sunbelt Publications, 2003. x + 229 pages; photographs, maps, glossary, notes, bibliography, index; hardcover $39.95.

Reviewed by Victor A. Walsh, California State Park, San Diego Coast District

Harry Crosby first traveled to the Baja California Peninsula in 1967 as a photographer commissioned to illustrate *The Call to California,* a book commemorating California's bicentennial. Following the 1769 overland route blazed by Captain Gaspar de Portolá and Father Junípero Serra introduced him to a region that has changed remarkably little over time in contrast to its neighbor to the North, Alta California. Nearly forty years later, the seeds planted in 1967 blossomed into *Gateway to Alta California: The Expedition to San Diego, 1769.*

Crosby provides a fascinating account of the first Spanish expedition into Alta California–a tale largely ignored by previous historians who focused on episodic seafaring expeditions. He paints a richly textured portrait of the types of soldiers recruited to make the epic journey to San Diego. The core group, largely responsible for the mission's success in Crosby's estimation, was the leather-jacket dragoons — *los soldados de cuera* — from the presidio at Loreto in Baja California. Highly disciplined and united by ties of blood and spiritual kinship, these frontier soldiers were expert horsemen who knew firsthand the grueling challenges of crossing a rugged, arid wasteland to San Diego. They were not the last to make the passage across an open future border. *Gateway* traces a pattern of migration from Loreto to San Diego that persisted into the nineteenth-century American period. Baja California's impact on early San Diego's cultural and social development is a story in need of telling.

The book is divided into two parts. Part One, "Prelude to Opening Alta California," traces the early history of Spanish California, focusing on the Jesuit era in Baja from 1697 to 1767, when the order was expelled from New Spain. Separated from mainland Mexico by water, this remote, fiercely independent frontier province remained beyond the pale of the Spanish government. Removing the ruling Jesuit order without protest or bloodshed and launching a major expedition into Alta California seemed problematical at best.

According to Crosby, three men—José de Gálvez, the recently appointed Visitor General, Gaspar de Portolá, a 50-year old career soldier and governor of Baja California, and Fernando de Rivera, the former commander of the presidio at Loreto—figured prominently in achieving these two goals. Gálvez arrived in Baja California in 1768 convinced that Spain must found missions and presidios at San Diego and Monterey in order to fend off colonization attempts by other European powers. He appointed Portolá to lead the main land expedition and Rivera to head the advance party—a major responsibility given the largely uncharted terrain and uncertain reception by native tribes. Three ships were to be built and moored at La Paz to accompany and re-provision the land parties at San Diego.

Portolá, in turn, carried out the command to remove the Jesuits with great tact and diplomacy. He allowed them to continue celebrating Mass, contrary to the crown's official 1767 proclamation, and requested that the missions be given

receipts for the provisions that they supplied to the expedition. He also forged a bond of mutual respect with Captain Rivera, the second in command. According to Crosby, Rivera was essential to the expedition's success. A twenty-six year veteran of military service on the peninsula, he was more knowledgeable about the forbidding terrain, meager resources, and abilities of individual soldiers than anyone else. Governor Portolá wisely listened to and placed this veteran officer in charge of organizing all the physical preparations for the overland journeys.

Part Two, "Blazing a Trail to San Diego," follows Rivera's fifty-one day trek to San Diego as daily observed by two participants: assistant pilot José de Cañizares and Fr. Juan Crespí, the Franciscan missionary. Crosby skillfully uses excerpts from their diaries, while adding parenthetical comments about present-day locations. Crespí's journal bristles with speculations about building a Franciscan missionary dynasty among "heathen Indians," while Cañizares' entries focus on the difficulties of terrain and weather, sending out scouts, finding Indian guides, and safeguarding campsites.

This section of the book contains a superb set of detailed topographical color maps of the route followed by Rivera and company from Velicatá to San Diego. Each map represents from three to four days of travel. Along with the maps, the author's black-and-white and color photographs provide a visual rendition of a largely unchanged terrain traversed over two centuries ago by these intrepid men.

The only flaw with this otherwise masterful work is Crosby's concluding chapter on the Spanish ordeal at San Diego while the main party under Portolá pushed northward in search of the fabled port of Monterey. With most men bedridden with scurvy, the camp on Presidio Hill resembled a hospital. Described as haughty, unruly and covetous by the Spaniards, the native Kumeyaay have a conspicuous presence, but Crosby neglects to explain why relations between the two groups were so strained. The main explanation has to do with the feeble condition of these strangers and the inevitable misunderstandings arising from cultural and linguistic barriers. Villagers had initially brought food to the beleaguered Spaniards, but they misconstrued these offerings to be gifts rather than items of trade, much to the growing resentment of the Kumeyaay.

Crosby's research is impressive and exacting, drawing upon Spanish, Mexican and Californian archival collections. Appendix A contains a wealth of biographical data on forty-nine male members of the 1769 overland expeditions — many identified for the first time. Written in a concise and compelling style, *Gateway* is a major contribution to the story of early Spanish California and the larger history of the Spanish borderlands

Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers. By Kent G. Lightfoot. Berkeley: University of California Press, 2005. Bibliography, illustrations, maps, tables, index, and notes. 355 pp. $45.00 cloth.

Reviewed by Brian Isaac Daniels, Departments of Anthropology and History, University of Pennsylvania.

Berkeley archaeologist Kent G. Lightfoot organizes this comparative history around a question rooted squarely in the present-day concerns of California Indian tribes: why have some native groups received federal recognition while

others have not? He seeks the solution to this dilemma by adopting a long-term perspective on the rise and fall of the Spanish/Mexican and Russian colonial frontiers in California. By connecting native historical experience to twentieth century federal Indian policy, Lightfoot shows that the colonial situation not only reshaped native identities, but anthropological assumptions about what constitutes a California Indian tribe. In the process, his book offers a forceful indictment of the treatment of native people at the hands of missionaries, merchants, and anthropologists.

The majority of the book is devoted to laying out Lightfoot's two comparative case studies. By tracing seven forms of the colonial encounter (enculturation, population relocation, labor, social mobility, interethnic unions, population demographics, and historical duration) among the neophytes of the California missions and the laborers of the Ross Russian colony, Lightfoot illuminates how Indian communities constantly remade their identities through interaction with their colonizers. Although Franciscan missionaries instituted a formidable and repressive system designed explicitly to convert and to control Miwok, Ohlone, Esselen, Salinan, Chumash, Gabrielino, Luiseño, and Diegueño bodies and souls, Lightfoot claims that the neophytes actively created viable social entities (heterogeneous in composition but complicated in social organization and practice) within their personal spaces out of sight from the *gente de razón*. Decimated by disease and publicly repressed, neophytes resisted their oppression through a variety of means, from armed uprising to outright accommodation. The colonial experience of the Coast Miwok, Kashaya Pomo, and Southern Pomo at the hands of the Russian American Company, at first, lacked the same harsh disciplinary control because these merchants were primarily concerned with profit and not conversion. Only after the Russian colony developed an extensive agrarian economy, did Indian-Russian relations begin to deteriorate. Even then, little violent resistance occurred. Without extensive population relocation, native people simply left the colony for villages in the hinterlands.

This book's major conclusion is that the majority of Indian peoples in the California missions and at the Russian colonies continued to reproduce Indian identities, albeit ones that were radically altered. These new identities took three forms. A pan-Indian identity, centered upon a specific mission, emerged among Miwok, Ohlone, Esselen, Salinan, Chumash, and Gabrielino speakers. These groups were at the most linguistically and ethnically heterogeneous missions. By contrast, at Missions San Luis Rey and Mission San Diego, native removal was only partial. Luiseño and Diegueño people returned to their villages after secularization, which permitted the continuation of traditional native polities, leadership positions, and ritual systems. A true tribal organization emerged among the Kashaya Pomo. Russian merchants named one headman as a representative, and this act prompted a reshuffling of political identities and coalescence behind the new leader.

Lightfoot's nuanced theoretical stance throughout this book is twofold. First, like many recent studies within the genre of historical anthropology, the insights of French theorist Pierre Bourdieu inform Lightfoot's intellectual framework. In this instance, Bourdieu is used to explain how California Indians "practiced" effective resistance against their colonial overseers as seen through a thorough, if at times awkward, comparison of oral histories, archaeological evidence, and

archival documents. Lightfoot is particularly adept at drawing from relevant archaeological studies, especially in his effort to draw out his evidence for native agency. Only with the analysis of material culture, in his view, can we see the everyday identity-making interactions of California Indian groups. Among neophytes, we find a covert world of sacred ritual and exchange in illicit sacred bird bones and artifact reuse, hidden from the sight of overbearing missionaries. Conversely, we see how Kashaya Pomo continually reaffirmed their Indian identities through the overt transformation of European objects like glass bottles and ceramic containers into native forms like beads, scrapers, and projectile points. Lightfoot links this agency to his second theoretical argument — one adopted from the French Annales School of history. In his view, "native engagements with the mission and mercantile colonial programs became structures (of the longue durée) that both shaped and directed future developments for the coastal peoples of southern and central California" (p. 210). This is why, in Lightfoot's view, events between the 1769 construction of Mission San Diego and the 1842 departure of the Russian American Company from California shores are relevant to later federal Indian policy, even in the present.

In this regard, *Indians, Missionaries, and Merchants* proves tantalizing. Although it is outside the scope of his project to expose how colonial Indian identities intersected with Indian policy, Lightfoot presents an important study that scholars of California's colonial legacy cannot ignore. This groundbreaking work will be an important guide for future studies of Indian identity, colonialism, anthropology, and Indian policy in California.

A Yankee Smuggler on the Spanish California Coast: George Washington Eayrs and the Ship MERCURY. By Robert Ryal Miller. Santa Barbara: Santa Barbara Trust for Historic Preservation, 2001. Bibliography, index, and notes. 115 pages. $20.00 cloth.

Reviewed by Mark Allen, Former Editor, *MAINS'L HAUL: A Journal of Pacific Maritime History*, Maritime Museum of San Diego.

Smugglers, almost as much as tourists, have always loved California's beaches. In one smugglers' hideaway at a cove north of the Spanish settlement of Santa Barbara, the small American merchant ship *Mercury* was surprised in 1813 by another small ship flying the Spanish flag. Unluckily for her captain, *Mercury* proved slower than her namesake. In the hold, captors discovered contraband sea otter skins (including a barrel stuffed with three hundred otter tails), and in the captain's cabin found papers proving that the *Mercury*'s crew had been trading illegally along the coast.

Massachusetts-born Captain George Washington Eayrs spent ten profitable years evading the laws that expressed Spain's mercantilist vision for her colonies by barring *Mercury*, or any other foreign vessel, from trading there. The captain's plea to his captors that "everybody's doing it"—he reported eight other ships in the same trade—fell on deaf ears. As a result of that day's events, Eayrs expended his remaining forty years of life in a foreign country, fruitlessly hacking at colonial "red tape" with every legal tool at his disposal. En route to his unhappy fate, the captain paid an enforced 1813 visit to San Diego's presidio, in the chapel of which

his daughter and common-law wife were baptized, with the presidio's paymaster and wife standing as godparents.

Historian Robert Ryal Miller reconstructs the misadventures of Captain Eayrs from the minutiae of legal records, so his book is perhaps necessarily a bit of a trudge. Interested readers, however, will be rewarded by scrambling up to a higher vantage point than Miller offers readers, climbing atop the details of his account to take in a more expansive view of the historical landscape. The facts of Eayrs's case offer a rare vista of large historical phenomena seen in crisp detail. First, the documents offer an intimate look at the day-to-day workings of the Pacific Rim economy—in which California and Asia are now inextricably linked as trading partners—not long after the birth of American involvement in it. The smuggler's case reveals the surprising reality that frontier California, on the surface apparently an isolated outpost, was already deeply enmeshed in the Pacific Rim economy.

The book can also be seen as an object lesson in one of the less pleasant aspects of a "globalizing economy." The expanding California-Asian trade had a devastating impact on sea otter populations. Otters outlived this period of intense harvesting only because the last survivors found an isolated spot along the Big Sur coast where the ships and hunters could not find them. The captain of the *Mercury* was a middleman happily moving his cargo (albeit illegally) in order to fill the demands of fine fur to trim the coats of ranking mandarins. At one point, the *Mercury*'s hold held 2,848 otter skins.

Mercury's capture also revealed a floating world that was truly multinational. The little New England-built ship's strongbox held $16,813 in Spanish pesos—mined in the Americas but apparently obtained by Eayrs in trade from the Chinese—along with a Philippine-born sailing master and Eayrs's common-law Polynesian wife, their mixed-race baby daughter, and an eight-year old Northwest Coast Indian boy identified as his slave. Yankees composed the core of *Mercury*'s crew, but at least two had joined in such exotic corners of the Pacific as Canton and Sitka. And their captor was captain of a Peruvian merchant ship (the unthreateningly-named *Flora*), who had temporarily turned privateer in disgust at being undercut in his legal trade by the foreigners' illegal activities.

The book also offers a glimpse of Californians as inhabitants of a ragged frontier society so starved for aid from their troubled empire that even their moral leaders became scofflaws. Among the captain's best customers were Franciscan missionaries who met him clandestinely to barter otter skins, apparently hunted by mission Indians in exchange for such rarities as an umbrella or a spitoon. The needs of most settlers were still more basic. Explaining the $8,800 from the *Mercury* he confiscated to compensate long-unpaid soldiers, Santa Barbara's José Argüello pointed out the "grave and general necessity for clothing and other things that they have experienced and do experience increasingly from day to day." His declaration that "necessity makes legal what is illegal by law" expressed his fellow Californians' isolation from, and increasing despair with, mainland Mexican colonial society—alienation that in 1846 helped make the American invasion by a small force of frequently tired and inept troops rather more quick and painless than, say, the invasion of Iraq.

Captain Eayrs was unlucky enough to find his assets trapped in a tottering imperial bureaucratic structure. The structural integrity of Spain's mansion of

red tape, which had stood as a wonder of inefficiency for four centuries, was crumbling in 1813, held upright primarily by its own weight and the inability of most subjects to imagine alternatives. Normally dutiful bureaucrats were apparently beginning to face the futility in their paperwork, and so the captain's case became protracted beyond all reason. Madrid's once firm hand on her empire's bureaucratic reins had been loosened by the distracting disaster of the Napoleonic wars and the impressively inept leadership that followed, and further loosened by the distracting embers of revolutionary movements bursting into brief but hot flames throughout her colonies, as fast as soldiers could be sent to snuff them out.

Reading a book composed of legal minutiae can be unpleasantly dull, like being entangled oneself in Spanish red tape. Amidst all the detail, however, I actually found myself wishing that the author had put extra effort into translating certain curiosities: what on earth was in the "one case with English friezes" aboard *Mercury?* The Elgin Marbles? And to whom did the captain hope to peddle those "48 Chinese masks?"

Fewer than two years after the *Mercury* incident, the last silver-laden galleon left Acapulco for Manila and the lifeblood of Spain's Pacific empire dried up. The reader who makes use of the footholds of detail Miller provides in this book, and scrambles up to a higher historical vantage point, will be rewarded with an expansive view out across Spain's Pacific empire at sunset.

Lost Laborers in Colonial California: Native Americans and the Archaeology of Rancho Petaluma. By Stephen W. Silliman. Tucson: University of Arizona, 2004. Bibliography, illustrations, index, map, and notes. 253 pp. $39.95 cloth.

Reviewed by Desireé Reneé Martinez, Gabrielino (Tongva), Irvine Fellow in Anthropology, Department of Sociology, Anthropology and Social Work, Whittier College.

When the public imagines California during the late Mexican and early American periods, romantic images of vaqueros and señoritas dancing in the waning afternoon light are usually conjured (one only need attend the Ramona Pageant in Hemet, California to see such romanticism performed live). Although the academic community, in particular historians, have tried to dispel this mythic imagery by providing balanced narratives of the time period, their reconstructions are limited by the biased written historical accounts available to them. The voices of California Indians, describing their everyday lives in their own words, are never incorporated because few such historical documents exist.

Stephen Silliman's book, *Lost Laborers in Colonial California,* seeks to break this silence by documenting, through the archaeological record, the role California Indians laborers played in the development of Rancho Petaluma, a 270 square kilometer ranch in Sonoma County owned by Mariano Guadalupe Vallejo from 1834-1857.

Much has already been written on Vallejo and the prominent role he played in the shaping of the economic and political character of Alta California. Through his research, Silliman reminds us that Vallejo and other Californios could not have wielded as much power as they did without the hundreds of California Indian

laborers working their ranch lands.

This book does a good job of summarizing previous research, identifying the large gaps in that research, and putting Rancho Petaluma into historical context by describing its unique position at the crossroads of Russian, American, Spanish-Mexican and California Indian nation interaction spheres.

Silliman works hard to fight the misconception that the California Indians on the ranch were a homogenous and monolingual group or that they were happy passive workers in the colonial enterprise. Using excavated data, Silliman details the everyday domestic lives of Southern Patwin, Wappo, Coast Miwok, and Southern Pomo Indian workers after their ranch responsibilities were completed. He refutes accounts that portray California Indians at the ranchos as either willing assimilators or forceful resistors. He interprets the continued use and preparation of traditional foods and lithic technologies in the domestic sphere as a conscious, or subconscious, tactic used to resist the colonial power's control of space and time.

Silliman's description of the California Indians' role within the ranch system and their everyday activities is commendable and nothing like it has been attempted to date. However, archaeological data alone can provide us with only a tantalizing glimpse of what was an emotional and life-changing experience for California Indians. Silliman states that members of the Federated Indians of Graton Rancheria were advisors to and participants in his project, however he does not detail their involvement nor does he incorporate their interpretation of Rancho Petaluma and their ancestors' involvement in it.

There are many oral stories within contemporary California Indian communities, including my own, which describe how ancestors felt as they interacted with the dominant culture during this time. They saw that the only way to survive physically, emotionally, and spiritually was to disappear into the background while continuing to participate in traditional practices after work. Similar stories can probably be documented from the descendants of those who worked at Rancho Petaluma. The incorporation of these stories alongside the archaeological record would have provided greater depth of the human experience in this otherwise extraordinary well-written and researched book.

Defending Zion: George Q. Cannon and the California Newspaper Wars of 1856-1857. By Roger Robin Ekins. Volume 5. Kingdom in the West: The Mormons and the American Frontier Series. Spokane: The Arthur H. Clark Company, 2002. Notes, bibliography, index, illustrations, and portraits. 464 pp. $42.50 cloth.

Reviewed by Aaron F. Christensen, Ph.D. candidate, Department of History, Oklahoma State University.

This latest addition to a projected twenty-volume series chronicling the history and influence of the Mormon Church on the American frontier examines the pro-active approach the church undertook in shielding itself from printed attacks by opponents throughout the West and, in particular, California. In this book, titled *Defending Zion: George Q. Cannon and the California Newspaper Wars of 1856-1857*, editor Roger Ekins argues that shortly after the Saints' settlement in Utah, the church abandoned the "turn the other cheek" attitude they pursued prior to

expulsion from Ohio, Missouri, and Illinois. For Ekins, the new stance can be seen in George Q. Cannon's small church-sponsored, San Francisco-based newspaper, *The Western Standard*. In this paper, Cannon, "the greatest public defender of the Mormon faith," ably defended against and even counterattacked the religion's numerous detractors (p. 27). Although discontinued in 1857 when Cannon and other high-ranking Mormon officials returned to Utah in anticipation of armed conflict with the United States, the small religious weekly effectively fulfilled its grand purposes.

By contrasting Cannon's editorials with those from San Francisco and Sacramento newspapers, Ekins demonstrates the vicious nature of these newspaper wars. As a vigilant defender of his faith, Cannon was compelled to respond to editorials by anti-Mormons, such as John Ridge, a Sacramento newspaperman, whose *Daily California American* called the Mormons "a foul blot upon humanity which ought at once to be wiped out" (p. 97). In responding to such attacks, Cannon often pointed out the flaws in opponents' arguments and printed what he perceived to be the truth. Cannon compared his fellow newspaper editors to the Pharisees, whom Jesus freely labeled "hypocrites, murderers, liars, children of the devil, etc.," and accused them of misrepresenting the truth in their brutal attacks against the Mormons (p. 77). "A thin-skinned non-combatant should keep out of the fray," he told the editor of *The Pacific* who thought being termed a "liar" was too harsh, adding that "it is only a miserable contemptible and dastardly spirit that would prompt a man to insult and outrage the feelings of another and then rely upon his professedly peaceful character to protect him from the indignation and punishment he so richly merits" (p. 79). Ekins maintains that Cannon's strong defense of Mormonism and especially its most controversial doctrine, polygamy, rarely altered the opinions of his opponents. His efforts, however, earned him the respect of his fellow Mormons, eventually meriting him top positions within the church.

Beyond recounting the newspaper wars of the mid-1850s, Ekins's work touches on such subjects as politics, religion, states-rights, the Utah War, western journalism, frontier justice, emigration, Brigham Young's leadership, and the Mountain Meadows massacre. The primary sources and Ekins's commentary offer the reader a unique window on mid-nineteenth century conditions on the western frontier.

One weakness in this well-written and richly-annotated book is that Ekins makes only passing reference to Cannon's overt attempts to provoke attacks against his own church. These provocations raise a number of unanswered questions. Why, for example, did Cannon beg the editors of *The Golden Era* to immortalize themselves by "exposing" Mormon "errors and corruption?" (p. 186). Was it a ploy to sell papers? Was it a chance to advance the church to the forefront of the news in an effort to gain converts? Exploring such questions would cast further light on the nature of the newspaper and its mission. This is a mere quibble in what is otherwise an interesting source on the history of the Church of Jesus Christ of Latter-day Saints in nineteenth-century California.

Gold Rush Saints: California Mormons and the Great Rush for Riches. By Kenneth N. Owens. Volume 7 Kingdom in the West: The Mormons and the American Frontier Series. Spokane: The Arthur H. Clark Company, 2004. Photographs, maps, index. bibliography. 396 pages. Hardback $39.50.

Reviewed by Iris H. W. Engstrand, Professor of History, University of San Diego.

Gold Rush Saints by Kenneth Owens represents the best in narrative history – first-person accounts from diaries and letters accompanied by documentary analysis. Each excerpt is placed in historical perspective with a biographical note on the author and the circumstances of his or her contribution to the overall picture. This well-researched scholarly work weaves together many fragments of James Marshall's 1848 gold discovery and the ensuing rush.

Mormons who reached California in 1846 and 1847 were among the first non-Hispanic settlers of California working at Sutter's Mill on January 24, 1848, when Marshall believed he had found gold. Not well known in San Diego is that these men, including Henry Bigler, who left the most carefully detailed record, had arrived in Southern California with the Mormon Battalion to aid the American cause in the US-Mexican War. Assigned to garrison San Diego in the late summer of 1847, Bigler served with Zadock Judd, Samuel Miles, and John Borrowman in Company B, and later marched northward with Captain James Pace when the Battalion was dissolved (p. 81). Other accounts include those of Melissa Coray, one of the five women who reached San Diego as the Battalion's laundress. She recounts her experiences crossing the Arizona and California deserts (p. 198). Myron Tanner mentions that his brother Seth "began coal mining in San Diego" in 1856 (p. 214).

Gold Rush Saints provides insights into a variety of lives during a significant transitional time in California history. Those who experienced the actual travel, hardships and successes that surrounded the discovery of gold provide accounts to the best of their ability. The work of Owens in presenting an accurate and detailed historical record makes this volume a must for all those interested in a fresh look at an oft-told story.

Architectural Details: Spain and the Mediterranean. By S.F. "Jerry" Cook, III, and Tina Skinner. Atglen, PA: Shiffer Publishing, Ltd., 2005. 144 pp. Bibliography, photographs, forward, introduction, index. $39.95 hardcover.

Reviewed by Parker H. Jackson, Historian, San Diego Historical Society Architectural Collection Cataloger and Patron.

In 1926, San Diego architect Richard S. Requa published a collection of photographs he had taken while traveling in Spain and along the Mediterranean Coast. Demand for this portfolio, entitled *Architectural Details: Spain and the Mediterranean*, was so great that the printer made a second printing of 500 bound copies. Today, the book is rare and can only be found in some libraries and antiquarian bookstores. Jerry Cook and Tina Skinner are to be commended for bringing this collection of Richard S. Requa's photographs of architectural details

back into publication.

As the authors point out in the introduction, Requa celebrated similarities in climate and terrain between Southern California and Spain and the Mediterranean Coast. Esthetics and pragmatism drove Requa to adapt Mediterranean architecture to San Diego. The result was Requa's "Southern California Style," a genre label that became generic in the 1920s and remains so today.

The authors were faithful to Requa's formatting of "Section Headings" and photograph captions. They could have gone one step further and added the section and plate identification found in the original book. Also, I feel that the title of the book should have contained his full name as he himself wrote it: Richard S. Requa, AIA. The authors also omitted five of the photograph pages, although this is not a serious omission. Lastly, the authors misidentify two of Requa's San Diego homes (4346 Valle Vista, Mission Hills, and 2906 Locust, Loma Portal) as having been built in the "Southern California Style." Both were built over a decade before his first Mediterranean trip and neither was in his trademark style.

Of the hundreds of photographs and unknown number of 16mm reels of film Requa took, the bulk has been lost. The San Diego Historical Society Archives has eighteen 400-foot reels of his films. Their Architectural Collection has only several dozen of his photographs. The Archives also possess a copy of the portfolio in its original leather case with a door embossed, in color, on the center of the cover.

Despite some flaws, this reprint is an important resource for understanding Requa's philosophy of architectural style.

Blessed with Tourists: The Borderlands of Religion and Tourism in San Antonio. By Thomas S. Bremer. Chapel Hill: University of North Carolina Press, 2004. 224 pp. Illus, maps, notes, bibliography, index. $55.00 cloth; $19.95 paper.

Reviewed by Jeff Charles, Associate Professor, History Department, California State University, San Marcos

Although they are perhaps no longer the tourist destination of choice, California's missions remain central to the state's mythic past. They continue to attract those seeking a meaningful remnant of California's history–even though most visitors do not ascribe to the faith which founded them, and furthermore, as tourists, they are generally ignorant of the religious communities that still worship in them. The complex role of California missions in the state's tourist culture is illuminated by a recent book that actually concerns a different place where historic missions also dominate civic boosterism: San Antonio, Texas. Home, most famously, to the Mission San Antonio, better known as the Alamo, San Antonio is also the location of four other missions that together comprise the San Antonio Missions National Historical Park. To Thomas Bremer, these five sites comprise an ideal place to explore the interaction of tourism and religion. By examining the missions' past and present, he concludes that there is a natural confluence of religion and tourism. At the core of both, he argues, is a search for a sacred, authentic experience, while both exist at the borders of commerce and modernity. These underlying connections help explain the paradoxical role these historic religious institutions play within an apparently secular tourist culture in San

Antonio, and, one might assume, in San Diego as well.

In a brief introduction, Bremer draws theoretical connections between tourism and religion, focusing on how both hold places sacred. For this opening section, I would have appreciated a deeper conceptual discussion of the different ways tourists and believers might define "the sacred," but Bremer probably preferred to emphasize readability over elaborate theorizing. The following chapters move briskly through a brief history of San Antonio's missions, an account of the development of the Alamo as a tourist attraction, a description of the restoration of the other missions, and a consideration of the role of religion in the San Antonio World's Fair of 1968. He concludes with an interesting discussion of the occasionally conflicted relations between the National Mission Historic Park, the tourists it attracts, and the priests and parishioners who still worship at the historic buildings.

For those interested in connections to California history, the most relevant chapter is the one concerning the rebuilding of San Antonio's missions. This was accomplished primarily through the efforts of Ethel Wilson Harris, a participant in the Mexican Arts and Crafts Movement who played an advocacy role analogous to that of California's Charles Fletcher Lummis, and Archbishop Robert E. Lucy, a transplanted Californian directly inspired by his home state's missions. Unfortunately, Bremer does not take the opportunity these influences offer to do some comparative analysis. I think even briefly considering California missions as a model for San Antonio's development would have strengthened his general conclusions on the relationship between history, religion, tourism, and local commerce. Still, for those California historians willing to make their own comparisons, this book is worth reading.

Hazardous Metropolis: Flooding and Urban Ecology in Los Angeles. By Jared Orsi. Berkeley: University of California Press, 2004. Notes, bibliography, illustrations, index, and maps. $39.95 cloth.

Reviewed by Andrew Kirk, Assistant Professor, Department of History, University of Nevada, Las Vegas.

In *Hazardous Metropolis,* Jared Orsi gives us a complete and complex picture of flooding and flood control in Los Angeles and in the process highlights a new and compelling model for understanding urban ecology. Of the many natural disasters that plague southern California, floods are often the most devastating partly because they so insidiously capitalize on the damage already caused by other phenomenon like wild fires and earthquakes. Orsi further points out that the floods that have devastated Los Angeles over the past hundred and fifty years seem to be utterly unpredictable due to the convergence of North America's most variable weather patterns and long standing cultural misconceptions of the southern California climate.

While early boosters may have glossed over the extremes of weather that faced residents of the Los Angeles flood plain, dramatic flood events made the need for flood control apparent early on. Orsi does a wonderful job of using these stories to illuminate how the forces of nature threatened the utopian dreams of early settlers

to the greater Los Angeles region.

While you could read this as a well-written and interesting history of flooding and flood control, the book offers much more than a history of technical solutions to natural problems. Orsi argues that flood control was not simply an engineering problem that could be solved with millions of yards of concrete. Flood control was also a product of historical perceptions about nature and shifting political, economic, and social priorities. Moreover, Orsi uses the history of flooding in L.A. to argue that urban environments, long understood as transitions between "order and disorder," are complex and constantly evolving discrete ecosystems with structures that must be understood on their own terms. This seemingly subtle point is important because it questions the obvious simplifications of regional leaders and planners who downplayed the problems of building a city in a place with significant environmental problems. For more than a century, argues Orsi, developers and city leaders assumed that humanity could lay a grid on nature and have instant order. Furthermore, Orsi questions the opposite theory that the environmental problems of the city actually result from the human reduction of complex ecosystems into unrealistically clean and simple grids and channels. In Orsi's subtle analysis, neither of these ideas seems to explain the historical problems of flood control in Southern California or the water problems of the American West in general. Los Angeles originally developed and became the place where constructed nature "incorporates all the disorder of the rest of nature" (p. 10). Therefore, Orsi explains that the workings of the urban ecosystem is much more complicated than a never-ending reclamation project or decline toward technocratic simplicity.

The book is divided into six chronological chapters that explore the history of floods and flood control in great depth. The first three chapters focus on the early development of the Los Angeles flood plain and the re-engineering of the rivers and harbors that give L.A. its modern shape. Orsi pays close attention to the persistent "hundred year" weather events that hit with alarming regularity and spawned the major flood control efforts between the late 1800s and the 1930s. Orsi accounts for planning, politics, economics, and cultural factors to argue that the failure of extensive and expensive flood control efforts were not simply engineering failures, but the product of an evolving urban ecosystem that created as much chaos as order. The following three chapters explore the evolution of the urban ecosystem: the politics of public policy with regards to an ever-expanding set of environmental problems; changing ideas about purely technocratic solutions for environmental control; and the impact of environmentalism. By the 1960s, residents of the Los Angeles flood plain worked to improve the urban ecosystem and live with the water that moves through the region rather than fight against the tide. Pocket parks, river walks, and bike paths all represented recognition that the water was finally becoming an accepted part of life in L.A.

This well-written and thoroughly-researched book is a welcome addition to the history of reclamation and flood control. With certainty, *Hazardous Metropolis* will prove one of subtlest examinations of water in western life.

California Rising: The Life and Times of Pat Brown. By Ethan Rarick. Berkeley, CA: University of California Press, 2005. Bibliography, photographs, index, and notes. 1-501 pp. $29.95 cloth. $19.95 paper.

Reviewed by Greg Hall, Assistant Professor of History, Western Illinois University

Over the course of the twentieth century, California emerged as one of the most dynamic states in the nation. Especially after World War II, California was a force to be reckoned with on the national stage. But by the late 1950s, the state also began to experience serious problems that accompanied a rapidly growing economy (the benefits of which were unevenly distributed), an increasing and diversifying population, and changing expectations and perceptions of governmental responsibilities. Elected governor in 1958, Edmund G. "Pat" Brown attempted to manage this lion of a state during one of its most turbulent periods. Ethan Rarick has written an excellent biographical account of Brown's years as governor, but he also has written an interesting treatment of the man's personal as well as earlier professional life. As the title of Rarick's biography suggests – *California Rising: The Life and Times of Pat Brown* – the story of Brown's life and political career is presented within the historical context of this vigorous Far West state.

The California-born Pat Brown did not start off life with any great advantages but, as Rarick explains, Brown had a determination to create a more stable and prosperous life than what he experienced as a child. Following high school, Brown enrolled in San Francisco Law School and soon began his legal career. His interest in politics, according to Rarick, began just as early as his legal career. In his first race, he ran as a Republican, which is not surprising given the Republican Party's political domination of the state. Like much of the West at the beginning of the twentieth century, California was a Republican state with only a small Democratic Party presence. However, that was to change. Brown, like many Californians and westerners began to embrace the liberal policies of the Democratic Party as the 1930s dragged on. Brown made the change in party affiliation at the end of the decade and never looked back. After winning his first elected office as San Francisco's district attorney, Brown would go on to follow in the footsteps of Earl Warren, moving from attorney general to governor. Only Brown rode the changing political tide of the state as it shifted from being predominantly Republican to having a strong and competitive Democratic Party that at times swept Republicans out of office.

The most insightful portions of Rarick's biography are those chapters that specifically deal with Brown's gubernatorial campaigns and his two terms as governor. As a campaigner, Rarick notes, Brown was a centrist, but as governor, Brown tried to implement his liberal agenda. Brown's liberalism was reflected in his interest in civil rights, the expansion of California's higher education system, and the construction of publicly funded water projects to quench the thirst of a growing population, as well as his ambivalence towards the death penalty. He was not always successful, especially regarding civil rights and social justice. Brown championed a fair housing act that was simply too progressive for Californians to support, and his dithering over the death penalty angered both supporters and detractors. But Brown's support of higher education led to the creation of new colleges and universities throughout the state and his enthusiasm for water

projects led to systems that benefited cities that lacked sufficient water and rural areas that needed greater access to irrigation.

Some of the more interesting passages in Rarick's biography deal with Brown's handling of the Free Speech Movement on the University of California, Berkeley, campus and the "Watts' Riots" in Los Angeles. The governor, though a liberal, was still a man of the "establishment" who seemed incapable of truly understanding institutional changes that were necessary on college and university campuses and the deep-seated economic problems that African Americans and other people of color faced in California. His attempts to bring calm to the situations and reestablish "law and order" seemed to only disillusion white working-class and middle-class voters. These were the men and women who supported Ronald Reagan's rise to political power as he challenged Brown for the governorship in the 1966 election. Brown's indecisiveness and liberalism were used successfully against him. In fact, Rarick clearly explains how some of Brown's best traits – particularly those of being an open-minded, tolerant, transparent leader – failed him at crucial periods in his political career. Rarick's very well-researched biographical account of Brown's rise and fall as a mid-twentieth century liberal Democrat is a good addition to the literature on California political history and on the political history of postwar America.

What's Going On?: California and the Vietnam Era. By Marcia A. Eymann and Charles Wollenberg, Editors. Berkeley: University of California Press, 2004. Illustrations, index, and notes. 209 pp. $21.95 paper.

Reviewed by Ryan Edgington, Ph.D. candidate, Temple University

In this highly accessible companion text to the traveling exhibition of the same title, the editors strive to show that California "was at the vortex of the storm created by the Vietnam War" (p. 4) and stood as "both a microcosm and a magnification of the national experience" (p. 14). Through eleven essays and accompanying photographs they also hope to offer a "new lens" through which to comprehend the diverse events and complicated history of the Vietnam era in California. While some of the material may seem familiar, the selections as a whole offer a glimpse into the multifaceted nature of the war's influence on California.

Marc Jason Gilbert investigates the crucial role the Cold War and Vietnamese conflict played in shaping California's economic successes. The state's ties to the Department of Defense often translated to expansion for many sectors of the economy. Gilbert demonstrates that programs such as the Vietnam Laboratory Assistance Program at China Lake produced weapons for military use abroad by working with local civilian companies. California also accommodated twenty military installations, private weapons manufacturers, and the RAND Corporation, all of which contributed to the war and the state's economic growth.

Following patterns of recent scholarship, several essays examine the kaleidoscopic political atmosphere in California during the Vietnam era. R. Jeffery Lustig proposes that California's inventive spirit made the state a "natural epicenter" for antiwar leaders and their search for new ways to participate in the democratic process (p. 60). Ruth Rosen investigates how sexual harassment in male

dominated antiwar organizations compelled women to leave the movement and organize on their own. Jules Tygiel explains that Ronald Reagan's ascendancy to the governor's office in 1966 reflected a growing disillusionment with the antiwar and civil rights movements in California. Reagan's anti-communist rhetoric during the war and his laissez-faire economic philosophy not only motivated homegrown Republicans, but also inspired a national conservative political consciousness that eventually propelled him to the presidency.

Some of the best essays in *What's Going On?* explore the war's effect on race relations in California. A civil rights and antiwar activist during the period, Clayborne Carson says that a fissure emerged between white and black activists hindering the development of a larger unified political movement. George Mariscal looks at how California's Chicano and Chicana population reacted to the war and its influence on "the contradictions that riddled Spanish-speaking communities as they negotiated traditional and emergent political and cultural forces" (p. 113). Andrew Lam analyzes the social and economic impact of the Vietnamese Diaspora that brought 1.5 million refugees to the United States. He reveals that prosperous refugees in California helped to shape a "new Vietnamese" that exchanged traditional land-bound ideals for newly found freedoms. Khuyen Vu Nguyen offers an excellent examination of how Californians, among other Americans, erased South Vietnam and its soldiers from popular memory. The Vietnam War memorial in Westminster, California, offered one of the first attempts to confront that "historical amnesia."

Two essays consider veterans and the aftermath of the war in California. John Burns explores the diverse experiences of Californians who served during the war and shows that as a reentry depot, the state played a crucial role in a soldier's often-jarring return to American society. Robert Schulzinger describes how disagreements on policy during the war continued to divide the state and the nation long after American soldiers had returned home. Not until the 1980s did the notion of reconciliation become a powerful tool for Californians and other Americans seeking to heal the psychological wounds created by the war.

Readers may be disappointed that some of the principal players and events central to the Vietnam era in California are absent from *What's Going On?* For example, although the state's highly visible counterculture stood part and parcel with the antiwar movement as a reaction to policy in Vietnam, the authors give little credence to its significance. Similarly, very little is mentioned regarding the numerous Hollywood films that continued to shape popular understandings of the war after it ended. Yet, these limitations should not take away from the real strength of this book. Rather than just focus on the state's legacy as a stronghold of radicalism, *What's Going On?* offers a thorough discussion of the diverse and complicated events that shaped life in California during the Vietnam era. Historians as well as other readers interested in the war's impact on the state will find these essays both relevant and engaging.