

## BOOK REVIEWS

*The American Military Frontiers: The United States Army in the West, 1783-1900.* By Robert Wooster. Albuquerque: University of New Mexico Press, 2009. Bibliography, illustrations, index, and notes. vii + 361 pp. \$39.95 cloth.

Reviewed by James O. Gump, Professor of History, University of San Diego.

Between 1790 and 1900, the United States Army conducted over 1100 combat operations against Indians. Waged ostensibly to provide security to the western borderlands, these conflicts often paved the way for the nation's commercial and agricultural development, typically at the expense of Native American communities. Robert Wooster's well-documented and compelling account of these encounters captures the nuances, contradictions, successes, and atrocities that accompanied the Army's mission to "pacify" the western frontier. As Wooster acknowledges, the Army was often placed in a precarious position. From the late eighteenth century onward Americans came to expect that their government should provide military assistance to western settlement, but some, especially eastern humanitarians, insisted that the Army act as neutral brokers in defending the interests of Indians and U.S. citizens alike. In Wooster's words, the "public expected the army to help secure the nation's imperial designs, but its role in implementing the government's controversial Indian policy, its composition, and embarrassing behavior by some officers and enlisted men buttressed the case of its critics. Indeed, the inconsistencies between public expectations of and attitudes toward the army would continue to haunt the frontier regulars for decades to come" (p. 57).

Throughout his book, Wooster chronicles the major encounters between the Army and Indians between the late eighteenth and late nineteenth centuries, including the worst Army defeat (or greatest Indian victory) during this period. On November 4, 1791, the Miami war leader Little Turtle led a coalition of Indian forces against frontier regulars at the Wabash River in Ohio. In this defeat, the Army lost over 870 men killed or wounded, including 64 officers. By the early nineteenth century, the violence that had beset the nation's western borderlands convinced President Andrew Jackson that the only way to expand white civilization was through the forced removal of Indians living east of the Mississippi. The Army was tasked with carrying out Indian removal, assisted by a new federal bureaucracy, the Office of Indian Affairs. As ethnic cleansing progressed, the Army's task after mid-century was to stabilize the trans-Mississippi West, where plains tribes resisted the growing flood of farmers, miners, adventurers, and entrepreneurs. The Army's military campaigns against Comanches, Cheyennes, and Lakotas exacted a terrible toll on these Indian societies, culminating in the horrific massacre of Lakota Ghost Dancers at Wounded Knee in December, 1890.

Summing up the Army's attitude toward these combat operations, General Phil Sheridan shunned sentimentality. Believing that it was his principal duty to protect settlers, Sheridan reckoned that he had "nothing to do with Indians but in this connection. There is scarcely a day in which I do not receive the most heart rendering [sic] appeals to save settlers . . . and I am forced to the alternative of choosing whether I shall regard their appeals or allow them to be butchered in order to save myself from the hue and cry of the people who know not the Indians

and whose families have not the fear . . . of being ravished and scalped by them” (p. 273). Sheridan’s views were not shared by everyone in the Army. Other officers expressed considerable ambivalence about their role in the ethnic cleansing of the West, and directed their ire at those they were ordered to protect. The words of Captain Thomas Sweeney capture this sentiment: “[all of the Indian wars] with very few exceptions, are brought on either by our frontier settlers or the traders in Indian Country, who as a class, are an unmitigated set of scoundrels” (p. 122). The strength of Wooster’s book lies in its ability to reveal both the aggressively racialist attitudes of figures like Sheridan and the complex realities of Indian warfare embodied in Sweeney’s assessment.

*Fiasco: George Clinton Gardner’s Correspondence from the U.S.-Mexico Boundary Survey, 1849 – 1854.* Edited by David J. Weber and Jane Lenz Elder. Dallas: Southern Methodist University Press; William P. Clements Center for Southwest Studies; DeGolyer Library Series, 2010. Illustrations. xlv + 381 pp. \$50.00 cloth.

Reviewed by Robert M. Senkewicz, Professor of History, Santa Clara University.

George Clinton Gardner was a member of the U.S. Boundary Commission and served on that body for approximately five years. Through most of that time, was an assistant to Major William H. Emory, the commission’s highest ranking military officer. Gardner proved to be a fairly prolific correspondent and many of his letters to family and friends on the East Coast have been preserved. In this volume, the late David J. Weber and Jane Lenz Elder of Southern Methodist University brought together and published 185 letters from their university’s DeGolyer Library (the home of most of Gardner’s correspondence) and a number of other repositories. These documents offer a unique first-hand account of the work of the Boundary Commission.

The correspondence is arranged chronologically. It begins with Emory’s February 13, 1849 letter of appointment to Gardner, and it then recounts Gardner’s journeys through New Orleans and Panama before he reached San Diego. The correspondence details the commission’s work in California between San Diego Bay and the Gila River, and then from Frontera, Texas down the Río Grande to its mouth, where Gardner constructed an observatory designed to contain a “Zenith Telescope and a large transit instrument” (p. 267). We also learn, for instance, that “Camp Riley” on the southern end of San Diego Bay actually consisted of three separate camps which formed a triangle about a mile distant from each other.

Gardner’s letters offer a view of the commission’s work from the ground up. During the early days of his work, when the commission was chronically short of funds, he spent some time clerking for an army officer in San Diego. He offered a rich description of the social life in the Mexican pueblo as it was becoming an American town. These letters are some of the most interesting in the collection. Gardner reacted to the area and its Mexican population in the contradictory ways in which many young American arrivals did. He was enchanted by the scenery and some of the local people – especially the Mexican women – and their customs. But he was also rather disdainful of the larger culture in which those people and their customs were embedded.

Gardner was less enthralled by the Texas frontier. He stated that the Río Grande was little more than a “creek” and that Eagle Pass was “the dullest place.” But overall, his letters offer many details about life in the Southwest. They demonstrate how difficult it was for a Protestant Yankee to understand the land and the people who had just been added to his country.

This volume is wonderfully edited and presented. Weber and Elder divide the correspondence into nine sections, and they begin each section with an introduction that enables the reader to understand the larger context in which Gardner was working. The hundreds of footnotes which accompany the letters themselves are marvels of erudition. They contain imaginative and concise essays on a variety of topics, such as how the mail was delivered from the East Coast to El Paso in the 1850s. This volume is a model of how primary sources ought to be published, and it belongs in the library of anyone interested in the history of the American Southwest.

This book was one of David Weber’s final scholarly projects. It is fitting that it dealt with the border between the United States and Mexico, for Weber was the prime agent in the revival of borderland studies over the past four decades. It is also fitting that the borderlands journey which this correspondence recounts began at San Diego, for, as many readers of this journal no doubt remember, Weber taught for many years at San Diego State University before moving to SMU. This superb volume reminds us all how much we have lost with his passing.

*Race, Place, and Reform in Mexican Los Angeles: A Transnational Perspective, 1890-1940.* By Stephanie Lewthwaite. Tucson, AZ: University of Arizona Press, 2009. Bibliography, illustrations, index, and notes. xii + 298 pp. \$50.00 cloth.

Reviewed by Kevin Allen Leonard, Professor of History, Western Washington University.

The growth of the Mexican community in Los Angeles before World War II attracted the attention of many settlement house workers, educators, and public officials. Several historians have analyzed the words and actions of these reformers. Most notable among these studies are George J. Sánchez, *Becoming Mexican American: Ethnicity, Culture, and Identity in Chicano Los Angeles, 1900-1945* (1993), William Deverell, *Whitewashed Adobe: The Rise of Los Angeles and the Remaking of Its Mexican Past* (2004), and Natalia Molina, *Fit to Be Citizens? Public Health and Race in Los Angeles, 1879-1939* (2006). In her fascinating book, Stephanie Lewthwaite asks readers to reconsider some of what they have learned from these scholars.

Lewthwaite challenges previous interpretations in two ways. She argues that the reform movement in Los Angeles was transnational. Many reformers traveled in Mexico, and their perceptions of Mexican immigrants reflected their experiences in Mexican cities and villages. In addition, Mexican intellectuals and political leaders were engaged in efforts to remake their nation and its people, and some of their ideas and actions influenced the beliefs of educators, social workers, and officials in Southern California. Lewthwaite also insists that scholars need to look beyond central city and East Los Angeles neighborhoods to understand how the “urban-suburban-rural nexus of Greater Los Angeles shaped reform” (p. 6).

Much of the book focuses on reformers' concerns about the housing in which Mexican immigrants lived. The first slum eradication campaign focused on the "house court," which reformers depicted as uniquely Mexican. Lewthwaite argues that the demolition of substandard housing encouraged segregation, because replacement housing was built on the city's suburban fringe.

Lewthwaite directly engages the work of Deverell and Molina in her examination of the plague outbreak of 1924-1925. She points out that these scholars did not notice that officials' response to the plague focused as much on suburban areas as on the central city. She contrasts earlier reformers' photographs of Mexican districts with California State Board of Health photographs from the plague outbreak. Unlike the earlier photographs, which depicted reformers and Mexicans, the Board of Health photographs pictured vacant homes and the burning of the "Mexican Village" in Vernon. Lewthwaite argues that these photographs and a "transnational discourse on public hygiene" justified the "exclusion of the poor, the rural, and the racialized in 1920s Los Angeles" (p. 129).

After World War I, reformers' concern about the state of the housing in which Mexicans lived shifted from the "house court" to "the typical Mexican shack" (p. 139). Some employers, such as the Pacific Electric Railway, responded to the worries of reformers by building "model colonies." The cooperation between reformers and employers, however, disintegrated as the campaign for immigration restriction intensified in the 1920s. Many reformers sided with restrictionists, while employers sought to preserve access to low-wage laborers. Reformers in the 1930s worked to replace "slums" with public housing. In analyzing photographs from the public housing campaign, Lewthwaite shows that many of these pictures contradicted the statements of housing reformers. Instead of showing dilapidated houses and squalor, many photographs captured scenes of orderly rooms and cohesive families.

Other chapters explore different dimensions of a broad "Americanization" campaign. Lewthwaite argues that this contradictory campaign was influenced by intellectual currents in revolutionary Mexico, especially efforts to incorporate rural Indians into the modern nation by emphasizing the country's indigenous heritage. Educational reformers in Los Angeles insisted that Mexicans' Indian heritage made them inherently artistic and that their artistic abilities needed to be developed in schools that specialized in "manual arts" or vocational training. These beliefs reinforced school segregation. As late as the 1940s, reformers associated with the Good Neighbor Policy stated that they wanted to preserve "Mexican traditions, culture, habits and modes of life, and the particular abilities of Mexicans" (p. 221). In the 1930s and 1940s, reformers' actions fueled activism among Mexican Americans, many of whom expressed pride in their heritage and fought against discrimination by joining the Mexican American Movement (MAM) and El Congreso del Pueblo de Habla Español, the Congress of Spanish-Speaking Peoples Congress.

Lewthwaite's interpretation is generally persuasive. However, the book occasionally loses sight of the "transnational perspective," most notably in the discussion of public housing and of the "urban-suburban-rural nexus of Greater Los Angeles." The use of Spanish-language sources might have strengthened Lewthwaite's arguments about transnationalism and Mexican Americans' responses to the reform campaigns. Still, this book represents a significant contribution to the historical literature dealing with race and reform in the early twentieth century.

*Satan's Playground: Mobsters and Movie Stars at America's Greatest Gaming Resort.* By Paul J. Vanderwood. Durham, NC: Duke University Press, 2010. Bibliography, 82 black and white illustrations, index, and notes. xii + 389 pp. \$24.95 paper.

Reviewed by Charles W. Hughes, Public Historian/Archivist, Oceanside, CA.

Performing original research and writing about the history of the California-Mexico border region is a challenging task. Historical resources are widely scattered in numerous public institutions and private collections across the United States and Mexico. Paul Vanderwood has met this challenge and produced a groundbreaking history of Tijuana's Agua Caliente resort and casino based on research conducted in more than thirty institutions and collections between the two countries. *Satan's Playground: Mobsters and Movie Stars at America's Greatest Gaming Resort* is destined to become the standard history for generations to come of this world-renowned gaming resort of the Prohibition Era.

As the author explains in the acknowledgement, none of the business records for the Agua Caliente resort, casino, or race track have survived. The major participants, Wirt Bowman, James Crofton, Baron Long, and Governor Abelardo Rodriguez – known collectively as the Border Barons – had no intention of preserving records of their business affairs. The author had “to stitch” the history of the resort together using newspaper and magazine articles, local and national government archives, and manuscript collections held by universities and local historical societies. Vanderwood combined these materials with the reminiscences and private papers of individuals who experienced the events first-hand or learned about them from others.

The narrative begins with the robbery at the dike in May 1929: two small-time bootleggers robbed the money car transporting the week-end receipts from Agua Caliente to the bank in San Diego. During the attack the two occupants of the car were killed in a gun fight with the assailants. It was the first known incident where the Thompson sub-machine gun was used in the commission of a crime in San Diego, and many in the community feared that the mob violence so prevalent in eastern cities had finally reached the West Coast.

The resort and casino had opened the previous June, attracting thousands of guests, including Hollywood starlets, movie moguls, mobsters, sports personalities, politicians, and other wealthy patrons. But mostly it drew ordinary folks looking to mingle with the rich and famous, enjoy a drink, and try their luck at the gaming tables and slot machines.

Since the turn-of-the-century Tijuana had prospered as a destination for vice tourism after California reformers succeeded in outlawing games of chance, horse racing, prize fights, and prostitution. Many of the Americans involved in these activities simply migrated south across the border and re-opened for business. The beginning of national prohibition in 1920 only enhanced the prosperity of the Tijuana community.

The Border Barons, having the right political connections and willingness to pay the necessary licenses, taxes, and fees (bribes/*Mordidas*), came to dominate the business affairs of the community. The Barons achieved their greatest success with the construction of the Agua Caliente resort, casino, and race track. During their first year of operation their income was estimated at over five million dollars.

Annual visitors at the border totaled over eleven million people crossing at Tijuana and Calexico, or about 30,000 tourists a day passing through customs (pp. 222-3).

Vanderwood does a laudable job chronicling the events and issues associated with the seven tumultuous years the Agua Caliente gaming resort was allowed to operate. His lively writing style presents an engaging account of the San Diego/Tijuana region in the years leading up to the Great Depression. He offers ample evidence of widespread public corruption on both sides of the border caused by the excesses of prohibition reforms, and he traces the impact of local and national politics on the ultimate decline of the resort. Moral reforms and presidential politics in Mexico led to the downfall of the Border Barons in 1935, causing the closure of Agua Caliente resort and casino. After a brief hiatus, the race track continued to operate into the 1970s but never matched the success of its early years.

Finally, Vanderwood skillfully interweaves throughout his text short historical sketches and facts involving Agua Caliente to enhance the narrative and create a most enjoyable book. For example, he includes stories about innovations introduced to horseracing at the Agua Caliente track and about the tragedy that befell the great Australian racehorse Phar Lap. There are accounts of the Hollywood actress Rita Hayworth starting her career as a twelve year old dancer and being discovered in Tijuana, and how an Italian World War I flying ace and Tijuana restaurant owner first created the recipe for Caesar salad and named it after his brother. Vanderwood has written an informative and highly readable history that will appeal to a range of audiences, from scholars to those interested in our colorful local border history.

*Making a Non-White America: Californians Coloring outside Ethnic Lines, 1925-1955.*

By Allison Varzally. Berkeley: University of California Press, 2008. Bibliography, index, and notes. xiii + 305 pp. \$24.95 paper.

Reviewed by Richard A. Garcia, Professor, History Department, California State University, East Bay.

Allison Varzally's text is an innovative work of imagination and historical memory. The underlying guiding template for her text is Ernesto Galarza's autobiography, *Barrio Boy*. Varzally draws on Galarza's themes of "differences" and "similarities" in his stages of a consciousness of self, multiple acculturations, and the multi-ethnic "crossings" in the community in Sacramento, California where he had to mix, communicate, and be aware of other ethnics' cultures and cross boundaries with other ethno-racial groups. This established familiarity, not cultural tensions. Galarza drew a strong sense of self, family, and community as he underwent the almost inevitable process of acculturation/Americanization, while still retaining his consciousness of self and culture of descent. Ethno-racial is a concept used by Varzally which is rooted in the work of intellectual historian David A. Hollinger's *Postethnic America: Beyond Multiculturalism*. Hollinger argues that ethno-racial groups move to a consciousness of cosmopolitanism which leads to a postethnic conscious that maintains a sensibility of ethnic descent, but, at the same time, is more of an ethos of humanism, not tribalism.

Varzally uses the concept but rejects the postethnic consciousness of humanism. Instead, she maintains that an ethnic-racial consciousness remains central to the “self” and to maintaining a separate sensibility of “tribalism” while acculturation, citizenship, and a form of patriotism become part of ethno-racialism. Varzally argues that in the historical period of her study, 1925-1955, there was a short period of cultural fluidity, economic shifts, technological explosions, industrialization, immigration, and political remapping given urbanization and modernity. Varzally argues that these factors were the basis of the White “color line,” especially when the existing White elite assimilated and incorporated White immigrants from western and northern Europe. “Indeed,” Varzally writes, “California provided an ideal vantage point from which to observe the making and meaning of ethno-racial categories” as “Mexican, Asian, Native American, European, and Black migrants in search of better lives joined established residents there” (p.12). She links ethnicity to race and uses Hollinger’s concept of “pan-ethnicity” which is a consciousness of solidarity among ethnic groups: ethno-racial mixing, developing interrelations, establishing common communal activities, discovering similar cultural sensibilities, and possibly intermarrying were the processes for “pan-ethnic” interrelations.

Varzally suggests that the “separations and connections among California’s diverse peoples in the first decades of the twentieth century were imprinted upon the physical landscape. Although the early ethno-racial thinking of these varied migrants predisposed them to keep apart, their paths [however] intersected within California, thanks to formal and informal restrictions” (p.12). She also notes that “In other regions of the nation, living on the other side of the tracks often meant living in monotonic ghettos. But in California those districts most segregated from Whites were often those most integrated with multiple minorities. This physical reality made possible, if not inevitable, the interethnic mixings and mingling that ultimately broadened the system of difference upon which migrants had first settled. The expansion and accumulation of affiliations were essential to the integration of California’s newcomers” (p.31). Varzally further argues that after becoming American ethnics, these newcomers would become American pan-ethnics. They multiplied their ethnic-racial attachments as they confronted White racism and discovered cultural commonalities or opportunities with other groups. Varzally suggests that “This pushing out of self and group boundaries took place in spaces of remarkable diversity” (p.30). Despite their Americanization into “Non White America” they still retained, she believes, their own separate “worlds of ethnic descent” – differences in values, communities, and consumer desires, but still they remained “brothers in arms,” “together in crisis,” and part of “Pan-ethnic Politics” (pp.158,119,183). The three historical events that functioned as magnets to establishing a consciousness of pan-ethnicity were the Zoot Suit riots, the Second World War, and the Japanese American internment.

In the conclusion Varzally is vehement when she writes, “This book has focused on a multiethnic past not conjured up out of imagination or exotic longings but grounded in the intimate experiences of specific spaces. At its heart it argues that minorities have drawn and redrawn ethno-racial borders to create more capacious affiliations in the past” (p. 229). This statement is the central paradox of the text: Galarza prefaced his book *Barrio Boy* with a statement from *The Education of Henry Adams*. The epigram was, “This was the journey he remembered. The actual jour-

ney may have been quite different. .... The memory was all that mattered." While Varzally is clearly guided by the memory and imagination of the subjects whose interviews form a significant portion of her research, the book adeptly utilizes other sources to substantiate its argument that minorities in California did in fact create a "non-white America."

*Urban Farming in The West: A New Deal Experiment in Subsistence Homesteads.* By Robert M. Carriker. Tucson, Arizona: University of Arizona Press, 2010. Bibliography, illustrations, index, notes, and appendices. xii + 238 pp. \$50.00 cloth.

Reviewed by Victor W. Geraci, PhD., Associate Director of the University of California, Berkeley, Regional Oral History Office.

In a concise and well documented manner Robert M. Carriker presents a compelling narrative of a lesser known New Deal program designed to reshuffle industrial and rural living during the Great Depression. In a short seven chapters Carriker unfolds the story of thirty-four Division of Subsistence Homesteads (DSH) in seventeen states while devoting the lion's share of his narrative to western homestead communities in Phoenix, Arizona, El Monte and San Fernando in California, and Longview, Washington (Chapters 3-6).

Franklin Roosevelt called this small \$25 million experimental project (it was the Section 208 Title II rider of the \$3.3 billion National Industrial Recovery Act [NIRA]) one of his "pet children," and it was designed to merge agricultural and industrial lifestyles. These subsistence farmsteads were to provide sustenance, companionship, and security by bringing underemployed urban industrial workers to rural areas referred to as "rurban" farmlets. Never intended to be an extension of the dole, this land and human-use experiment was to serve as a safety valve for city dwellers to enjoy life as part-time farmers. In short order back-to-the-land enthusiasts helped design four types of projects. Some emerged as workingmen's garden homes for employed city workers, many as colonies for industrial workers from closed factories, several as colonies for part-time industrial workers, and lastly some as experimental farm communities for relocating displaced agricultural workers.

From the start the DSH faced problems similar to those of most New Deal programs. On the political right social and fiscal conservatives criticized the agency's authority and legality, and many on the left complained that the project was racially exclusive as some local projects favored "100 percent Americans" who were keepers of rugged individualism. Confusion over the mission, loss of local autonomy to federal bureaucracy, the difficulty of selecting participants, leadership problems, pork-barrel politics, and even naming of the project seemed to doom the venture from the start. The final blow to the project came through organizational neglect that first transferred the program in 1935 from DSH to Rexford Tugwell's Resettlement Administration (RA) and its 1936 absorption by the Farm Security Administration (FSA). By 1942 the program was transferred one last time to the federal Public Housing Authority (FPHA) and in 1948 bureaucrats dismantled the program. The federal attempt to build a utopian rurban community had failed on the national level.



Carriker's thesis is that the DSH program has traditionally received a "misunderstood, misrepresented, or minimalized" narrative by historians (p. 3). He believes that DSH was not a complete failure if judged by its successes in the West; thus the bulk of his story is embedded in the western DSH communities. Utilizing these locations he builds a strong case that the model industrial homestead in the West worked as a lesson in land-use planning, community building, and home ownership. Part of the success can also be credited to the millions of dollars poured into the West by the Works Progress Administration (WPA), Public Works Administration (PWA), the Agricultural Adjustment Administration (AAA), Federal Emergency Relief Administration (FERA), and to a lesser extent the DSH. In turn, these programs changed the West by creating a bonanza in big-time federal contracts that stimulated local economies and effectively provided homesteaders with financial stability and a sense of community. In the conclusion Carriker reminds his readers that the overall national failure of DSH sprang from New Deal agencies that were "hastily organized and never given a full opportunity" to prove themselves (p. 166).

For students of the New Deal and its progressive planning efforts this book is worth the read and provides a well researched manuscript with an excellent bibliography consisting of oral histories, newspapers, archival collections, and a vast array of secondary literature. My only concern is that more of the conclusion should have been woven into the introduction so as to help contextualize the primary research on the western homesteads. The book would fit well in courses in modern American history, the history of the West, and political history and is written in a manner that is approachable for general audiences interested in how local history is valuable when placed in the context of national politics and policies.

*Land of a Thousand Dances: Chicano Rock 'n' Roll from Southern California.* By David Reyes and Tom Waldman. Revised edition. Albuquerque: University of New Mexico Press, 2009. Selected discography, illustrations, and index. xxx + 189 pp. \$21.95 paper.

Reviewed by Peter La Chapelle, Associate Professor of History, Nevada State College.

The first edition of this book had a profound impact on me as a young scholar in 1998. Emblazoned with bright pink lettering somewhat reminiscent of early punk's "ransom-style" typography, it was among the first of a second sustained wave of books to chronicle the history of California popular music. And as its cover promised, it shook things up a bit. Before *Land of a Thousand Dances*, we had promising books, good books, in fact, that attempted to put a face on the music of Southern California by analyzing the connections between urban spaces and music and by packing together performer biographies. Published some five years before *Land*, Steven Loza's *Barrio Rhythm: Mexican American Music in Los Angeles* provided something of a blueprint for Reyes and Waldman, especially in its first three history-oriented chapters which made the case for linking specific geographic locales to particular developments in Mexican American music making. So did

George Lipsitz in the mid-1980s with his excellent theoretical essay about Mexican American musical tastes and memory, "Cruising Around the Historical Bloc."

Reyes and Waldman's work, however, was the first to probe consistently the deep connections between urban geography and popular music styles throughout the entirety of a book-length narrative in way that was accessible and thought provoking. It was *Land of a Thousand Dances* that gave me, a relative newcomer to Los Angeles, a sense of the meaning of Whittier Boulevard as a cultural landscape. It was *Land* that introduced me to El Monte Legion Stadium as a pivotal meeting place of musical and ethnic cultures, important not just for Chicano music but for a larger multi-ethnic teenage culture that was coming to stake its claim on popular music. It provided dead-on snapshots of longtime DJ's Art Laboe and Huggy Boy and explained the significance of Lalo Guerrero, Richie Valens, and Thee Midniters. It was *Land* that took us on a trip through the era of El Chicano, Tierra, and the Chicano Moratorium, and examined the often untapped potential of Chicano punk bands such as Los Illegals and The Brat, before landing us squarely with a portrait of hit-makers Los Lobos. I remember reading it and then being able to impress my graduate student friends with my knowledge of various Los Angeles area landmarks, especially those on the East Side.

Reyes and Waldman's first edition ultimately proved an important contribution to both Chicano studies and to the wider cultural history of the greater Los Angeles area (although this journal's readers, in particular, may quibble with a book whose subtitle includes the phrase "Southern California" but generally neglects developments in San Diego). Its attempt to define its central topic, Chicano rock 'n roll, broadly and inclusively, its exploration of both audience reactions and the business side of recording and promotion, and its attention to geographic detail were in many ways ahead of their time, especially for a non-scholarly book. At the time, I only wished it included a map so I didn't have to look all of those places up. Reyes and Waldman, a composer and a political journalist respectively, influenced not just my own writing, but also seems to have triggered the historical imaginations of numerous other recent academic chroniclers of California music including Anthony Macias, the historian of Mexican American music and dance, Mina Yang, the music historian who writes brilliantly about the larger ethnic quilt of California music, and, I would even venture, Catherine Parsons Smith, the late and much respected musicologist of Los Angeles concert and classical music.

The new revised edition, complete with a snazzy Dia de los Muertos-themed cover illustration by George Yepes, promises to introduce a new generation to Reyes and Waldman's work, something I would highly applaud. For those who already own a copy, however, I might advise a bit of caution. The new edition is not much different than the first edition. It sports a new introduction and additional photographs, but its internal design, layout, and typography appear to be identical to the first edition to the point that pages remain identically numbered. The new eighteen-page introduction offers an update on several of the performers and bands profiled in the first edition, most notably punk band The Brat. It also provides a quick portrait of Quetzal, a punk band from the 1980s that continues to work today, and examines how historical circumstances have shaped the career of Lysa Flores, a Chicano performer who lists herself as an Emo/Ghettotech/Hardcore artist on her MySpace page. Perhaps most compelling is the new introduction's assessment of the changing epicenter of Chicano rock: "El Monte Legion

Stadium in the 1950s, and early 1960s; Salesian High School in the mid-1960s; East Los Angeles College at the end of the 1960s and early 1970s, and so forth. Each change in locale represented a change in the look and sound of Chicano rock" (p. xxv). In summary, I would recommend the new edition to anyone not familiar with the original, but remain somewhat skeptical whether owners of the first edition really need to go out and purchase a copy of the revised edition. And yes, I still wish that the book had come with a map.

## DOCUMENTARY

*The Price of Renewal*. Directed by Paul Espinoza. DVD. Beyond the Dream, LLC, 2005. Color. 55 mins.

Reviewed by Jesse Mills, Assistant Professor, Department of Ethnic Studies, University of San Diego.

Most readers of a historical association journal are familiar with the dangers of urban renewal. The renewal wrecking ball reaps publicly-subsidized windfall profits for developers and absentee landowners while cutting through meaning-filled places of memory most often occupied by "the little guy." Consider the added complications of barriers to civic participation that new immigrants, refugees, and working class residents face, and you have the fundamental issue addressed in Paul Espinoza's *The Price of Renewal*.

Part of the PBS series *California and the American Dream*, *The Price of Renewal* documents contemporary urban renewal in the "Ellis Island" of San Diego, City Heights. Espinoza shows that "revitalization," or rehabilitating run-down neighborhoods, precedes "gentrification," or the rising rents and land values that displace the residents and small businesses that need the most help, in favor of wealthier tenants and national franchises. Narrator Linda Hunt challenges the viewer, "How do you change a community, especially a poor one? What roles can government, the private sector, and philanthropy play in a process which inevitably has winners and losers?"

*The Price of Renewal* details the dynamic leadership of Price Club/Costco founder Sol Price and how his vision of a new Urban Village for City Heights has reshaped the landscape. The documentary is particularly strong on the views, plans, efforts, and results of political and economic leaders like Price, former city manager (1991-97) Jack McGrory, and business owner William Jones. With attractive multicolor charts, graphs, and animated GIS maps the Price-McGrory-Jones view on neighborhood improvement comes to life in its expansive scope.

Equally impressive is the documentary's treatment of City Heights, a unique community of San Diego. Incorporated and annexed early on by the fast growing city (1912 and 1923 respectively), City Heights provided new suburban housing and commercial opportunities for some residents while laws, leaders, and lenders segregated other groups to the south and east. When after World War II Caltrans slated the I-15 corridor to run directly through the neighborhood, City Heights began a 50-year process of white flight and disinvestment, followed by densification by landlords desperate to preserve profitability. The availability of affordable

housing combined with official neglect gave City Heights its unique identity as diverse and dilapidated.

*The Price of Renewal* lays out the comprehensive Sol Price plan to improve infrastructure, goods and services, and quality of life. Espinoza shows each aspect of the plan – schools, housing, retail, and health – to be a struggle between fast-track developers, entrenched homeowners, and the advocates of poor and minority residents. For example, in one climactic scene, La Maestra CEO Zara Marselian verbally spars with Project Area Committee (PAC) bullies and secures a spot for her low-income health services clinic in the new village.

Two related things are missing from this overall fantastic and balanced documentary. First, though *The Price of Renewal* introduces the complexities of defining community, and thus of deciding from whose perspective we can consider Price's Urban Village project successful, the documentary makes the unfortunate omission of the very same marginalized voices left out of the planning and negotiating processes in real life. While the stunning ethnic and cultural diversity of City Heights residents is depicted repeatedly on screen, the narrator, university professors, and advocates do the lion's share of speaking for the diverse community. The second related issue is that the 80% of City Heights residents who are not business owners, not representatives working for Price projects, or not homeowners are the demographic majority, and comprise the rich perspectives and textures that make City Heights reflect the world more than any other neighborhood in the city. Without listening more intently to these stories, the civil and human rights concerns triggered by gentrification become too easily leveled and subordinated to the profit-investment quotients of landlords and developers. While the vast expanse of these diverse stories is clearly beyond the scope of the documentary, *The Price of Renewal* leaves us without any alternative vision to urban renewal when big-money, elite-led projects and their discontents are considered the only games in town.

The DVD lives up to its billing as a contemporary exploration of *California and the American Dream* and includes extras like trailers for three other films in the series and for the dozen films in director Paul Espinoza's impressive filmography. *The Price of Renewal* is a must watch and must own documentary for residents and enthusiasts of America's finest city.

## BOOK NOTES

*Dead Pool: Lake Powell, Global Warming, and the Future of Water in the West.* By James Lawrence Powell. Berkeley: University of California Press, 2008. xiii + 283 pp. Illustrations, map, charts, table, notes, and index. \$27.50 cloth. This volume examines the history of Colorado River water use and investigates the prospects of the network of reservoirs, dams, and aqueducts that sustain much of the human population of the American Southwest. Powell contends that demographic and environmental realities could lead to a collapse of this water delivery system within several decades.

*Historical Atlas of the American West: With Original Maps.* By Derek Hayes. Berkeley: University of Calif. Press, 2009. 288 pp. Illustrations, maps, bibliography, and index. \$39.95 cloth. Hayes's volume is a collection of over 600 maps produced by explorers, tourists, public officials, real estate developers, and others. The maps are arranged in a roughly chronological fashion, with chapters devoted to particular themes.

*Murder of a Landscape: The California Farmer-Smelter War, 1897–1916.* By Khaled J. Bloom. Norman: Arthur H. Clark, 2010. 233 pp. Illustrations, maps, notes, bibliography, and index. \$34.95 cloth. Bloom's book investigates the conflict between copper mining interests in Shasta County and Sacramento Valley farmers whose crops were devastated by toxins released by smelters. The courts allowed the smelting to continue, although for the copper industry this turned out to be a pyrrhic victory, as collapsing prices for the metal at the conclusion of the First World War effectively ended the boom years for Shasta County copper mining.

*No Place for a Puritan: The Literature of California's Deserts.* Edited by Ruth Nolan. Berkeley, CA: Heyday Books, 2009. xv + 345 pp. Map and author index. \$21.95 paper. This anthology brings together fiction and non-fiction on California's deserts. Included are obscure writers as well as celebrated chroniclers such as John Steinbeck, Aldous Huxley, and Sylvia Plath.

*Pre-Gay L.A.: A Social History of the Movement for Homosexual Rights.* By C. Todd White. Urbana: University of Illinois Press, 2009. xviii + 259 pp. Illustration, map, appendices, notes, references, and index \$75 cloth, \$25 paper. Anthropologist C. Todd White examines the origins of the movement for gay rights in 1940s Los Angeles. Relying on archival materials as well as interviews, White constructs an institutional history of four organizations crucial in the movement's foundations.

*The Yuma Reclamation Project: Irrigation, Indian Allotment, and Settlement Along the Lower Colorado River.* By Robert A. Sauder. Reno: University of Nevada Press, 2009. xix + 274 pp. Illustrations, table, notes, bibliography, and index. \$44.95 cloth. Sauder, a historical geographer, tells the story of the Yuma project, one of the first federal irrigation projects undertaken after the passage of the Newlands Act in 1902. The construction of the Laguna Dam and the distribution of the water it impounded was a complicated affair that involved the sometimes competing interests of Quechan Indians, white settlers in the Yuma Valley, and representatives of the newly formed Reclamation Service.