



WINTER 1990-91

LOS ANGELES CORRAL

NUMBER 182



Indians, Missions and Junipero Serra

by Msgr. Francis J. Weber

Americans in general have been unfamiliar with most personages out of Western history. Unaware that George Washington and Junipero Serra were contemporaries in ideals as well as time. Visitors to Statuary Hall in the nation's capitol have been heard to wonder who that friar was, when he lived and why he is included among the nation's pioneers. Yet within the Golden State, the opposite is true: Serra is among the most written-about persons in California annals. That anyone would remember, much less write about and extol someone dead for two centuries is remarkable, the more so when the individual in question was a mendicant friar who worked

among an aboriginal people on the very outskirts of civilization. As the late Father Maynard Geiger put it 30 years ago, "In a sense Serra [has] attained a certain immortality in memory. Monuments to him line his *Camino Real* from Petra to San Francisco. His missions have been restored — about a million people from all parts of the globe visit them annually. His name is a household word in California!" But today, as Serra is being considered for sainthood, controversy swirls about the impact of Serra on the California Indians.

In an essay appearing in the April 1985 issue

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LOS ANGELES CORRAL

*Published Quarterly in
Spring, Summer, Fall, Winter*

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THE BRANDING IRON solicits articles of 2,500 words or less, dealing with every phase of the Old West. Contributions from members and friends welcomed.

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Los Angeles Corral



THE MONTHLY ROUNDUP

by Abraham Hoffman



Dr. Bruce Carter spoke to the Corral about mining in the Far West. — Frank Newton

SEPTEMBER 1990 MEETING

At the September 12 meeting, guest speaker Bruce Carter, a geologist from Pasadena City College, addressed the Corral on mining in the Far West. He illustrated his presentation with a number of slides showing mining procedures and the complications involved in the industry. Mining rushes were responsible for sending tremendous numbers of people to remote parts of the western United States after 1849. California's gold rush created a body of men ready and willing to go to any area where mineral riches were discovered.

The first gold found in California was placer gold, that is, gold not connected to other minerals. It was located in the loose gravel of stream beds and could be retrieved through panning, rockers, and damming rivers. The Sierra Nevada Range was unlike any place in the world for its placer deposits. But this gold was soon depleted, and

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of *The Americas*, Dr. Harry Kelsey notes that at the time of European penetration into Alta California, visitors found the country sparsely settled. Guesstimates placed the population in 1769 at somewhere between 135,000 and 350,000. The Native Americans were poor, living in semi-permanent villages of brush shelters and huts. Primarily hunters and gatherers, the natives' social groups were fragmented by complex language differences. They were attracted to the culture brought by the newcomers and in most cases, as early missionaries have described, eager for conversion. Dr. Kelsey points out that contemporary sophisticates tend to view the Indians as ignorant and brutish, while kindly people consider them warm and soldiers regard them as fierce and hostile. In fact, the California Indians were all of those things and none of them.

In Alta California, the friars used the same methods employed with great efficiency in the Sierra Gorda regions of Central Mexico. When food supplies were meagre, the natives would leave the missions, return to the wilderness and forage for themselves. As conditions improved, these absences became less frequent, although the average native annually spent two months away from the mission with unchristianized Indians.

Though the children generally adapted easily to the rigid mission regimen, adult neophytes never fully embraced Christianity. In 1830, Fray Narciso Duran wrote that even though the natives at San Jose Mission "are baptized voluntarily, they easily tire and change...because their character is fickle and childlike." As mission Indians began adjusting to the new practices, they took to living in permanent adobes, ate regular meals, learned different ways to care for their youngsters, abandoned intramural fights, raised crops, cared for livestock, learned new arts and crafts and began mixing with settlers in the *pueblos*, *presidios* and *ranchos*.

Believing that the neophytes were as yet unready to compete with the general population under civilization's complicated game rules of the 1830's, the friars felt that disbursement of the Indians from the missions would be premature. In fact, after secularization of the missions, the natives quickly lost their property and virtually became slaves in the *pueblos* and *ranchos*. It is Dr. Kelsey's conclusion that "the inescapable judgment of history is that as long

as they were allowed to exist, the missions protected the Indians from total extermination and prepared them to participate in a Europeanized society."

Much of the criticism now directed at Serra and the missions concerns the dramatic upsurge in the death rate among the Indians of Alta California after the arrival of the European missionaries. Obviously, soldiers, sailors and settlers spread disease wherever they went in the New World. Precisely when this started in California is a moot question, but likely the earliest expeditions left those hidden reminders behind. On the other hand, it must also be considered that none of the earliest accounts speaks of Indian families with more than two or three children. In 1752, Father Jacob Baegert noted that in Baja California, "two or three children are a great burden." Reading through Baegert's letters, it is clear that he and other 18th-century Jesuit missionaries believed that they were dealing with a native population already on the decline. Baegert observed, for example, that few youngsters survived childhood diseases.

Baegert, who attributed the rapid decline of the Indian population in Baja California between 1700 and 1752 to "sickness and rebellion," later opined that abortion and parental neglect accounted for the low rate of live births, as well as the high infancy mortality rate. Likewise, Father Baegert said, poor diet, inadequate attention to the ill and outright killing of infirm people contributed heavily to the decline of the adult native population.

During the earliest years of European presence in Alta California, the Indian population also declined at an alarming rate. Disease took a huge toll. There were recurring epidemics of smallpox, measles and dysentery, but the greatest killer of all was syphilis, a disease passed on to children: three out of four children succumbed the first or second year.

Very few studies about the death rate during mission times have been based on the original records. Researchers have relied either on copies and summaries of the originals or on doubtful estimates, guesses and assumptions by anthropologists. Most often quoted are the statistics of Sherburne Cook, but these have not withstood the scrutiny of subsequent research. Cook never relied on primary sources, but based his con-

clusions on transcripts made by Hubert H. Bancroft and extracts done by Thomas Workman Temple. He is quoted as saying, near the end of his life in 1974, that "if time and opportunity were favorable, it would be desirable to make a definitive count" of the actual entries in the register books. Indeed Cook himself, in a later study, reduced his earlier totals considerably and finally concluded that the infant mortality rate in Alta California was "no worse than in other comparable societies in the eighteenth and nineteenth centuries." Francis Guest has suggested that a study of the death rate in Europe for the same period of time might well offer a comparison that would cast a wholly new dimension on what transpired in California.

Also, it is not possible to state with certainty whether the Indian population at the missions declined at a greater or a lesser rate than among the unconverted Indians, for which there is no available evidence and who accounted for at least three-quarters of the Indian population during mission days. And, it must be remembered that the friars often came across or were called to administer the Sacrament of Extreme Unction to people already *in extremis* (at the point of dying), a factor that would inflate the normal death rate of baptized Christians in proportion to the general native population.

The Indian population of Alta California declined dramatically after 1769, mostly through disease. But there were other reasons for that phenomenon, many of them not thoroughly understood then or now. Yet, this is not something for which the missionaries (Fray Junipero Serra or anyone else) can be blamed.

Many modern anthropologists and ethnologists ask if the California Indians should have been evangelized — a question first posed shortly after the fall of Tenochtitlan, the Aztec capitol, on August 13, 1531. Were the Indians of the New World rational or even human beings, capable and worthy of becoming and living as Christians? Obviously, the question had enormous practical implications: if the natives were not rational, then they possessed no human rights and could be treated like animals, with no property claims or governmental obligations. Bishop Julian Garces intervened and placed the whole matter before Pope Paul III. In 1537, the Holy Father issued his classic declaration *Sublimis Deus*, wherein he stated unequivocally

that native peoples throughout the world were to be considered rational, capable and worthy of the Christian faith. This complicated but interesting subject is well treated by the distinguished Jesuit historian, Father Ernest J. Burrus, in his 48 books about the history of Colonial Mexico and the American Southwest. Burrus carefully notes that all groups of people everywhere, excepting only some small inaccessible islands and jungle enclaves, have, since before the dawn of history, undergone mutual influence through contact with others.

The earliest recorded materials about the city-states of Mesopotamia, the Biblical peoples, the Greeks and Romans of classical times, the barbarian invaders (and their European victims), the Renaissance and Golden Ages of Italy, Spain, France and England and elsewhere clearly show that none ever developed in isolation. Even Greece — long thought to be the only possible exception to the rule that all peoples progressed through reciprocal influence — has now been found to be the recipient of Egyptian literature and philosophy.

Those who contend that nothing in the Indian way of life should ever have been disturbed deny the progression of humankind. In a changing world, no portion of the Spanish American dominions could be kept forever in hermetical isolation. The natives were destined to change for better or worse, and the missionaries merely tried to help them in changing for the better.

Further, the Serra controversy has revealed a shocking lack of understanding not only of the mission program and its role in California, but also of the chronology of California history in general. First, the time sequence is vitally important: the dreadful violation of Indian rights in California came after, not during, the mission era. Those suffering most from the encroachments of the gold rush days were the descendants of Indians who never were attached to the missions.

Second, contrary to the practice in the English and French settlements of colonial America, the relationship of Native Americans to Hispanic explorers and settlers along the Pacific Slope was carefully regulated by a series of royal statutes. To early California missionaries, the *Recopilacion de las Leyes de los Reinos de Indias* (first published in 1552, then subsequently revised and updated) was as familiar as their

breviary. Copies of this multi-volumed handbook or manual were available in every mission library. As agents for the crown, as well as missionaries for the Church, the friars patterned their activity on the directives contained in the *Recopilacion* in which concern for the spiritual and temporal welfare of the native peoples was a recurrent theme. For example, in his edict issued in 1526, King Charles exhorted "priests and religious who might participate in discoveries and in making peace [with the native tribes]... to try, with very great care and diligence, to bring it about that the Indians are well treated, looked upon and favored as neighbors."

Missionaries were instructed not to allow "the Indians to be forced, robbed, injured or badly treated." The monarch went on to say that "if the contrary is done by any person, regardless of his position or condition, the justices are to proceed against him according to law; and in those cases where it is proper for us to be advised, let it be done as soon as the opportunity is available for justice to be provided and that such excesses be punished with all rigor."

Philip II issued further directives on December 24, 1580, charging the viceroys, presidents and *audiencias* with the duty of protecting the Indians and of issuing corresponding orders so that they may be protected, favored and alleviated. He went on to say that "we desire that the injuries they suffer be remedied and that they may be without molestation or vexation, this viewpoint being now in force and keeping in mind the other laws of the *Recopilacion*, the Indians are to be favored, protected and defended from whatsoever harm, and these laws are made to be observed very exactly. Transgressors are to be punished."

The king concluded by charging ecclesiastical prelates "to obtain this end as their true spiritual fathers of this new Christianity and to conserve for them their privileges and prerogatives." These were the laws of the land.

In the years after secularization of the California missions, few of the neophytes reverted to the wilderness and their aboriginal way of life, partly because California had changed dramatically: there were relatively few areas isolated from European contact and influence. The *ranchos* owned in 1833 by Spanish, Mexican and (soon) American landholders controlled most of the native environment, leaving less and less

room for a hunter-gatherer culture to survive.

Many of the Christianized Indians remained at the missions as long as they could, but eventually they either died or drifted to Hispanic settlements and *ranchos*. A small percentage of the Indians engaged in farming and ranching, occupations they had learned while still attached to the once-thriving missions. Others assimilated and became part of the *gente de razon*, intermarrying with Spanish, Mexican and, later, American colonists. As had occurred earlier, when Indians married members of the military detachments, they acquired a social standing superior to that enjoyed by the other neophytes. Since many of the soldiers received governmental land grants upon completion of their services, their Indian spouses also shared in whatever social and economical advantages accrued to property holders.

Interestingly, many of the soldiers in California already had high percentages of Indian blood in their veins, a factor not emphasized (and sometimes vociferously denied) because of the social pressures then prevalent in Mexican society. Because a large percentage of the soldiers who married Indian wives found it inexpedient to identify with Native American customs and practices, most of them avoided counting or otherwise considering their offspring as "Indians." The children of those "mixed" marriages generally tended to marry non-Indians, probably because their contact and association with other natives was minimal.

However considered, America's western "melting pot" certainly included a goodly percentage of California Indians, something not true along the Eastern seaboard, where marriage with natives was not encouraged and often forbidden. Descendants of these "mixed marriages" are generously represented in today's general population though, more often than not, they have completely lost their Native American identity. This assimilation continued well into the American period. One immediately recalls the Indian wife of Hugo Reid about whom the *Los Angeles Star* published "Letters on the Los Angeles County Indians" in 1852.

The question of whether Fray Junipero Serra had any connection with the "beating" of the California Indians is a valid concern among those interested in the canonization process. Though the *Law of the Indies* allowed "spanking"

of the natives for specified violations, the extant evidence indicates that most of the friars, Serra included, avoided that form of punishment whenever possible. The missionaries did not look upon themselves as disciplinarians, but, with rare exceptions, left whatever "policing" of the neophytes that was necessary to the military.

Every society has built-in sanctions to protect the commonwealth, and the primitive communities that functioned at the California missions were no exception. Whether punishments out-distanced violations must be explored within the context of the practices then in vogue in the parent society, which, in this case, was Spain. As in that mother country, the penal aspect of California communal life was primarily a function of government, not religion. While the friars in Alta California may have countenanced "spanking," most of them (a) doubted its effectiveness, (b) preferred other methods and (c) avoided, whenever possible, any part in its execution.

The seemingly endless discussions about the impact of the California missions on the Indians have left some crucial questions unasked. For example, what happened to the 60 percent-plus of the area's natives who were not assimilated into the mission system? Did their descendants prosper in later years? Did they have a lesser death and disease rate than their Christian counterparts? Did these peoples, not "contaminated" by the friars, continue to live in some aboriginal paradise? Lacking any death or other records for the non-mission Indians, only conjecturable statements can be made about how they were affected by Europeans. But available evidence does indicate that, if anything, the non-missionized Indians died even more rapidly than the others.

The end result, of course, was virtually identical for both the Christianized and the non-Christianized Indians. Given the explorative patterns of the time, penetration and colonization by the European or at least by some outside force was inevitable for California in the 1760's or soon thereafter. Aboriginal peoples even then were an endangered species.

There is no way that the disease factor and all the other related effects of colonization could have been avoided in California. Even though statistics can be over and underestimated and possibly misevaluated, their basic thrust remains fairly consistent.

The missionaries knew history: though they didn't understand how or why, they pretty much anticipated what would happen in California which probably explains why they were not overly surprised when the death rate began its sharp climb upwards. They concentrated their energies on doing what they could to alleviate or ameliorate a bad situation. Consider, for example, Serra's efforts to keep the military from having direct contact with the Indians whenever possible.

Certainly the friars didn't volunteer for the California apostolate because they wanted to participate in the destruction of its peoples: they came to Christianize what they sensed was an inevitable trend. Like missionaries in every age, the Franciscans in 1769 were obsessed with adding a supernatural dimension to the quest for expanding the world's frontiers. Theirs was a *spiritual* conquest, and their presence in California can only be explained in spiritual terminology. The mission friars provided what they believed to be the all-important and saving message of Christianity.





Understanding the Los Angeles City Seal

by Donald Duke

While looking through an old book published on the history of Los Angeles, I came across something of interest. It was an informative understanding of the Los Angeles city seal. Since the city was founded in 1781, I figured that the seal was probably made at that time. Not true! It was not designed until 1905. The city of Los Angeles went without an emblem or seal for 124 years. It was in that year, 1905, that a design contest was held and the best presentation was to be awarded on the city's 125th birthday. Herbert L. Goudge, a deputy city attorney, is credited with designing the current city seal. The book also had an explanation of the meaning of the various parts on the seal, and I shall pass this information along to my fellow Westerners.

At the bottom of the seal it states that the city of Los Angeles was "Founded in 1781." According to Hugo Reid, the rancheria, located on the site of the city, was called *Yang-na*. The mission padres, however, called the place *Yabil*. The Gaspar de Portola expedition, camping on the bank of the river on August 2, 1769, named the place in honor of *Nuestra Señora de Los Angeles de Porciuncula*.

On August 26, 1781, Governor Felipe de Neve issued the final instructions for the founding of the city, which took place on September 4, 1781.

Although the town was not named for the Angel, but for the Virgin, the most common designation of the future metropolis seems to have been *Pueblo de Los Angeles*.

After the Americans settled in the city, there was still confusion about the proper use of the name. However, when the United States forces occupied the area on January 11, 1847, Commodore Robert F. Stockton named the place *Ciudad de Los Angeles*, and on April 14, 1850, it was incorporated as the City of Los Angeles.

Inside the ring which carries "City of Los Angeles—Founded 1781" is a series of dots which symbolize the rosary, the religious background of early California. On the inner circle, the sprays of olives, grapes and oranges represent Los Angeles as a city set in a garden. Beginning at the top right, the bear flag portrays the brief California Republic of 1846. Below the flag are a lion and a castle. The lion of Leon and the castle of Castile are from the Arms of Spain and symbolize Los Angeles under Spanish control from 1542 to 1821. The eagle holding the serpent is from the Arms of Mexico and is representative of the period of Mexican sovereignty from 1822 to 1846. Finally, the Stars and Stripes depict the status of Los Angeles as an American city.

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Corrected in February 28, 1928



Santa Fe's Los Angeles Division covers the two routes east out of Los Angeles to San Bernardino, one by way of Pasadena, the other by way of Fullerton. Included is the route to San Diego, and the line over Cajon Pass to Barstow, plus the branch lines. — Donald Duke Collection

into the desert. On a railroad line, this is called a District of a railroad Division. The era is the 1930's and 1940's, a time when there were a lot of passenger trains still running. Also, for the traveler, it was the prime means of transportation, with one exception, the private automobile.

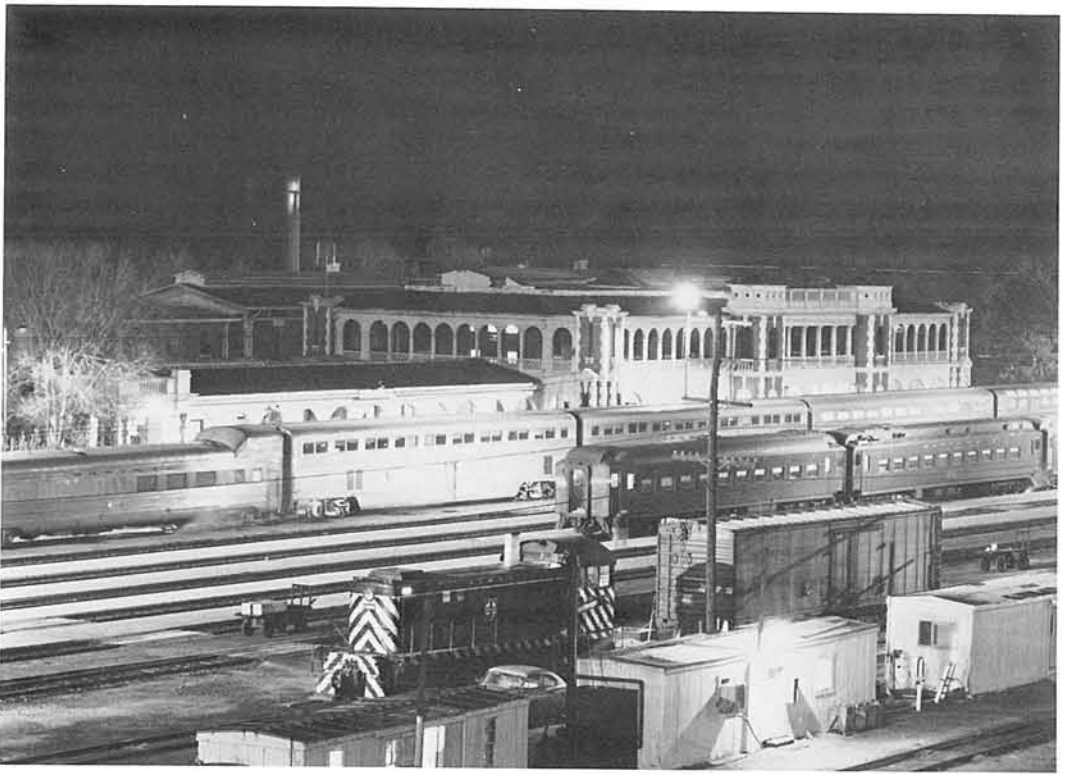
There were a few airlines operating, but, until World War II, most of them flew only in the daytime. During these years, there was a time when passengers could take the *Broadway Limited* out of New York City, get a Pullman space, and sleep until the train was nearing Columbus. They would then get up, have their breakfast, detrain, and catch an airplane which flew them to Roswell, New Mexico. There, they boarded a Santa Fe Railway train, traveling overnight to Barstow, and from there, take a plane to Los Angeles.

Let's first take a look at the makeup of a public timetable. Generally, one was issued in the spring, primarily, because of the increase in the size of trains during that season, and again in the fall, they would issue another. The one I decided upon is for June 12, 1938. In the front of this timetable is an index of all the stations on the Santa Fe, from Abajo to Zuni, New Mexico. Next, is a list of Fred Harvey hotels and dining stations. This was important, because, at this time, only the through-trains carried dining cars. Most of the trains made stops at the dining stations. The passengers would detrain, have a meal, reboard and continue their journey. It just so happens that the *Casa del Desierto* at Barstow, the eastern end of our timetable under discussion, also had rooms, plus a large dining room. Those people, who traveled by car on U.S. Highway 66, would often frequent the Fred Harvey dining stations listed on the timetable. In 1938, you could get a room without a bath for \$1.50, and with a bath it was \$2.50.

At the western end of my track selection is San Bernardino. Many of the Westerners will remember the large station located there, and the Fred Harvey dining room and coffee shop. They had room accommodations upstairs that were strictly for train personnel. In 1938, breakfast was 30 to 50 cents, lunch, 40 to 50 cents, and dinner would set you back 60 cents to a buck. Being a District point on the Santa Fe system, in the days of steam, crew changes were made here.

As you opened the timetable further, you found the transcontinental schedule in the front. The streamliners came first, each with their own schedule. This was followed by a condensed time schedule of all the trains.

At the back of the public timetable, there was a schedule, sort of like a mileage finder, where you looked at your departure station on one side,



Prior to World War II, many of the non-streamliner passenger trains of the Santa Fe stopped at Harvey Houses for their meals. *Casa del Desierto*, located at Barstow, was one of these meal stops. — Donald Duke

then slid your finger across to line up with your destination. At the juncture of the two points, was the first-class fare. On another chart, you could compute whether you wanted a drawing room, compartment, upper or lower berth, etc.

The timetable also carried a system map, and then, smaller maps of the given regions. There were maps showing Fred Harvey "Indian Detours," which were popular at the time. When Amtrak took over the nation's passenger train service in 1971, this put an end to individual railroad timetables.

Now, let us take a look at the operating timetable for the San Bernardino to Barstow section. The railroad, in 1940, was broken up into 20 operating divisions, and the San Bernardino to Barstow run was a part of the Los Angeles Division. Crews ran the trains from Los Angeles through to Barstow. In those days, only the freight engine crew changed at San Bernardino. The conductor and brakeman ran all the way through. Today, because everything is faster, both engine and train crew go the whole distance. The employees timetable, covering our territory, is Timetable III, effective January 14,

1940. The division or operating timetables were issued much more frequently than the public timetables. These schedules also showed the freight trains.

The first part of the timetable has a condensed set of operating rules. Each employee had to pass a test on the operating rules before he could be employed in train service. The first section showed speed limits for certain classes of trains, or certain sections of track. Information was also presented on the handling of cranes, wrecking derricks, steam shovels, etc. Next, was the timetable, itself, broken down into four districts. There was a district from Los Angeles to San Bernardino via Fullerton, one from Los Angeles to San Bernardino via Pasadena, the line to San Diego, and the district covering San Bernardino to Barstow. This last district, the one we are interested in, is known as the First District of the Los Angeles Division.

In the following explanation, we will only show the westbound section of the First District. In this case, Union Pacific trains are also shown, since the UP has trackage rights with the Santa Fe over Cajon Pass. The schedule shows the

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capacity of sidings, where fuel could be taken back in the days of steam locomotives, the ruling grade at a given location, and the milepost designations. The location of roundhouses, sidings, and a wye, or a place where an engine could be turned around, are also given. In this particular section of the timetable, because it was so busy, the freight train schedule was not shown. Only first-class trains. However, in most operating employees timetables, fast freight trains, that ran on a schedule, were listed.

Since the First District was selected, there are other things not listed here that normally appeared on an Operating Employees Timetable. On single track sections, passing sidings are shown, along with the length of cars that the siding would hold. In the days before signals, it was necessary to know if the train one was on had enough clearance from one coming in the opposite direction, or a better way of saying it was would the train fit on the passing siding. Today, with ultramodern Centralized Traffic Control, operated by one man at a division headquarters, all this information is no longer necessary. The CTC operator has a board in front of him that lights up and shows where every train on the division is. The lights follow the course of the train as it moves along. He can automatically control the switches on the board, thereby, allowing trains to pass each other in a flash, without a hitch.

An early day Santa Fe timetable shows Mud Springs, which later became San Dimas, as an example of the name changes that evolved. Over the last 100 years that the Santa Fe Railway has been operating in Southern California, there have been many such name changes. Some towns have grown in size, while others have completely disappeared.

To operate a train without a timetable would have been utter chaos. It would be comparable to running automobiles on a single lane highway, all battling for the same lane.

I have often been asked just when was the first timetable issued. As far as I have been able to determine, it was back in 1843. At a time, when there were no double tracks, and no telegraph lines to facilitate the safe dispatching of trains. It all started on the Albany & Buffalo, when trains started from each end, and were able to pass somewhere in the middle of the line. It was stated that trains traveling in an easterly direction had priority of those moving west. However, if a train did get to the passing section first, it still had to await the arrival of the train approaching from the other way. It was not much later before railroads all across America began to operate on a timetable schedule.

Now that you have had a brief encounter with railroading, maybe I have awakened a latent interest in railroads. If so, I can recommend an interesting weekend outing, with train watching in mind. Pack a good lunch, with lots of liquids, and place some folding chairs in the trunk of your car. Then head for the summit of Cajon Pass. Go east on Interstate 10 (San Bernardino Freeway). Shortly after you pass the airport in Ontario, you come to a junction with Interstate 15. Take I-15 north and this ends up in Cajon Pass. At Cajon Junction, there will be a sign reading "California 138." Take this offramp and head east up Summit Valley Road (California 138). It takes you right past the railroad summit. Drive up to the tracks, stop the car, unpack your chairs, and just watch. A train goes by about every half hour, sometimes even more. You will have time to unpack your picnic basket and eat lunch between trains. If you are the adventurous type, take one of the roads that follows along the tracks. These service roads are passable between rainstorms in the spring or fall of the year. In the summer it is just too hot and dusty. I can guarantee you this will be an entertaining experience for a Saturday or Sunday outing. You will find that you are not going to be alone, as there are all kinds of people there.





Mt. Torquemada

by Sidney K. Gally

Mt. Torquemada rises 1,336 feet above sea level on Santa Catalina Island, about a mile and a half southwest of Isthmus Cove. Why should this peak honor a name that "stands for all that is intolerant and narrow, despotic and cruel?"

It turns out that the peak was not named for the inquisitor-general of Queen Isabella's time, but for Juan de Torquemada. This Franciscan cleric and historian was born in Spain between 1557 and 1565 and died in Mexico City in 1624. Torquemada is best known for his *Los veintium libros rituales y Monarquia Indiana con el origen y guerras de las Indias Occidentales, de sus poblaciones, descubrimientos, conquistas, comercio y otros maravillosos de las misma tierra*. This was a three-volume compendium of information from native sources and other writings, published originally in Seville in 1615, becoming more available after a second edition was printed in 1723.

In 1602, the Sebastian Vizcaino expedition, while exploring the California coast, happened to anchor at Santa Catalina Island on November 25, the feast day of St. Catherine of Alexandria, and consequently, he named the island in her honor. W. Michael Mathes provides the best overview of Vizcaino's life and voyages in his *Vizcaino and Spanish Expansion in the Pacific Ocean 1580-1630*. Narratives of the voyage are contained in Herbert Eugene Bolton's *Spanish Exploration in the Southwest 1542-1706*, and Henry R. Wagner's *Spanish Voyages to the Northwest Coast of America in the Sixteenth Century*. Torquemada printed narratives of the voyage in *Monarquia Indiana*, primarily the writings of Fray Antonio de la Ascension, one of the Carmelites who accompanied Vizcaino, going ashore

with him at Santa Catalina.

Torquemada apparently did not make clear whether he was recounting his own experiences or those of others. Theodore H. Hittell, in his description of the voyage, never mentions Ascension, only Torquemada. Professor Charles Frederick Holder, the prolific author of books on fishing and Santa Catalina, paraphrases Hittell closely in his early books, and adopts the erroneous view that Torquemada had been a member of the expedition. Charles Frederick Holder says, "the historian of Vizcaino was Father Torquemada, a member of the party..." and "Torquemada, a brilliant man, the spiritual adviser of the fleet, has left an account of a temple he observed at Santa Catalina." As recently as 1990, a folder issued by the Santa Catalina Island Company mentions "Fray Torquemada, the adventurous missionary [sic] who accompanied the Vizcaino expedition..."

So how did Juan de Torquemada's name become attached to the mountain? Holder named a number of the features on the island: "near the east end there is a well-defined range of mountains which years ago I named Cabrillo. I gave the peak at the entrance of Catalina Harbor (north) the name of his great pilot, Bartolome Ferrelo, who discovered and named Mendocino; and a cape on the northwest, the name of Vizcaino, that the worthies who came up into an unknown land in so valorous a manner should not be forgotten here." (Holder, *Channel Islands*, p. 40.) It is thus probable that Holder also named Mt. Torquemada for the historian-priest who never saw Santa Catalina but whose name remains on present-day maps instead of those of Vizcaino or Fray Antonio.

HERE'S A CASTLE - NEXT DOOR

by Ray Zeman

You don't have to cruise on the Rhine or the Danube to see a stately castle.

There's one on a tree-shaded South Figueroa Street site in Los Angeles that was built in 1891.

This red sandstone structure's great height and impressive tower, rising above surrounding exotic trees, bespeaks the fortitude and grandeur of medieval castles overseas.

Royalty, however, has never been a part of this imposing stronghold at 2421 South Figueroa Street, just a half-block north of the Automobile Club of Southern California at Figueroa and Adams Boulevard.

It's known simply as "the Castle."

Its builder was no European king or nobleman, but was an affluent Seattle lumberman, Thomas Douglas Stimson, who left the imprint of his successful American business career on the structure's interior. He paneled each room in his four lofty stories in a different kind of wood.

Although his castle has no moat, torture chamber or chopping block, it abounds in legends.

From the octagonal, fortifying tower, with crenelated battlements, downward to a picturesque rathskeller, Stimson spared no expense.

Some characterize the design by his architect, Carroll Brown, as Richardson Romansque; others term it Queen Anne.

Wrought-iron gates and heavy doors spelled protection. Stained glass windows overlooking the portecochere added beauty. All balustrades were hand-carved. An enormous fireplace in the great living hall suggested nobility or royalty.

In a modern touch, the castle's big refrigerator had marble walls. (But a small secluded chapel, installed by the Sisters of St. Joseph of Carondelet in 1947, recalls medieval times when besieged residents might pray to repel invaders.)

Eighteen mable pillars line the tiled porch. A recreation hall in the lower floor of the Stimsons' nearby carriage house reflects further luxury. Huge trees and ferns, today, are reminiscent of an enormous monkey tree and palms on the castle grounds of yesteryear.



The south side of the Stimson mansion, illustrating the classic living room chimney. — Msgr. Francis Weber

The Stimsons moved to their Figueroa Street castle after it was completed in 1891 and lived in it until their deaths. (Their old Craftsman-style mansion in Seattle is still used by that city for occasional major entertainments.)

Before World War I, Stimson's three brothers would purchase new automobiles nearly every year and race them all the way from Seattle to the castle.

It was vacant for a few years until Eddie Maier, a brewing company president, bought it and began entertaining sports notables from throughout the world to fabulous steak dinner parties in the rathskeller.

In the late 1920's, the Pi Kappa Alpha Fraternity of the nearby University of Southern California acquired the castle. Its members began thumbing the bulky fireplace, hoping to press some invisible button to unlock a hidden treasure. Didn't all European castles' fireplace walls secret money and jewels?

Today the castle is largely used as a residence for some of the co-eds and faculty members of the Doheny campus of Mount St. Mary's College, operated by the Sisters of St. Joseph of Caron-



Front view of the Stimson mansion which faces on Figueroa Street. Today the residence is a part of the Doheny Campus of St. Mary's College. —
Frank Newton

delet on Chester Place.

This massively-grated, three-block-long street is just behind the castle and extends from 23rd Street to Adams Boulevard. It was laid out in 1890 by Charles Silent, a former Arizona Supreme Court justice. He named this 15-acre site for his son Chester, who was accidentally killed on a duck hunt when he was a student at Stanford University.

In 1901, Edward Laurence Doheny bought an elaborate mansion at No. 8 on Chester Place. Doheny's search for wealth had begun with a pick and shovel; he discovered oil near Second Street and Glendale Boulevard.

The Dohenys gained ownership of all of Chester Place and its mansion with their wide lawns and winding walks.

They held complete control, leasing only to friends. One was Frank R. Seaver, a lawyer and manufacturer, whose Hydril and other companies enabled them to drill the deepest wells in the world. They provided equipment for many of Doheny's vast operations, some even extending through Mexico.

(The Seavers' philanthropies included substantial gifts to Pepperdine, Loyola-Marymount, the University of Southern California and \$6,650,000 to establish the Seaver Science Center and laboratories at Pomona College.)

Edward L. Doheny became the wealthiest man

in Southern California during the first quarter of the 20th century.

By 1924, a tally listed his holdings at \$155,603,276. In the Tampico and Huasteca regions of Mexico alone, he controlled 1,550,000 acres of oil lands.

His fleet of 40 ships carried the oil. For pleasure, he converted a 287-foot-long European vessel, the *Casiana*, into a palatial yacht with twin decks of teak.

Using land pipelines, Doheny operated additional oil wells on his holding, which were scattered from California to Arkansas, Oklahoma and Louisiana.

In Los Angeles, at the northwest corner of Adams and Figueroa, he and his wife, Carrie Estelle Doheny, built St. Vincent's Church as a counterpart of the beautiful baroque-churrigueresque Santa Prisca Church in Taxco, Mexico.

Mrs. Doheny's legacies included a hospital, an orphanage, chapels and a school. Later in life, when she began to lose her eye sight, she established an eye foundation.

The first privately owned elevator in Los Angeles is still operating in her mansion at No. 8 on Chester Place and her friend, Mrs. Seaver, still lives across the lawn.

Mrs. Seaver had written songs for the famed Irish tenor, John McCormack. She is the last remaining tenant, among the college-owned

properties located behind it on Chester Place.

In 1947, Mrs. Doheny bought the Figueroa Street castle. She did this so she could protect her properties located behind it on Chester Place.

She bequeathed the ten remaining late-Victorian homes and the castle to the Roman Catholic Archdiocese, which, in turn, transferred title to the Sisters of St. Joseph of Carondelet.

They administer both the Mount St. Mary's College on Chalon Road in Brentwood and, since 1962, the Doheny campus on Chester Place. They have a total of 1,300 students.

The dean, Sister Kathleen Kelly, and the historian, Sister Barbara Cotton, recall stories they had been told about prominent Chester Place residents—Count and Countess Jaro von Schmidt from Germany, Admiral Charles Wellborn, Jr., Dr. Rufus B. von Klein Smid, president and later chancellor of U.S.C., who lived there more than 30 years. And, of course, the Seavers and Dohenys.

The Doheny's son, E.L. Doheny, Jr., better known as Ned, moved into a mansion at No. 10, adjacent to his parents, following his marriage in 1914.

His father bought a 429-acre Beverly Hills ranch as a hideaway and the younger Dohenys and their five children, subsequently, moved there. Their 55-room, 46,000-square-foot Grey-stone mansion was built on, naturally, Doheny Road. Its servants' quarters, alone, provided for a live-in staff of 36!

Long ago, when Stimson's Figueroa Street castle was in its prime, their next door neighbors were such notable families as those of banker James Slauson, Dr. and Mrs. Jarvis Barlow, the Michael J. Connells, the Isidore Dockweilers, the Zobeileins, and Kerckhoffs and many more.

Nowadays, the Dohenys' 10,000 orchid plants are gone. Live deer no longer scamper on secluded and strongly-fenced Chester Place. The Stimson brothers automobile races from Seattle are merely another memory.

During warm summer classes, Mount St. Mary's co-eds used to enjoy studying in the castle, beside the well-lighted, but cool wine cellar, in what had been brewer Eddie Maier's rathskeller.

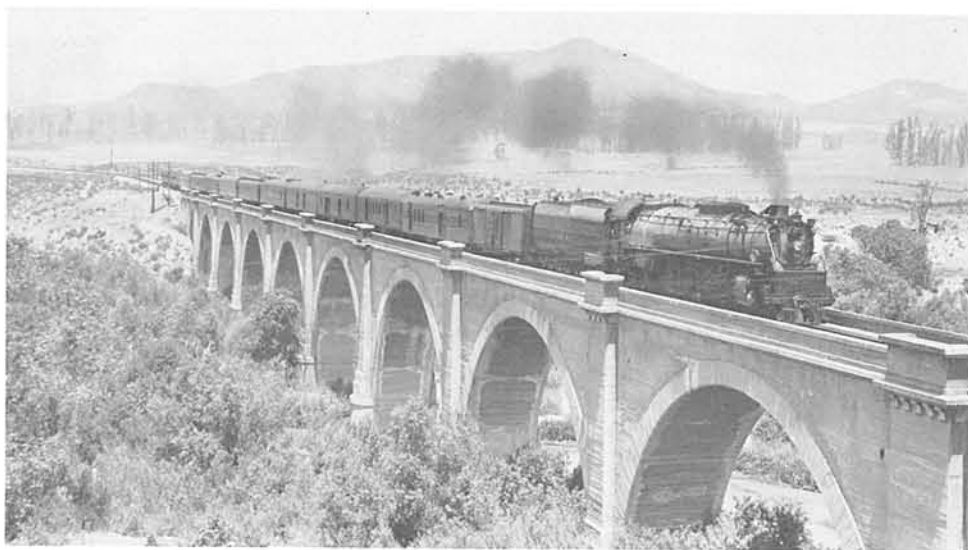
Now and then, a co-ed may dream of the legends about money or jewels secreted in a tiny chest behind those big red fireplace stones.

She will press...and press...and press.



These two illustrations show the beautiful stone work of the Stimson mansion. Each of these views shows a portion of the front of the residence. Robert Winter, in his book *A Guide to the Architecture of Los Angeles and Southern California*, states: "It's general form and plan is really Queen Anne, with a brown 'Richardson' sandstone outer garment." — Both Msgr. Francis Weber





Union Pacific's Chicago bound *Transcontinental Limited*, rolls across the Santa Ana River viaduct, just south of the City of Riverside. — *Donald Duke*

Riverside Railroad Viaduct

by *Larry Arnold*

The story of the railroad bridge in North America is also an integral part of the history of the development of the railroad in the United States. As the railways pressed ever westward, the bridge became an even more important aid in delivering goods and people and in keeping the trains on the move. This expansion across the continent was reflected by the urgent necessity to improve bridge design in order to accommodate the ever increasing loads, as well as to enable them to cross larger and greater bodies of water and deeper and wider gorges.

Prior to the turn of the century, railroad bridges were basically built from cut stone or iron beams. Since iron was unable to withstand the added weight of the larger and bigger steam locomotives, viaducts were soon constructed from steel. After the turn of the century, concrete structures replaced stone as the medium used for construction of both railroad and highway bridges.

Senator William Andrews Clark, the copper king from Butte, Montana, and his brother J. Ross Clark saw a need for a railroad running between Los Angeles and Salt Lake City. They formed the San Pedro, Los Angeles & Salt Lake Railroad in 1901, bringing their dream to fru-

ition. In the meantime, J. Ross Clark had purchased the Los Angeles Terminal and the Los Angeles, Pasadena & Glendale Railway, to serve as connecting terminal lines for the SPLA&SL. Construction of the Salt Lake Route began from both ends of the line, starting at this end from downtown Los Angeles, out through Pico to Pomona. The eastern portion was being built in Utah and Nevada. The end result would have the two lines connecting somewhere in the middle of the system, near Las Vegas.

As the Salt Lake Route neared the town of Riverside, the railroad had the Santa Ana River Canyon to cross. Since the Riverside Cement Company plant was located at Crestmore, just a few miles north and west of downtown Riverside, Senator Clark had already decided that this bridge would be made from concrete.

The firm of E.B. and A.L. Stone & Company was selected to design and build the bridge. It would span a gap of 984 feet with a depth of 70 feet. The Stone Company had already been involved in building several smaller concrete bridges for the Southern Pacific in the San Francisco bay area and, seemingly, was the logical firm to handle this project. Senator Clark had displayed an irrational passion for the

Mission-style construction, as nearly every depot on the Salt Lake Route was built on this theme, including the Riverside station. He insisted that the large viaduct over the Santa Ana River also conform to this theme. The Stone Company selected William E. Pedley to head the project. He designed a ten-arch concrete viaduct which more or less resembled a Roman aqueduct.

Construction on the large bridge began in 1902 and was completed with the first train running on it between Los Angeles and Riverside on October 12, 1903. This magnificent bridge, containing 14,000 yards of concrete, was the largest concrete structure in the world at the time. It was also the first one built in the United States to incorporate the use of steel reinforcing.

The bridge was 17 feet wide and contained eight major stream arches with an 86-foot span, each having a radius of 43.5 feet and a rise 36.9 feet. At each end there were retaining walls with arches of 38.5 feet connecting with the abutment piers.

All piers were founded on bedrock. Each stream pier stands on a footing 16x28 feet. At the spring line, the piers are 9x21 feet. Above the spring line of the arch, the piers are cored out in



Looking up at the Union Pacific's Riverside viaduct from the Santa Ana riverbed. Its eight large arches resemble a Roman water aqueduct rather than a railroad bridge. — *Larry Arnold*

the center to save on concrete and weight. The outer span walls are three feet thick and rise two and one-half feet above the crown of each arch. Above this height, they built a 15-inch coping and a three foot parapet wall. The main arches are 42 feet thick at the crown. There are two inner spandrel walls connected by a cross wall, and upon this was laid a ten-inch floor which received the ballast that supports the track.

A battery of three Ransome concrete mixers were used to make up the concrete. The mixing plant was located at the west end of the viaduct, and the concrete was then hauled over the viaduct in half-yard concrete cars on a miniature railway to the site.

Today, this large concrete viaduct maintains the same appearance it had when completed in 1903, the only exception is the more modern roadbed with heavier weight rail. Also, diesel trains now cross it, where for the past 50 years steam locomotives had ruled. For years, the bridge itself sat out in no man's land just south of Riverside, requiring quite a walk from either end of the track in order to reach it. Now, however, there is a dirt road to the east end of the bridge which goes directly to it. If you are impressed by engineering structures, particularly bridges such as the Arroyo Seco Viaduct, also known as the Colorado Street Bridge (aka Suicide Bridge), this Salt Lake Route bridge is just as spectacular. Go see it!



The mission-style Riverside station served the city from 1903 until the coming of Amtrak. The structure still stands today. It has been repainted and fixed up, with a fence around it. Apparently, the City of Riverside intends it to be a museum? — *Donald Duke*



Indian "Fry Bread" cook Sallie Cuaresma is showing Iron Eyes Cody the art of making Indian Bread. — *Frank Newton*

Indian Fry Bread

by Donald Duke

The breads of the Southwest Indians are an important part of their heritage. Each group—Apache, Hopi, Navajo, Pueblo, Zuni and others—had its own traditional techniques and recipes which related to their location and custom.

Three of the most familiar Indian breads of the Southwest are paper bread, ash bread, and fry bread. Most of the Westerners have sampled Indian fry bread at the Rendezvous. Each year, and until her untimely death, the wife of Iron Eyes Cody, Birdie Cody, used to prepare the fry bread for our group. While we still have fry bread each year, since her passing it has never quite been the same. Some 20 years ago, I asked Birdie for the recipe and she was kind enough to send it to me. I came upon it the other day while making brownies, it was stuck behind another recipe card. So, I thought I would pass it along to anyone else who likes to take a hand in the kitchen.

Mix 2 cups of unsifted all-purpose flour with $\frac{1}{2}$ cup of instant dry milk, 1 tablespoon baking powder, and $\frac{1}{2}$ teaspoon of salt. For those on a low-salt diet, you can leave it out. I can't tell the

difference. Add 2 tablespoons of lard (shortening can be substituted, but you do not get the same flavor). With your fingers, work the ingredients until evenly combined. Use a fork or wooden spoon to stir in $\frac{3}{4}$ cup of water. Continue to mix until dough clings together.

Now, turn the dough out onto a floured board and knead until smooth and velvety; it takes 2 to 3 minutes. It will have a sheen-like appearance. Divide the dough into 6 equal portions; shape each one into a ball. Then flatten it by patting the dough between your hands, forming them into 6- to 7-inch rounds. Now lay the rounds, side by side, on a floured board and cover with Saran wrap.

In a deep iron skillet (about 9 inches wide), heat $1\frac{1}{2}$ inches of oil to 375 degrees. One by one, place the rounded dough into the hot oil. Cook until puffy and golden brown. It takes about 2 minutes, and they should be turned over once or twice while cooking. Remove and drain on paper towels or some sort of absorbent material.

At the Rendezvous, the fry bread does not have

a chance to sit around, as it is usually grabbed right when it comes out of the skillet. However, if you wish to serve it at a party, place the finished "Fry Bread" in a 300 degree oven until you have finished cooking all of them. If you wish, you can let the bread cool, and then package it in an airtight plastic bag, this will allow you to use it at some future time by just warming in the microwave. To reheat in the regular oven, place them on a cookie sheet and bake at 375 degrees for 5 to 8 minutes.

If you wish to make it sweet, just top the bread with powdered sugar, jam, or honey, and eat right out of your hand. No need for a knife and fork.

Birdie Cody also included a recipe for Indian lamb stew. Centuries ago, the Indians of the Southwest were making simple, wholesome stews from the foods that were available to them. The ingredients were dramatically limited by the seasons; dried beans, chilis, and corn were among the staples that carried the Indian through the winter. Vegetables and fruits were savored fresh only during the brief times there was a harvest.

Most of their cooking was done out of doors over a fire; as if a present-day camper was

making a meal out on the trail. One-pot preparations were favored because they simplified cooking and serving. I shall give you the recipe for Indian lamb stew and it is yummy. Accompany the stew with a salad or vegetable, and have some Indian fry bread at the same time.

Gather a pound (2 cups) of pinto beans, discarding the extraneous coverings; wash, drain, and place in a kettle (at least a 4-quart size). Add lamb shanks to the kettle. Add one large onion, chopped; 3 cloves of peeled garlic (that have been pressed or minced); 1 tablespoon of coriander seed (these are hard to find and really not necessary); ½ teaspoon coarsely ground pepper; and 6 cups of water. Bring to a boil and then cover. Let it simmer for 1½ to 2 hours, or until the beans have a creamy texture when you bite into one; stir occasionally.

Lift the lamb shanks from the kettle; pull the meat from the bone and cut into bite-sized pieces. Return the meat to the kettle; and discard the bones. If you have a dog, they really go for it. Add salt to taste. Spoon into bowls and pass chopped, red-ripe tomato and chopped green onions to add to it. This recipe makes six servings.

The only place I ever found coriander seeds was at Bristol Farms in South Pasadena.



Corral Chips

The Historical Society of Southern California has been awarded a grant of \$9,307 from the John Randolph Haynes and Dora Haynes Foundation to support the publication of *Msgr. Francis J. Weber's* comprehensive research guide, *California Bibliographies*. The book will have an introduction by *Doyce B. Nunis, Jr.*, and the handsomely printed volume will only have a press run of 500 copies. This valuable work lists

and annotates 292 California bibliographies. It will be released in December.

The busy *Msgr. Francis J. Weber* has also written an essay on "Archival Sources for the History of the Catholic Religion in California" which appears in the Summer 1990 issue of the *Southern California Quarterly*, mailed the last of September. And if that is not enough, this literary dynamo has an article in this issue of the *Branding Iron*.

Abraham Hoffman will serve his facts about the life of William S. Hart with members of the Southern California Historical Society when they trek to the Hart estate in Santa Clarita on October 20, 1990. Hoffman, who for years wrote on every aspect of the various water projects of Southern California, has now made a close study on the life of William S. Hart, and his impact on the Hollywood of the early 1900's.

Vagabond *Ray Wood* is wandering again. This time to Oaxaca, Mexico; to the Society Islands (Tahiti); to Oregon for the Shakespeare festival; and on to Vienna, Austria, for the Haydn pilgrim-

age. This month he will be off to Martinique. His excuse for this sojourn is to research the genealogy of some relatives of Empress Josephine.

CM Elisabeth Waldo Dentzel held a music and arts festival at her home, Rancho Cordillera del Norte, on September 22nd. Those in attendance were the *Colonel Hollands*, Sheriff *Demke*, and the *Escherichs*, to name but a few.

CM David Kuhner would like to hear from members who personally knew Rev. John F.B. Carruthers of Pasadena, a Navy chaplain who collected aviation history back in the 1940's. The books went to the Claremont Colleges where they are an important collection today. Kuhner is writing about them and asking questions. Call him at (714) 593-2467 if you have any information.

Michael Harrison has been collecting books on Western Americana for over 50 years. His library of some 20,000 volumes was written up in *Interchange*, the publication of the Sacramento Museum and History Division. The Michael and Margaret Harrison Collection will ultimately be given to the University of California - Davis.

"Creative and a Little Bit Crazy" was the name of a feature article in the Los Angeles *Times* about *CM Jirayr Zorthian*. He stated in the article, "I have 40 more years of work. I'm 79 now. Some 40 years from now... I'll be 119. I don't have time to die." The article appears in the San Gabriel Valley section of the *Times* on August 26, 1990.

Hugh Tolford, since his retirement, is busier than when he worked for a living. He is involved in lining up transportation, dinners, tours, etc. for the forthcoming junket of the Roxburghe Society to Los Angeles to join the Zamorano Club for a joint meeting.

Over the Labor Day weekend, the 8th annual Miniature Book Society had its gathering in Glasgow, Scotland. In attendance were *John Selmer*, *Glen Dawson*, and none other than miniature book creator, *Msgr. Francis J. Weber*.



IN MEMORY OF ROBERT L. STEVENS 1920-1990

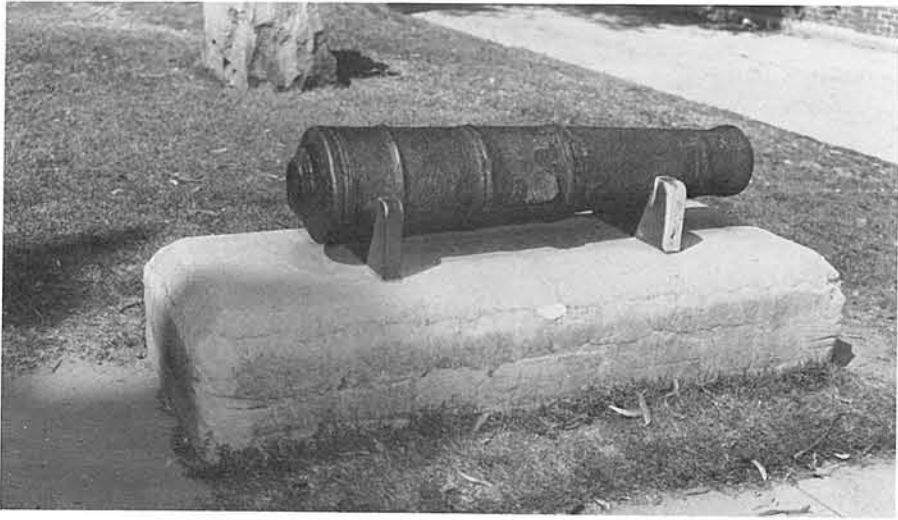
Born July 24, 1920 at Logan, Utah, Bob Stevens' family soon moved to Southern California. While attending Hoover and Fremont High Schools in Los Angeles, he worked in his father's machine shop. He later spent a year studying acting. From 1942 to 1946, he served as an ordnance man with the Army Air Corps, and was stationed in England and Belgium. There, he loaded ammunition and bombs onto P-47's. His unit, the Hell Hawks, played an important part in the Battle of the Bulge. The majority of Bob Stevens' later years were spent as a manufacturer's representative, selling industrial parts.

Bob Stevens was a longtime member of the Los Angeles Corral of the Westerners, receiving his Grubstake in April 1976. He served the Corral as Art Wrangler, and usually sat in the "Amen Corner" of Brother's Taix Restaurant's meeting room with his friends: Dagosta, Kern, Barnett, Bugher, et al. At many of the meetings, his son, Craig Stevens, a corresponding member, would also join this group.

Bob Stevens' interests were varied. He was an avid art collector, owning many oil paintings, a number of them with Western subject matter. Also, included in his collectibles were original Japanese wood block prints, limited edition books in the field of art, and a sophisticated music reproduction system, with an extensive number of recordings from 78 RPM LP records to compact discs. He, especially, loved classical music. Bob was a knowledgeable connoisseur and collector of imported and domestic wines. At our Westerner's meetings, he would always have a bottle of fine wine at his table.

Robert L. Stevens is survived by his wife of 38 years, Lucille, his son, Craig, 34 and his daughter, Karen, 32. He is also survived by a host of friends in the Los Angeles Corral of the Westerners, who benefited from his friendship, and he will be held fondly in our memory.

Don Franklin
Deputy Sheriff



Cast iron Mexican cannon on its original base outside the east (old) entrance to the Los Angeles County Museum of Natural History. — *Konrad Schreier Collection*

Los Angeles' Mexican Cannon From The Mexican War

by Konrad F. Schrier, Jr.

When the Mexican-Californians armed themselves against United States Forces in 1846, they used everything they could find. Included in their assorted armament were four Mexican cast-iron cannons which are still in existence. Two are at the Rio San Gabriel Battle landmark in Montebello, and the other pair are in the Lando California History Hall of the Los Angeles County Museum of Natural History.

These four guns have a most unusual history which is reasonably well documented. It began when the four were cast in Mexico City sometime about 1800. They all weighed in at about 1,000 pounds, and are of a typical Spanish design of the time.

They apparently were never issued until the stirring of Mexico's struggle for independence from Spain, and then, they were shipped to California in a shipment of guns made about 1817. The four guns landed in San Pedro, while the rest went to reinforce the Spanish Presidios of San Diego, Santa Barbara, Monterey and San Francisco. They probably were intended to arm a new presidio at San Pedro, but it was never built.

The guns and a meager supply of ammunition appears to have sat around the Spanish landing in San Pedro until the Mexican-Californians collected them in 1846. After 30 years of sitting around, only the guns and their projectiles were of any use. But the Californians were able to scrape up some gunpowder, and built crude wooden carriages on which to mount them.

These guns were used by Mexican-Californians in several battles, including Rio San Gabriel, in which they fired at American Forces. When the Mexican-Californians lost, the guns were surrendered to U.S. Forces.

The U.S. Forces hauled them to their headquarters at the Pueblo in Los Angeles. It was there that they were apparently seen by Commodore Robert F. Stockton, U.S. Navy commander on the Pacific Coast. Stockton was something of an ordnance expert, having been involved in a disastrous cannon explosion aboard the U.S.S. Princeton, in 1844, in which several very prominent people were killed and he was wounded. As would be expected, and as a result of his past experience, he was very aware of cannons which appeared to be of inferior quality,

and these four Mexican cast-iron cannons were just that. The inferior quality of their cast iron and poor casting is still evident today.

The four guns were condemned, and reduced to useless chunks of cast iron by spiking vents, breaking off trunions and cascabels, and jamming bores with broken iron and very hard stones. The carriages were reduced to scrap iron and firewood.

The four junked cannons were hauled to San Pedro for the Navy to take "back east" as ballast so they could be sold as scrap iron. Fortunately, they never were shipped. In fact, they were completely forgotten and left on the beach at the San Pedro landing where they lay for years.

Then, sometime in the early 1850's, Don Benito Wilson, a pioneer Los Angeles storekeeper, had them hauled back to Los Angeles. He buried them muzzle down at the corners of his store-building, in order to keep errant wagons from running into it.

When the "new" Los Angeles County Courthouse was built on the site of Wilson's store in the late 1880's, the cannons were removed. Two were located at Los Angeles' Fort Moore, and the other pair were placed flanking the courthouse entrance.

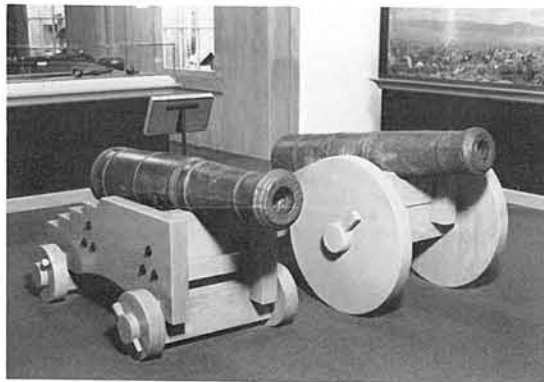
The two, marking the Battle of Rio San Gabriel, were moved when the "new" Courthouse was replaced. The other pair, eventually, were taken from the Fort Moore site and stored in a County Yard. Then, they were moved to flank the entrance of the new Los Angeles County museum of Natural History when it was built about 1915.

The Museum's pair sat in iron cradles on concrete bases at the "old entrance," facing the Rose Garden, until the mid-1980's. At that time, they were experiencing a great deal of vandalism and pilferage of even large, heavy metal objects, causing the Museum's History Division staff to become very concerned for the fate of the two very historical relic cannons.

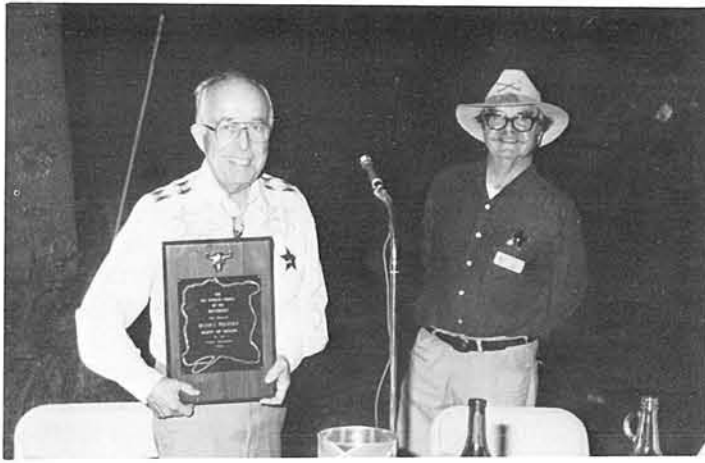
It was decided to move the two guns into storage inside the Museum, and display them in the Lando California History Hall on mock carriages. One is mounted on a carriage resembling the four-wheel "truck-type" the Spanish used on ships and in fortifications. The other is mounted on an undersized version of a Spanish Colonial field-gun carriage in order to fit the confines of Lando Hall. The wooden carriages to mount the guns, built by the Museum's carpenters, were balanced so they will not move or tip.

The unintended survival of these relics of the Mexican War was most fortunate. They are large, durable chunks of cast iron which allows Museum visitors to touch them all they want. Visitors can, if they so desire, even take photographs with them—the cannons have proved to be a favorite subject to pose with.

Source Note: The history of these guns is in the Archives of the History Division of the Los Angeles County Museum of Natural History and the writer's research files. The writer wishes to thank Janet Fireman and Donald Chaput of the Museum History Division for their kind assistance, and for the Museum's photographs.



The two Mexican cannons, from the Mexican War, are on display at the Los Angeles County Museum of Natural History. — Konrad Schreier Collection



Honoree Hugh Tolford with his plaque. — Frank Newton

1990 Rendezvous

The annual Rendezvous took place on October 13 at the home of Al Miller who once again graciously extended his hospitality. Approximately eighty Corral members and their guests engaged in the bidding war for a variety of books and paintings. More reticent Westerners found the silent auction offering some nice bargains.

Dinner won praise not only for the quality of the food but for the superb organization of serving it. Calling out table numbers is apparently a thing of the past, and no one starved while waiting in line. In after-dinner presentations, Hugh Tolford was awarded the status of Honorary Member. Bill Escherich won the absolutely, positively last remaining genuine imitation cigar store Indian.

Proceeds from the auction were \$3,151, to which income from the bar, store, raffle, and other items made the grand total around \$3,900—a nice addition to the Corral's publication fund, and a very nice way to raise it.



A gathering of past Sheriff's toast one another. Bill Escherich (left) was Sheriff in 1982, while Bill Warren (right) was Sheriff in 1984. — Frank Newton



Sheriff Siegfried Demke said a few words to the Corral members at the Rendezvous. It appears someone is looking over his shoulder? — Frank Newton

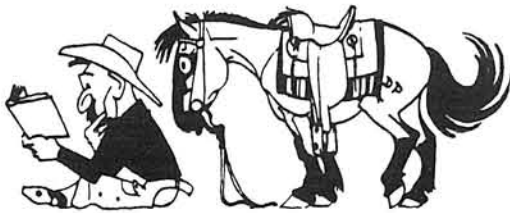
Monthly Roundup (continued) . . .

prospectors had to try methods that were very harsh to the environment. Hydraulic mining began in the early 1850's and became a very controversial method of obtaining gold from gravel.

Quartz gold, unlike placer gold, was mixed with other minerals and required technical knowledge in its mining and extraction. The average take of miners declined steadily after 1848, until there was no difference between prospecting or working for wages. Over 100,000 men were footloose in this era.

Gold and silver strikes followed the California rush in Colorado, Nevada, Montana, and the Dakotas. In 1859, the Comstock Lode of the eastern Sierra created a second major rush in California. Seventeen thousand claims were filed there in that year. By 1881, the mines in the Comstock Lode were probing 3,000 feet below the surface. Nevada ore was more complex than the Comstock Lode. It required smelters to get rid of the base metals.

Mining in the West was a boom and bust industry. It needed a large capital investment which prevented most people from even getting into the business. A rich lode might soon play out, and everything in a mining town would be either abandoned or taken away. Even with all its uncertainties, concluded Carter, mining promoted settlement and business. Today, Nevada carries on the mining tradition, ranking third in world gold production after South Africa and the Soviet Union.



DOWN THE WESTERN BOOK TRAIL . . .

GROWING UP WITH THE COUNTRY: *Childhood on the Far Western Frontier* by Elliott West.

University of New Mexico Press, 1989. 343 pages. Illustrations, notes, bibliography, and index. Cloth, \$32.50; paper, \$16.95. Available from University of New Mexico Press, Albuquerque, New Mexico 87131.

What can be learned by studying the games of pioneer children on the frontier of the Far West? New insights and a deeper understanding about the overland migration, the settlement of the region and some of its enduring characteristics. And "Child's Play" is but one of the ten chapters in *Growing up with the Country*. Elliott West focused narrowly, dug deeply, but discerningly, into a wealth of sources. Taking this rich compilation on the westward journey of families and their settlement in mining camps or on ranches and farms, West drew upon recent findings from scholars in other disciplines, especially in developmental psychology, as well as his own creative imagination, to produce a fresh look at a much studied movement and area as witnessed and recorded—often many years later—by its children.

The chapters can be read as individual essays on such topics as "At Home," "Child's Work," "A Caveat Schoolhouse," and "Suffer the Children." And each contains thoughtful insights about frontier life served up in a relaxed prose style, punctuated with a gentle sense of humor and admirable flashes of wisdom. What I found most intriguing was West's explication of the children as the living bridges between frontier and region. "Precisely because they were young, children were the persons most influenced by the frontier; as children, they had the most years ahead of them to live out the implications of that influence" (p. 260).

And the imprint of their lives produced the distinctive qualities we associate with the American West.

Enriched by 40 evocative photographs of topics treated and by nine short vignettes on individual frontier children, or as the author calls them: "tastes of sherbert among the main courses" (p. xxi), this is a book to be savored by general reader and specialist alike. Thanks to Elliott West, historians, who subscribe to the adage "children should be seen but not heard," will ignore an important and, until now, neglected voice in the formation of our Western heritage.

L. Craig Cunningham

SOUTHERN CALIFORNIA'S BEST GHOST TOWNS by Philip Varney. University of Oklahoma Press, 1990. 192 pages. Maps, illustrations and artwork. Index and clothbound, \$24.95. Available from University of Oklahoma Press, 1005 Asp Avenue, Norman, Oklahoma 73019-0445.

What, Southern California has ghost towns? Well, yes, if you take in the whole southern part of the State of California. Southern California is more than just Los Angeles and Hollywood. In any case, there are quite a few ghost towns in Southern California when you include the Owens Valley, the desert, and the San Diego area. All are handsomely recorded in this new book by Philip Varney.

Most of the ghost towns are remnants of once colorful mining towns. Philip Varney, a seasoned back-road traveler, has visited over a hundred such Southern California ghost towns, and researched their history. Varney defines a ghost town as a place with a population markedly decreased from its prime, or a town whose initial reason for settlement no longer exists. It can be completely abandoned, or it may still be inhabited by a few hearty souls.

The ghost towns are grouped into regions, such as Inyo County, the Kern River country, the Mojave desert, Death Valley, and the region around Los Angeles and San Diego. Each chapter describes the area, the town itself, how to reach the place described, a map, etc. A capsule summary at the end of each chapter explains major sites, secondary sites, suggested trips, and what topographic maps cover specific ghost towns.

This book is loaded with excellent photographs, but their reproduction is lacking because of the soft paper stock it was printed on. It, also, has scattered line drawings which depict the way a place once looked.

Tourists traps such as Calico and Julian are presented as they were, and what they look like today. While this volume does not go so far as to list the ghost town of Knott's Berry Farm, it does stretch the point of what is a ghost town. As many know, Walter Knott denuded Calico and carried it off to his berry farm. Later on, he rebuilt Calico as a tourist spot.

Manzanar, the World War II Japanese internment camp in the Owens Valley, is included as a ghost town. Under Varney's definition, it is truly

a ghost town. It was a place that at one time held thousands, and all that remains today is the pagoda-style guard house.

All in all, *Southern California's Best Ghost Towns* should be a welcome addition to any Westerner's library.

Donald Duke

WATER POLITICS: *Continuity and Change* by Helen Ingram. University of New Mexico Press, 1990. 158 pages. Maps, illustrations, notes, and index. Cloth, \$29.95; paper, \$15.95. Available from University of New Mexico Press, Albuquerque, New Mexico 87131.

Western water resource development is inextricably tied to Western politics, and Helen Ingram's case study of three projects in Arizona and New Mexico proves that the link continues unbroken. Originally published as *Patterns of Politics in Water Resource Development* in 1969, Ingram's present study revised her book, and places it in historical perspective. New Mexico's connection to the Colorado River Basin Act of 1968 provided politicians with the opportunity to carve up a limited amount of water tributary to the Colorado River. The State of Arizona found that its Central Arizona Project (CAP), a plan arising out of the 1963 *Arizona v. California* Supreme Court decision, would have to wend its way through congressional committees under the influence of New Mexico and Colorado politicians. The end result was a clear demonstration that politics is the art of compromise, with the best artists getting the choicest parts of the agreement.

To win congressional support for the CAP, Arizona had to deal with Colorado's Congressman Wayne Aspinall, who wanted a dam in Colorado's San Juan basin (the Animas-La Plata Project), and New Mexico's Senator Clinton Anderson, champion of the proposed Hooker Dam on the Gila River. Environmentalists jumped into the fray, and matters grew increasingly murky as various environmental organizations such as the Wilderness Society and Sierra Club jockeyed for advantage with state and federal public officials. Aspinall and Anderson made sure that their constituencies received their local projects, the price Arizona had to pay for the CAP.

Ingram's final chapter updates the issues. As

of 1990, none of the three projects had been completed, though the CAP has a target date of 1991. Changing values in the 1970's and 1980's have delayed Hooker and Animas-La Plata far beyond their schedules. President Carter put them on his famous "hit list," while President Reagan required such federal projects to be supported financially to a large degree by those who should directly benefit from them. Indian rights and endangered species such as the bald eagle, the loach, and the spikedace minnow present complications unforeseen in the original wheeling and dealing.

Although Ingram offers historical perspective in her work, the book is essentially a formally written political science analysis. As such, it minimizes personality and does not delve into the nastiness of political infighting. It should be noted that the book's maps are somewhat vague. Ingram's final sentence, however, offers a chilling judgment of what it all means as Westerners continue to squabble over limited water resources, and people move to the Sunbelt in growing numbers: "Water policy is continuing to be largely unresponsive to ecological limits inherent in desert environments."

Abraham Hoffman

JORNADA DEL MUERTO, *A Pageant of the Desert* by Brodie Crouch. Arthur H. Clark Company, 1989. Western Lands and Waters Series, vol. XV. 219 pages. Map, bibliography and index. Cloth, \$28.50, limited to 750 copies. Available from the Arthur H. Clark Co., P.O. Box 14707, Spokane, Washington, 99214-0707.

This is a biography of a ninety mile piece of desert, on a route used for literally centuries by travelers between El Paso and Santa Fe. A waterless stretch of land so grueling, that those who crossed it ended up feeling more dead than alive. Thus, this part of the trail earned the name of "jornada del muerto," "journey of the dead man." To avoid this part of the trail, people had the option of a 75-mile longer detour along the Rio Grande, just 15 miles to the west, over the Caballo Mountains. In addition to being the longer way, the river route was so twisting and precipitous that most of the travelers chose to risk the heat and dryness of the jornada in order to be on more level ground. The jornada region,

now bypassed by U.S. Highway 25, exists on modern maps from Fort Selden State Monument in the south to the crossroad town of San Marcial in the north, and it still carries the label of Jornada Del Muerto.

Through several centuries the jornada was traveled, crisscrossed, skirted, and lived on (after the late nineteenth century wells were dug) by many who made or were part of the history of the Southwest. The author writes of these people and events, starting with Don Juan de Onate—who was the first to travel the jornada in 1608, and ending with reference to the atom bomb test at nearby Trinity site. In between is an interesting history pageant, with the players consisting of Spaniards, Mexicans, Americans, Indians, explorers, traders, marauders, soldiers, herders, ranchers, and miners. Principal players, to name but a few in addition to Onate, were Zebulon Pike, James O. Pattie, General Kearny, Geronimo, and Eugene Manlove Rhodes. The author titled the last man on this list the "jornada press agent." Rhodes lived his early years on the jornada, working for the Bar-Cross Ranch and trying some mining and ranching on his own. He loved the region and wrote novels about it and its people, the best known of which is the much praised "Paso Por Aqui."

The book is well researched. Considering the many events and people connected directly or more remotely with the jornada, this is quite an accomplishment. There are plenty of footnotes for the professional historian. The history buff, on the other hand will find an easy to read style of writing and an introduction to much Southwest history.

The author, Brodie Crouch, lived for twelve years in the interestingly named town of Truth or Consequences, on the Rio Grande, west of the mid-point of the jornada.

Learning of the jornada, he became fascinated by the part it played in the history of the Southwest, and this book is the ultimate result of his interest. The author's interest in his subject is apparent in his writing, with a few sentences reading as though his thoughts ran far ahead of his words. This sometimes strange sentence structure is not being reported here as a criticism, but only as an illustration of the author's enthusiasm.

Siegfried G. Demke

TIGER ON THE ROAD: *The Life of Vardis Fisher, a Biography of a Literary Maverick* by Tim Woodward. Caxton Printers, Ltd., 1989. 269 pages. Illustrations and notes. Cloth, \$19.95; paper, \$14.95. Available from Caxton Printers, Ltd., 312 Main Street, Caldwell, Idaho 83605.

The dust jacket of this excellent biography states that Vardis Fisher was credited with "creating the first significant fiction to come from the Rocky Mountain region. Today most of the people who live there have never heard of him." To remedy this defect, the author says, "This book is for them."

It is also for the rest of the world, bringing to light many unknown facts about Fisher's incredibly harsh boyhood, as well as his first marriage to his childhood sweetheart (which ended in her suicide), and his later marriage to his second wife (which ended in divorce), both of these sad happenings being alleviated by his final, and successful marriage to Opel Laurel Holmes. She was a woman who could help him in his writings, could put up with his tantrums (he was often referred to as "Old Irascible"), and, because she long outlived him, was able to give interviews, even as recently as 1985, explaining away Fisher's antagonisms and eccentricities, and in her own way making her dead husband's name better known than it ever was during his lifetime.

It was Fisher's tragedy, the author brings out, that he thought that his massive, twelve-volume *Testament of Man* would be his greatest work, his enduring monument. But even biographer Woodward, enthusiastic as he is about Fisher in general, has this to say about *Testament*—"as a monument to ambition, it was an unqualified success. As a work of art its merits were less evident."

Fisher was born in 1895 in the very small community of Annis, Jefferson County, Idaho, and briefly went to school there, though most of his early education was obtained at home from his mother. Later, after his father moved the family to an isolated spot in the Snake River wilderness, Vardis and his younger brother went to school in the equally small town of Poplar, Idaho, he was only thirteen at the time. Vardis made good progress at school, with books occupying every hour of his free time—except when he was mooning over his Leona, whom he

first met when he was only eleven, and whom he fell seriously in love with during high school in the nearby town of Rigby. In 1917, they were married within the Mormon community, though Vardis abandoned Mormonism soon afterwards. He was 22 at the time of his marriage, and Leona was 18. The author devotes a full chapter to Leona, pointing out the couple's basic incompatibility, and dwelling in some detail on Vardis' unwillingness to settle down, his long absences from home (he enlisted in the Army a few days after the birth of his first child), and his jealousy over his wife's imagined infidelities. All of this was augmented in 1924, when Vardis, then a student at the University of Chicago, fell in love with a fellow-student, and asked Leona if she would agree to a divorce. This was too much for poor Leona; according to the records of the Coroner's Office of Cook County, she swallowed a lethal dose of household antiseptic or poison, and died in the kitchen of their fourth-floor apartment near the University.

The bulk of the book deals with Vardis' writings, with a good analysis of his semiautobiographical tetralogy, and his still larger work, his *Testament of Man*, really a sort of philosophical study of human history. Other chapters deal with "Papa" Hemmingway, another famous Idahoan. The author makes much of their similarities and differences. The remaining chapters discuss Fisher as a columnist and critic, rather than as a novelist.

Fisher's death was as controversial as his life. All that is known is that he died suddenly, shortly after his arrival by ambulance at a hospital in Jerome, near Twin Falls, Idaho. An autopsy was performed, but the results were never published. Later investigators found that the records of his ever being in that hospital were destroyed, and the autopsy was "not available." The mortician who cremated the remains had no recollection of the event. The author concludes that Fisher died of an accidental overdose of sleeping pills, and probably not of alcohol, though this was also a possibility.

On the whole, the book is well written, and will certainly shed light on the rather shadowy figure of the novelist who gave to the world *Children of God*, *Tale of Valor*, and *Mountain Man*. One could wish for better biographical organization. Not till page 16 does a reader find the year of Fisher's birth; the location of the

cabin where he spent his youth is vaguely given as "at Burns Creek;" but the creek runs into the Snake on the north side, while the cabin must have been on the south side, with an impassable torrent between them. Finally, a minor point, the Snake River runs west, not east, from Wyoming into Idaho. In another respect, the book cries out for an index, and a chronology of Fisher's writings would also be useful. Even so, Tim Woodward has done us all a favor; he has made a human being out of an enigma, and that is no ordinary accomplishment.

Raymond F. Wood

MARINSHIP AT WAR: *Shipbuilding and Social Change in Wartime Sausalito* by Charles Wollenberg. Western Heritage Press, 1990. 120 pages. Illustrations, notes, and index. Paper, \$8.95. Available from Western Heritage Press, P.O. Box 5108 Elmwood Station, Berkeley, California 94705.

This excellent little monograph tells the story of an instant shipyard and the community of men and women who worked in it during World War II. After Pearl Harbor the Maritime Commission needed shipyards to build the many ships needed in the war effort, particularly cargo ships and tankers. The Bechtel Corporation won the contract to create a shipyard on the Sausalito waterfront. Named Marinship, the facility was ready in less than four months to lay its first keel.

Wollenberg provides a thorough account of the Marinship effort. He devotes chapters to the Bechtel company's management, the Maritime Commission, and the production of Liberty ships and tankers. The workers themselves are discussed in several chapters. A total of some 70,000 workers spent time at Marinship (not all at once—turnover was high). The company issued draft deferments to young men whose skills were needed at the shipyard. The skills themselves had to be taught to people recruited from all over the United States. Marinship was a case study in wartime employment opportunities for blacks and women. Drawing on oral histories as well as government reports, newspapers, and unpublished records, Wollenberg discusses the issues of discrimination and housing faced by blacks coming to the Bay area for shipyard work. The Boilermakers union provided clearances for

employment but would give blacks only auxiliary status rather than full union membership—while collecting full union dues. This and other injustices resulted in the landmark case *James v. Marinship* which helped end employment discrimination. Women also found unprecedented opportunities to learn skilled work and receive high wages.

Shipyard workers also needed housing at a time when homes were in short supply. A major housing project, Marin City, was created and that alleviated some of the shortage. Most workers had to find housing wherever they could. Wages were excellent for the time, and many workers, particularly African Americans, did not again find employment at so high a wage. Marinship launched 93 ships in three and a half years, an excellent record in war production. But it all came to an end when Japan surrendered. The Bechtel company returned to its role as a construction and engineering firm, the shipyard closed, and the waterfront area now houses stores and businesses—and a museum.

Wollenberg's book is generously illustrated with wartime photographs of the shipyard and its workers, from the Bechtel brothers down to women welders. As a bonus, the book has a panoramic foldout photograph of the Marinship yard. The study should serve as a model for research yet to be done on California's wartime aircraft industry and dozens of other topics needing monographic treatment.

Abraham Hoffman

VENGEANCE! *The Saga of Poor Tom Cover* by Dan L. Thrapp. Upton & Sons, Publishers, 1989. 345 pages. Illustrations, maps, notes, bibliography and index. \$45.00 Available at Upton & Sons, 917 Hillcrest Street, El Segundo, California 90245.

This book tells the story of a man whose career included being one of the first to discover gold in Virginia City, Montana; he was with John Bozeman when he was killed by Blackfeet, and he was a member of the Vigilantes who hung Henry Plummer, Boone Helm and others. Founder of the city of Riverside, Cover must be enshrined among the most venturesome pioneers of the American West.

Tom Cover was an adventuresome person of sound business acumen and broad intelligence

who achieved success in every one of his many undertakings. A retiring, almost shy man, Cover had eluded biographers up to this time. He was among that select group who made the richest placer strike in the history of the world. Yet, Cover seems to have wearied quickly from his noteworthy accomplishments. Ever the wanderer, he moved quickly from one project to another, remaining always intrigued with the legends of great lost gold strikes.

Thrapp has discovered much about Cover. He traced him to southwestern Montana where he was a moving force among the noted Vigilantes. It was while searching for the lost Pegleg Smith mine in the blistering Mojave desert southwest of Riverside that Cover disappeared forever from the annals. His body was never found.

Thrapp's masterful account is the latest volume in the *Montana and the West Series*.

Msgr. Francis J. Weber

YOSEMITE: THE EMBATTLED WILDERNESS by Alfred Runte. University of Nebraska Press, 1990. 271 pages. Maps, illustrations and notes. Index and clothbound, \$24.95. Available from University of Nebraska Press, 901 No. 17th Street, Lincoln, Nebraska 68588.

Yosemite Valley and the Mariposa Grove of giant sequoias were set aside as a public trust in 1864, when President Abraham Lincoln signed an act granting the valley and nearby grove to California "for public use, resort, and recreation." This was the first instance of government-sponsored scenic preservation in the United States, and thus, represented the genesis of the national park idea. The surrounding high country, including the Tuolumne and Merced watersheds, became Yosemite National Park by act of Congress in 1890. In 1905, California ceded Yosemite back to the federal government. Except for one major and several minor boundary adjustments, Yosemite has remained the same ever since.

Alfred Runte, in *Yosemite: The Embattled Wilderness*, recounts the history of the park from a far different perspective than most other historians, who usually trace Yosemite's history through its colorful explorers, publicists, innkeepers and rangers. Instead, Runte sees the saga as a 126-year struggle between those who would develop Yosemite for profit and maximum

human use, and those who would preserve its natural heritage relatively unspoiled.

"Among all of the debates affecting America's national parks, the most enduring—and most intense—is where to draw the line between preservation and use," Runte writes. Nowhere is this more evident than in the history of Yosemite.

The controversy was intense from the beginning. Well before the park was established, a young Englishman, James Mason Hutchings, decided that Yosemite's wonders was a means of achieving fame and fortune. *Hutchings' California Magazine* was first to publicize the valley. In 1863, he "preempted," or claimed by right of first occupation, a large portion of central Yosemite Valley. Preceding Hutchings by several years was James C. Lamon, who claimed a portion of the upper valley. Both claims were technically illegal, as the valley had not been surveyed for homesteads as required by law. Both men were squatters who hoped their claims would eventually be recognized. Thus, began a decade-long struggle over the right to hold private land within public parks. The California legislature voted overwhelmingly to grant Hutchings and Lamon legitimate title over their Yosemite claims, but Congress overruled the state action, citing the 1864 Yosemite Grant setting aside the valley as a public trust. The issue was not resolved until the U.S. Supreme Court ruled against the private land claims in 1872. Thus, an extremely important precedent was set—perhaps the most significant in the history of the national parks—ruling that Congress had the right to set aside lands possessing natural wonders for public use, not subject to homesteading.

In one sense, however, this was a hollow victory. Although private ownership in Yosemite Valley was disallowed, California's Yosemite Park Commissioners, and later the National Park Service, openly promoted private investment in park facilities. Thus concessionaires—from Hutchings with his hotel, the Curry family with their famous camp, and the more recent Yosemite National Park and Curry Company—have consistently advocated development over natural resource preservation.

During its years as a California park, from 1864-1905, Yosemite Valley was governed by a commission, its members appointed by the governor. The noted landscape architect Fred-

erick Law Olmstead, first Yosemite Park Commissioner, drew up a report urging that the preservation of the valley's natural scenery be given priority over development. Most important, Olmstead wrote, "is the preservation and maintenance as exactly as possible of the natural scenery," with allowance for structures only "within the narrowest limit consistent with the necessary accommodation of visitors." Olmstead's report was suppressed by the other commissioners and never reached the California legislature. Instead, the commission (without Olmstead, who resigned and returned to his native New York) allowed rampant development to "accommodate" the increasing numbers of visitors. By 1870, the valley was filled with an assortment of seedy hotels and camps, livery stables, a sawmill, and meadows fenced off to hold dairy cattle and other livestock.

The establishment of Yosemite National Park in 1890, encompassing 1,512 square miles of high country surrounding Yosemite Valley, was the result of a strange alliance between preservationist John Muir and the development-minded Southern Pacific Railroad. Muir, concerned over damage to Yosemite watersheds by hordes of sheep, wrote a series of articles for Robert Underwood's *Century Magazine* urging that the area be set aside as a national preserve. He found an ally in Edward Harriman, president of the Southern Pacific, who envisioned profits through increased tourism. It was largely through Southern Pacific lobbying that Congress was persuaded to establish the enlarged park. For 15 years, the U.S. Cavalry diligently patrolled Yosemite National Park, chasing out sheepmen and their hungry flocks.

In 1905, the California legislature was persuaded to cede Yosemite Valley back to the federal government, creating a unified Yosemite National Park that embraced both the valley and surrounding high country. Those who thought that Yosemite was finally inviolate were sadly disillusioned. In 1913, in San Francisco, the twelve-year Hetch Hetchy controversy resulted in the authorization to build a dam in this "second Yosemite Valley" for a municipal water supply. Once again, it was made clear that national parks were not immune to outside economic interests.

The National Park Service, founded in 1916, was committed from the beginning to develop-

ment of the parks. The Service saw each yearly increase in park visitation as a fulfillment of this objective. The accommodation of visitors ranked as the highest priority, according to Runte. Preservation of natural resources was a distant second.

In the decade of the 1960's, some 200 bears were killed and their skinned carcasses dumped off a cliff along Big Oak Flat Road. The National Park Service, embarrassed by this revelation, readjusted its bear policy and now tries to deport "problem bears" to remote sections of the park. To put the bear issue in proper perspective, it is interesting to note that, in Yosemite's 126-year recorded history, no visitor has ever been killed by the common black bear. (Grizzlies have long been extinct in the park.) However, literally hundreds of park visitors have died from automobile and motorcycle accidents, falls, drownings, and heart attacks brought on by overexertion. To repeat, the Yosemite black bear has killed no one.

The Yosemite Park and Curry Company, formed by the merger of the two major concessionaires in the park, came into being in 1925. The new mega-company dedicated the opulent Ahwahnee Hotel two years later. To make Yosemite a year-around resort, an ice rink was installed at Camp Curry and an annual Yosemite Winter Carnival was initiated. In keeping with the business philosophy that more is better, Don Tresidder, director of the new company, proposed a cable car system to transport paying visitors from the valley floor to Glacier Point. The park authorities opposed this project, but were hard-pressed by the increased influence of this big company. "The establishment of the legal monopoly did more than consolidate leasing privileges," writes Runte, "it further consolidated and enhanced the concessionaire's business and political base."

Although the Park Service had trouble with pushy concessionaires, they generally worked hand in hand. Both saw increased development of visitor services as the ultimate good. Nowhere is this better illustrated than in the growth of Camp Curry. David and Jemmie Curry came into Yosemite Valley in 1899 and set up a tourist camp on the valley floor directly under Glacier Point. Within a few years, Camp Curry was the premier resort in the park, offering visitors scores of tent houses, a well-stocked store, swimming pool, dance floor, a variety of amuse-

ments, and, most famous of all, the nightly firefall program. David Curry's formula for success was "never take 'no' for an answer." Outspoken, determined, some say ruthless, he would press for his expanded visitor services and amusements year after year until the park authorities finally granted his requests. He was a master at using publicity and public opinion to gain his ends. And his ends resulted in more cabins and tents, more parking lots encroaching on fragile meadows, more artificial visitor attractions.

There were "voices in the wilderness" (no pun intended) who urged the National Park Service to pay more attention to Yosemite's natural treasures. Foremost, was the voice of Joseph Grinnell, director of the Museum of Vertebrate Zoology at the University of California, Berkeley. Grinnell and his Berkeley students studied Yosemite flora and fauna and warned park authorities of the dangers of excessive development on the natural environment.

The NPS bureaucracy politely listened to Grinnell and his fellow naturalists but, too often, declined to follow their advice. How far out of tune park authorities were with Grinnell's ideas is best illustrated by the bear issue. In the early years of the park, bears were vigorously hunted and killed until the animals were virtually extinct in Yosemite Valley. Then it dawned on park authorities and concessionaires that bears, properly managed, could be a major attraction for visitors. People watched bears feed at the valley garbage dump and were not discouraged from feeding the bears themselves. The ultimate was reached in 1924, when the Yosemite Park Company, Curry's leading competitor, erected a "feeding platform" and fed the bears nightly for the visitors' amusement. Electric flood lights were installed. Motor stages ran nightly to a point on the river bank opposite the feeding platform. The NPS went along with the "bear show," as it was popular with visitors.

Predictably, with bears being drawn in droves to Yosemite Valley for free meals, confrontations between humans and beasts occurred with increasing frequency. The bears had learned that people meant food and acted accordingly. Scratches and bites, damaged automobiles and torn tents became major nuisances. Concessionaires and visitors alike clamored for bear control.

The Park Service's answer was to shoot the

"problem bears." Nothing was done to the "problem people" who caused most of the incidents in the first place, other than to post warnings against feeding bears. The feeding platform was removed in 1940.

Annual Yosemite National Park visitation continued to increase year by year. It topped one million by 1954, two million by 1967, and three million in 1987. The Music Corporation of America (MCA) bought the Yosemite Park and Curry Company in 1973 and almost immediately proposed an expansive increase in visitor services, including a tramway to Glacier Point that would become a major park attraction and bring in even more visitors. This proposal was rejected by park authorities after loud protests from environmentalists.

In recent years, with environmental issues increasingly on the public's mind, the National Park Service has made an effort to grapple with problems related to overuse and overdevelopment in Yosemite. In 1968, the firefall was terminated as an artificial device. In 1970, the eastern end of Yosemite Valley was closed to private motor vehicles and a shuttle bus service initiated. The NPS came up with a new Yosemite management plan in 1980 with the objective of reducing the effects of overuse in the park. Much was promised, such as moving unessential buildings outside park boundaries and further reducing automobile travel in the valley, but little has been accomplished so far. The basic enigma of preservation vs. use remains unresolved.

Professor Runte's obvious sympathies are on the side of preservation, that "the ideal of a national park first and foremost should exist for the protection of its natural heritage." This is an important book and should be read by anyone interested in the future of our national parks.

John Robinson

