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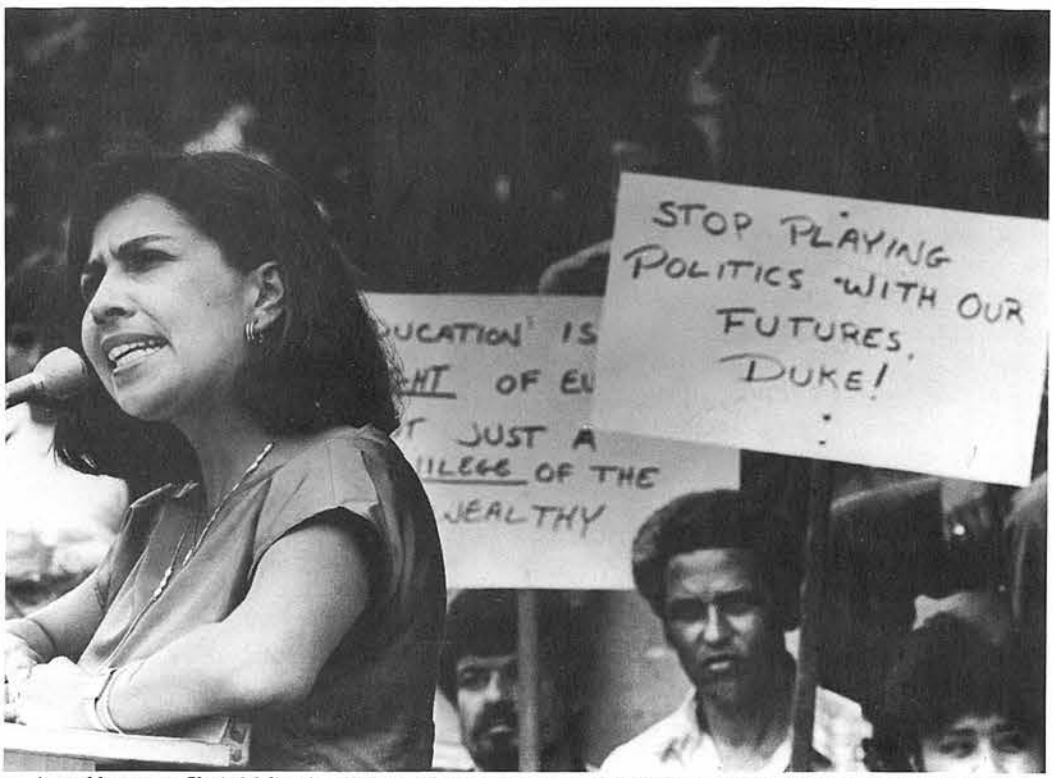

Assemblywoman Gloria Molina (now Los Angeles County Supervisor) leading a political rally against raising community college fees. Courtesy Herald Examiner Collection/Los Angeles Public Library.

The Mexican - American Woman

by Julieta Garcia

Runner up in the 1997 Student Essay Contest

The Mexican - American woman constantly has been overlooked in United States history. Although women have made significant contributions to the growth of the community in California, their history has received little attention. The Mexican-American woman is twice a minority in the sense that she is both a woman and of Mexican descent. Moreover, *Chicana* history, like most history, while showing slow but healthy development recently, only now has begun to focus on the important role of the Mexican-American woman.

(*Continued on page 3*)

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THE MONTHLY ROUNDUP

OCTOBER MEETING

Ralph Herman, life-time resident of Tarzana, honorary historian of the Tarzana Chamber of Commerce and president of the San Fernando Valley Historical Society presented the history of Edgar Rice Burroughs' Rancho Tarzana from its acquisition by Harrison Gray Otis until the present.

Photograph by Frank Q. Newton

Ralph Herman, October meeting speaker and Danton Burroughs, grandson of Edgar Rice Burroughs

In 1900 the Suburban Home Company purchased 47,000 acres in the San Fernando Valley; by coincidence, this is the amount of land Otis was later accused of stealing. After water was brought into the Valley from the Owens Valley, the five partners split the holding with Otis taking the south-

(*Continued on page 13*)

Chicano is a political, ideological term describing a group of people with shared cultural characteristics and political interpretations of their experiences. Therefore, the term *Chicana*, with its feminist connotations, identifies American women of Mexican ancestry. A *Chicana* is generally thought of as a Mexican-American female, a minority female whose life is characterized by racism and sexism. The *Chicana* has been perceived as a woman who struggles to overcome the barriers of racism and sexism, but little attention has been given to her power, her cultural productions, her successes and social rewards. Women of Mexican descent appear early in the story of California. On the whole, most were wives and mothers, and their story has yet to be told. *Chicana* history is also an integral part of the Mexican experience in California.

The migration of people from the interior of Mexico to what is now the American Southwest began nearly four hundred years ago. With the establishment of the first Spanish colonial settlement in Santa Fe, New Mexico, in 1610, the far northern frontier of Mexico remained a continuing attraction to new settlers. Though sparsely inhabited, the borderlands gradually expanded into southern Texas, Arizona, and finally into the coastal strip of California.

When the *conquistadors* landed on the coast of California, they came without women. They found indigenous social structures similar to those encountered in early Mexico but on a different scale. Western communities were subdivided into matrilineages and grouped into clans; women had important functions at home, on the land and in the care of ceremonial articles.

Spanish women with families did not come to the New World until Queen Isabela intervened. She set forth a number of decrees guiding the moral behavior of Spanish men in the New World. Among the decrees was one stating that men without families, unless they were priests, were not allowed to venture to New Spain. This came as a reaction to the reports of atrocities committed against the native populations, especially against Indian women. Seriously concerned, the Queen decreed that only priests and men with families be allowed to go to the hemisphere as her way of addressing the problem.

Spaniards were in the Southwest area of the United States as early as 1528. In 1775, one woman with Juan Bautista de Anza's expedition, gave birth to a child on the way to what is known as present day California. Women therefore came to the Southwest with Spanish expeditions traveling with Indian and *mestizo* comrades, and suffering the long journeys of the *conquistadors.*

The colonization of California began in 1769. The men and women pioneers who settled in California were a *mestizo* people primarily of Spanish and Indian descent. Spanish colonial control of California lasted between 1769-1821. In this time period, Spain gained a firm foothold in Alta California by the formation of missions, presidios and pueblos. Indian women played a significant role in this period because they taught the priests many things about living and planting the land. Indian women taught the Spanish women, for example, how to produce finishes on the adobe walls of houses with their bare hands.

Women also adopted ways or developed different cleaning and cooking techniques, food storage and preservation procedures, as well as healing and spiritual approaches. Culturally and genetically there was much exchange. The early period witnesses much intermarriage. Some of this came from slave trafficking. Although slavery was outlawed in Spain, it continued to be practiced by the Spanish in the Americas until 1821.

Mexico achieved independence from Spain in 1821, which marked the beginning of the Mexican National Period in California from 1822-1846. The major change that affected nearly all classes of society was Secularization, the dismantling of the missions land fell into the private ownership of relatively a few influential families who already held power and influence in California society and gave rise to the *ranchos* in Mexican pastoral California. The wealthy

ranchero families controlled the government, pastoral economy and the culture.

Within the social classes of Mexican California existed another division based on gender. Since the early decades of Spanish colonization, and increasingly during the Mexican period, women on the far northern frontier assumed critical roles in society, both as workers in the pastoral economy and as keystones of the family unit. Life for women was difficult and entailed many hardships and multiple responsibilities. Even though women of the wealthier *ranchero* class performed less hard labor than other women, they were still responsible for overseeing the traditional domestic duties of cooking, cleaning and entertaining guests. "During the years when their families were turning small land grants into prosperous ranchos, the lives of these women were more similar to the experiences of the large majority of women at this time."

In addition to work in subsistence *rancho, pueblo* agriculture and livestock production, some women earned wages for room and board as laundresses, midwives, seamstresses, maids, cooks, teachers and a few engaged in prostitution. Women were also commonly the *curanderas* or folk healers knowledgeable about the use of herbs and other medicinal treatments. Outside of domestic chores that fell to women and children, clearly defined sexual divisions of labor did not prevail; women worked alongside men in the fields and pastures in a collective environment which required all family members to contribute food to the household.

The lives of women in Mexican California differed sharply from the stereotypical view found in the literature written by American visitors to the province. Yankees in California, like their counterparts writing about women in other areas of the borderlands, portrayed Mexican females in contradictory ways. Upper-class Spanish ladies were described as virtuous, gracious hostesses, with fair complexions like those of women in the United States. Most lower–class women, however, were depicted as immoral and attractive to American sailors from trading vessels because of their winning smiles, dark good looks, and exotic dancing. The one characteristic about which American commentators agreed was the beauty of Mexican women.

The literature on Mexican women during the mid-1800s also portrayed their unequal treatment by men. Hispanic traditions from Europe were male–centered and received reinforcement in central Mexico and on the frontier. Men were patriarchs who controlled the secular and religious institutions and dominated the households and extended families. Yet Hispanic traditions also afforded women community property rights and entitlement to retain separately any property they possessed prior to marriage.

In the 1870's, a group of women spoke to Hubert Bancroft of their memories of early California life. They discussed the significant political and social events of the day, but they also spoke adamantly about their own lives. Yet of nearly one hundred *Californio* narratives collected by Bancroft, fewer than fifteen were collected from women for his books, *History of California* and *California Pastoral* . These feminine narratives were considered merely supplemental to the men's and were used sparingly by Bancroft in his books.

Mariano Vallejo, prominent *Californio* and influential patriarch, collaborated on a narrative called, *Recuerdos históricos y personales tocante a la alta California.* The narrative disclosed a deeply embedded patriarchal consciousness in which wives, daughters and sisters are remembered as virtuous and obedient before 1848, frivolous and foolish thereafter. Vallejo charged that the women had abandoned the home for the theaters and dance halls.

For American and other foreign men the Mexican woman was the riddle of sexual promise and denunciation. Among the best known commentators was Richard Henry Dana, who recounted his description of *Californianas* in *Two Years Before the Mast.* Dana represented California women's sex-

Arcadia Bandini de Baker played an important role in the transition from a Hispanic society to an Anglo one. Courtesy Security Pacific Collection/Los Angeles Public Library.

ality as promiscuously rampant and dangerous: "The women have....a good deal of beauty, and their morality, of course, is none the best...."

Dana's account of California women's morals provided readers in the United States with some of the first negative accounts of the land and people of California. The American descriptions of Mexican women reveal an ambivalence toward them. They were described as coarse and unladylike while fascinating and incredibly seductive at the same time. When compared with their puritanical counterparts, Mexican women appeared dazzling, flamboyant, free and uninhibited.

According to the these early accounts, the Mexican women's fascination for gambling was exceeded only by their love of dancing. The female's flamboyance, charm, revealing attire and love of gambling, dancing and smoking were viewed as marks of permissiveness and degeneracy; nonetheless, the Anglo's fascination for Mexican women was a source of conflict between the two groups, and Mexican men were quick to uphold the honor and virtue of their women.

California women seem to have had no

voice at all as to the portrayal of them in the men's narratives and foreigners' depictions. The oral histories taken by Bancroft and his assistants are by women from prominent families whose reminiscences were recorded primarily because of their relationship to certain influential men, even though husbands or relatives were hardly mentioned in them. These women gave Bancroft the benefit of their recollections not on what they wore or where they danced but rather the benefit of a memory of the political history of the country.

Women as much as men participated in settling the province, experienced the public turmoil of numerous civil antagonisms between Mexican-appointed governors and the *Californio* patriarchs, and rose against the American conquest with determined opposition. The narrative of Doña Maria de las Angustias de la Guerra in 1878 fixes upon political figures and events. She married Alfred Robinson, one of the few foreigners who upheld the virtue of *Californianas.* The narrative of de la Guerra regarded it a failure on the part of *Californio* officials not to assert themselves forcefully and directly against American imperial attempts. She continued to say that it was obvious, at least to the women, that the Americans in the territory were up to no good. She mentioned Archibald Gillespie, the American agent who was instrumental in staging the Bear Flag Revolt which began the war between Mexico and the United States.

The narrative of Eulalia Pérez dictated in 1877 outlines her life, focusing on her work in the mission system. Widowed in 1818, she raised her children at Mission San Gabriel in California, where she was *la llavera* (keeper of the keys). She was responsible for managing all supplies going in and out of the mission. She ran the central kitchen and directed the manufacture of wine and olive oil. It was her duty to allocate all rations and to direct the Indian women at the mission in their tasks, such as weaving, sewing and threshing wheat. She also oversaw the laundry, the manufacture of cloth and the repair of everyone's clothing. At Mission San Gabriel, as well as throughout the region, she became admired and respected as a *curandera* (healer) and *partera* (midwife). She was later given a home and two small ranchos in appreciation of her work.

Mexican women living in California prior to 1848 exercised many rights not granted to women in the territories farther north or east. Among other things, women had the right to own land in their own names and to operate their own businesses. Many women came to control land they inherited from their husbands or fathers. While most managed small family farms, others presided over very large ranches. Unsupervised women and girls at times even herded livestock in distant pastures, but they routinely cared for animals grazing in irrigated community pastures.

Doña Maria de Carmen Calvillo was one such woman. Like many women on the frontier, she is described as being an expert horsewoman who could shoot and rope as well as men. After her father's death in 1814, she gained control of her family's extensive land holdings, which flourished under her direction. She increased the number of livestock through her well known management practices; she also built an extensive irrigation system, a granary and a sugar mill.

In the narrative of Apolinaria Lorenzana, her life as a nurse and teacher in the California mission system in the nineteenth century is described. She was abandoned in Monterey by her mother, who married a Presidio soldier and returned to Mexico. Apolinaria was passed among several soldiers' homes in San Diego where she worked for her food and lodging. Having taught herself to write on scraps of paper, she shared her knowledge with other young women who were eager to learn in a society that discouraged women's intellectual development.

The common custom of marrying girls at a young age, between thirteen and fifteen, is a theme that is prevalent in many of the women's narratives, as described by G. Padilla where it is described with regret and resentment. The betrothal, it appears, was

discussed and executed exclusively between the fathers of the couple. Maria Inocente Pico de Avila, a member of the wealthy and influential Pico family in Los Angeles, is described as only beginning to read, write and do arithmetic when taken from school to begin preparation for her primary role in life as wife. These women's narratives, remind us how difficult life in Mexican California society must have been for women who were trying to give meaning to their lives during a time of immense social, political and cultural upheaval.

The outcome of the Mexican War ensured the United States the most prized territory, California. Naval forces spearheading the war effort on the Pacific Coast moved on Monterey, the capital of the province and proclaimed the occupation of California. The signing of the Treaty of Guadalupe Hidalgo in 1848 formally ended the war and provided for the annexation of California and other territories to the United States. For Anglos, the era following the annexation of California was one of tremendous economic growth and population increase. On the other hand, Mexicans suffered dramatic decline, they became politically powerless and struggled to retain what they could of their traditional life styles.

While Mexican–American women appeared deviant to the Anglo observer, their lifestyle and mode of dress reflected a successful adjustment to prevailing conditions. Their attire and activities were functional in a frontier society, which precluded the enforcement of traditional mores and a narrow division of labor between the sexes. In addition to the frontier conditions that existed, the American takeover forced many women to abandon traditional feminine roles. Excluded from traditional occupations and lacking economic security in the home, they took to saloon keeping, fandango dancing, bank dealing, pony-rider mail carrier and other less traditional roles.

"The discovery of gold in 1848 destroyed whatever possibility existed for a smooth transition from a Mexican to an American territory." In less than a decade, most Mexicans in the north had lost their land because of the California Land Law of 1851 which challenged the validity of Spanish and Mexican land grants. Mexicans were recipients of racial and economic discrimination which first manifested itself in the Sierra Nevada gold diggings. Racial violence became commonplace everywhere, highlighted by lynchings and mob actions.

In 1851, Downieville, California, was a prosperous gold mining town of about 5,000 and the home of Josefa Segovia, the first known Mexican-American woman to be lynched. Although she was pregnant, a miner raped her and persisted in bothering Josefa and her husband, until in desperation, she stabbed him. Even though the miner instigated the confrontations which resulted in his death and Josefa was defending herself, she was tried and sentenced without an investigation. This incident is only one example of the racism and hatred that was rampant throughout California at this time. Josefa was not only Mexican, but she was also a women. She was a double minority and considered unimportant.

Economic depression, unemployment and increasing poverty were now the lot of most Mexican people. "Land loss and political disenfranchisement during the two decades after the Mexican War forged a new reality for Mexican people in California." Residential segregation and a new working-class status came to characterize their lives. "Barriozation, the formation of Mexican neighborhoods socially, culturally, and politically segregated from Anglo sections of cities and towns, and shifts in occupations were two principal changes during the last quarter of the century."

In Southern California, women often were the first members of the community to acquire new types of employment as they found jobs in the fruit canneries and as seasonal farm workers. They also worked as domestic servants, hotel maids, and laundresses and often became street vendors selling homemade delicacies and other foods. Their experience involved the employment of the entire family. Husbands and wives

were joined by their children during seasonal harvests because the income from the work of all able-bodied family members became essential to making a living. The responsibilities of Mexican females now employed outside the home for the first time, due to economic necessity, must have created new tensions that accompanied their changing roles.

An influx of migrants from Mexico between 1900-1930, and the rapid expansion in agricultural and urban demands for labor meant changes for *Chicano* society, but the changes were accompanied by continuing and deepening socioeconomic cleavages and racial conflict. Mutual aid societies were organized to meet vital community needs. They provided sick and death benefits, social, patriotic and cultural activities, protection of civil rights and aid in adjusting to life in America.

Women were instrumental in these organization-building activities, sometimes participating jointly with men and other times establishing auxiliaries of their own. Women founded the *Union Femenil Mexicana*, which sponsored social, patriotic and mutual aid activities. Women also headed local theatrical and musical groups, such as Club *La Rosita* in Santa Barbara and organized the *Cruz Azul Mexicana*, the Mexican equivalent of the American Red Cross. Women were enthusiastic promoters of social events such as dances, barbecues, fiestas and picnics as well as community self-help and welfare activities that were crucial to the well-being of barrio residents.

The size of the laboring class expanded during the early twentieth century as the types of jobs available to Mexicans increased. These jobs did not necessarily mean improved occupational status, higher wages or better working conditions. The number of Mexican women working in the urban areas also increased in response to the demand of new industries, particularly the garment factories, and expansions in food processing and canning. Most women were compelled to work in order to help keep their families afloat financially particularly when a husband or sibling was unemployed or otherwise unable to work. Economic necessity forced daughters and mothers to accept mostly menial and unskilled jobs. The wage differentials, dead end jobs and a lack of skilled trade experience resulted in few good occupational opportunities. These conditions sparked labor conflict between workers and their employers in both the cities and rural areas.

The decade of the 1920s marked the height of immigration from Mexico. It was now apparent that the Mexicans were going to stay in the United States. This focused public attention on what was termed as the "Mexican problem." Different solutions to the "problem" arose: assimilation, americanization programs, the forced learning of English and the teaching of American cultural values.

For *Chicanos*, the suffering of the depression was significantly worse than for most people in California. This was a result of the federal government's massive deportation drives, the suppression of *Chicano* labor unions and racial violence in the cities. The arrest and deportation by employers became a common union-busting tactic. Mexicans nevertheless participated in many labor strikes.

Beginning in 1939, thousands of *Mexicanas* (immigrants) and Mexican-American women (*Chicanas*) food processing workers banded together with other immigrants and smaller numbers of Anglos and Mexican men, to establish effective, democratic trade union locals affiliated with the United Cannery, Agricultural, Packing, and Allied Workers of America (UCAPAWA). These women skillfully managed union affairs, negotiating benefits that included paid vacations, maternity leaves and company-provided day care. The UCAPAWA demonstrated the leadership abilities among women industrial operatives when given opportunity and encouragement.

The International Ladies Garment Workers Union (ILGWU) in 1933 elicited the support of more than 2,000 garment workers in the Los Angeles area. After a dramatic

strike in which Mexican women were jailed and beaten during fierce battles with police, a federal arbitration board offered substantial increases in wages, but without union recognition. Even though the ILGWU had only limited success, its accomplishments included a minimum wage scale and tacit recognition by employers. "Most importantly, the strike introduces unionization to Mexican women workers in an industry known for its sweatshops and exploitation."

Luisa Moreno, with her excellent organizing skills and fluency in English and Spanish, was hired by first the AFL and then CIO as a professional organizer. From 1938 to 1947 she worked with Mexican farm and food-processing workers throughout the Southwest, helping build locals of UCAPAWA. She encouraged women of color to run for local union offices while she became the first Mexican-American vice president of a major U.S. trade union. In 1938, she organized committees for *El Congresso de los Pueblos que Hablan Español*, the Spanish Speaking Peoples' Congress. The communities engaged in activities to end segregation in housing, employment, education and public facilities.

The racial hostility encountered by *Chicanos* during the 1930's and 1940's was symbolized by the Sleepy Lagoon case and the Zoot Suit Riots. Stigmas during the early 1940s helped create a climate of repression for *pachucos* (*chicano* youth), and by extension, to others in the *Chicano* community. World War II and the years following were a pivotal period for Mexican–American women in California. The war effort at home and abroad kindled in everyone a sense of patriotism and commitment to American democratic ideals.

Chicanas in large numbers had long worked outside the home; they now moved in unprecedented numbers into industrial, manufacturing and office jobs. As the manpower shortage developed, *Chicanas*, like American women everywhere, filled the labor gaps. War-related employment as factory workers and other non-traditional jobs, especially clerical positions, became available to many Mexican women. This opportunity to work outside the home offered them a new sense of independence and importance.

Mexican-American women were also among the millions who took jobs in the defense plant which opened to supply the war. Wartime employment offered many women their first opportunity to work away from the watchful eyes of family members, to earn decent wages, to socialize with women outside their immediate communities and to wear pants. These women were called "Rosie the Riveters." Doing work that was formerly done only by men, these women workers came to have a new sense of self-esteem and pride in their accomplishments. For some, however, these breaks with tradition caused tension in their personal and family lives and their employment was short-lived. Women contributed to the war effort in other ways, too. Some signed up for the military or worked as nurses. Many others raised money by selling war bonds. At home, women tended victory gardens in their backyards, donated blood and pitched in recycling rubber, scrap metal and oil.

During World War II and the post-war years *Chicanas* won victories against discrimination and attained some measure of upward social mobility, but their struggle for part of the American Dream was far from over. They nonetheless prepared to renew the struggle during the 1960's. The 1960's and 1970's were crucial in producing changes which altered the character of the Mexican-American women within the *Chicano* movement. The *Chicano* movement in California included many elements: cultural renaissance, growing ethnic consciousness, proliferation of community and political organizations, social-reformist ideology and civil rights advocacy.

Among those making the most significant contributions to the *Chicano* movement were women. *Chicanas* did not suddenly assert themselves in the 1960s. Women such as Luisa Moreno, Josephine Fierro de Bright, Dolores Huerta, and Soledad Alatorre had held prominent leadership positions. Some-

times they worked separately from their male counterparts, while on other occasions they campaigned alongside men. In many cases, they were the organizers of the United Farm Workers (UFW), Centro de Acción Social Autónona (CASA), Mexican American Legal Defense Education Fund (MALDEF) and the Spanish Speaking Peoples' Congress.

Still, only a small minority of *Chicanas* played major roles before the 1960's when civil rights and feminist movements raised women's consciousness about themselves and their status in society. They at first questioned the *Chicano* movement itself, a movement that embraced justice and equality while relegating most women to inferior positions. They demanded that men reassess their view about the ability of women to make major contributions, especially as leaders. If women were to be integral members of the community, they had to be seen as something more than wives, mothers and daughters. They demanded an end to the inequality they had faced both in and out of *Chicano* society because of their gender, ethnicity and class.

The *Chicana* movement produced some dynamic national leaders. By the early 1970's Vilma Martinez had emerged as president of MALDEF which had fought numerous court battles over school desegregation, employment discrimination and bilingual education.

Dolores Huerta in 1955 began conducting neighborhood house meetings to organize Community Service Organization (CSO) chapters. By 1961, she had become the CSO lobbyist in Sacramento, where she brought pressure on the legislature for disability insurance, unemployment insurance coverage and liberalized welfare benefits for farm workers. She is credited with getting 15 bills passed into law to improve conditions for farm workers, but she knew that only a labor union could solve the underlying problem of low wages.

By 1965, she was a driving force and vice president in the UFW. The nonviolent approach of picketing by the striking farm workers in the face of tremendous physical abuse, coupled with public relations work done by union supporters nationwide, eventually brought success.

Other women emerged into prominence as the result of efforts of such groups as the Los Angeles based *Comisión Femenil Mexicana Nacional*, formed in 1970 to train *Chicanas* for leadership roles, and the *Chicana* Service Action Center, established by longtime organizer Francisca Flores to help working-class women better their occupational skills. In 1972 the *Chicana* Caucus met at the National *Chicano* Political Conference in San Jose, California.

The conference adopted a lengthy position paper on the concerns of *Chicanas* focusing on jobs, child care, education and abortion. At the first National Convention of *La Raza Unida Party* in September, 1972, the party pledged support of *Chicana* issues. At these meetings, as well as at the National Association of *Chicano* Studies meetings, there was resistance to abortion, but soon the issue found support from the male dominated *Chicano* organization. Other or-ganizations, ranging from homes for battered wives to campus support groups, ma-terialized after 1970 as *Chicanas* organized to help themselves and to advance Mexican-Americans everywhere.

The 1980's was called, "The Decade for the Hispanic" by Raul Izaguirre, director of the National Council of *La Raza*. *Chicanas* have conceptualized that their oppression was triple, comprised of class, race and gender. *Chicanas* stated that theoretically these issues cannot be confronted separately but must be considered as a unit and that they are of equal importance. Certainly *Chicana* leaders of the 1970's remain a motivation for continued activism; in essence it was the 1960's that laid the ground work for a series of economic advancements.

Yet the short term occupational gains of the 1980s has been "undeniably dwarfed by the economic setbacks of the last century." The Mexican-American community and especially women continue to feel the effects of racism and economic setbacks such as the

federal budget cuts which mean less government support for affirmative action and bilingual education. Overcoming the odds there have been women who have made considerable strides in the 1980s, women like State Assemblywomen Gloria Molina in 1982.

Gloria Molina's victory marked the first *Latina* to be elected to the California State Legislature. A founder and past president of *Comisión Feminil Mexicana*, she has held a number of significant political offices and is a long time political activist.

Judith Baca's massive murals are designed in the tradition of Mexican muralists. Her work interprets the historical wisdom of Mexican-American culture. She founded the first City of Los Angeles mural program in 1974, through which 1,000 crew members produced over 250 murals over a period of 10 years. In 1976 she co–founded the Social and Public Art Resource Center (SPARC) in Venice, California, where she is still the Artistic Director. By the end of 1991, artists and paid youth assistants in SPARC's Neighborhood Pride & Great Walls Unlimited program will have completed 36 new murals.

Numerous *teatro* (theater) groups have also developed, largely as a result of the example set by *El Teatro Campesino* (The Farmworkers' Theatre). The city's long-standing tradition of Spanish–speaking drama is currently expressed in the theatrical production of the Bilingual Foundation for the Arts. Headed by actress-director Carmen Zapata, it enjoys a level of popularity among local Spanish–speaking audiences. NOSOTROS, an actors group, has been formed to lobby for increased opportunity within the Hollywood film industry.

Dr. Sylvia Castillo in the 1980's founded the National Network of Hispanic Women and published a national newsletter called *Intercambios Femeniles*, which focuses on Hispanic women and their successes in academia and business. This organization, considered the legitimate voice on Hispanic issues relating to gender, received solid funding from private and public agencies.

Mexican-American/*Chicana* women continue to make their mark in present day California. They do it every day as educators, business women and mothers. Unfortunately, we continue to lose young *Chicanas* to gangs, pregnancy and drugs. The stories of successful *Chicanas*, like the above mentioned, need to be known and shared with younger *Chicanas*. Their stories can empower, encourage, motivate and make them aware of the legacy they have bestowed upon us and of present day accomplishments.

In conclusion, the community should be proud of the role the Mexican-American woman has played in the United States, especially in California. They have left present day Mexican–American women with a rich legacy of heroines and activists in social movements. These *Chicanas* have paved the way for a cultural and ethnic pride as well as social, political and historical awareness of being Mexican-American in the United States. They have empowered the Mexican-American woman with a voice and continue to do this through political, social and artistic means, as well as in literature and education.

Actress Carmen Zapata, leader of NOSOTROS, seen here as Queen Isabel of Spain, in a production entitled, "Moments to Be Remembered," a television special focusing on important events in Hispanic history. Courtesy Herald Examiner Collection/Los Angeles Public Library.

Suggested Reading

Acuña, Rodolfo; *Occupied America: A History of Chicanos.*

Blea, Irene; *La Chicana and the Intersection of Race, Class, and Gender.*

Camarillo, Albert; *Chicanos in California. A History of Mexican-Americans in California.*

Melville, Margarita; *Twice a Minority.*

Mirande, Alfredo and Evangelina Enriquez, *La Chicana.*

National Women's History Project; *Las Mujeres: Mexican-American/Chicana Woman.*

Padilla, Genaro; *My History, Not Yours: The Formation of Mexican-American Autobiography.*

Rios-Bustamante, Antonio and Pedro Castillo; *An Illustrated History of Mexican Los Angeles, 1781-1985.*

Ruiz, Vicky; *Cannery Women/Cannery Lives.*

(Montly Roundup Continued from page 2)
west portion where he built a home.

After Edgar Rice Burroughs acquired the land, it was put to many uses. Between 1916 and 1946 the Adohr Dairy maintained the largest Guernsey herd in the world on part of the land. In 1924 a nine hole golf course called the Tarzana Gold Course was built. It was enlarged, and in 1927 the Los Angeles Open was held there.

Many changes occurred in the 1930s. Older structures, including the Otis home, were demolished and others built. During this period, the California Trust Company took control of the property.

During World War II, the Burroughs estate became the headquarters of the Coastal Defense Command. It was also the headquarters of the 245th Artillery Battalion complete with anti-aircraft guns in the swimming pool. There is still one structure remaining from that period—a small radio shack built from packing box materials. In addition to the military base, there was also a prisoner of war camp located on the site.

Since the war, the area has shown continual growth and development. Even as it grows—there is still development and in 1994 it showed the largest growth in Los Angeles—the area reflects its past.

NOVEMBER MEETING

Remi Nadeau, famed historian of Los Angeles and the Owens Valley, introduced the Corral to one of California's lesser known searches for wealth—the silver mines in the eastern portion of the state during the 1860s to the 1880s. The silver mining in eastern California paralleled the silver boom in Nevada and included the area from Alpine County in northern California to San Bernardino in the south.

The silver seekers constituted what could be described as the last frontier of California. As in any drive for wealth, this period resulted in the founding of towns, the acquiring of wealth by some, and the creation

Photograph by Frank Q. Newton

November meeting speaker Remi Nadeau

of many characters and persons of import. Silver was first discovered in Alpine County and exploration continued southward. The Cerro Gordo strike was the most important; many names connected to Los Angeles were important in the development of this region. Mexican miners led by Pablo Flores discovered the area in 1865, but it was not really extensively exploited until 1867. In 1868 Mortimer W. Belshaw arrived on the scene and realized its potential. He planned to dominate the area by building a smelter and controlling through that means. He acquired a third interest in the richest mine in the area by giving the owner a fifth interest in his unbuilt smelter. After raising capital in San Francisco on his mine interest, he was able to build the smelter and dominate the area. Later Victor Beaudry also built a smelter which increased the output of silver bullion. However, the lack of transportation facilities proved to be an obstacle to realizing the wealth of the area, until Remi Nadeau, the speaker's grandfather, built a transportation system that carried the bullion across Owens Lake and on to the docks at San Pedro.

Although new finds continued, higher production costs, declining silver prices and world market conditions led to lower production and by the 1890s almost a complete end to the silver bonanza.

Photograph by Frank Q. Newton

December meeting speaker Paul Bryan Gray

DECEMBER MEETING

CM Paul Bryan Gray, a trial attorney who has practiced in California and Mexico for thirty years, clarified for the Corral the tangled affairs that made up the struggle for the Rancho Santa Margarita y Las Flores between Juan Forster and Pío Pico.

In 1841, the Santa Margarita, in present day San Diego, was granted to Pío and Andrés Pico, and in 1844 the Las Flores was added by purchase. When the rancho was patented in 1879, it was the largest rancho confirmed in the United States, 133,441 acres.

John Forster, an English sailor, settled in the area in 1833 and later married Pío's sister. Later, Pico signed over half of the ranch to Forster to raise money of which he was always in need. Unfortunately, he signed a bill of sale that transferred title to all the ranch to Forster. Forster recorded the deed in San Diego.

Pico continued to use the ranch as though it were his without any apparent objections from Forster. This included the sale of cattle. After the sale of 1,000 head of cattle, Forster brought suit to settle the title. In the trial Pico claimed fraud since the documents were in English which he could not read. The question arose; did Forster deliberately defraud his brother-in-law. On the surface, it was fraud, but there is another explanation. Everything Forster did was to protect the ranch. Pío faced bankruptcy when he signed the property over to Forster; this act would keep it from being confiscated. Pío had a long history of poor money management and signing deeds without knowing all the implications. What looked like fraud could have been a method of protecting Pío from himself.

An interesting sidelight: at the December meeting there were three grandsons of rancho families: Tony Forster, Ernie Marquez and Bernardo Yorba. Also there were Tom Tefft, a descendant of a ranch family, and Robert Blew whose wife is a descendent of one of the rancho families.

Corral Chips

Long time CM, almost since the beginning of the Corral, **Michael Harrington**, celebrated his 100th birthday in mid-December.

Amy Lebenzon a student at CSUN, won this year's student essay contest. Her paper, " Bread, Bacon and Buffalo Chips: Cooking the Overland Trail," will be published in the Spring 1998 issue.

James Nelson Algar died recently. Although not a member currently, he was sheriff in 1962.

CM Donna Adams died recently.

CM John F. Riordan is conducting a seminar on collecting books, pamphlets and ephemera for a Kansas City book dealer on Western outlaws, gunfighters and lawmen; the cattle industry; Spanish explorers; and mountain men and the fur trade.

NORMAN NEUERBURG
1926-1997

Norman Neuerburg was an extraordinary person. He was a man of diverse abilities and distinctive talents, all of which he used with enthusiasm and passion during his all too brief lifetime.

He was born in the San Fernando Valley on February 3, 1926. His mother died when he was young, and he and his brother, George, were reared by their father. Norman no doubt got part of his bibliomania from his father who had an impressive library centered on his avocation, pigeons.

Norman attended local schools; he graduated from Hollywood High School. Not long after graduation, he entered the U.S. Army, serving in the artillery. He spent all of his overseas duty in the Italian theater, an important influence on his subsequent career. He was captivated by the ancient art and architecture of Italy, a fascination he continued to hold throughout the following decades.

Aided by the G.I. Bill of Rights, Norman matriculated at the University of California, Los Angeles, in 1950 and earned his BA in Greek with honors in 1953. He then embarked on his graduate studies at the Institute of Fine Arts, New York University, where he received his MA in 1955 and his doctorate in art history with highest honors in 1960.

In the interim between completing his MA and PhD, he was selected as a Fellow in Classics at the American Academy in Rome where he resided from 1955-57.

Returning to California in 1958, he commenced his teaching career as a lecturer at the University of California, Berkeley, for the fall term 1958, followed by a year at Indiana University. He returned to California and spent a year as an instructor at the University of California, Riverside. In 1961, he accepted appointment as assistant director of the *Phototecha d'Archeologia e Topgrafie dell'Italia Antica* (The Photographing and Mapping of Italian Antiquities), a monumental project undertaken in a joint effort by the American Academy and the Italian government.

He returned to UC, Riverside, in 1964, having been promoted to an assistant professorship; however, he resigned in 1965 and accepted a lectureship at the California Institute of Art. Finally, in 1966, he found his permanent academic home as associate professor in California State College (later University), Dominguez Hills. During the first three years there, he lectured part time at UCLA and USC. In 1971 he advanced to full professor.

He loved teaching and thoroughly enjoyed speaking to a wide variety of groups; he literally could not turn down an invitation to give a talk. His motivation was basically simple: he loved to share his knowledge with an audience. Perhaps Norman's most cherished honor was the 1976 award as Outstanding Professor from Cal State Dominguez Hills earned by his distinguished teaching, broad community involvement and service. In 1980, he took early retirement and was designated professor *emeritus*.

Norman had a direct hand in the construction of the J. Paul Getty Museum in Malibu. From 1970 to 1974, he served as the museum historical consultant, having been

personally chosen for the task by Mr. Getty. As a demonstration of Mr. Getty's high regard for Norman, it fell to him to design Getty's tomb located on the Malibu property. Happily for Norman, his work on the Malibu villa was recognized by the bestowal in 1986 of the Arthur Ross Award for Classical American Design of the Getty Museum.

Space limitations make it impossible to provide a complete litany of Norman's diverse abilities and talents. However, it seems appropriate to discuss three. First, he was a gifted linguist. He read Greek and Latin texts with ease; he was fluent in Italian and Spanish. And in the last decade of his life, he learned Catalán and published several articles in that language.

Second, he was a talented photographer. One is confident he could have earned his living and garnered a reputation as a photographer in the tradition of Ansel Adams and Edward Weston.

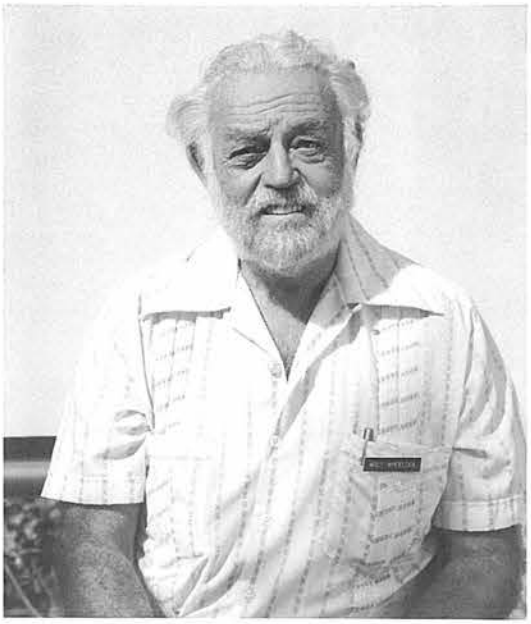
Third, and by far the most important of his talents, was his scholarship. This fell into two distinctive categories. Research in the field of Roman antiquities was his principal interest until 1977 when he turned to his earlier attraction, the California Missions. Fascination with the missions began with a visit to Mission San Fernando when he was six. Later, he started making regular visits. By the time he was fifteen, he had a job of giving tours on Saturday at the mission which gave him his first experience as public speaker. At the same time, he met Dr. Mark R. Harrington, curator of the Southwest Museum, and Edith Buckland Webb with whom he remained friends until their deaths. Due to his connection with Harrington, Norman was allowed to undertake the restoration of one of the rooms in the *convento* by himself. His research on the California missions was broad and deep. In over four dozen scholarly articles, he ranged across the entire spectrum of California mission art and architecture. His scholarly contributions to mission history will stand the test of time. They are his legacy to early California history.

In addition to his research and publications on the missions, Norman became a much sought after consultant, notably by Missions San Fernando, San José, San Juan Bautista, San Juan Capistrano and Santa Cruz, as well as the Santa Barbara Trust for Historical Preservation and the Southwest Museum among others.

For his work in the field of mission restoration, he received the Award of Merit for Preservation from the California Historical Society (1988) and the Historical Society of Southern California (1990). Spain, too, recognized his stellar contributions to Hispanic California by election as a Corresponding Member of the Royal Academy of Fine Arts of San Fernando, Madrid, in 1989.

Norman is gone. He died on December 11, 1997, as a result of a serious stroke he suffered in his home on December 1. He was a gentle and generous man. He never failed to share with others, no matter their rank or standing, his extensive knowledge. In this he was utterly selfless. It was one of the hallmarks of his character. In death, he leaves us poorer by the absence of his keen intellect and mind. However, his was a life well spent.

Doyce B. Nunis, Jr.



WALTER W. WHEELOCK
1909-1997

On May 4, 1959, Walt Wheelock, then a Commander of Detectives in the Glendale Police Force, received a phone call that influenced his interests and commitments for the rest of his life. He was asked to lead the search for two strong, experienced mountain climbers missing in a storm that struck while they were climbing Boundary Peak. He contacted the local sheriff but discovered the next day that no search had been undertaken due to miscommunication. He called on some fellow Sierra Club climbers; they found the bodies four days after the initial call.

During the next weeks, Walt analyzed the accident and determined that a lack of knowledge on the part of the climbers and failure on the part of the authorities were the major contributors to the tragedy. By October, he enlisted the help of the California Peace Officers' Association to survey the local authorities and to prepare a booklet on the state's mountain rescue services. This was the foundation of the network of mountain climbing groups and public agencies which now have the training and ability to provide a fast and organized response to wilderness emergencies.

Because the men had misjudged the mountain and lacked the information about safe climbing practices, he resolved to get reliable information into the hands of people interested in the outdoors, especially those who wanted to venture into high places. Soon he had written a clear instructional pamphlet, brilliantly illustrated by his friend, Ruth Daly, entitled *Ropes, Knots and Slings for Climbers*. He claimed to have produced this, his first publication, during his lunch hours, hence the name "La Siesta Press."

In his first catalog (Fall 1967), Walt stated that the purpose of "this very minor publishing house to choose a definite subject, quite limited and specialized in nature, then do the most thorough and comprehensive work that we can." Walt's fields of interest were well defined in this catalog; in addition to mountaineering, he liked the deserts of California and Mexico, old mines, off-road travel and early transportation.

Walt was 60 and within four years of retiring from the Glendale Police Department when he started La Siesta Press. He was born June 8, 1909, in Monmouth, Oregon, the only son of Maurice Edwin Wheelock and Zora Ruby Whitman Wheelock, a member of the Whitman family that pioneered settlement in the Oregon Territory. The family moved to Los Angeles in 1923 and settled in Glendale where Walt graduated from high school in 1927. His class outing was a climb of Mt. Wilson which he remembered as his introduction to the mountains of California He entered UCLA majoring in astronomy and graduated in 1935 during the depths of the Depression to discover jobs in his field were scarce to non-existent.

Like many another college graduate, he searched the lists of civil service jobs and in 1937 found a job as a patrolman with the Glendale Police Department. He was soon promoted and in 1945 made lieutenant. Later he entered the detective bureau serving as its commander for the remaining 15 years of his law enforcement career. During these years, he was married and divorced twice and had two daughters. In the 1970s, he persuaded

one of his daughters, Nan, to work for his press, and she gradually took over a large part of the day to day operations.

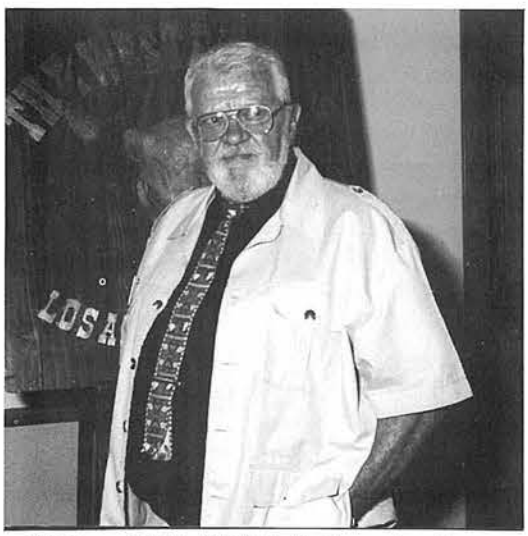
From his college days, Walt was a very active member of the Sierra Club. While hiking with the club almost every week, he took the lead in organizing a group of enthusiasts who had been "bagging" peaks in the Hundred Peaks Section and formulated an earlier list into an official tally for their achievements. He also took the lead in founding the Desert Peaks Section and served as chair for a number of years. Two of his publications, *Desert Peaks Guide, Part I and Part II*, were Sierra Club projects.

He was a member of the Death Valley '49ers and an enthusiastic Clamper in the Order of E Clampus Vitus. He was a member of the Zamorano Club, a group of printers, publishers and collectors in the field of fine books, admiring their keepsakes for the beauty of design and excellence of printing, which he could never even attempt.

His long membership in the Westerners was especially important to him. He participated in the Huntington and the San Diego Corral, where he served as Deputy Sheriff and edited a Brand Book, but his longest association was with the Los Angeles Corral. His best efforts went toward its publications. At the regular meeting on November 12, 1997, Brand Book Twenty, *Rancho Days in Southern California: An Anthology with New Perspectives*, was presented to the membership of the Los Angeles Corral who cheered the editor, the authors, the artist and all who had worked to produce the book. Walt, who was the author of the first article, " Baja California and the Earliest Ranchos of La Fronteria," would have so dearly treasured our recognition, but was not there for the celebration. He had died that morning.

Although he sometimes exasperated us with the rambling torrent of his speech, he communicated clearly through his writing and the integrity of his publication. We were fond of him, and we shall miss him.

Patricia Adler-Ingram



Richard W. "Dick" Cunningham
1921-1997

On Monday, November 10, 1997, the Los Angeles Corral of Westerners lost one of its most colorful and talented members, Richard Waldo Cunningham.

Born May 17, 1921, in Kansas City, Missouri, the son of a career officer father attached to the U.S. Army Corps of Engineers, and an electronics engineer mother, Dick traveled with his parents, via motor car, to Los Angeles in 1926. Upon graduating from Los Angeles High School, after attaining the the rank of 1st Lieutenant in the R.O.T.C., Cunningham, in 1941, enlisted in the U.S. Marine Corps for what would become a five-year hitch, serving with the Pacific Fleet.

During an air attack, while serving aboard the *U.S.S. California*, Cunningham, having attained the rank of gunnery sergeant, was wounded but acquitted himself in such a manner that he not only received a Purple Heart but also a Bronze Star. According to his executive officer's report: "Sergeant Cunningham showed outstanding leadership, and presence of mind following the plane's explosion which killed or injured many men at guns in his vicinity." Following this engagement, during a period

of convalescence, Cunningham, a talented artist, showed his whimsical bent by creating a popular cartoon strip he titled "Field Notes" featuring two salty characters, Sgt. G.I. Cumshaw and Corp. Stanley Swab.

After the war, Cunningham made his home in Los Angeles working as an exhibit designer and museum consultant most of his life. In the course of his career his services were used by the oceanographic museum, *Parc Oceanique Cousteau*, at Les Halles, Paris; Wells Fargo History Museums in both San Francisco and Los Angeles; and the Los Angeles Museum of Science and Industry, to name but a few.

Along with his many-faceted talents and skills, Dick Cunningham, mostly self-educated, had a consuming interest in reading, especially anything relating to the sea and in time became an authority on California maritime history lecturing and writing articles for various publications. One of particular interest dealt with the first topsail schooner built in California, the *Guadalupe* fashioned by Joseph Chapman at Mission San Gabriel and launched at San Pedro in 1831. In 1989 he published his authoritative book, *California Indian Watercraft*, considered the best overview of the subject in print. During the 15 years of research he made models of many of the vessels described including 52 compatible scale models and sculptured figures which he donated to the Santa Barbara Museum of Natural History, now a permanent exhibit.

In 1991 he became the founding curator of the Ventura County Maritime Museum where he remained for five years until he was forced to retire for health reasons. During that period his duties entailed interpretation, exhibits designs, planning, drafting, pricing and supervision of construction and procurement of materials. Also writing and producing spot art and decorative exhibit elements as well as authorship of a docent training manual and leading nine 14-week docent classes.

Twice divorced, Dick is survived by a daughter, Ann Licona, and three granddaughters who make their home in Big Bear City where he spent the last remaining months of his life.

His ashes were spread at sea, and, honoring his expressed desire, there were no services. His last request to all his many friends and family was typically Dick Cunningham. "Pour yourself a stiff jolt of Courvaissier to savor a sip in the recall of some mutually pleasant event." Still retaining his whimsical nature to the end, he signed himself—"The Abominable Showman."

Powell Greenland

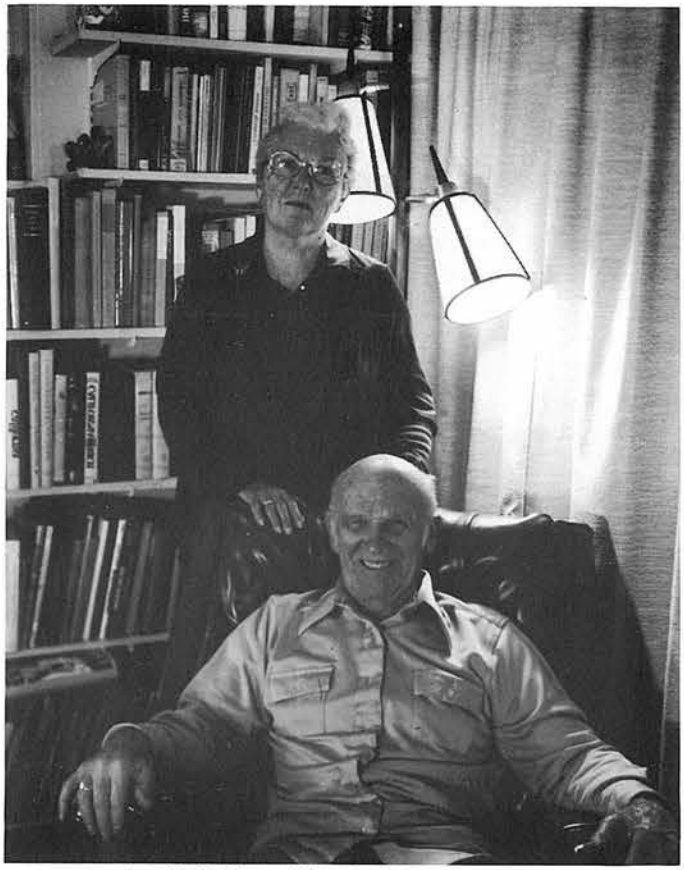
Anna Marie Hager
1916-1997

Our friend and fellow Westerner, Anna Marie Hager passed away in San Pedro, California on December 29, 1997. Services were provided by the Neptune Society.

She was born Anna Marie Twohey on October 23, 1916, in Philadelphia and later moved to Southern California where she attended George Washington High School in Los Angeles. At the age of eighteen Anna Marie began working at Dawson's Book Shop and later wrote about her experiences there from 1934 to 1935 in a book, *Ernest Dawson & His Wonderful Shop*, Grant Dahlstrom (1968).

Anna Marie worked at a variety of clerical, librarian, and records management jobs at the May Company, the Los Angeles County Library, the American Red Cross, the Los Angeles City Clerk Office, the *San Pedro News-Pilot*, the Automobile Club of Southern California (*Westways*), and at Fort MacArthur in San Pedro.

Anna Marie and Everett Gordon Hager were married September 30, 1956, and began living in their San Pedro home in 1969. All who knew the Hagers knew of their genuine kindness, hospitality, and friendship with



Photograph courtesy of Ken Pauley

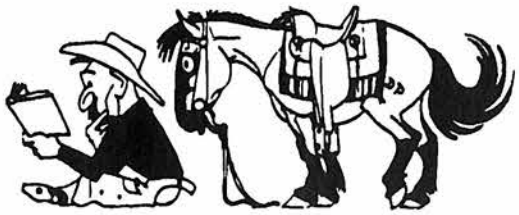
Anna Marie Hager with husband Everett Gordon Hager.

fellow researchers. Just working in their library-basement was a pleasure, as guests such as Robert G. Cowan, John Kemble, and Edwin Carpenter knew.

As early as 1949 she began her long affiliations with a wide range of historical societies and friend groups; not just a joiner, she and her assistant, Everett, prepared indexes for the *Historical Society of Southern California Bibliography* (1958) and its *Topical Index* (1959). Anna Marie became the first woman president of HSSC, serving from 1963-1965. Additional indexes prepared by the Hagers were for the California Historical Society (1973), Index to the *Branding Iron* (1985), *The Zamorano Index to History of California by Hubert Howe Bancroft* (1985), and *Hoja Volante - a Fifty Year Index* edited by Ed Carpenter (1991).

Other notable publications she prepared were Vol. 14 (*The Filibusters of 1890* (1968)) and Vol. 28 (*The Adventures of Stickeen in Lower California 1874*, by John F. Janes (1972)) of the Baja California Travel Series. Her last book, Vol. 16 of Los Angeles Miscellany was entitled *Winged Mail: from Avalon to Bunker Hill* (1985). Jack Smith in the *Los Angeles Times* February 23, 1986, reviewed *Winged Mail* and said "... it is a charming memoir published by Dawson's Book Shop, in Los Angeles." She had started working on another book on ostrich farms, but unfortunately suffered a stroke in 1989 and became hospitalized in a convalescent home. She survived Everett's untimely death on December 7, 1990, by seven years. Stepdaughter-in-law Shirley Hager of Brea, California was of great help to her during the long years of convalescence.

Kenneth Pauley & Glen Dawson



DOWN THE WESTERN BOOK TRAIL...

A house sleeps better full of books.
--Lawrence Clark Powell.

FOR THE SAKE OF OUR JAPANESE BRETHREN: Assimilation, Nationalism and Protestantism Among the Japanese of Los Angeles. 1895-1942, by Brian Masaru Hayashi. Stanford: Stanford University Press, 1995. 217 pp. Tables, Illustrations, Notes, Bibliography, Index. Cloth, $35.00. Order from Stanford University Press, Stanford, CA 94305-2235.

In *For the Sake of Our Japanese Brethren*, Brian Masaru Hayashi establishes, early on, major concerns about long-held beliefs regarding immigrant experience and immigrant assimilation. Hayashi has researched the early records of Japanese Christian churches and reaches some new and thought provoking conclusions. Although directly speaking about Japanese immigration and Christian Japanese assimilation, the reader will jump to a larger scenario and formulate larger concerns about distinct cultural-ethnic groups into the "American" way of life (especially in Southern California).

Assimilation is defined as having two components: a. External Assimilation refers to such matters as language, dress, food, etc., which immigrants may adopt rather quickly; b. Internal or subjective assimilation requires a conscious identification with the host society.

A Puritan ethic belief in hard work, compliance and strict interpretation and follow through of societal rules defined the Japanese Christian immigrants. These characteristics (closely aligned to many samurai values) were outwardly visible to white America, but alliances to the home country, their ways, their culture and their language were deeply rooted in the Issei (first generation Japan-born immigrants), Nisei (American-born children), and Kibei (American-born Nisei who spent a significant portion of their lives in Japan and then returned to the United States). Hayashi documents the resurgence (had it ever really left?) of anti-Japanese sentiment after WWI and a Japanese American community that increasingly identified with Japan. In fact Japanese Protestants were often highly nationalistic in their sentiments toward Japan and far less positive about American culture than had been assumed. Hayashi believes that even proficiency in English was a sign of Japanese superiority, not an identification of American culture or assimilation.

Protestant churches gave rise to Japanese leadership in the Japanese American immigrant community. Christianity did not guarantee assimilation or acceptance of all things American. Japanese American Protestants supported Japan in Manchuria and many Japanese American Protestants displayed their support for Japan in the internment camps. The complex issues of divided loyalties and the basic demands of living in a foreign society are discussed but more present-day research is needed in this area.

Of special interest to this writer are the deeper concerns that now face our society. If the ethnic Japanese, who became Christianized and adopted the English language and "our" ways, were really loyal to their homeland culture, what challenges do we now face with the multitude and diversity of peoples that cross our borders daily? Should the United States take another look at existing immigration policies? What immigration problems can we expect this next century in our cities and our schools? What can our society and culture do to prevent the alienation of incoming ethnic groups? Hayashi's book raises more questions than it answers but gives us a good look at the Japanese in America from 1895-1942.

Gary D. Turner

GENERAL CUSTER AND HIS SPORTING RIFLES, by C. Vance Haynes, Jr. Tucson: Westernlore Press, 1995. 100 pp. Illustrations, Notes, Index. Cloth, $22.95. Order from Westernlore Press, P.O. Box 35305, Tucson, AZ 85740 (520) 297-5491.

This book examines closely a very small facet of the ever popular life and times of Lt. Col. George A. Custer, (Brevet Major General of Volunteers). It is devoted to the sporting rifles and what is known about when, where and how he used them during the period from the end of the Civil War to his death in the Battle of the Little Big Horn in 1876. In addition to stories and speculations about the rifles themselves it includes incidents from the "Royal Buffalo Hunt " with Grand Duke Alexi of Russian in 1872, the Yellowstone Expedition of 1873, the Black Hills Expedition of 1874 and the Yellowstone Campaign of 1876 which led to his death.

Lacking solid historical evidence about the rifles themselves the author has resorted to well informed speculations as to just what they were, except for his "trap doors" Springfield in the collections of the Bacon-Custer House in Munroe County, Michigan, and just what became of them. Incidents describe Custer's ability with rifles as well as his controversial personality.

Except in passing, this book only deals with Custer's sporting rifles, and it has little to say about regulation U.S. Army small arms or his personal side arms. While this book will interest readers of Custeriana minutiae and/or those interested in details relating to the U.S. Army "trap door" Springfield rifles as sporting rifles and/or in the "rolling block" Remington sporting rifle it adds little to the massive amount of Custeriana in print.

Konrad F. Schreier, Jr.

A SENSE OF MISSION: *Historic Churches of the Southwest*, by Thomas A. Drain. San Francisco: Chronicle Books, 1994. 133 pp. Illustrations, Index. Cloth, $35; paper, $18.95. Order from Chronicle Books, 275 Fifth Street, San Francisco, CA 94103. (415) 777-8878.

With all their European artistic influence, the missions of the American southwest reflect a simplicity, a touch of patience and calm, a world view founded upon symmetry and balance and a profound understanding of earth, water and sky.

In his foreword to this copiously-illustrated volume, N. Scott Momaday describes the historic churches attached to the missions as "the beads of an ornate rosary." Those who worshiped there "were men and women of intense faith" who brought to the New World "the deepest spirituality of the Old." In a truly significant way, this book embodies the rich cultural mosaic, the extraordinary light and colors and, above all, the sacred center of the Moorish and Spanish, the Mestizo and the Pueblo.

Unhappily, there are some serious textural inadequacies which tend to blunt the book's otherwise positive features. To say, for example, that "the Franciscans were not known as learned men" and that "they were deliberately simple, often uneducated" is a preposterous and totally unfounded assertion. Not a few, including Fray Junípero Serra, had been university professors and all were men of exceptional erudition.

Further, to maintain that the friars were "willing participants in the process of enslavement and the destruction of indigenous culture," is an utterly unsubstantiated allegation which compromises the author's impartiality in other areas. Thomas Drain's lack of acquaintance with liturgical practices is evident from his observation that the priest "rarely left his place at the altar" and that the congregation was "isolated from the sanctuary." There were no "governmental subsidies" to the missions, nor were "the first *santos* made by the clergy" and, finally, San Antonio de Pala is NOT a "mission" but an *asistencia*.

Purge out these errors and the second ed-

ition of this book will be a creditable addition to collections of Western Americana.

Msgr. Francis J. Weber

CALIFORNIA IN 1792: *A Spanish Naval Visit*, by Donald C. Cutter. Norman: University of Oklahoma Press, 1995. 176pp. Map, Illustrations, Notes, Bibliography, Index. Paper, $12.95. Order from University of Oklahoma Press, 1005 Asp Avenue, Norman OK 73019. (405) 325-5111.

Once there was a time when only the bold and adventurous traveled to the distant outpost of western civilization known as California (perhaps this is still so). In the last decades of the eighteenth century California was a distant and dangerous "port-o-call" for those who would go to sea for trade, knowledge or country. This is the subject of Donald C. Cutter's (Professor Emeritus of History, University of New Mexico) latest book.

Just twenty-three years after the Spanish had begun settlement of Alta California, two small Spanish schooners built in Mexico, the *Sutil* and *Mexicana*, were sent to continue the Spanish exploration of the west coast of North America. The focus of this exemplarily researched and documented little tome is on the leading officers and California aspects of their voyage of discovery and exploration.

Accounts of the early Spanish settlement period are few. Professor Cutter has made a significant contribution to the understanding of the early colonial life of Alta California. He has not only provided a thoroughly researched and interestingly written account of the eye witnesses to the report, but also an English translation of that part of the report dealing with their one month stay in Monterey. Of special interest, as a part of the translation, is a basic Catholic Catechism translated into two of the common languages of the indigenous peoples of the Mission Carmel region (Eslen and Runsien).

Anyone with even a passing interest in early California history has seen prints of the original sketches of Spanish and Native American life at Mission Carmel and the Presidio of Monterey. Such sketches as the Eslen woman with basket, the vista of Mission Carmel and perhaps the most famous "Modo de Pelear de los Indios de Californias" have been reproduced in many histories of California. But who of us knew anything about the author of these eye witness, singularly important pictorial documents of early California history? Professor Cutter introduces us to José Cardero, whose pen not only transcribed the report but was the artist of some of the most important pictorial documents of early California.

In 175 well researched and written pages, Professor Cutter has managed to make significant contributions to Native American ethnology of California, Spanish naval history, Pacific coast maritime history and the history of the early Spanish settlement of California. In short, this book is a notable achievement, a significant effort of scholarship and very interesting reading!

Thomas J. Woessner

CESAR CHAVEZ: *A Triumph of Spirit*, by Richard Griswold del Castillo and Richard A. Garcia. Norman: University of Oklahoma Press, 1995. 206 pp. Illustrations, Bibliographical Essay, Index. Cloth, $19.95. Order from University of Oklahoma Press, 1005 Asp Avenue, Norman, OK 73019 (405) 325-5111.

In the late 1960s and early 1970s publishers of U.S. history textbooks finally awoke to the presence of nonwhite peoples in America. African Americans came first, their contributions and problems going well beyond the earlier coverage of slavery and Booker T. Washington. Somewhat later the publishers discovered Native-Americans (aka American Indians) were still around. As for Mexican-Americans (aka *Chicanos*), as many as ten or twelve million of them (estimates varied from one textbook to another)

lived and worked in the United States. Asian Americans, mostly Nisei and their descendants, have also made their textbook debut. It's quite fascinating to compare the most recent editions of *American Pageant and National Experience* with earlier versions. We can get a measurement of how much more accurately the textbooks today portray the diversity of American society than those published three or four decades ago.

At first the textbooks just sort of stuck the leading figures of minorities into the last chapter, sometimes not even in the text, just in a photograph caption. Integrating minorities into the mainstream textbooks took awhile. It was at this point, between around 1968 and 1980, that Cesar Chavez made his greatest impact on the national scene. At that time I surveyed fifteen U.S. history college textbooks (the field is very competitive) and found Chavez's picture in twelve of them. Understanding the historical presence of Mexican Americans as a part of U.S. history, however, is a lot more difficult than just sticking a photograph in a textbook. It seemed the level of textbook understanding about Mexican Americans was about the same as when coverage of African Americans amounted to "Booker T. Washington and the Negroes." Fortunately, by the late 1990s we've moved beyond that superficial level. In doing so, however, Cesar Chavez, who died in 1993, no longer serves as sole representative or symbol of his ethnicity; it's time to put him into perspective and to assess his role in American history.

Richard Griswold del Castillo and Richard A. Garcia have written the first biographical study about Chavez to appear after his death. It falls well short of a definitive work; as Volume 11 of the University of Oklahoma Press's Western Biographies Series, it has no footnotes and is limited to less than 180 pages of text. Still, it marks an important beginning in placing Chavez in historical perspective. For anyone who is aware of Chavez only as the leader of the farm worker's union organizing movement, or from the nationwide grape boycotts, this book will impress its readers with the importance of Chavez's role as a spiritual leader for poor people, *Chicanos*, farm workers, or anyone who can be inspired by Chavez's message of nonviolence and the basic rights to which everyone is entitled.

Having said this, it must be noted that Chavez was also a political figure, involved with politicians, leading a political organization. In this role he was more conservative than *Chicano* militants preferred, sticking with the Democratic party rather than *La Raza Unida*, working with the system instead of fighting it. He used the law where it favored his cause, as with the National Labor Relations Act, and worked to obtain laws where they were needed, as in the California Farm Labor Act.

The book is more successful in analyzing Chavez's value system than in tracing the United Farm Workers' strategies and failures. Except for his associate Dolores Huerta, other staff members and union leaders remain lifeless. The book takes on a tone of "Cesar Chavez and the other Mexican Americans." Larry Itliong and other Filipino farm workers, as well as union organizers who were not Mexican or Mexican American, disappear early from the narrative. There are also a few mental lapses: Robert Kennedy was assassinated at the Ambassador Hotel, not the Biltmore (p. 88); and Nixon was never governor of California (p. 92).

The authors note in their bibliographical essay that it is too soon to expect a definitive biography of Chavez. Given current restrictions on use and accessibility of major primary sources, it will be some time before such a project is attempted. Meanwhile, this book will be useful for its insights about Chavez and his dedication to social justice.

Abraham Hoffman