LOS ANGELES WESTERNERS CORRAL

The Branding Iron

J. GOODMAN

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San Diego Mission prior to restoration. Courtesy San Fernando Mission Archives.

History of the California Missions (1769-1848)

by Maynard J. Geiger, O.F.M., Edited by Msgr. Francis J. Weber

(In the early 1970s, the late Father Maynard J. Geiger was asked to write a succinct history of the California Missions, which was to be translated into Latin by Franciscan scholars in Rome, for a volume treating all the Seraphic missionary foundations worldwide. There is no evidence that such a publication ever materialized. In any event, Geiger's relatively short essay is a superb pencil sketch of an important era in the history of Alta California. With the exception of statistical updating, very little editing has been done to the original manuscript.)

The history of the missions in California begins with the founding of Mission San Diego de Alcalá, July 16, 1769, and ends with the treaty of Guadalupe-Hidalgo, February 2, 1848, when California became a part of

(Continued on page 3)

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THE MONTHLY ROUNDUP

MARCH 2000 MEETING

Nicholas Curry, long time member, graduate of USC, and local historian, spoke to the Corral about Elias Jackson "Lucky" Baldwin. Nick was born and raised in

Photograph by Froylan Tiscareño

March Meeting Speaker Nicholas Curry

Pasadena and spent many years in the savings and loan business. Recently, he became interested in local history, especially business history. He did research for Margaret Leslie Davis' biography of Edwin Doheny and is currently working on biographies of Harry Chandler and Dr. Franklin E. Murphy and a history of the savings and loan industry. He is also a collector of Baldwin manuscripts.

After a short introduction to Lucky's life,

(Continued on page 17)

the United States. Though California had been discovered as early as 1542 by Juan Rodriguez Cabrillo, it did not become the object of colonization until 1769. Even then colonization was purely a defensive measure to protect New Spain from threatening Russian aggression in the north. The motive of conquest was purely political; the means of conquest were military and spiritual.

To conquer California was the decision of José de Gálvez, Inspector General of the King of Spain, Carlos III, who was in New Spain on imperial interests. He arrived in peninsular California in 1768 and immediately revealed his plans to Fray Junípero Serra, President of the Missions. These missions had been founded by the Jesuits since 1697 and had been taken over by the Franciscans of the Apostolic College of San Fernando, Mexico City, at royal request, when the Jesuits were expatriated by orders of Carlos III in 1767. The Franciscans ministered them until 1773, when they handed them over to the Dominicans and concentrated on the missions of Alta California.

Serra entered enthusiastically into the plans of Gálvez for he saw the opportunity of opening up an entirely new missionary field and of bringing many non-believers into the fold of Christ. San Fernando College, notified of its new assignment by Gálvez, provided the missionaries. At the time the *Jus Patronatus Indiarum* prevailed, and the Spanish king controlled most matters relating to the external administration of the Church. This fact is important to understanding the operation of the missions in California.

Gálvez and Serra agreed on the details of the conquest through interviews and letters; it was decided that the new missions of Alta California would be organized and administered on the model of those in Texas and the Sierra Gorda region of Mexico, wherein the friars were to administer both the spiritual and temporal welfare of the natives. The missions were to be supported from the Pious Fund which had been started by the Jesuits in Baja California and was administered by the Spanish government after the expulsion of the Jesuits. For the founding of each new mission, 1,000 pesos were allocated and 350 pesos (later augmented to 400) were set aside for each friar. This money was paid directly to the syndic of the apostolic college which purchased supplies. The alms given to the friars were used to buy needed things for the Indians.

Gálvez planned four expeditions, two by land and two by sea, all of which were to converge on the port of San Diego. This was accomplished by July 1, 1769. Franciscan chaplains accompanied the military and naval expeditions. With the erection of the cross at the site of Mission San Diego, July 16, 1769, Christianity and Spanish civilization took root in California.

During the entire period of Spanish domination in California, mission matters were arranged between the viceroy of New Spain and the superiors of the College of San Fernando. In California itself, matters were handled between the governor and the president of the missions. Throughout the mission period little could be done without the permission and control of civil authorities. The mission enterprise was a joint venture on the part of the State and the Church. As a result there were frequent differences of opinion and quarrels. If matters could not be settled at the local or viceregal levels, they were referred to Madrid, where the difficulties were ironed out between the Commissary-General of the Indies, Council of the Indies, and the king.

Most of the missionaries were recruited from the many provinces and several colleges of Spain. No one was permitted to go to the Indies except through the office of the Commissary-General or without royal permission. The king paid the expenses of the missionaries from the time they left their convents in Spain until they arrived at the College of San Fernando. From there until they arrived in the mission field and in the field itself they were supported from the Pious Fund. Each missionary was required by royal decree to serve at least ten years

either at the college or in the mission field. Upon completion of his service he could return to Spain at royal expense, remain in California or return to Mexico as a member of the apostolic college. A number of these returnees decided to join some of the older established provinces of Mexico.

Of the 126 missionaries who came to California from the College of San Fernando, thirty came from the Province of Cantabria; twenty-two from the Province of Catalonia; sixteen from the Province of Majorca; fourteen from the Province of Aragon; seven each from the Provinces of Burgos and Estremadura; five from the Province of Galacia; five from Old Castile; four from Andalusia; four from Castile; and one from Valencia. Four others came from the Province of Cuba; one from the Province of the Holy Gospel, Mexico City, and one from the Province of the Holy Cross in the Caribbean. A few others, born either in Spain or America, entered the Order at San Fernando College. Between 1833 and 1848, twelve missionaries from the College of Our Lady of Guadalupe, Zacatecas, came to California and served chiefly in the northern missions.

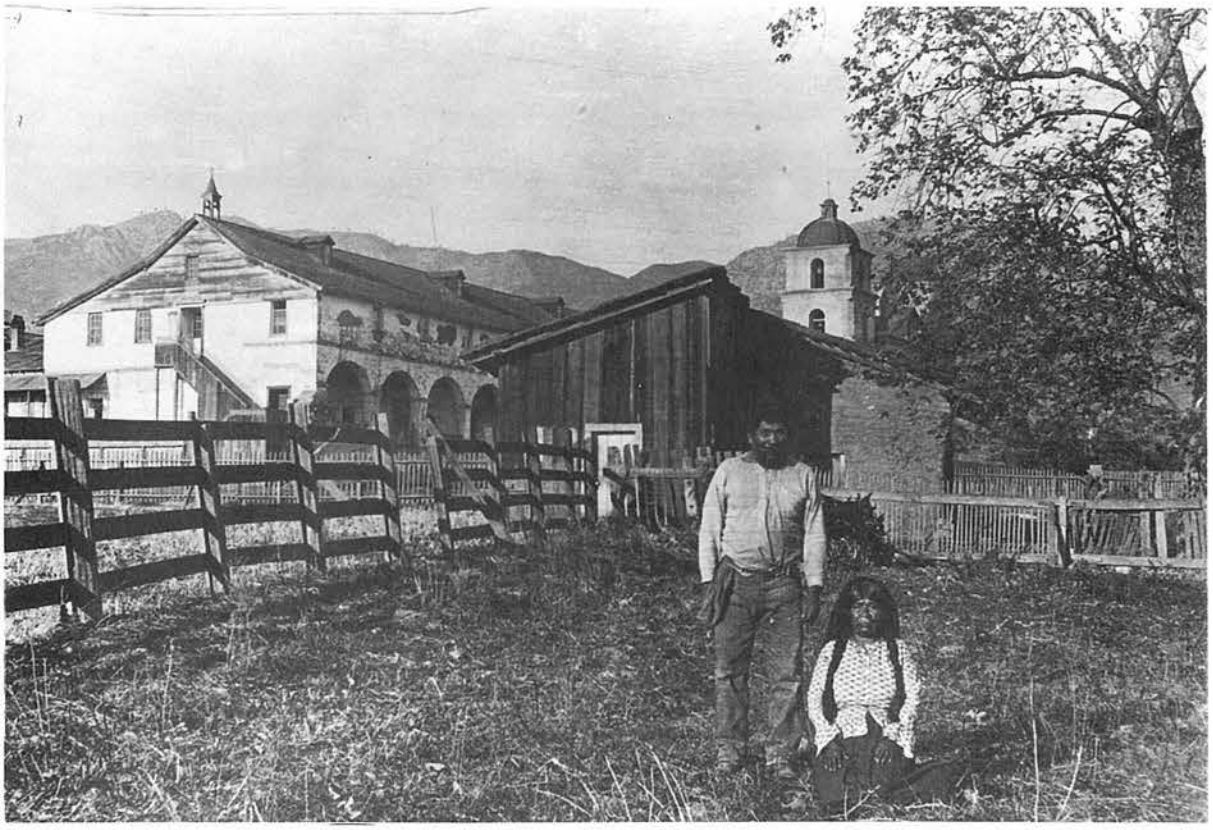
These friars averaged sixteen years of service in the missions. Fifty-six spent less than ten years; thirty-seven labored there from ten to twenty years; twenty-three missionized from twenty to thirty years; while five served forty years of more. Fray Ramón Abella had the record of forty-four years of service. Sixty-two of the missionaries died in California, two of them being killed by the Indians—Fray Luis Jayme at San Diego in 1775 and Fray Andrés Quintana at Santa Cruz in 1812. Of those who left California, two died en route to Mexico, twelve died in Mexico and one in Cuba. For sixty-one friars who left California, neither the place nor the year of their death is known. A number probably returned to Spain, but because of the exclaustration of the religious in Spain in 1834, secularization in Mexico, and the loss of documents in both countries, it is difficult to ascertain when and where these friars expired.

Besides the aid given through the Pious Fund, the missionaries were assisted by the army and navy, Christian Indians from Mexico, and civilians who were tradesmen and artisans. Each year until 1812 ships arrived from Mexico bringing friars, church goods and household supplies for the missions, and equipment and supplies for the *presidios.*

The missionaries from the beginning had full control over the Christianized Indians and catechumens not only in spiritual matters but also in social, economic, and cultural matters. They stood in *loco parentis* over the Indians with regard to their education, progress, and chastisement. Only in criminal matters could the military take over. When baptized Indians fled from the missions, the soldiers were expected to cooperate in bringing them back. Six soldiers who were supplied from the nearest *presidio,* guarded each mission day and night. One acted as *majordomo* in charge of economic affairs under the supervision of the missionary. The soldiers also carried the mails, aided in the preliminary construction of a mission, and at times taught a trade to some of the Indians. While the presence of soldiers was considered necessary to guard and protect the missionaries at home or while on journeys, they frequently caused trouble by their immoral behavior. This was a source of friction between the missionaries and the military.

At first a few Christianized Indians from Mexico were placed at individual missions to help the friars train the Indians of California in agriculture and other types of work. Tradesmen and farmers, Spaniards, were gradually introduced for essential work as blacksmiths, carpenters and farmers. Later skilled artisans were brought to California to help build the more elaborate churches.

The earliest missions were very primitive, built of logs, with roofs of earth or grass and with hard soil as their floors. Soon adobe began to be used for the walls of churches and buildings and these were covered with roofs of tile. Corridors with their



This view of the Santa Barbara Mission was taken in the 1920s and shows two Native Americans who still worked at the mission. Courtesy San Fernando Mission Archives.

pavements and pillars also were built of tile. In the third stage of building, stone began to be used in such structures as San Carlos, Santa Barbara, and San Gabriel.

To understand the mission system of California one has to remember the cultural status of the Indians. The natives were nomads or marginal peoples of the Stone Age. They lived by hunting, fishing, and seed-gathering. Their clothing was scanty, the men going about entirely naked. Their homes were only of brush-hut construction. They had no history of their tribe, possessed no literature, and knew nothing about writing. They had no agriculture. Art began in California with the missions. Language was another difficulty. Linguistically, California was the most diversified section in what is now the United States. In the mission territory alone, near the coast, six entirely distinct languages together with a variety of dialects were spoken.

It devolved upon the friars to attract the Indians to the missions by gifts and kindness. After instruction and baptism, the new Christians were required to live in a village next to the mission though they were allowed to visit their native villages frequently. Often pagan parents brought their children to the mission to be baptized and took them home again until such time when they could be brought up as Christians in the mission village. At the missions, the Indian followed a routine or schedule arranged between prayer and instruction, labor, and recreation. The work load was light and reasonable. In the beginning the Indians built their brush-huts near the mission but in course of time the friars introduced Spanish-type homes of adobe and tile.

Special emphasis was placed on agriculture and stock raising which were the two principal occupations at each mission. Seeds were originally brought from Mexico and as

missions developed older foundations aided the newer ones. Thus wheat, barley, corn, beans, peas, and many vegetables and fruits were introduced into California; chief among them were grape, olive, orange, pear, and pomegranate. Animals were also introduced: the horse, mule, cattle, sheep, pigs, goats, and chickens. Horses and mules became the principal means of transportation; cattle were important for food and articles made from their hides. Sheep were necessary for the wool they produced for clothes. At each mission a significant number of men, women, and young people were engaged in fabricating clothes.

Many trades were taught at the mission, such as the making of adobes and tiles, stone-cutting, the trade of carpenter and blacksmith, shoemaker, tallow and candle maker, farmer, herdsman, weaver, builder. Instrumental and vocal music was introduced both for religious and social events. The Indians took well to instrumental music. The natives were encouraged to perform their aboriginal dances and games. These were balanced with the rich ceremonies of the Church plays, such as *Las Pastores* at Christmas time. Formal schools in the modern sense did not exist. One learned by doing. The average Spaniard was not himself interested in book learning. For the Indians it would have been almost useless since their life was that of a pastoral and farming community out of touch with the outside world. In that day California was described both by missionary and civilian as "this last corner of the earth." The Indians lived a communal life, sharing what was produced. Food and clothing were rationed according to need. Indians who were more provident than others were given special plots of land to cultivate, and the more industrious were given better clothes.

Between 1769 and 1846 the Franciscan missionaries baptized 98,055 Indians and about 5,000 whites—Spaniards, Mexicans, and foreigners. There were 28,040 Christian marriages and 75,340 Christian burials. The largest number of Christian Indians living at all the missions in a particular year was 21,195 in 1821. These were located in twenty missions administered by forty friars. Between 1783 and 1832, the missions produced 4,137,635 bushels of grains and vegetables. In 1832, Mission San Luis Rey had 27,500 head of cattle and in 1828, 28,913 head of sheep.

Besides the missions the Franciscans also established several *asistencias* which, for all practical purposes, were missions but without a resident missionary. These were San Antonio de Pala near San Luis Rey (1815), Santa Margarita near San Luis Obispo (1817), and Santa Ysabel near San Diego (1818). Chapels were also built in the two civilian towns founded by the Spaniards, the Pueblo de San José(1777) and the Pueblo of Nuestra Señora de Los Angeles (1781). The latter is still a parish in the Archdiocese of Los Angeles.

At the four *presidios,* San Diego (1769), Monterey (1770), San Francisco (1776), and Santa Barbara (1782), special chapels were erected for the military and their families. The chapel at Monterey still exists and is the cathedral for the Diocese of Monterey; the one at Santa Barbara was reconstructed in the 1980s. Because diocesan priests could not be obtained for service in California during the colonial period, the Franciscan missionaries also served the people in the towns and the soldiers at the *presidios.* In the course of time many ranches were established between the missions. Some of these had private chapels.

The presidents of the California missions were appointed by the guardian and discreets of the college of San Fernando. Their term of office depended on the judgement of the superiors. Between 1769 and 1848 the following missionaries served as presidents:

Fray Junípero Serra (1769-1784)
Fray Fermín Francisco de Lasuén(1785-1803)
Fray Estevan Tapis (1803-1812)
Fray José Señan (1812-1815)
Fray Mariano Payeras (1815 - 1820)
Fray José Señan (1820-1823)
Fray Narciso Durán (1824-1827)
Fray José Bernardo Sánchez (1827-1830)

Photo taken around 1860 showing all the friars who were at Santa Barbara Mission at that time. Courtesy of San Fernando Mission Archives.

Fray Narciso Durán (1830-1837)
Fray José Joaquín Jimeno (1837-1846)

A new administrative arrangement came about as a result of a decree of the Commissiariate of the Indies which created the office of commissary-prefect in the mission territories, who was its representative therein. This office began to be exercised in California in 1812. The commissary prefect was the superior of the missionaries in the field and represented them in relation to the government in mission matters. As the ranking religious personage in the field, he made the official visitations and dealt with the personal matters of the friars. The president of the missions before that time was the vicar forane of the Bishop of Sonora, military vicar and commissary of the Mexican Inquisition. Commissary-prefects of the Fernandino missions were:

Fray Vicente Francisco de Sarriá (1812-1818)
Fray Mariano Payeras (1818-1823)
Fray Vicente de Sarriá (1824-1830)
Fray Ildefonso Arreguin (1830-1837)
Fray Narciso Durán (1837-1846)
Fray José Joaquín Jimeno (1846-1854)

In 1833 the eleven northern missions from San Miguel to San Francisco Solano were entrusted to the College of Nuestra Señora de Guadalupe at Zacatecas all of whom were Mexican by birth. This band of

friars had its headquarters at Mission Santa Clara while the Fernandinos after 1833 had theirs at Santa Barbara. Fray Francisco García Diego y Moreno was the first commissary-prefect of the Zacatecans, an office he held until he became bishop in 1840. Subsequent Presidents of the Zacatecan missions were Fray Rafael Moreno, Fray José Mariá de Jesús Gonzalez Rubio, and Fray Antonio Anzar.

No bishop came to California before the end of 1841. Prior to that time the sacrament of confirmation had been administered by Fray Junípero Serra and Fray Fermín Francisco de Lasuén by a special indult of the Holy See. Confirmation by Franciscan prelates was administered again after 1830. In the beginning, the holy oils for the administration of the sacraments came from Guadalajara. In 1780 Fray Antonio de los Reyes of the College of Santa Cruz de Querétaro was appointed the first bishop of Sonora, Sinaloa, Baja California, and Alta California. Only in 1840 did Pope Gregory XVI, at the request of the Mexican government, establish the Diocese of Both Californias and appointed Fray Francisco García Diego y Moreno the first resident bishop. San Diego was selected by the Holy See as the bishop's seat. However, upon his arrival, he found San Diego inadequate as a place of residence, so he moved to Mission Santa Barbara where he lived and administered the diocese until his death in 1846. He is buried in the sanctuary of the mission church. From 1846 until 1850, Fray José María Gonzalez Rubio was administrator of the diocese of both Californias.

The rise and development of the California missions proved to be an absorbing story until the Golden Age was reached at the beginning of the nineteenth century. After that a decline set in which ended in the ultimate ruin of the mission system. This was brought about by many causes. First there was a decline in Indian population and from about 1812 the number of deaths exceeded the number of births, due chiefly to diseases brought by Europeans, chiefly the *morbus gallicus*. Then, owing to the war of independence from Spain, the missions received few new recruits. No longer did they receive their stipend, and the military was without pay or support. The latter depended almost entirely upon the missions for support which increased the work of the Indians for which they were not paid, something disliked by both friars and Indians. By the end of the mission period the military owed the missions half a million *pesos*. Increasingly unfavorable conditions caused the Chumash Indians along the Santa Barbara Channel to revolt in 1824 and only the persuasion of Fray Vicente Francisco de Sarriá, who was greatly respected and who had obtained amnesty for them, persuaded the Indians to return.

Since most of the missionaries were natives of Spain they declined, with few exceptions, to take the oath of loyalty to the new Constitution of republican Mexico after the overthrow of Emperor Iturbide. The missionaries became liable for expulsion. However, since there were none to replace them, most were allowed to remain. One however, Fray Luis Martinez of San Luis Obispo, was exiled to Spain, while five others left the missions, three legitimately.

The saddest part of the history of the California mission is the period of secularization that began in 1834. The missions were never intended to be permanent, nor were the Franciscans to remain in perpetuity. In the mind of Spain, the missions were to be secularized after ten years which meant that they would become parishes under diocesan priests and that the Indians would be their own masters in economic and social affairs. This proved impractical in many areas especially where the cultural status was low. Even after sixty-three years of mission life, many of the Indians were still unable to live as free citizens of the Mexican commonwealth. Despite this fact Mexico secularized the California missions.

Lay commissioners were put in charge of the missions, the remaining friars entrusted only with spiritual affairs. The missions were poorly managed under the commissioners. After secularization some of the

Indians left, while others chose to remain at the missions. In the few years before the American invasion, the mission properties were first rented, then sold by Governor Pio Pico, with only the churches, cemeteries, and dwellings of the missionaries remaining. During the episcopacy of Bishop García Diego, the Pious Fund was confiscated for national use, so the plans of the bishop for educational purposes came to naught. However, the governor of California, Manuel Micheltorena, gave him a ranch for educational purposes. Thus on May 4, 1844, the bishop opened the first seminary in California which was staffed by Franciscan professors from 1844 to 1850. The bishop also brought a few secular priests into California and made Missions San Luis Obispo, San Miguel, and San Buenaventura the first parishes.

In 1854 there were only five Franciscans left in California, one of whom returned to Mexico the following year. In 1854 the four friars formed an apostolic college at Mission Santa Barbara which continued in operation until 1885 when it became a convent of the Province of the Sacred Heart of Saint Louis, Missouri. In 1915 when a sufficient number of convents and houses had been formed on the Pacific Coast, the Province of Santa Barbara was established.

Documentation on California is extremely rich. The principal depositories being the Archivo General de Indias, Seville, Spain; the Archive General de la Nación, Mexico; Santa Barbara Mission Archives, Santa Barbara; the Alexander Taylor Papers in the Archives of the Archdiocese of San Francisco, and the Bancroft Library at the University of California in Berkeley, California. From those monumental collections excellent and diversified histories on the missions have been written and will continue to be done so for many decades to come.

The friars and their missions are remembered by the people of California and the American nation. All have been completely or partially restored and serve usefully as churches, educational institutions or museums. The history of the missions is taught in all the California public schools, and about a million people from all over the world visit them annually. Monuments, buildings, streets, and societies are named after the missions and missionaries. The statue of Fray Junípero Serra stands in the nation's capitol in Washington and in the state capitol in Sacramento, as well as in a number of other cities of California, Spain, and Mexico. The memory of mission days has been frequently revived in pageants, on anniversaries, in music, painting, and sculpture. In California a special mission architecture developed in private and public buildings. The missions which were partly destroyed by vandalism both during and after the secularization and later by earthquakes and neglect have been restored through private and public beneficence. This interest is not confined to the Catholic population but nearly all groups share in it. The missions and all they stood for have been and are a means of drawing all people closer to the missionary work and educational methods of the Church and the Franciscan Order.

The Franciscan missionaries of California are remembered not only for their spiritual, social and educational work but for many other services they rendered early California. A significant number were among her early explorers, such as Juan Crespí, Tomás de la Peña, Narciso Durán, Ramón Abella, Magin Catalá, Pedro Muñoz, Juan Cabot, and others of the College of San Fernando College, and Francisco Garcés and Pedro Font of the Apostolic College of Querétaro. Many of these kept excellent diaries, a number of which have been published.

Francisco Palóu became California's first author by composing his *Noticias de la Nueva California* and his *Relación Histórica*, The Life of Junípero Serra. Fray Gerónimo Boscana composed an ethnological treatise on the pre-Christian ideas of the San Juan Capistrano, *Chinigichnich*. Vicente Francisco de Sarriá wrote a treatise of *Caesarian Operations* used by the missionaries in case of need for the baptism of unborn children. Fray Luis Gil y Taboada was adept in per-

Statue of Junípero Serra located in Brand Park just across from San Fernando Mission. It was sculpted by Sallie James Farnham of New York and was in set in place in 1924 by the San Fernando Mission Land Company. The Indian was Juan Evangelista who accompanied Fray Junípero Serra to Mexico City. Courtesy of San Fernando Mission Archives.

forming such operations.

Eminent among the *padre* musicians were Friars Estevan Tapis, Felipe Arroyo de la Cuesta, Florencio Ibañez, Juan Sancho, and the greatest of all, Narciso Durán. His *Misa Cataluña* and *Misa Vizcaina* are still sung at Santa Barbara on festive occasions. Eminent builders among the missionaries were Antonio Peyri at San Luis Rey, and Antonio Ripoll and Estevan Tapis at Santa Barbara. The most excellent manager of a mission was Luis Martinez at San Luis Obispo. Missionary administrators of renown were Junípero Serra, Fermín Francisco de Lasuén, Mariano Payeras and Narciso Durán. Eminent linguists were Felipe Arroyo de la Cuesta at Mission San Juan Bautista and Buenaventura Sitjar of Mission San Antonio.

What remained of the mission buildings was saved through the intervention of Archbishop Joseph Sadoc Alemany of San Francisco who, taking advantage of the Private Land Claims Commission, claimed the property of the twenty-one missions as the property of the Church. His claim was recognized by the United States Government so that the buildings of the missions and sections of their surrounding territory were adjudicated to him. Today nineteen of the missions still belong to the Catholic Church. Two became quite ruined, Purisima and San Francisco Solano, without a nearby population, they were sold to private individuals and in modern times have become state museums after restoration. Twelve of the former missions belong to the respective dioceses. San Gabriel is administered by the Claretians, Santa Clara by the Jesuits, Santa Inés by the Capuchins, San Luis Rey has been governed by the Franciscans since 1892, Missions San Miguel and San Antonio since 1929. Santa Barbara Mission is the only one in which the Franciscans have resided from the founding in 1786 until the present day.

The mission field of California, converted by the Franciscan missionaries of the Colleges of San Fernando and Guadalupe, has grown to two archdioceses and ten dioceses which together have a total population of around 8,000,000 out of a total population of over 34,000,000.

Lastenia Abarta around the time she shot Forster. Courtesy of Mike Abarta.

Searching for Miss Abarta

By Paul Bryan Gray

While writing *Forster vs. Pico: The Struggle for the Rancho Santa Margarita,* I decided to end the last chapter by describing the fate of each person who participated in that notable trial. While some of their lives ended in dramatic fashion, none surpassed the spectacular demise of 40-year-old Francisco "Chico" Forster. He was shot to death on Tuesday morning, March 15, 1881, in Los Angeles by a distraught 18-year-old girl whom he had seduced but refused to marry.

The first reference found to this event was in Harris Newmark's *Sixty Years in Southern California,* (page 526), which described Chico's assailant only as "a Señorita Abarta." However, the two leading newspapers of the time, *The Evening Express* and *The Los Angeles Herald* gave the affair extensive coverage, identifying the young lady in question as Lastenia Abarta. Both papers published detailed accounts of a three-day jury trial between April 28 and April 30, 1881, which resulted in an acquittal on grounds of temporary insanity caused by "dismenorrhoea," a disorder of the menses producing a "homicidal mania." The jury's verdict, based on dubious medical testimony, was highly popular. According to *The Evening Express* of April 30, 1881 , the defendant left the court in a carriage and was "driven away from the scene of her complete vindication amid the plaudits of the crowded street."

Afterwards, the young girl vanished from sight. I assumed she left Los Angeles to escape the notoriety caused by the trial. Although I wondered what became of her, it

hardly seemed worthwhile to pursue the matter. Chico Forster's murder at her hands was but a tiny ripple in nineteenth century Los Angeles. Besides, since Lastenia had probably married and moved elsewhere it would be nearly impossible to find her. Like so many other people I have researched, she seemed to have disappeared forever.

But this was not the end of Miss Abarta. At the March 1996 meeting of the Los Angeles Westerners, Glenn Thornhill asked me what I knew about Chico Forster's murder. He and Steven Born were trying to locate the site of the killing as part of a project for E Clampus Vitus. The next day I mailed Glenn copies of newspaper articles on the incident which showed that Forster was shot at the corner of Commercial and Los Angeles Streets. During this same meeting, Gloria Lothrop was at my table and I mentioned my conversation with Glenn to her. Amazingly, she told me she had a boyfriend during college related to the Abarta family who had given her a painting she believed was the portrait of a sister of the girl who shot Chico Forster. As we spoke, it was hanging in her home. Gloria had not seen her old boyfriend for many years, but remembered that he was a history buff and knew a great deal about the Abarta family. Best of all, he was a lawyer somewhere in California.

This astounding intelligence would make the search for Lastenia Abarta easy. I would find the lawyer and ask him what happened to her. Of course, as a professional colleague and family historian, he would be delighted to tell me all he knew. During the next day I could not find his name in the usual directories, so I checked the California State Bar website. He proved to be an inactive member with a forwarding address in Sydney, Australia. There was no telephone number given, so I called information. Unfortunately, there was no listing for him. After several attempts with various Australian operators at six dollars a call, I reluctantly concluded that like Lastenia Abarta, he too had disappeared.

About this time I called my old friend, the late Tom Owen at the Los Angeles Public Library, who worked on the Central Library's local history files for many years. Tom was an inspired researcher who provided me with much information while I was writing my book. By fax and telephone, he often supplied obscure but fascinating bits of data gathered by his ingenious use of local records. Within a day or two he faxed a record of Los Angeles marriages prepared by the Daughters of the American Revolution in 1944. It showed that a 30-year-old Frenchman named "Q. Cazanx" married "L. Abarta" age 21, on January 20, 1883, before Justice of the Peace John C. Morgan. We checked Los Angeles newspapers to find a reference to this marriage. Although couples obtaining marriage licenses were routinely mentioned in the press, no newspaper referred to a marriage of "Cazanx" to Abarta. We checked the censuses for "Q. Cazanx" to see who his wife was, but there was no listing. The closest Tom could come was a listing for Mr. and Mrs. A. Cazaux living near Gower Street and Santa Monica Avenue in the Catholic Directory and Census of Los Angeles City, dated September 1899. Despite our best efforts, we were stumped. The search for Lastenia Abarta was derailed.

During May 1999, I was surprised to receive a phone call from Cecilia Rasmussen of *The Los Angeles Times*. She was preparing one of her Sunday columns on Los Angeles history. Gloria Lothrop had suggested she write an article on the murder of Chico Forster, and Cecilia wanted me to check it for historical accuracy. Her column on the death of Forster was published on May 19, 1999, as an interesting bit of local color. A few days later I was stunned to see a message on my desk from someone named Mike Abarta. I immediately called the number and found that he was the grand-nephew of Lastenia. He had read the *Los Angeles Times* article and saw that nothing was included about Lastenia's life after her trial. He called Cecilia Rasmussen who gave him my phone number. There were some family papers and photographs of Lastenia. Would I like to see

them?

That night I drove to his home near Santa Monica. Mike Abarta proved to be a very likable person who had retired some years ago. He showed me a photograph of Lastenia as a young girl and said that she went to live in Mexico after the incident with Chico Forster. He generously entrusted me with a photograph of Lastenia so I could have it copied. Mike also had a tourist card dated February 10, 1926, signed by Lastenia at El Paso, Texas. It showed her residence as Mexico City. She was 62 years old and was returning to Mexico after a relative's funeral in Los Angeles. A photograph taken at this time showed her as an older and much altered version of the young girl in the earlier picture.

While Mike and I were sitting at his kitchen table, he received a telephone call from his cousin Tom Abarta. Tom said that he once found Lastenia's name on the Internet at Ancestry.com, a genealogical website. That night I searched the website and was amazed to find Lastenia Abarta as the earliest entry in a family tree submitted by someone from Mexico City. Her husband was listed as Auguste Maurice Cazaux. This must have been the same "A. Cazaux" that Tom Owen found in the 1899 Catholic directory. He also was undoubtedly the "Cazanx" erroneously given by the Daughters of the American Revolution in 1944.

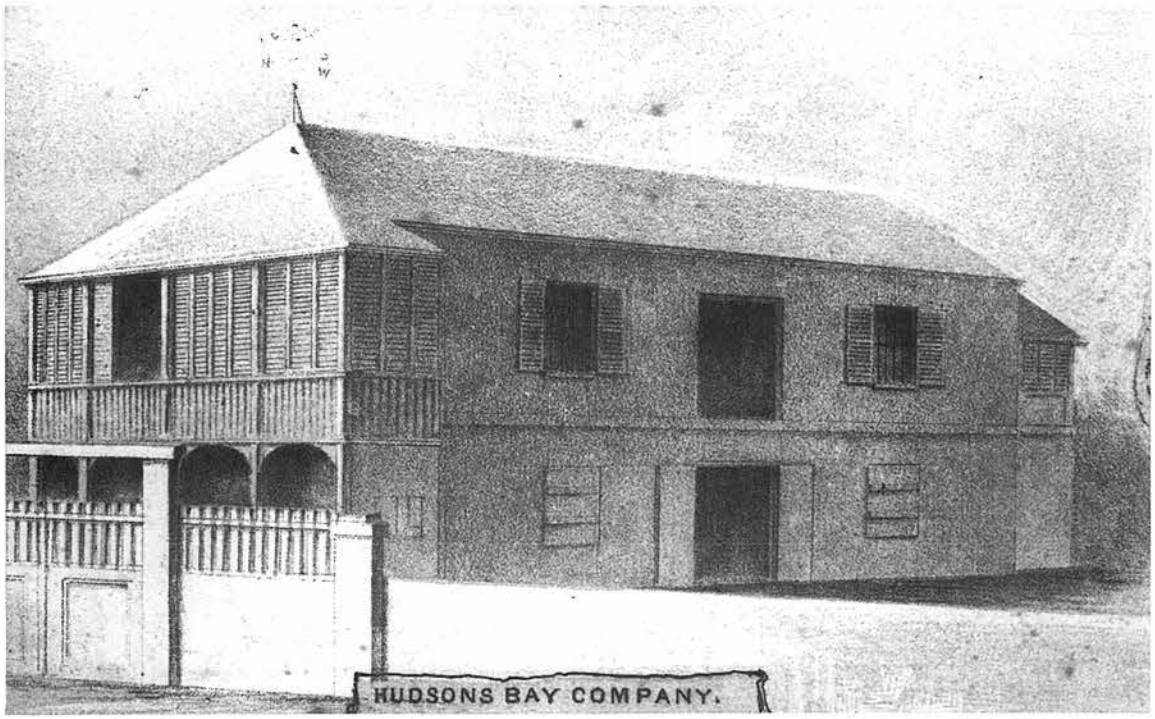
As the family tree unfolded, it could be seen that Lastenia had a daughter named Stella who married Antonio Gabriel Parrodi and had three children. The website invited users to download the entire file to discover who had provided the family tree. In this way, I found that José German Fueyo Gutierrez of Mexico City was the source of the information. His telephone number was given and I called him the next day. He turned out to be a young lawyer who was married to a great-great granddaughter of Lastenia Abarta. He invited me to call his wife's great granduncle, Manuel Parrodi, a man about 84 years old who had given him the family history for the Internet.

When I called the old gentleman, he said he was the grandson of Lastenia Abarta. He wondered why I was asking about his grandmother, but before I could explain, he launched into a long reminiscence about the arrival of Auguste Maurice Cazaux and his wife Lastenia to Mexico City about the turn of the century. Mr. Parrodi said Cazaux was a wealthy man who owned a department store and was a racehorse enthusiast. As a boy, he had seen Cazaux run his animals at the old La Condesa track in Chapultepec Park. The Cazaux family lived on the Paseo de la Reforma between Atenas and Milan Streets near the statue of Cuahtemoc, an elegant neighborhood I know very well from the days when I worked as a lawyer in Mexico City. Mr. Parrodi had fond memories of his grandmother Lastenia.

He suggested I telephone his sister Lastenia, an 86-year old lady named after her grandmother. However, he asked me to call back in an hour since he had forgotten her phone number. When I did, the phone was answered by his daughter, Maria de Lourdes, a school teacher who seemed to expect my call. She said she was the mother-in-law of the young lawyer who put the family tree on the Internet. After clarifying the reasons for an inquiry about her great-grandmother, she told me that Lastenia lived to an advanced age in Mexico City. She died during the late 1940s and is buried there. Lastenia lived out her life as a respectable upper-class matron who never spoke of her problems in California.

The destiny of Lastenia Abarta was now revealed. She lived with her husband Auguste Maurice Cazaux near Santa Monica and Gower Streets until at least 1899 and then moved to Mexico City. The young girl who shot Chico Forster 119 years ago in Los Angeles founded a thriving family in Mexico whose older members still recall her as a living person. Her fate would have remained unknown but for the article in the *Los Angeles Times* written by Cecilia Rassmussen which led to Mike Abarta coming forward with information about the Mexican branch of his family. Even more amazing was the revelation of Lastenia's family tree on the

Internet, a fact which led to direct communication with her descendants in Mexico City. This time, at least, the element of chance provided answers and not the usual mysteries. We now know what happened to Lastenia Abarta. This should put to rest the curiosity of those, who like myself, have wondered.



Honolulu Office and Warehouse of Hudson Bay Camp in 1857 as drawn by G.H. Burgess. Courtesy of Hawaii State Archives.

Hudson's Bay Company In Hawaii

by Siegfried G. Demke

The Hudson's Bay Company, chartered in 1670 by King Charles II, is known mainly for its operations in the central area of Canada's land mass, that vast HBC holding which was informally called Rupert's Land after Prince Rupert, the King's cousin and first governor of the company. But in the first half of the 1800s it established a flourishing business in the Hawaiian Islands, then known as the Sandwich Islands, so named by the first European visitor in 1778, British Captain James Cook, after John Montagu, 4th Earl of Sandwich and, intermittently, First Lord of The Admiralty.

Although Pacific trade, mainly with China and those parts of Southeast Asia not controlled by Dutch trading, was under the monopoly of the East India Company, chartered in 1600 by Queen Elizabeth I, the Hawaiian Islands trade was developed by HBC beginning in 1825 out of Fort Vancouver.

Interest in the Hawaiian Islands first occurred as the result of their being used as the place to transfer HBC collected sea otter pelts to East India Company ships for trade in China. By then, the 1820s, the islands had become an important stopping port for

American, British, and French ships on business in the Pacific area. During 1820 to 1840 ninety percent of the vessels stopping in Hawaii were American, mostly whaling ships. After the long run around South America's Cape Horn many ships had to stop in the islands to repair, recuperate, and replenish. Usually encountering fierce storms while rounding the Horn, damaged masts and spars had to be repaired. Months of limited diet caused scurvy among the crew that only fresh fruit and vegetables could help cure. Food supplies had to be replenished in preparation for further sailing.

At first the HBC trading, depending on business with whaling ships, was seasonal, but commercial shipping increased to the level that in time the islands became an important trading area for HBC. Fort Vancouver on the Columbia River, with Chief Factor Dr. John McLoughlin in command, became the most important British trading port in the western Pacific. Its activities even included moving supplies for the Russian American Company operating in Alaska and California. One of the business policies that made HBC a preferred trading company was that it had one price for all, whether large or small quantities of goods were being bought.

The most important HBC trading cargo to the islands was lumber in the form of boards, in varying thicknesses, and planks. This was lumber for building. Good straight building lumber was not easily produced in the islands, and although most northwest lumber was not termite resistant, it was plentiful and it was cheaper to rebuild than to protect against termites. Other lumber was the long straight type from which masts and spars were made.

Second in quantity of HBC cargos to the islands was flour. Produced in mills built by Dr. John McLoughlin in Oregon's Willamette Valley, HBC supplied forty-one percent of the island's needs. Most of the remaining flour consumed in the islands was supplied by the United States and Chile.

The next most important cargo to the islands was barrels of salted salmon, packed thirty-five fish to the barrel. Fresh caught and salted, the HBC ships' cargos would include 200 to 300 barrels. Salted salmon was one of the food items with which visiting vessels replenished their food supplies. For people of the islands, salmon was a welcome supplement to a diet of native fish and the tasteless poi.

Some manufactured goods such as needles, thread, and cloth were also part of the HBC cargos.

Cargos from the islands on the return trip to HBC Columbia District headquarters were—listed in order from the most to the least—coarse sugar, molasses, salt, rice, and coffee. Many of the Hawaiian cargos were offloaded at Fort Vancouver for forwarding to the Willamette Valley settlements.

In 1846 HBC trading in flour was greatly diminished. In that year the western end of the boundary between the United States and Canada was continued along the 49th parallel to Boundary Bay, just south of present day Vancouver, British Columbia. HBC left the Willamette Valley and the Columbia River region and relocated its Columbia District headquarters on the southern tip of Vancouver Island at the site that would become the city of Victoria.

Trading in lumber and fish grew to such a volume that by 1836 HBC established a full time trading post in the islands. Ships from England, coming around Cape Horn, off-loaded cargos for British and American consignees. At first the Hawaiian business was under the jurisdiction of Dr. McLoughlin. As the importance of the islands activities increased, George Simpson, Governor of HBC overseas operations, supervised the islands trade.

In later years the islands became a source of labor hired by HBC. Kanakas, native Hawaiians, were first hired to work on HBC ships to fill sailor vacancies brought about by scurvy, accidents, or desertion. Sailing on to the HBC port in North America, ships sometimes transported Kanakas to serve as laborers in the fur trade. Kanakas were more reliable than Indian labor. The latter were accustomed to working seasonally and, understandably, were less reliable in

Indian versus white conflicts.

At first Simpson had such a low opinion of Kanakas that he considered their worth to be equal to only issues of food and clothing, but in time Kanakas proved their worth to the level of being paid in 1824, £17 per year, equivalent, at that time, to $85 per year—the minimum wage for employees of the lowest rank. However this arrangement did not last long. There were objections from many other employees to the Kanakas being paid at this level. With Simpson siding with the objecting employees, Kanaka pay was reduced to £10 a year, equal to $50 a year.

In addition to the money to be earned—there were few money paying jobs available to Kanakas in the early part of the 19th century—Kanakas signed up with HBC to get away from the strict puritanical rule of American missionaries who had increased in numbers and influence. The Hawaiian temperance journal, *The Friends,* estimated that by 1844 three to four hundred Kanakas were employed by HBC in the Columbia District. With so many Kanakas in the district, Dr. McLoughlin sent to Hawaii for a minister to conduct services for them in their own language. This was William R. Kaulehelehe, who became known by the less formal name of Kanaka William.

The 1846 Oregon boundary settlement that brought more Americans into the Columbia River region and caused HBC to move out to the north also caused the Kanakas to move out. In 1848, after the news of the California gold strike, the last of the Kanakas moved out of the Columbia district and headed for California to try their hand at easy riches.

The first HBC trading office in Honolulu was a leased building on Nuuanu Street. By 1846 business had increased enough that a two-story building, housing office and warehouse, was erected on Front Street near the waterfront.

In the beginning, HBC interests were handled by British Consul Richard Chariton. At best, this was a part-time arrangement. When business increased to warrant the action HBC put a full time agent in place in 1833. This was George Pelly, cousin to HBC Governor John Henry Pelly. George Pelly's annual salary was £300, and permission—contrary to the usual employee contract agreement—to do business on his own account. Further, if HBC business consumed all of his time, which would mean the company got more work out of him, he would receive an additional £100 per year. The unusualness of this contract perhaps indicates the advantage of being related to the top man in the company.

By 1840 the islands trade increased to the volume that HBC sent George T. Allen, a clerk at Fort Vancouver, to be Pelly's assistant. In 1845 Allen was promoted to Chief Trader, which made him eligible to share in the company profits in addition to his salary. George Pelly left the HBC post in 1851.

Cut off from the Columbia River area lumbering operations because of the boundary settlement, by 1854 HBC trading in the islands had declined markedly. In 1859 HBC ended trading in Hawaii and left the islands to American domination. After clearing away all remaining business of the company, on August 20, 1860, the last HBC agent, James Bissett, left the islands.

As a footnote to this article, it should be explained that the HBC played no active part in the rivalry among America, Great Britain, and France to gain a controlling position in the politics of the islands. That the British flag flew majestically over Honolulu in 1848 was the result of overeager Lord George Paulet, Commander of the Royal Navy ship *Carrysfort,* misinterpreting his orders. Paulet had been sent to investigate reports by British Consul Chariton that British subjects in the islands needed protection. When Paulet arrived, Chariton was absent, replaced temporarily by Acting Consul Alexander Simpson, estranged cousin of George Simpson and disgruntled former HBC employee. Alexander Simpson's report to Paulet compounded the misunderstanding of the situation. As a result Paulet explained to the Hawaiian Government that British subjects could only be governed by British laws and raised the British flag in

Honolulu on February 25, 1848. Paulet's excuse—given later—the flag action was that there was a threat of American and French intervention. When news of the flag raising action reached England, an embarrassed British Government explained to America and France that the Royal Navy had not been told to annex Hawaii. On July 31 the Union Jack was lowered and the Hawaiian ensign was raised in its place. Despite this episode, British and Hawaiian relations continued on a mutually respected basis.

Suggested Reading

Burley, Edith. *Servants of the Honourable Company.*

Burns, Flora Hamilton. "Holiday 1856 In Hawaii." *The Beaver, Magazine of the North,* (Autumn 1965).

Klau, Yvonne Mearns. "Kanaka William." *The Beaver, Magazine of the North,* (Spring 1976).

Lomax, Alfred. "McLoughlin's Tropical Road" *The Beaver, Magazine of the North,* (Spring 1964).

Mackie, Richard Somerst. *Trading Beyond the Mountains.*

Merk, Frederick. *Fur Trade and Empire.*

McCook, James. "Sir George Simpson in the Hawaiian Islands " *The Beaver, Magazine of the North* (Winter 1976).

(Monthly Roundup Continued from page 2)
Nick looked at the legacy of Baldwin. There were his many physical contributions: Santa Margarita Ranch, Arcadia, Santa Anita, the Arboretum, but he was also important in influencing the life of many people who have influenced others.

His friends and acquaintances during his long life reads like a who's who of Los Angeles and even California. One of his best known beneficiaries was Death Valley Scotty.

Over the years, he did business with some of the best known Angelenos. Some of his dealings in real estate were among the largest in the area.

Baldwin, his family, and associates have had a great influence on the area—from real estate to sports to banking.

APRIL 2000 MEETING

Phil Brigandi, director of the Ramona Pageant answered the question: Ramona who was she. The problem is Ramona could be called the beast with two heads. There was a real Ramona and the fictional one who come to represent the Romantic view of

Photograph by Froylan Tiscareño

April Meeting Speaker Phil Brigandi.

California. Many miss the stand for Indian reform in the novel by focusing on the myth and not the novel.

Brigandi traced the known facts of the real Ramona and summarized the Helen Hunt Jackson story. One of the main usages of the legend is to bring in tourists. As it has been cited Ramona is "little pieces of fact rearranged to create a story."

Over the years, Ramona has been present many times in films. The earliest starred

Mary Pickford. Over the years, Dolores del Rio and Lorretta Young, who starred in the Technicolor version, portrayed the mythical lady.

The Hemet Pageant started in 1923 and has been presented yearly since. Except for Ramona and Alejandro, who are paid actors, locals play the roles. Some families have participated for four or five generations.

The myth well demonstrates what happens when three cultures clash.

Photograph by Froylan Tiscareño

May Meeting Speaker David Myrick

MAY 2000 MEETING

David F. Myrick, who has lived in Montecito since 1981 (he claims to live in the second smallest house) and won the Donald F. Pflueger Award for his work, *Montecito and Santa Barbara*, took the Corral members on a guided tour of the community.

His illustrated lecture described stately mansions, gardens, landscaping and statuary that decorate many of the estates. A community of wealthy people, Montecito has long enjoyed a reputation for the elegance of its life style.

Myrick regaled the Corral members with stories of the owners of the mansions. One of the most notorious residents was Harry Thaw who shot and killed architect Stanford White over the beauteous Evelyn Nesbitt.

—Abraham Hoffman

Corral Chips

ABE HOFFMAN gave a presentation on William S. Hart and his film "Tumbleweeds" at the National Cowboy Hall of Fame in Oklahoma City in June. While there he visited the offices of Westerners, International, but no one was home.

Charter member **NEAL HARLOW** died July 12, 2000.

Directory Changes

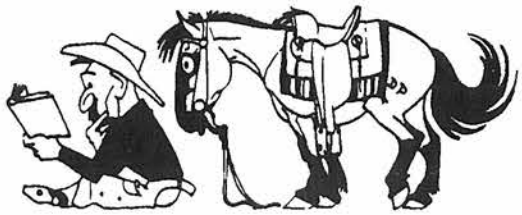
New Members

Marie Jordon
5317 Palm Drive
La Canada, CA 91011

Daniel T. Muñoz
1337 Bellevue Avenue
Los Angeles, CA 90026-5140

Address Changes

Abraham Hoffman
22151 Lanark Street
West Hills, CA 91304



DOWN THE WESTERN BOOK TRAIL . . .

Books think for me.

—Charles Lamb

COMPANY OF HEROES: *My Life as an Actor in the John Ford Stock Company* by Harry Carey, Jr. Metuchen, N.J. & London: The Scarecrow Press, Inc., 1994. 218 pages. Photos. Index. Cloth $32.00. Paper $17.00. Shipping and handling $3.00. Available from Harry Carey, Jr., P.O. Box 3256, Durango, CO 81302.

This is a collection of personal stories about the making of the nine John Ford movies in which Harry Carey, Jr. had roles. These movies include "3 Godfathers," "She Wore a Yellow Ribbon," "The Searchers" and "Cheyenne Autumn."

There is also a brief chapter on the Carey family history and of his early childhood on his parents' homestead in the 1920's Saugus area. His father, Harry, Sr., was an early Western movie star and, though not as famous, a contemporary of William S. Hart. Some of the guests at the Carey ranch included Charley Russell, Will James and Bill Hart.

However, this book is mostly about the working and personal relationships John Ford had with the actors and actresses he directed. John Wayne, Ward Bond, Victor McLaglen and Ben Johnson were among those who composed what became known as the John Ford Stock Company.

Harry tells these stories vividly, with humor and complete candor. It is written in an easy, flowing narrative that reads like a friendly conversation. He writes of both faults and virtues honestly and without being judgmental. An added bonus to the book are some wonderful movie stills and personal photos.

LAND OF GOLDEN DREAMS: *California in the Gold Rush Decade, 1848-1858* by Peter J. Blodgett. San Marino, CA: The Huntington Library, 1999. 144 pp. Illustrations, Index, Checklist of the Exhibition. Cloth, $20.95, Paper, $14.95. Order from Huntington Library, 1151 Oxford Road, San Marino, CA 91108, (626)405-2172. Email booksales@Huntington.org

This excellent volume is the companion to the Land of Golden Dreams exhibition at the Huntington Library. It will also serve as an introduction to Gold Rush California history. The work is divided into four sections: The Adventure Begins; Days of 49; California Transformed: Organizing a New Society, 1850-1858; and The Legacies of El Dorado. Each section is divided into sub-sections which discuss everything from the discovery, how gold fever developed, literature available about the trip, and how the experience has been interpreted by many people.

While there are no new, startling interpretations presented in the work, it does summarize most of the current interpretations of the period. Blodgett gives a balanced view; he shows the negative along with the positive without wallowing in despair of the failures and damage done to the environment. All in it, it is one of the more balanced presentations read recently. The Gold Rush was a life shattering event. Many suffered despair and humiliation, but many others met success and remembered the period as the high point of their existence.

The illustrations, like the exhibit, focus on literary and artistic artifacts and are beautifully reproduced in the book.

One strongly recommends seeing the exhibition and reading the book, but if it is impossible to see the exhibition, definitely read the book. It, with a handful of others published about the Gold Rush period, will become the center of any collection about California and its golden period.

Robert W. Blew

CONTESTED EDEN: *California Before the Gold Rush,* edited by Ramon A. Gutierrez and Richard J. Orsi. Berkeley: University of California Press and the California Historical Society, 1998. 396 pp. Maps, Illustrations, Notes, Index. Cloth, $60; paper, $27.50. Order from University of California Press, 2120 Berkeley Way, Berkeley, CA 94720, (510) 642-4562.

The California gold rush sesquicentennial—that's 150 years to the multisyllabically challenged—is upon us, and historical societies, documentary producers, and publishers, with some approval from politicians and public officials, are doing their best to teach us how to pronounce the word. To commemorate the event, the California Historical Society is publishing special double-issues of *California History,* four in a four-year period, with the University of California Press publishing a near-identical version in book form. Taken together, the four volumes will present the latest scholarship on California history for the Spanish-Mexican period, the Gold Rush, and people and politics in the state's formative years.

The first volume, *Contested Eden,* is an anthology dealing with California in the Spanish-Mexican period, and it is a superbly done work. A baker's dozen of articles run the gamut from the environment in 1769 to the role of California in the Mexican-American War. Each article is well-researched, utilizing sources in the Bancroft and Huntington Libraries and other repositories, as well as judicious use of secondary studies ranging from classic works to the most recent scholarship. Every article includes black and white illustrations (some are a bit murky), and fourteen color plates highlight artistic views from the 18th and 19th centuries.

The articles are by a roll call of outstanding scholars. Easily the most controversial contribution is William Preston's "Serpent in the Garden: Environmental Change in Colonial California." Readers may well conclude from this essay that human beings have no place on the planet, not just California, for everything they do impacts the environment in some invariably negative way. The article is dotted with such words as "ravage," "destroy," "intrude," "weeds and pests," "alien," and so on. Other essays also prove provocative in their fresh interpretations of the history of California. Lisbeth Haas, in "War in California, 1846-1848," argues effectively for research that tells the story from the *Californio* point of view. Doyce Nunis explains why foreign trade and the influence of foreign residents assumed such a dominant place in the provincial economy. In their articles, Douglas Monroy, Steven Hachel, and Antonia Castaneda draw on Bancroft Library sources for the culture of *Californio* society.

Reviewers frequently lament that the anthologies they review are "uneven," that some articles are better written and researched than others. Such is not the case with this book. Editors Richard Orsi and Ramon Gutierrez have clearly made the effort to insure that the contributions show consistent quality in research and writing. The end notes for each article offer excellent starting points for further reading on the topics. I found the best way to approach the book was to read one article a day and to reflect on it before taking the next one. Long after the sesquicentennial celebrations have become a memory, this book will still provide valuable insights for anyone who wants a mature understanding of the history of California.

Abraham Hoffman

WANTED DEAD OR ALIVE: *The American West in Popular Culture,* edited by Richard Aquila. Champaign: University of Illinois Press, 1998. 313 pp. Illustrations, Notes, Suggestions for Further Reading, Index. Cloth, $29.95; paper, $16.95. Order from University of Illinois Press, 1325 South Oak Street, Champaign, IL 61820, (217) 244-4689.

Have you ever wondered why you really joined the Los Angeles Corral of Westerners?

Have you ever sat down and asked yourself why you drive to Alhambra once a month, pay $20.00 for a banquet meal and listen to a guest speaker talk about wide and varied topics of Western lore? If you are interested in understanding the historical and/or underlying reasons why our members wear bolo ties and snap-button western shirts and why an old cowboy song sung by someone named Gene or Roy or Rex or Tex brings a tear to your eye (or as Hank says, "A Tear in Your Beer") then *Wanted Dead or Alive: The American West in Popular Culture,* edited by Richard Aquila is a must read!

Richard Aquila has taken ten articles on Western Americana (Movies and Television, Music, Popular and Commercial Art, Live Entertainment, and Fiction) and has woven a nostalgic trail through those western elements which have played so much a part of the American psyche and which continues to hold sway on our attitudes and mores as we enter a new millennium. *Wanted Dead Or Alive* traces the birth and growth of Western pop culture in our society today. The roots of this culture began with the bigger-than-life heroes of the 19th Century (Wild Bill Hickok, Jesse James, Buffalo Bill Cody, Annie Oakley, Sitting Bull, et al.) and the glorified accounts ("When the legend becomes fact, print the legend!") of their exploits which captivated each succeeding generation in dime novels, music, magazine articles and fiction. Yes, James Fenimore Cooper still has a hold and an influence on our culture. Is not Randolph Scott the mental picture we see when thinking of Hawkeye in the Leatherstocking Tales? And is not Chingachgook, Last of the Mohicans, the embodiment of the noble, loyal and wise Native American?

How could this century not be influenced by the likes of William S. Hart, Tom Mix, Harry Carey, Sr. (A shining star in the early western sky), John Wayne and Gary Cooper. No less important and maybe more influential in our pop culture were those wonderful characters of the B-Western movies: Hoot Gibson, Bob Steele, Ken Maynard, Tim McCoy, Ray "Crash" Corrigan and the plethora of pragmatic heroes who rode across the silver screen ridding the early western towns of "bad guys" and corruption and spreading the values of right over wrong better than any Sunday school teacher.

Gene Autry picked up the guitar and sang his way into the hearts and minds of a grateful public. Roy and Dale (notice, I do not even use their last names) equaled Gene in popularity and wholesomeness. So strong was their influence in movies and song that the real west became that which was pictured and that which was in music. The American west became the actors and singers who portrayed the western heroes and sang of the Western spirit. The real Billy the Kid did not look or act like Johnny Mack Brown or Buster Crabbe, but that is not what the public believed. Dodge City was never marshaled by James Arness and a highly moral saloon girl named Kitty. But the real Dodge City could not support a weekly T.V. show for twenty years (1955-1975) and 640 episodes.

Reach back and visit a nostalgic, romantic and glorified era through the paintings of Frederic Remington or Charles Russell. To understand their paintings is to understand what we would like to believe. So too, if Jimmie Rodger's (not that guy of the late 1950's who had the same name), "Waiting for a Train" (1929) strikes a wanderlust chord in your inner being or if you want to be "Back in the Saddle Again" (Gene Autry, 1939), or for you cowgirls "I Want to be a Cowboy's Sweetheart" (Patsy Montana, 1936) or if your "....Heroes Have Always Been Cowboys (Willie Nelson, 1980), then read *Wanted Dead Or Alive.* If it doesn't bring a smile to your face or a tear to your eye, then turn in your Westerner's membership card. The readin' is as easy as Montie Montana throwin' a lasso or Henry Fonda dancin' a two-step on a Tombstone town porch in John Ford's "My Darling Clementine".

Gary D. Turner

A WORLD TRANSFORMED: *Firsthand Accounts of California Before the Gold Rush,* edited by Joshua Paddison. Berkeley: Heyday Books, 1999. 334 pp. Illustrations, Timeline, Further Reading, Index. Paper, $16.95. Order from Heyday Books, P.O. Box 9145, Berkeley, CA 94709, (510) 549-3564.

An anthology of well-known, early California writings, *A World Transformed* (more appropriately *A California Transformed*) was edited by freelance writer Joshua Paddison. Eleven famous visitors' passages are assembled for a glimpse of the California scene, starting from Spanish and Russian explorations, through Mexican rule, and finally the American intrusion up to the Gold Rush. The time span is from 1769 to January 1848.

In Part I writings of three Spanish Franciscan missionaries are given. From Fr. Juan Crespi's diary comes the *Sacred Expedition,* next Vicente Santa María's description of the first Spanish ship to enter San Francisco Bay in 1775, and from Francisco Palou's *Relación Histórica,* an abbreviated report on the founding of Mission Dolores. Unfortunately, excerpts from the diaries of the *entrada's* leaders, Father Junípero Serra and Captain Gaspar de Portolá, were not included. However, the editor's introduction chronicles, through well-known writings, California's visit by the Spanish colonization team, from 1769 through 1776, in a coherent and very readable style.

Part II presents early California reflections by four who might be called real *foreigners.* We are presented with the popular published reports of British Naval Captain George Vancouver, Nikolai Petrovich Rezanov, founder of the Russian-American Company, together with German naturalist Georg von Langsdorff, who began the first Russian circumnavigation of the world in 1803. Also included is an excerpt from the diary of Adelbert von Chamisso, "chief naturalist," who was aboard the brigantine *Rurik* on another Russian round-the-world expedition. This middle period of California's exploration by seamen extends from 1792 through 1816.

A picture gallery in Part III shows famous sketches, etchings and oil paintings of early *Californios* and places of the time.

Part IV contains five memorable and classic California writings by Frederick Beechey, Richard Henry Dana, Jr., Sir George Simpson, Edwin Bryant and Edward Kemble. The final or Mexican Control period concludes with the "Yankee Infiltration and Conquest." These accounts are from 1826 to the early part of 1848.

In addition to writing a broad-brush introduction to California pre-Gold-Rush history, Mr. Paddison also serves up short biographical introductions preceding each excerpt. This anthology is a good secondary source for readers who are not familiar with or who do not have access to the series from The Academy of American Franciscan History, The University of California Publications in History or the The Academy of Pacific Coast History series, the latter two published by U.C. Berkeley. Beginning students of California coastal history and the general reading public at large will find *The World Transformed* very interesting and compelling.

Kenneth Pauley

THE PLAINS INDIANS, by Paul H. Carlson. College Station: Texas A&M University Press, 1998. 254 pp. Maps. Tables. Illustrations. Notes. Bibliography. Index. Cloth $29.95; paper, $15.95. Order from Texas A&M University Press, Drawer C. College Station, TX 77843-4354, (800) 826-8911

It is ironic that Plains Indians, the most popular, romanticized of the American native peoples, developed their traditional culture (1750-1890) from the very sources of their destruction: "horses, firearms, trade goods, shifting migration patterns, disease pandemics."

Defining plains in the broadest sense, the author"... looks at both the horticultural communities of the western prairies and the hunting groups of the high plains from

Saskatchewan River Basin in western Canada to the Rio Grande Valley in northern Mexico."

Including both Plains (nomadic bison hunters) and Prairie (village farmers) cultural groups, the author traces their origins and development through their cultural change and adaptation to European contact. Remaining distinct through the reservation period, they were "neither passive recipients nor helpless victims of new cultural and social forms." The resulting cultures were much admired by other tribes as well as Eastern immigrants.

The traditional period was short lived; by 1870 the majority of the tribes were relocated and living on reservations, their nomadic, bison hunting life forever altered. However, their vital, adaptive cultures which allowed traditional culture to develop initially, has allowed many Plains and Prairie groups to adapt to modern life while keeping their native traditions.

Unlike most studies which focus only on one aspect of Native American history, or tribal group *The Plains Indians'* comprehensive approach provides the foundation for further, specific study. Well written and organized, its examination of the origins of Plains and Prairie culture would be a useful addition to any Native American library.

Jeanette Weissbuch Davis

AMERICAN INDIANS & NATIONAL PARKS, by Robert H. Keller and Michael F. Turek. Tucson: University of Arizona Press, 1998. 321 pp. Maps. Illustrations. Notes. Bibliography. Cloth. $40. Order from University of Arizona Press, 1230 N Park Avenue, Suite 102, Tucson, AZ 85719, (800) 426-3797.

Some may pass up this publication because they have been saturated with writings about broken treaties and government failure to recognize agreements. Although you will read about familiar conduct on the part of the U.S., the authors have written about events that are topical, and many of the events may very well produce tomorrow's headlines.

Robert H. Keller and Michael F. Turek have done an excellent job of researching the administration and control of this land by three bureaus of the Department of the Interior concentrating on setting aside land for the parks, and the dealings with the American Indians affected by the parks under their jurisdiction

For those readers who do not feel they need to read another account of noble savages cheated and betrayed by the great white father in Washington give this book a chance. This book deals with "Public Lands" from the time when the American people first spoke of "vast uninhabited wilderness" up to land usage and hunting rights today.

Within these United States there are millions of acres of "useless land." Much of that land falls under the jurisdiction of the Department of the Interior. Under the offices of that department are the Bureau of Land Management (BLM), Bureau of Indian Affairs (BIA), and National Park Service (NPS) This pretty much covers those agencies that oversee and administer much of this department's vast land empire. Accounts of the management of that land starts to read either like a tragic comedy or a comedy of errors.

Many people still accept the false idea of an uninhabited wilderness. ignoring the fact that all of those Indians who had to be confined to reservations had to have lived some place. After establishing reservations, many times it was decided that parts of those reservations should be "preserved for all the people," that is, made into parks or monuments, and the Native Americans were again deprived of what was theirs.

This is a book that is of value both for reading, because the information is presented in an easy to follow manner, and as a reference. It deals with specific pieces of real estate. The authors have done excellent documentation, thus enhancing the value of the book as a tool for reference. More than a historical reference, the book also deals with "current events."

Bill Davis

And Other Things

Kevin Locke (Tokeya Inajin). "The First Flute." Makoche Music/BMI 1999. MM0147D. CD: $14.95, Cassette: $9.95. Order from: Makoche Music, Post Office Box 2756, Bismarck, North Dakota 58502-2756, (800) 637-6863. Email: makoche@aol.com. www.makoche.com

Andrew Vasquez. "V3: An American Indian." Makoche Music/BMI 1999. MM0170D. CD: $14.95, Cassette: $9.95. Order from: see above.

The outdoor flute and vocal recording of Kevin Locke's "The First Flute" reexamines the ethnomusical fieldwork of Frances Theresa Densmore (1867-1957). What makes this recording so unique is that Locke has captured with his flute and voice some of these same songs that Densmore recorded nearly ninety years ago. Recorded outside at the Sitting Bull campsite on the Grand River of the Standing Rock Reservation in the Dakotas, these tunes evoke a quiet, peaceful solitude. The listener is audibly taken to the banks of the Grand River where birds are chirping, water is rushing past and the sound of a distant thunderstorm is in the background. Though these recording effects may seem slightly cliched they help to transport the listener to this wonderful place in nature.

In 1911 Densmore traveled to Fort Yates in the Dakotas to record Lakota (Sioux) songs and to study Lakota culture. Her tenure among the Lakota lasted three years until 1914. During those years she collected approximately 260 wax cylinder recordings. Today these and all of the more than 2,500 Native American Indian songs recorded by Densmore between 1907 and 1941 are housed at the American Folklife Center, Library of Congress, Washington, D.C.

This recording is best suited for the Native American Indian ethnomusicology student or enthusiast who enjoys native flute and vocal music. It is calm, quiet and serene. These works, as reinterpreted by Locke, are a lasting legacy for future generations of both Lakota and non-Lakota culture. He should be commended for recording these old, possibly forgotten songs for the twenty-first century.

In sharp contrast to Locke's recording is Andrew Vasquez's: "V3: An American Indian". Vasquez, a Kiowa-Apache flute player living in Bismarck, North Dakota, combines contemporary musical styles of both yesterday and today. Taking traditional vocable Native American Plains Indian singing and melding this with electric guitars, bass, synthesizers and drums makes for a more directed listening experience. Where Locke's recordings are ambient in their approach, Vasquez's recordings have much more of a popular feel. Vasquez's record would probably appeal to a New Age music-listening audience.

Both of these recordings have merit for Native American Indian music buffs. Both are listenable as either background music or as a more total musical experience. This reviewer prefers Locke's record; however, the Vasquez sound certainly has a certain amount of worth and could possibly be an inspiration for the listener. If you enjoy Native American Indian flute music, I would recommend both of these recordings.

John Selmer