



Workman Family Home, 357 South Boyle Avenue, Boyle Heights (circa 1890). Andrew Boyle built the original structure at right (circa 1858). William Henry Workman built the two-story wooden addition for his growing family. Workman Family Collection.

“Everyone’s ‘Uncle Billy:’ William H. Workman, Los Angeles Pioneer”

by Michael E. Engh

Nearly a century ago, one of the West’s great builders proclaimed, “Imagine if you please, what this city [Los Angeles] will be fifty years hence, reaching from the mountains to the sea and spreading out east and west and containing millions of people. This is no visionary or idle talk, but certainly within the possibilities, for there is one Los Angeles and one southern California.” The date of this prediction: 1904. The population of Los Angeles at the time: just over

100,000. The speaker: the one and only, William Henry Workman.

Whether we know of him or not, all of us are well acquainted with the results of Workman’s labors. When we drive over paved streets in Los Angeles, when we visit Union Station or enjoy the city’s parks; when we see the channeled banks of the Los Angeles River, or enroll our children in the city’s high schools. In each of these

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Contributions from members and friends welcomed.

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EDITOR'S CORNER

This issue of the *Branding Iron* has two major articles that deal with a part of the history of southern California. Howard Shorr's article on the "plunge," or what today we call a swimming pool, deals with a part of our past that we would like to forget but never should. After we read his article we were reminded again of the huge amount of time, energy, and money devoted to trying to keep a group of people in a second-class position. In this case it was discrimination against African American people. In other cases it was against the Chinese or Japanese or Indians or Jews or Women or Catholics. One might ask two questions: Why? And is it all behind us?

Mike Engh's article deals with a completely different subject, Uncle Billy Workman (not to be confused with William Workman). William Workman and John Rowland left Taos, New Mexico in 1841 one step ahead of the Mexican authorities. They made their way over the long and tough Old Spanish Trail into southern California. This William Workman became a rancher and then went into the banking business with his son-in-law, Francis P.F. Temple. Sadly, their bank went broke in the real estate boom of the 1870's and William committed suicide at the age of seventy-six.

However, Mike's article tells a light-hearted and much different story about Uncle Billy, another William Workman, son of William Workman's brother. The William Workman mentioned in the previous paragraph had a brother named David. David was the father of Uncle Billy. Uncle Billy lived a long and prosperous life and was a leading citizen of southern California and died peacefully in bed, actually a chair. Did the two Williams ever meet?

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instances, we encounter the later developments of Workman's service to Los Angeles. Not only was he an energetic booster of Los Angeles, he was also a colorful character whose family actively participated in the settlement of the American West.

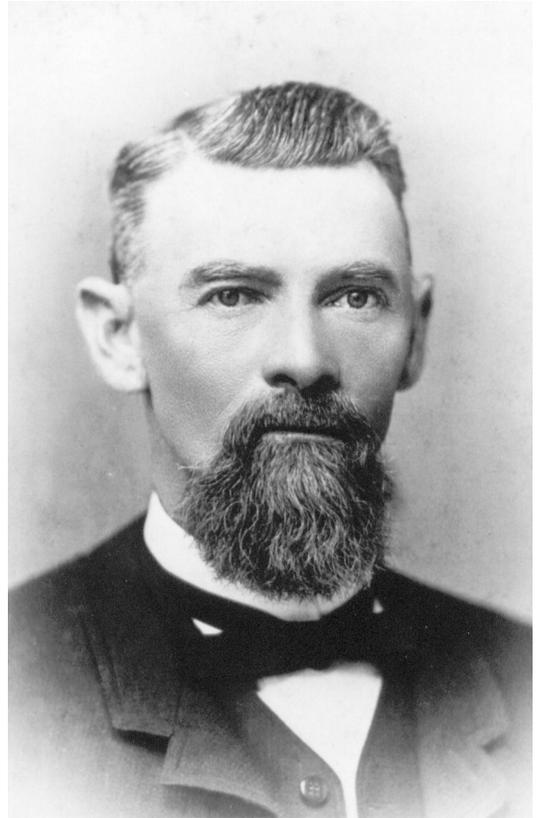
William Henry Workman was born to an English father and to a mother whose ancestors fought in the American Revolution. His father, David Workman, was born in northern England in 1797, and at age 21 departed for the United States, where he opened a saddle shop in the frontier settlement of Franklin, Howard County, Missouri. He returned to England in 1821 or 1822 and brought his sister, Agnes, and younger brother, William to the United States. William traveled with him back to the saddle shop in Franklin, a town at the head for the Santa Fe Trail. The open road soon claimed William. He set off for Taos, New Mexico, where he settled, began a family, and went into trade. He also brewed and sold "Taos lightnin'." In 1841, William Workman and his partner, John Rowland, departed New Mexico and settled their families to the east of the pueblo of Los Angeles on the vast Rancho La Puente.

David, however, continued to operate his saddle shop in Missouri. He apprenticed his brother William's son and another young man, Christopher Carson, but known to us as "Kit" Carson. He later recalled, "I was apprenticed to David Workman to learn the saddler's trade...remained with him two years. The business did not suit me and having heard so many tales of life in the mountains of the West, I concluded to leave him." Carson ran away. He became an accomplished guide and scout of the American Southwest. He remembered David Workman as a "good man" from whom he received "kind treatment." David advertised that Carson had fled the indenture. The offer of a one-cent reward for Carson's return, however, suggested that he was not serious about retrieving the run-away.

During these years in Franklin, Workman married a neighbor, Mary Hook, who died in childbirth. He later married her sister, Nancy Hook, and they resettled,

across the Missouri River, in Booneville, where their three sons were born: Thomas in 1832, Elijah in 1835, and William Henry in 1839. Besides this saddle shop, David also engaged in shipping merchandise by mule team down into Mexico. At the time of the Gold Rush in California, David seized the opportunity to open a store in Sacramento. He was burned out in a fire that swept the city in September, 1852. Soon after, his brother, William, convinced him to relocate his family to southern California.

David Workman assembled an emigrant party of twenty-one persons that included his wife, their three sons, his brother's son, Joseph, and fifteen neighbors. They departed Booneville, Missouri, in three ox-drawn wagons on 17 April 1854 for the overland journey on the Oregon-California Trail. From Westport Landing (now known as Kansas City) they journeyed on to Fort Leavenworth and then up along the north Platte River.



William Henry Workman (circa 1870). Workman Family Collection.

Rolling into Salt Lake City on 4 July, the caravan camped on Emigrant Square to rest their exhausted oxen and to replenish their stocks. After a 30-day rest, the party pressed on, crossed the Nevada desert, and rested again, this time at Yankee Jim's, on the eastern side of the Sierra Nevada mountains. Workman recalled, "On the California side of the mountains there were huge boulders which impeded our progress. Sometimes we were forced to let our wagons down by ropes, using the pine trees to accomplish it."

As the traveling season grew late, the emigrants feared being trapped in the mountains in an early snow. Finally, they reached Sacramento in late September and camped in the willows along the American River. The Workmans parted from their traveling companions, sold their "outfit" in Stockton, and sailed from San Francisco on the "Sea Bird." On 17 October 1854, they anchored off of San Pedro, where they were rowed ashore. William Workman's team conveyed the weary travelers to his ranch at La Puente, where the family rested from their six-month crossing of the continent.

David's widow and three sons soon moved from "the Puente" to Los Angeles sometime late in 1855. Workman later recalled that English-speaking resident numbered only 300 among the town's approximately 2,500 residents. Local rancheros prospered during the Gold Rush by supplying beef to hungry miners in the north. The booming cattle trade attracted young and rowdy cowhands, along with gamblers, thieves, and prostitutes. Alcohol-fueled violence caused a reported murder per week, with Native Americans the most frequent victims, as they were throughout California in this tumultuous era.

Sixteen-year old William Henry found work as reporter, editor, and printer's devil for one of the town's newspapers, the *Southern Californian*. Harris Newmark long recalled the events surrounding the hanging of one murderer, David Brown. Workman wished to print the story in time for the 10 a.m. sailing of the weekly steamer to San Francisco. Hearing that a lynch mob planned to act in the afternoon, he "sat down



Maria Boyle Workman, daughter of Andrew Boyle and married to William Henry Workman in 1867. Workman Family Collection.

and wrote out every detail, even to the confession of the murderer on the improvised gallows; and several hours before the tragic event actually took place, the wet news-sheet was aboard the vessel and on its way north." Copies of the newspaper for sale on the streets allowed members of the mob to compare the written account "with the affair as it actually occurred."

Leaving the newspaper, Workman joined his eldest brother, Thomas, at the Banning Transportation Company. He rode hard to deliver the firm's payroll and to elude bandits along the way. Soon he tired of long hours in the saddle to reach isolated hamlets such as San Bernardino, and left to form a partnership with his brother, Elijah. They hung out the shingle for "Workman Brothers" above the doors of their saddle and harness shop at 76 Main Street (near Commercial Street), in Los Angeles. The growth of their trade over two decades enabled both men to marry and to establish families.

Workman met Maria Elizabeth Boyle when she was bridesmaid and he was best man at a wedding of mutual friends. She was the daughter of Andrew Boyle, an energetic Irishman who sat on the town's

Common Council and resided across the Los Angeles River. Workman courted her, he reportedly proposed a dozen times, and she refused each entreaty. Regarding her gentleman caller, Maria later reminisced, that he "took me horse-back riding on Sundays to the old San Gabriel Mission, an all day outing in those days. And during our rides he told me the things girls have been hearing from their beaux since Eve's time..." Maria Boyle finally consented to marry Workman, and they wed on 17 October 1867, at a ceremony in her family home at which Reverend (later Bishop) Francisco Mora presided. The couple lived with her father, and Workman assisted Boyle with additional acreage.

In 1868, Maria and William named their first child Andrew Boyle Workman, known throughout his life as Boyle. The pater familias, however, died three years later, the same week as the birth of the couple's first daughter, Mary. Five more children followed over the next two decades: Elizabeth A. (1872), William Henry, Jr. (1874), Charlotte Nancy (1879), Caroline Gertrude (1885), and Thomas Edgar (1890).

The Workmans built a home atop the bluff that rose one hundred feet above the Los Angeles River. Their estate included an adobe casa, which Andrew Boyle had remodeled and extended to accommodate his household. Barns, outbuildings, and a windmill surrounded a brick house with ample wine cellar that Andrew Boyle had built. It was a busy operation, with vineyards of Muscat, Zinfandel, Riesling, and "Blau Elba" grapes, and orchards of oranges, walnuts, lemons, peaches, and figs.

Workman joined the struggles to connect landlocked Los Angeles by railroad to the outside world. In 1872, town leaders wooed the directors of the Southern Pacific Railroad to route that line through the pueblo of 6,000 inhabitants. The SP demanded a cash subsidy equal to five per cent of the county's assessed evaluation, as well as control of the Los Angeles and San Pedro Railroad, a twenty-mile line to the ocean. Outraged citizens fiercely opposed subsidizing the railroad. In the heated referendum William Workman allied himself with railroad supporters led

by Judge Robert M. Widney. The Workman-Widney association deepened over the years and eventually included the marriage of Boyle Workman to Widney's daughter, Frances, in 1895.

Workman expanded his involvement in public affairs in the 1870s and ran for public office. He competed in a crowded field in 1873 for a seat in the state legislature against candidates that included two Methodists. When stumping with a friendly fellow contender in a settlement known as Gospel Swamp, he found that it was "inhabited by a very large number of good Methodists, and produced the largest pumpkins and the finest babies in the world. Our opponents both being of that denomination got the best of us. They went to camp meetings and caressed and kissed the beautiful children." Being "unsophisticated youths," Workman and his friend "did not follow that art in campaigning, and both were defeated."

That loss taught Workman how to approach voters. This life-long Democrat successfully put this lesson to good use in his many subsequent city elections. No doubt, he also kissed many a baby in the campaigns that followed. Workman served six one-year terms on the City Council, where he followed his father-in-law, Andrew Boyle. Workman's council duties included supervision of the town's zanjas that distributed water from the Los Angeles River for domestic use and for irrigation.

As an avid rail-road booster, Workman joined those who promoted the Los Angeles and Independence Railroad in 1875. In the 1880s, he campaigned for the Atchison, Topeka and Santa Fe Railway connection to Los Angeles. He persuaded the Santa Fe to build a levee along the west bank of the Los Angeles River and to lay their tracks along this embankment. The famous rate war between the SP and the Santa Fe brought thousands of Middle-Westerners to Los Angeles. The town's population swelled, from 11,000 in 1880, to an estimated 80,000 in



1887.

Real estate values

soared. Two acres at Vernon and Central Avenues, for example, sold for \$12,000 in 1883, and for \$40,000 in 1887. Downtown frontage brought twenty dollars per front foot in 1883; in 1887 it commanded \$800. Developers ballyhooed dreamed-up towns, and speculators rushed to buy.

During these heady times, Workman won election as mayor of Los Angeles on 6 December 1886, for the first of two one-year terms. A carefully compiled collection of his duties and activities survive in a colorfully embossed, green-covered scrapbook filled with articles and letters. Newspaper clippings covered His Honor's speeches of welcome to visiting Odd Fellows, statements on gambling, saloons, and street sprinkling, and his duties as an ex officio member of the fire, police, and park commissions. Also pasted in are accounts of his efforts to expand the city's parks and to begin paving Main, Spring, and Broadway, along with First, Second, and Third Streets.

During his term as mayor, Workman also served as first vice president when the Los Angeles Chamber of Commerce organized in October 1888, at the instigation of Harrison Gray Otis, publisher of the Los Angeles Times. Workman was a charter member of the group; in the following year, his son, Boyle, also joined. No agency did

First Street Cable Railway Line at First Street to Boyle Heights. Opening Day, 2 November 1889. Workman Family Collection.

more to

promote the prosperity of Los Angeles than the Chamber of Commerce in the next seventy-five years.

After leaving office, Workman continued in his commitment to the growth of Los Angeles. He helped to form the Terminal Railroad Company to open the harbor to further railroad competition. Never one to back away from a confrontation, Workman joined the fight for a "free harbor" at San Pedro that pitted Los Angeles businessmen against the Southern Pacific Railroad. The SP struggled to gain a monopoly over all rail service to the port. The Free Harbor League organized to meet this threat and, in time, secured Congressional appropriations for the development of the port at San Pedro. Later, Workman reputedly also traveled by buckboard to review the best route for extending the Terminal railroad line as far as Salt Lake City. When the railroad eventually developed as the Los Angeles and Salt Lake, he convinced the directors to enter the city along levees they erected along the east bank of the Los Angeles River. Union Pacific Railroad absorbed this route and continues to run its trains along the east bank of the river.

Workman also continued to promote Boyle Heights, the subdivision he founded in 1875. He sold his horse-car line to a cable railway that began service in 1889 from downtown to Boyle Heights, and later to

Evergreen Cemetery. He donated lots for five churches, including one for his mother's denomination, First Presbyterian of Boyle Heights. He later gave this church a window in her memory. While serving on the Boyle Heights Board of Trade, Workman promoted the newspapers in the eastern section of the city. He returned to public office in 1900 and ran successfully for three terms as City Treasurer.

Workman's son, Boyle, served as Assistant Treasurer and recounted an episode about his father's work as City Treasurer. When the city decided in 1902 to purchase the Los Angeles City Water Company, it took the "two Billies"—his father and City Attorney William B. Matthews, two months to market the city's bonds in New York City. So pressing was the issue that as soon as buyers were secured, Workman sat down to sign the bonds in the president's office of the Guarantee Trust Company of New York. Every one of the 2,000 bonds required his signature. Boyle recalled, "It seems that every time Father dipped his pen in the ink-well he absently shook it towards the universe at large, to rid it of any spare ink that might cause a blot. By the time he had finished the two thousandth signature...the president's office, including a brand new carpet, presented a general poker dot [sic] effect."

In January 1905, Workman celebrated somewhat belatedly the 50th anniversary of his arrival in Los Angeles. Close to 600 guests joined him at the Turn Verein Hall for a banquet. The evening's reminiscences benefited from liberal consumption of a beverage that the printed menu identified as "Frank Wiggins' Chamber of Commerce Punch." The speeches followed a dinner of Frijoles Mejicanos, Chili with Salsa a la Capistrano; Tamales de Sonora; Empanadas de Jamon and Queso; and celery, olives, bread, and coffee. Workman spoke on "Fifty Years in Los Angeles," and concluded with a telling comment about himself. "I would rather have the esteem and good will of my fellow citizens than all the wealth of the Rockefellers. I am proud to be a pioneer among you. I am proud of my fellow pio-

neers, to have their love and esteem; to have them as friends in adversity and prosperity..."

In his memoirs, Workman's youngest son, Thomas, recalled that his father was "a man of action." He had "a great voice with Truman-like gestures and often prefaced with a remark with 'My God,' as 'My god, Mary Julia, where's my' (towel)? This was the nearest I ever heard him come to swearing." ... "He was a big man, 6 feet, 200 pounds, with a ruddy complexion, blue eyes and heavy gray hair well brushed. He always wore a frock coat suit, dark in winter and light gray in summer with matching vest and a gold watch chain across." Chronically late for dinner, his wife "did all the serving and carving." Once seated, "he carried on a lively conversation about current events" with everyone at table and shared facts gleaned from his extensive reading of newspapers.

Thomas also recalled the family's New Year's Eve custom. "Exactly at midnight Mother started firing with six shots (blanks) with the old S[mith] and W[esson] 38." Each member of the family fired six more shots, with their father last, "so fast they could hardly be counted." This custom was to insure good luck for the coming year. With both parents and seven children each firing six shots, at least fifty-four blasts startled the neighbors of from the Workman residence.

In October of 1917, Workman and his wife celebrated their fiftieth wedding anniversary at the family home and received guests in the same room where they had been married. Hundreds of friends crowded the grounds of the family estate to offer congratulations. A delegation from the Chamber of Commerce attended, and the Los Angeles County Pioneers' Society honored Workman as a founder and long-time supporter of the organization. Newspaper accounts noted this singular occasion. One reporter effused that "the name of Workman has spelled social standing, culture, refinement, and all that is big and broad in the city of Los Angeles." Four months later, however, far sadder news from the family circle appeared in the local press.

On 21 February 1918, Workman returned from a day's work at his office downtown. He was seated in his easy chair reading the newspaper after dinner, with his wife and two of their daughters, Mary and Charlotte. He turned to his wife and said, "I am not feeling very well," dropped his paper, and slumped in his chair. The heart attack was fatal, and he died at age seventy-nine years.

Surrounded by an honor guard from the County Pioneers' Society, "Uncle Billy's" body lay in state on Saturday afternoon in the rotunda of the City Hall built during his term as mayor. The *Los Angeles Times* reported that hundreds of Angelenos, including African Americans, Mexicans and Chinese, filed silently past the bier to pay their respects. On Monday, Bishop Joseph S. Glass, of the diocese of Salt Lake City, led the funeral services at the family home in Boyle Heights. "The makers of Los Angeles were there," one reporter observed, and two hundred of the city's elite served as honorary pallbearers on that rainy afternoon. Workman was buried at Calvary Cemetery in the family plot near his father-in-law, Andrew Boyle, and other relatives.

An article that had appeared earlier in the *Los Angeles Graphic* described what many of his contemporaries felt about William Henry Workman.

When—and may the day be long distant—someone has to write 'Uncle Billy's' epitaph, it should be, 'He had the

confidence of every man, woman, and child in Los Angeles'...he has the handsomest white beard in town, the ruddy complexion of a pioneer, and he always has a sound white wine—from his own vineyard—at your disposal. His sturdy manhood and faith in God, upon whom he frequently calls in conversation, should be an inspiring example to the rising generation.

Such were the sentiment of Angelenos towards this pioneer. They might have called him a "city father," which he deserved, but that sounded far too formal. "His Honor, the Mayor," was another earned title, but that captured only one of his many accomplishments. For this familiar figure, one designation fit best. To one and all, rich and poor, whether newcomer or old timer, no matter what one's race, he was everyone's "Uncle Billy."

Acknowledgment

Special thanks are due to Judge David Workman who long preserved the Workman Family papers and entrusted them to the Center for the Study of the Los Angeles at Loyola Marymount University, where they are now available to scholars.



The Brookside Plunge, Pasadena. Courtesy of the Huntington Library.

Thorns in the Roses: Race Relations and the Brookside Plunge Controversy in Pasadena, California, 1914-1947

by Howard Shorr

This essay is dedicated to Hal Charnofsky, a true friend and scholar.

Pasadena is best known for the Rose Parade and the Rose Bowl football game every New Year's Day. Yet beneath this merry surface, race relations are critical in understanding the history of Pasadena. Various ethnic groups changed the social texture of the city and the issue of race permeated the symbols and politics of change. Most studies about Pasadena omit or barely deal with race relations. Instead, there is a tendency to gloss over conflicts and not depict the thorns in the roses.

This study will focus on two instances of African-American reaction to segregation and exclusion policies at the Brookside

Plunge in 1914-1915 and the African-Americans lawsuit against Pasadena to integrate the plunge in 1939. That lawsuit, *Stone et al. v Board of Directors of City of Pasadena et al.*, would finally integrate the plunge in 1947.

The first known African-American to reside in Pasadena was Joseph Holmes. In 1883, he drove a herd of cattle from Nebraska to Los Angeles. With the money earned from this venture, Holmes purchased a home in Pasadena and brought his family to the community. In 1885, his home became the meeting place of the African Methodist Episcopal Church, the first African American church in Pasadena.

Most African-Americans came to Pasadena as independent settlers and not as

domestic workers with their employers. But for many newly-arrived African-Americans in Pasadena, there were few job opportunities open to them except as domestics. Occupational and housing segregation was always part of everyday life and culture in Pasadena.

The African-American community grew slowly, and the 1890 census indicated they comprised 1.5% (75 people) of the city population. In the 1920 census, African-Americans numbers were just 2.4% of the community.

The origin of African-American race consciousness began in the late 1890's. On January 1, 1896, African-Americans in Pasadena; for the first time, celebrated the 33rd anniversary of the Emancipation Proclamation. Two years later, African-American voters held a meeting to establish the first African-American political organizations in Pasadena. This group was called the Pasadena Afro-American League and they sought to "act and vote as a unit in the coming city, county and state elections. This association also stated that it would "denounce by its influence and vote all undue procedure to make illegal use of the voters of the race..."

Race relations in Pasadena worsened with the dawn of a new century. In fact, a member of one of the first African-American families in Pasadena, William Prince believed that "white people who came in after 1900 were outspoken against the Negroes Racial intolerance became a major issue during the construction of an AME Church due to efforts to burn it down. Members of the congregation found it necessary to guard their new place of worship with rifles. Later, three African-American homes were destroyed by fire.

In 1913, W.E.B. Dubois, one of the founders of the NAACP and the editor of the *Crisis* visited California. He lectured and traveled throughout various parts of the state. Dubois wrote: "The black folks are fighters and not followers of the doctrine of surrender." He also wrote, "One never forgets Los Angeles and Pasadena: The sensuous beauty of roses and orange blossoms, the

air and the sunlight and the hospitality of all its races lingers long.'" The next year the other famous African-American leader of this era, Booker T. Washington, spoke in Pasadena. At that time, seven African-American political organizations existed in the community. However in 1914, Pasadena was soon to be clearly divided over the issue of hospitality toward all its races.

The construction of the plunge in Pasadena in 1914 would mark the beginning of a thirty-three year struggle for racial justice in the city. Mrs. Everett Wellington Brooks donated \$6,000 towards the construction of a public pool in Pasadena, and the Brookside Plunge named in her honor was dedicated on July 4th, 1914. The next week, city officials of Pasadena announced the plunge would be "set aside Wednesday afternoons and evenings for the use of the Negro population of Pasadena.

Members of the African-American community quickly reacted to the restricted swimming policy. At a meeting on July 14, they stated, "it is not right they should be especially singled out as a class for whom a municipal swimming pool is open only one afternoon and evening a week, whereas for whites it is open at all times.

The Chairman of the City Commissioners of Pasadena, R.L. Metcalf, was sorry and surprised to hear about the complaints, for he believed the city had done its best for all the people. He said, "We cannot compel them to use the plunge if they do not want to, but I should think they would rather use the plunge when it was given over exclusively to their people, rather than to want to use it when they might be subject to insult at the hands of others..."

Two days later, African-Americans held a meeting and organized the Negro Taxpayer's and Voters Association (NTVA) to end discrimination at the plunge. Their name demonstrated that as taxpayers and voters they wanted equality in every respect of their lives. The NTVA wanted the public to understand their side of the plunge issue and argued that "as Negro taxpayers in Pasadena we do not think we are getting the right deal in this pool business and so we

will see about it.”

The next week, the NTVA appealed to the City Commissioners to reconsider the segregation order at the plunge. Commissioner Metcalf wrote to the NTVA, “The plunge will be for them at that time so long as there are enough use of it to justify. The rates will be the same to them as white people. The NTVA responded that “we cannot help but consider the segregation set forth... an affront to our self-respect.

On July 31, the NTVA presented a petition to the city officials about integrating the plunge. The city attorney was then ordered to submit a legal opinion on this subject. City Attorney John Munger’s legal opinion became the basis of the city’s policy regarding the plunge. He wrote on August 21, the California Supreme Court had rendered a decision in *Ward v Flood* (48 Cal. 36) which stated “that colored children may be excluded from the public schools of the state, providing schools for colored children, affording equal facilities for education are established.” Further, “If the policy of Separation of the Races for educational purposes is sound, that of separating them for bathing purposes would seem to be equally sound and certainly no less desirable.” He concluded with a stern warning that “the commission...is not to be questioned for legal reasons and certainly not for ethical or social reasons.”

The NTVA asked their lawyers to question the legal, ethical, and social reasons given by the city for the forced separation of the races. The NTVA lawyers wrote that *Ward v Flood* was no longer valid because section 51 of the California Civil Code “forbids every effort to discriminate against any of her citizens by reason of color...when it comes to the use of any place of public accommodations.”

It became evident that the city was not going to accept their opinion. City Attorney Munger was instructed to reply to the NTVA’s latest effort to integrate the plunge. He wrote that *Ward v Flood* was just an example of racial division and “was not in conflict with the Thirteenth and Fourteenth amendments of the Constitution.” Munger repeat-

ed that separation of the races in schools and at Brookside were legally acceptable because the facilities were equal. The city attorney concluded his opinion by stating that “to manage parks and other grounds of the city is certainly a municipal affair.”

In 1915, the NTVA again requested racial justice at the pool. This time, the city commissioners didn’t want another legal opinion and instead banned all African-Americans from using the plunge. The rationale for this exclusion rather than segregation was, “...the Negroes did not avail themselves of the privilege and so the reservation for those of their race was canceled and gradually all privileges for the use of the plunge was lost.” City officials no longer tolerated the NTVA demand for equal access to the plunge and expected African-Americans to follow their policies.

In 1930, the major event which affected race relations in Pasadena was the creation of “International Day” at the Brookside Plunge. African-American leaders finally worked out a compromise with city officials to have people of color swim only on Tuesday from two to five. No whites were permitted to swim on this day. This agreement reverted back to the segregation policy of 1914-1915 and recognized for the first time that Mexican-Americans and Asian-Americans could swim in the plunge. This compromise didn’t please everyone in the African-American community because domestic workers traditionally worked Tuesdays and young people were in school part of those three hours.

But it is also important to remember that there was no one viewpoint for the African-American Community. Some people grew up in Pasadena while others came from different regions of the country. The newly arrived African-Americans, such as Jackie Robinson, expected a better life than in their former hometowns and were surprised and dismayed by a Jim Crow Pasadena.

Reminiscing about his childhood, Robinson wrote that “Pasadena regarded us as intruders. My brothers and I were in many a fight that started with a racial slur on the street we lived on. We saw movies from

segregated balconies, swam in a municipal pool only on Tuesdays, and were permitted in the YMCA one night a week."

Two future presidents of the Pasadena Branch of the NAACP, Ruby McKnight Williams and Dr. Edna Griffin, who both came to Pasadena in the early 1930's, were shocked by the segregation and how few African-Americans were employed by the city. Both were also equally surprised that certain African-American Pasadenans accepted the exclusion and segregation policies imposed on them. The two women understood that with unemployment at 10% during a part of the 1930's, it wasn't easy for African-Americans to challenge the status quo. Another important element was that some natives of Pasadena saw McKnight Williams, Griffin and others as "outsiders" who really didn't understand the traditions and customs of the city. This tension was an important point in understanding the African-American community as a place with many voices.

In 1934, the NAACP and three African-American college students petitioned the city to integrate the Brookside Plunge., The Pasadena Board of Directors with the recommendation of the City Manager C.W. Koiner refused to change their policy. The NAACP believed that "to deny Negroes equal rights at Brookside is illegal, undemocratic, unjust, unfair and un-Christian." In very blunt terms, the city manager said, "Call it what you will: race prejudice or whatnot, it just is not acceptable to the majority of Pasadena people to mix bathing and swimming at Brookside. I have made known the feelings of the community...and I have been advised by the patrons that if the plunge is opened up for mixed bathing they will cease to allow their families to use it. "

While the segregation policy continued at the plunge a local newspaper advertised "free swimming lessons...for boys, girls and adults in Pasadena." These lessons were only on Wednesdays which meant only whites could swim at the plunge.

1938 marked a turning point in the ideology of African-American leadership. The Reverend W. Alfred Wilkens, Vicar of St.

Barnabas Church (Episcopal) became the new president of the Pasadena Branch of the NAACP. Wilkens was from Philadelphia and was also taken aback at how African-Americans were treated in Pasadena. After taking office, he wrote: "There are problems in the community crying for attention, so we cannot afford to let the NAACP die." Near the end of 1938, Wilkens wrote that "Pasadena is a conservative community, easily scared by any "peeps" behind the scenes... Negro and Mexican-Americans are presumed to take it and like it. "

The next year was critical for better understanding race relations in Pasadena. No longer would African-Americans request a petition for racial equality. They took steps that would forever alter racial issues in the city.

On December 30, 1938, Edgar Robinson, a brother of Jackie and Mack Robinson paid four dollars for a license to rent chairs during the Rose Parade. On the day of the parade, Robinson was stopped by two police officers. He tried to show them his license but was hit by one of the policemen and knocked to the ground. There was a struggle and Robinson was handcuffed. He was repeatedly knocked down and his arms were bruised.

At the Pasadena Police Headquarters, Robinson claimed that twenty-three dollars and fifty cents were taken from him. Denied communication with his family or counsel, the next day, he was arraigned. He pleaded guilty to the charges of peddling chairs on a sidewalk and of resisting arrest. Robinson paid the ten dollar fine and was refused admittance to a local emergency hospital.

Two days after the Robinson incident, the Executive Board of the Pasadena Branch of the NAACP passed a resolution protesting the "discriminatory and brutal treatment of a citizen of Pasadena in violation of his personal liberty and civil rights guaranteed him by the State and Federal Constitutions." They recommended the city manager and the city board of directors of Pasadena begin an investigation of the Edgar Robinson affair because "of repeated instances of alleged mar-treatment and discrimination on the part of Pasadena's police." The city refused

to listen to their recommendation.

The Robinson case ended due to a lack of an eyewitness. However, the African-American leadership chose this moment to ask the city directors and its city manager to employ more African-Americans in the city of Pasadena. The city believed the employment of forty-nine African-Americans was proportional to the community's almost 4,000 African-American residents. At this time, no African-American held a position in city hall. Once again, city leaders ignored their request.

In the spring of 1939, 6 African-American males met with Reverend Wilkins and other African-American leaders to discuss their intentions of entering the Brookside Plunge on a non-International Day. They believed that after twenty-five years of racial conflict, it was time to exercise their legal rights to swim at the plunge on any given day. On June 11, the six men, Charles Stone, W.H. Harrison, William J. Brock, Frederick M. James, Jr., James Price and Frederick M. Smith, were denied admission to the plunge. Nine days later, they were once again refused the right to enter the plunge other than on "International Day." The NAACP and the six men agreed that a lawsuit was needed to end the segregation policy at the plunge. They chose Thomas Griffith, Jr., the President of the Los Angeles Branch of the NAACP, as their lawyer in this case.

On June 17, 1939, a lawsuit was filed against the city board of directors, the City Manager, Superintendent of Parks for Pasadena and three other city officials for the integration of Brookside Plunge. This would be the beginning of an eight year legal struggle before the plunge was finally opened to everyone.

The trial began on September 13, and Thomas Griffith Jr. summarized the plaintiffs main points. He said that all six men were all over twenty-one years old, qualified to vote and two of them (Harrison and Price) owned property in Pasadena. Therefore, as taxpayers they helped fund maintenance of the plunge. He pointed out the nearest pool for the petitioners was outside of Pasadena and

was located nearly fifteen miles away. Griffith further noted that city policy of barring African-Americans from using the plunge, other than on Tuesday, was based on the petitioners being of the Negro race. This was a violation of the equal protection clause of the Fourteenth Amendment. Griffith cited the case of *Kern v. Commissioners of Newton, Kansas* as being similar to the *Stone* case. In this case, D.E. Kern and another person of African-American background sought a court order to force city officials of Newton to allow them entrance to the public swimming pool in 1934. African-Americans were denied admittance to the public pool at all times. The Kansas Supreme Court ruled in 1938 that as taxpayers, they had the right to use the pool. Key to his argument was the 1938 Supreme Court ruling in the *Gaines v Missouri* in which Lloyd Gaines, an African-American, was denied admission to the University of Missouri Law School. The high court ruled that Gaines' rights were violated under the equal protection clause of the Fourteenth amendment.

The city attorneys responded that separation of African-Americans and Whites wasn't an affront to the equal protection clause of the Fourteenth amendment, "if equal facilities were offered to both races." They believed the Fourteenth Amendment never guaranteed equal social rights but equal political and civil rights. The city also countered that Pasadena had not infringed on the rights of the petitioners regarding the California Constitution or the California Civil Code. The city attorneys told the court that plunge regulations are a municipal affair and Pasadena is "independent of general law." They disagreed with the petitioners' argument in the *Gaines* case because that was an exclusion case while African-Americans are not excluded at the Brookside Plunge, but regulated by city policy.

After countering the petitioners' position, the lawyers for the city of Pasadena gave their opinion of the *Stone* case. They believed that if African-Americans and Whites swam together and dressed in the same locker, "a more intimate social contact outside the family one can scarcely be con-

ceived." The city argued the *Plessy v Ferguson* decision made it clear that racial separation is constitutional if equal facilities exist for both races. African-Americans comprised 3.9% of the total population in the 1930 census and it didn't appear their numbers had dramatically increased over one decade. Since they comprised less than 5% of the population, they were allowed to use the plunge one day a week, which was 14% of the time, thus providing equal facilities under the law. The city supported its argument of separation of the races by citing the California Civil Code, which prohibited "all marriages of white persons with Negroes, Mongolians, members of the Malay race, or mulattos."

One of the city's final points was "the Constitution is not a keeper of social equality." They concluded with a brief section of Booker T. Washington's 1895 Atlanta Address in which he said, "in all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." Of course, not everyone agreed about the idea of mutual progress.

On January 3, 1940, the court overturned the previous court order against the city "an improper remedy." The NAACP appealed to an appellate Court in June, 1940 and that body decided against the city on December 8, 1941. Four days later, the city of Pasadena petitioned the California Supreme Court. The highest court in the state denied the city's petition on January 13, 1942.

During the time of the trial, Pasadena was undergoing many changes. The Pasadena Chamber of Commerce and Civic Association promoted the community as "an ideal home city with clean, moral atmosphere, delightful surroundings and possessing a citizenship above the average. It was also a town with 112 churches, 4 country clubs and 1 municipal golf course."

Eleven days after the second attempt by the 6 males to gain admission to the plunge, leading White business and political leaders organized the Pasadena Improvement Association, Inc. The main purpose of this group was to "limit use and occupancy of

property to members of the white or Caucasian Race Only." This organization was supported by the Pasadena Chamber of Commerce, Pasadena Junior Chamber of Commerce, Pasadena Merchant Association and the Pasadena Realty Board. Reverend Wilkins wrote in 1939 "the race restriction movement has been looked into and it appears to be more of a bogey than a real menace." He underestimated the fears that many Whites had of any integration in Pasadena. As the trial moved into 1940, the actions of the Pasadena Improvement Association, Inc. would escalate the issue of race to a new level.

By 1940, the Pasadena Improvement Association, Inc. had aggressively made restrictive covenants in deeds and restricted 7,500 pieces of property or nearly 60% of all land in Pasadena. The board of directors of this group were the power brokers of the community who acted to keep Jim Crow in Pasadena. Their brochure was entitled "Million Dollar Brochure."

Do you want to protect the value of your home? We believe you do! Did you know that...unless you cooperate with your neighbors in placing restrictions on your property, it will be impossible to maintain REAL ESTATE VALUES. What is the remedy? Call the Pasadena Improvement Association. They are organized as a non-profit corporation to do the job for you!

African-Americans openly protested the practices of the Pasadena Improvement Association. An editorial in the *California Eagle* believed organizations that promoted restricted covenants had "some of the earmarks of a typical Chicago racket. First they make the property owners pay a large...membership fee to have their own property which they bought with their own money so restricted that it is really not their own, for they can only sell it to those designed by their restriction agreement. Also, it was thought that if African-Americans were restricted, their population would increase, which would lead to overcrowding in their segregated community. The *Eagle* summarized racial feelings in

Pasadena in 1940 stating "Race Relations in Pasadena have enjoyed a degree of paternal solicitude throughout the years. But as far as the Negro is concerned, conditions for him have grown worse in recent years."

A week after the city lost the case in 1942, C.W. Koiner asked the City Attorney to continue with its former pool restrictions. Huls wrote that the city would be acting, "...in bad faith as far as the purpose and intent of the decision is concerned." He explained that the petitioners could sue for damages in cases of discrimination.

Because of World War II, the city decided to close the Brookside Plunge. A veterans' emergency housing project was situated at the park, and the residents used the pool's showers and restrooms. Near the end of the war, the park department disclosed it was renovating the pool for a 1945 reopening.

At war's end, controversy resumed over me plunge. In May, 1945, C.W. Koiner sent a memo to the City Attorney wanting to know if the city could legally demand that a person have a health certificate from the Pasadena Health Department before they could swim at the Brookside Plunge. The attorney wrote Koiner that he discussed the topic with the Acting Health Officer of the city and he believed "that from a medical standpoint no dangerous and no ill effect have been experienced in connection with the operation or maintenance of the Brookside Plunge..."

Even though they had lost the *Stone* case, city officials closed the plunge after the end of World War II. City leaders believed it was no longer economically feasible to keep the pool open for everybody. The NAACP filed an injunction against the city which reopened the plunge without any segregation policies in 1947. In February, 1947 the

city directors authorized \$10,000 to rehabilitate the plunge. Almost eight years after 6 African-American males were denied admission, the Brookside Plunge reopened on June 7, 1947. At first, most of the swimmers were African-American, Latino and Asian-American, but in a few months more Whites used the plunge.

Since 1947, other efforts by African-Americans have dismantled other forms of racial discrimination in Pasadena. Hopefully this study will reveal race relations and the African-American community as important foundations in better understanding the city.

Finally the examination of race relations in Pasadena should be placed within a national history of race relations. Our vision of the past will always be blurred unless we are committed to writing a national history which presents both sides of the Mississippi River as geographical equals.

Acknowledgment

Portions of this article were published in Gordon Morris Bakken ed., *Law in the Western United States*. (Norman, OK.: University of Oklahoma Press, 2000).



THE MONTHLY ROUNDUP

JULY MEETING

Corral members were treated to an insightful presentation by Morgan Yates on the early history of the Automobile Club of Southern California. Mr. Yates is a corporate archivist for the Automobile Club and responsible for the daily archives operations. His work includes the development of an extensive database, company publications, and the promotion of corporate historical programs.

The presentation highlighted several of the noteworthy functions and activities that characterized the Club's formative years. Strip maps were a functional service throughout the early part of the century, noting rudimentary conditions in rural southern California. Hand-inked master artists crafted these early maps at the Club's mapping department. The map identification of weather conditions and dirt or paved roads provided the driver with valuable information necessary to travel in those early years of the automobile. In 1939, strip maps were discontinued in favor of folded maps because of the farther reach of automobile travel. In contrast, strip and folded maps reflected the urban growth patterns in southern California. For example, Mr. Yates provided slides of maps of Los Angeles Harbor in 1926 and 1944. Here, the World War II shipbuilding and surrounding commercial growth are evident in these map compar-



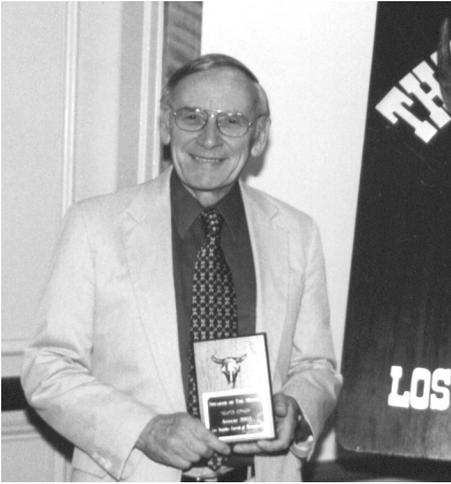
July Meeting Speaker Morgan Yates

Photograph by Froy Tiscareño.

isons.

The Club also promoted regional growth with an extensive sign posting campaign throughout southern California. These signs defined distances between cities and county lines. In Club also offered a Highway Patrol Service to assist stranded travelers and educate pedestrians. This motorcycle corp became known as "Good Samaritans of the Highways." In 1939, the Club also originated a Parkways Plan to deal with metropolitan growth and its adverse impact on highway travel and safety.

The Automobile Club has also contributed to the photographic documentation of southern California history. Perhaps one of the most interesting aspects of Mr. Yates discussion was a 1938 photo slide of the U.S.S. Arizona. The photograph displays a frontal view of the battleship, offering a stately and imposing view of this impressive vessel. The photograph was published in a 2001 issue of *Westways*. The Club's photograph collection includes a wide range of historic subjects, including the St. Francis Dam and Spreckle's Pavilion in San Diego. The archives are located at the Automobile Club's Headquarters Building in Los Angeles, and research is available by appointment.



Photograph by Frank Q. Newton

August Meeting Speaker James Allen

AUGUST MEETING

James Allen, professor of geography at Cal State University at Northridge, gave a provocative lecture on diverse ethnic patterns in the West. Professor Allen used historical maps to trace the demographic origins and settlement patterns of various immigrant groups. These maps included information garnered from a variety of sources, including census records and biographical data. If anything, Allen's use of maps suggested the larger trends and patterns in the settlement of the West.

The slide presentation covered several immigrant groups, including Native American, Spanish, Russian, Chinese, Japanese and Asian-Indian settlements. Interesting nuances were noted in Professor Allen's discussion. For example, in some cases the Japanese internment did not disrupt patterns of earlier settlement. Instead, Japanese-Americans often returned to their old neighborhoods after the war. Filipinos in Tulare and Kings County mirrored an earlier generation of farm workers, while Alaska's Filipino migrants reflected a larger connection with California's fish canneries. Portuguese ancestry in California dates to the late-19th century whaling and dairy industries. Hindu and Muslim migrants entered the Imperial Valley as farm laborers, and their later settlement patterns reflected

some intermarriage with the Mexican-American populace.

A recurring theme in Professor Allen's presentation was that late-19th century ethnic patterns are still evident one hundred years later. Maps are also a useful tool in contrasting demographic changes that occur from larger historic events. Allen's maps suggested the displacement of the Native American populace was evident along northern and southern lines with the coming of the transcontinental railroad. In the southwest, the bracero acts certainly affected Mexican migration in the post-World War II era.

Maps, indeed, are valuable tools of historical research and Professor Allen opened a new door into how they can be used for understanding the West.

SEPTEMBER MEETING

The evening's agenda began with an inspirational slide presentation on the anniversary of the New York fireman killed in the collapse of the Twin Towers. Paul Rippens combined photos and music to create a somber tribute to the men and women who lost their lives in the line of duty. In keeping with a theme of bravery, Professor Arthur Verge followed with a presentation on a hero from another era—George Freeth, a southern California lifeguard, swimming instructor, innovator of safety, and champi-on of responsible ocean recreation.

Freeth was a transplanted Hawaiian who came to southern California in 1907. It was an era of the Big Red Cars when convenient transportation brought thousands of locals to the beaches for rest and relaxation. Indoor plunges and miles of scenic shoreline elevated summer recreation to new levels of fun—and also new levels of tragedy. Riptides, unpredictable climate changes, and ocean squalls made drownings a frequent occurrence. Freeth made an immediate impact on upgrading ocean safety at local beaches in Santa Monica, Redondo Beach, and Venice. A man of tireless spirit, he trained future Olympians and developed a highly professional corp of lifeguards. A



Photograph by Frank Q. Newton

September Meeting Speaker Arthur Verge

visionary who always was searching for improvements, Freeth introduced the motorcycle and the rescue reel in preventing drownings. He is also credited with introducing the sport of surfing to southern California.

In 1908, George Freeth gained national recognition in a daring rescue of eleven men stranded on three Japanese fishing boats in Santa Monica Bay. It was December 16th, a sudden squall had left the fishing boats stranded in the bay. Freeth fought freezing conditions, fatigue, and leg cramping in order to make three separate rescue attempts over a 2 1/2 hour period. It was a heroic and

memorable accomplishment that was duly noted in the local papers. Freeth also was given the Congressional Gold Medal for his efforts and later, a Hawaiian port was named in his honor.

Freeth lived a meager lifestyle despite his notoriety. He worked in a sporting goods shop, coached at the Los Angeles Athletic Club, and continued as a summer lifeguard at various southern California beaches. In 1918, Freeth traveled to San Diego to oversee one of the most dangerous beaches on the west coast. Twelve people were killed in recent months before Freeth's arrival. Drownings immediately stopped, but Freeth would himself become a casualty of a different sort. In April, 1919, still considered a young man in his mid-thirties, George Freeth succumbed to a deadly influenza attack, which had plagued much of the country during the war years. Although a life cut short, Professor Verge noted that Freeth made a significant impact on the techniques and the development of the lifeguard profession in southern California.

Arthur Verge, a longtime lifeguard and popular teacher at El Camino College, is author of an important work, *Paradise Transformed: Los Angeles During the Second World War*. His study of George Freeth appeared last year in *California History* (Summer Issue 2001).



Corral Chips

Corral member **STEVEN TICE** is busy teaching at Glendale College and working in the manuscripts department at the Huntington Library. Steve is currently involved with the Pacific Electric work order card collection at the Huntington Library. A subject term database will be available to readers upon completion of the work. This project is an important "first-step" in eventually making the total collection available to scholars.

Congratulations goes to **MONTE KIM**, the Los Angeles Corral of Westerners Fellow for 2002-2003. He is a doctoral candidate at

the University of California, Santa Barbara. During his residency at the Huntington Library, Mr. Kim will research and write on his dissertation about the Southern Pacific Railroad. This annual fellowship by our corral is highly recognized within the academic community. "It is a very important contribution to the intellectual vitality of the Huntington," writes director of research, **ROBERT C. RITCHIE**.

Directory Changes

New Members

Regis Graden
416 N. Maclay Avenue
San Fernando, CA 91340

Charles Johnson
227 N. Alvarado Avenue
Ojai, CA 93023

Patty Young-Colman
4446 Katherine Avenue
Sherman Oaks, CA 91423

The Cowboy's Workin' Places

If you ride down the canyons, the arroyos
and on up to the mesas
You use to see a cowboy cuz' these were
their workin' places
His were the prairies wide and the Texas sky
so high
Down in San Antone where the Rio Grande
flows by

The tumbleweeds, the cactus, the chapparal
and such
But the cowboy never really saw them all
that much
He just kept on a-workin'—he just kept on a-
ridin'
He never talked a lot so you don't know
what he's hidin'

He's a different kind of breed and that's for

sure
And before long we won't see that Westerner
no more
For we're rosin' these real men with their
dusty, sturdy faces
They are fadin' oh so slowly from the cow-
boy's workin' places

It seems so dog-gone sad that they have to
up and disappear
We won't see their kind again I really, sadly
fear
And now when you ride the canyons, the
arroyos and the mesas
You won't see that hombre in those old,
familiar places

—Loren Wendt



Photograph by Frank Q. Newton

A front view of the Otero home.

Rendezvous 2002

The Rendezvous was held at a new rancho this year. Corral members were treated to the hospitality of **Ramon and Mary Ann Otero**. Their Victorian-style home is an historic site in old Monrovia, and Ramon and Mary Ann graciously provided guided tours of their restored late-nineteenth century home. Over the past three decades, the Otero's have meticulously restored the furniture and fixtures of each room in the decor of yesteryear, including photographs and items from the original residents.

The Westerners publication fund benefited from a special book auction, which included a complete collection of *The Branding Iron* and Brand Books. **Gary Turner** was the high bidder and lucky recipient of this rare collection. A special thanks goes to **Andrew Dagosta**, who generously con-

tributed colorful art of western scenes and landscapes for the corral raffle.

The tasty beef and chicken grubstakes dinner was held in the pleasant floral and tree-shaded surroundings of the Otero lawn and gardens. Our honored guest was **William J. Warren**, a longtime active member and past sheriff, who has been an ardent supporter of many western programs and research projects.

Along with the Otero family and usual suspects (i.e all the Trail Bosses and elected officers) many thanks go to over a dozen volunteers who worked behind the scenes at the saloon and auction in order to make the afternoon a memorable event. A special thanks to **Art Cobery** and **Frank Q. Newton** for the photographs displayed in this issue.



Photograph by Frank Q. Newton

Loren Wendt and Corral runners doing their best to up the ante!



Photograph by Art Cobery

Jan Porter & Bill Davis inspect the items at the silent auction.



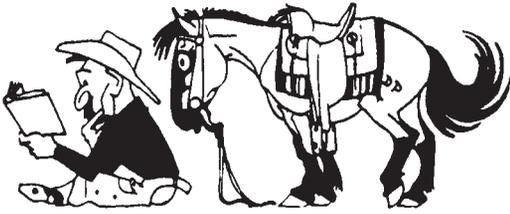
Photograph by Art Cobery

The Three Amigos



Photograph by Art Cobery

Mike Gallucci displaying a prized painting for auction.



DOWN THE WESTERN BOOK TRAIL ...

HENRY SUGIMOTO: *Painting an American Experience*, edited by Ristine Kim. Berkeley: Heyday Books, 2000. 141pp. Illustrations. Paper, \$24.95. Order from Heyday Books, P.O. Box 9145, Berkeley, CA 94709 (510) 549-1889.

Henry Sugimoto (1900-1990) was born in Japan, came to the United States in 1919, trained to be a professional artist and lived in California, Paris, Mexico City and in New York. The winner of numerous awards for his paintings, Sugimoto found his loyalty to America tested during World War II when he was sent to the relocation centers. He lived his later years in Harlem. The Japanese American National Museum received 142 of his paintings, which went on exhibit during 2001. This book reproduces many of those paintings (in color) as well as sketches and woodcuts done throughout his career. Of interest are his studies of the Yosemite area and his poignant scenes of life in the assembly centers and relocation camps (which the editor pointedly refers to as concentration camps), all done on high-quality paper in a sturdy trade paper edition.

—Abraham Hoffman



RELIGION IN THE MODERN AMERICAN WEST, by Ferenc Morton Szasz. Tucson: University of Arizona Press, 2000. 250 pp. Illustrations, Notes, Bibliography, Index. Cloth, \$35. Order from University of Arizona Press, 1230 No. Park Avenue, Suite 102, Tucson, AZ 85719 (520) 621-1441.

This book, the fourth in "The Modern American West" series, was published by the

University of Arizona Press at Tucson. It showcases the pivotal role played by organized religion in the shaping of the American West from the late 19th to the late 20th century. In addition to tracing the major faith traditions over that span, the author analyzes their manifold and distinctive responses to national events, thereby demonstrating how western cities hosted a variety of religious persuasions, some of which cast only faint shadows along the eastern seaboard.

Arguing convincingly that religion lies at the very heart of the western experience, he describes how churches, synagogues and temples spawned and underwrote a litany of schools, hospitals and welfare agencies that greatly benefited local communities during the Great Depression.

Suffering at times from the "broad brush" syndrome, the text makes some dubious contentions. An example would be the opinion that "the person who did the most to highlight the early 20th century California Catholic world was the son of a Massachusetts clergyman, Charles Fletcher Lummis." While Lummis was an outstanding Protestant apologist for the California missions, he wasn't nearly as prominent in the Catholic arena as some have contended. On the other hand, the author is on target about James Francis Cardinal McIntyre having more cultural power than any of California's elected state officials in the 1950s.

There is much to recommend in this presentation which correctly calls attention to the often-understated influence of religion in regional history. This book will help to broaden our overall appreciation of the American religious experience.

—Msgr. Francis Weber



SANTA CATALINA ISLAND, ITS MAGIC, PEOPLE, AND HISTORY, by William Sanford White and Steven Kern Tice, Revised Edition. White Limited Editions, 2000. 242 pp. Photos, Maps, Index, Paper. Order from White Limited Editions, P. O. Box 126,

Glendora, CA 91740. ISBN 0-9659793-9.

Two Corresponding members of the Los Angeles Corral teamed up to produce this beautifully illustrated book on Catalina Island and its history. It's filled with historic photographs and Corral member Andy Dagosta supplied a number of artistic illustrations. The cover, showing the Casino and Avalon harbor, was painted by late Corral member, Ben Abril. This revised edition includes an index and brings the original 1997 work up to date.

Bill White is no stranger to Santa Catalina. He and his brother grew up on the island and his father Wilbur L. White served on the Avalon City Council and then as mayor for several years during the 1940's. The White family were involved as Catalina grew from a small tent city at Avalon to one of Southern California's favorite tourist and vacation spots.

An interesting aspect of Catalina has been its ownership. From Governor Pio Pico's 1846 grant to Thomas Robbins through today's Santa Catalina Island Conservancy there have been less than a dozen owners. Oh sure, Avalon has lots of owners, but their combined land constitutes only 0.01% of the island. The early owners of the rest of the island, such as the Licks, Shattos and Bannings have faded from memory beside the one name synonymous with Catalina—Wrigley. William Wrigley, Jr. of Juicy Fruit fame built a mansion in Pasadena in 1914. The Wrigley Mansion, now known as Tournament House, serves today as headquarters for the Tournament of Roses. The Los Angeles Corral held its June 2002 Fandango on their beautiful grounds. In 1919, William Wrigley, Jr. bought the seventy-six square miles of Santa Catalina Island. He recalled his first morning on the island. "My wife and I were both early risers. That morning, Mrs. Wrigley was up first. She walked to the window and after a moment called excitedly: 'I should like to live here!' I joined her at the window as the sun was just coming up. I had never seen a more beautiful place. Right then and there I determined the island would never pass out of my hands." His son Philip K. Wrigley took over as president of the Wrigley Company in 1925 and continued as

island overseer for the next fifty-two years.

The Wrigley dynasty proved fruitful for the island. Rather than exploiting the place they nurtured it. The infrastructure of the island was built not to sell real estate, but to benefit the residents. A revolutionary idea for southern California. Catalina was isolated, both a blessing and a curse. So attractions were added to entice visitors across the channel, the Casino and the Bird Park being funded by the Wrigleys.

Getting there was always considered half the fun, the authors chronicles the various sea and air alternatives. There's even a photograph, probably some 40 years old, of Westerners James Currie, Jack Kemble and Donald Duke in a Catalina steamship engine room. There are plenty of pictures of the Big White Steamship and of various flying boats. What a sight it must have been to see the four-engine Sikorsky Flying Boat "Mother Goose" take off from Avalon Bay with her forty-six passengers.

The authors follow many of the island industries, from rock quarrying to glass bottom boats, and present first hand accounts of some of the more colorful or famous island dwellers. This is a charming book, well written and filled with nostalgic photos for those who remember visits to this bit of paradise, just twenty-six miles across the sea.

—Bill Warren

STORIED LAND *Community and Memory in*



Monterey, by John Walton. Berkeley: University of California Press, 2001. 342 pp. Tables, Illustrations, Notes, Bibliography, Index. Cloth, \$40. Order from University of California Press, 2120 Berkeley Way, Berkeley, CA 94720 (510) 642-4710.

Author Walton, in this well prepared and published essay, with excellent pictures and maps, gives an in-depth, and detailed examination of the Monterey Peninsula for the past two hundred and thirty years. Beginning with the early Indian inhabitants, including explorer Gaspar de Portola, Father

Junipero Serra, Commodore John Drake Sloat, and up to and including visits by President Clinton and Vice President Gore, the author retells a fascinating history. His research is extensive, documented but close to being repetitive. It is quite evident the author researched endless documents, visited proposed sites, and in all probability, is "the" authority of City of Monterey, its history, its ethnic composition, and the hardships endured in the surrounding area. He takes us through the Spanish period, Mexican rule, and finally the American command. Within these periods: missions, Indians, the intrigue, crime and the happiness of the people are well related and retold.

With gold discovered in California, Monterey flourished as a vacation spot with the building of the famous "Del Monte Lodge." The Southern Pacific Railroad ferried the gentry to the area where guests were pampered. Yet blooming within yards of this players palace, was the origins of the fishing industry by Chinese workers. Initially for food, this locale later became the "Cannery Row" of literary and monetary reality. Fishing quickly became industry, and Fish and Game authorities attempted to establish limitations upon the fish industry, although greed exceeded need.

Since recorded history of the area, the habitants have battled, bickered, blustered and bungled their way, yet have somehow managed to survive and maintain one of the most pristine areas of California. If you have the patience, time, interest in the central coast, and ability to mentally sort and collate, this essay will be worthwhile and interesting. Although I found some segments tedious and boring, others were very fascinating. The author's vocabulary was extensive, yet a bit pretentious. So, if you have a long Saturday afternoon with nothing to do, curl up with this book.

—Ted Dalton



WATER & THE SHAPING OF CALIFORNIA, by Sue McClurg. Berkeley: Heyday

Books, 2000; copublished by the Water Education Foundation. 167 pp. Illustrations, Bibliography. Cloth \$90; paper, \$35. Order from Heyday Books, P. O. Box 9145, Berkeley, CA 94709, (510) 549-3564.

This book is a beautifully illustrated overview of how California has developed its natural water. The design of the book is excellent—the photographs and drawings are gorgeous and the book is filled with quotations, which punctuate the artwork. It's done in coffee-table format—foot wide by eight and a half inches tall, designed to accentuate the panoramic pictures. Two double-page five-color maps show the state in its native form and then illustrate how water projects have changed the landscape. A timeline, two pages of photo credits and a suggested bibliography complete this lovely book, leaving one wondering—who was this book written for?

The text is a superficial revue of our water history. The Central Valley Project rates half a page as does Shasta Dam, both with gorgeous pictures of falling water. The obligatory Mullholland quote, "There it is—take it" is, of course, included; along with a page on the St. Francis dam collapse. But a lot of the text is platitudes, "Whether tranquil and serene or rushing white water, the sight of a river draws you to its edge. The sound of moving water relaxes your mind and soothes your soul. The feel of cold water on a hot day is a welcome shock." The text is as 'pretty' as the illustrations. It's a fine book for high school libraries, containing a wealth of term paper quotes.

This book will add a colorful spot to a library table or doctor's waiting room. It doesn't pretend to be a serious treatment of the water issues. It succeeds admirably as photo-essay journalism. Perhaps Marc Reisner, author of *Cadillac Desert* sums it up best in a promotional blurb on the back cover: "The abundant, well-selected photographs and illustrations are an especially welcome addition to (and life raft in) the ocean of print that is California's literature on water." Help! I'm drowning in 8 x 10 glossies!

—Bill Warren