

The title, however, is a bit of a misnomer in that this book is a case study of Mexican American Communists in Los Angeles. Even as it extends to the national and transnational level on some important occasions, it is not an exhaustive account of Chicano communists. In addition, while this account illuminates the contributions of important Mexican American women activists, it does not explore the tradition in the Mexican American Left that deliberately addressed patriarchy as reviewed in other scholarship. Nonetheless, this work is a crucial addition to the scholarship on Communism and Chicana/o/x history and broader U.S. history, ethnic, American, and social movement studies. It is also an important narrative accessible and useful for ongoing struggle within our communities.

University of Minnesota, Twin Cities

JIMMY PATIÑO

*Latinos and the Liberal City: Politics and Protest in San Francisco.* By Eduardo Contreras. (Philadelphia, University of Pennsylvania Press, 2019. x + 315 pp.)

*Latinos and the Liberal City* by Eduardo Contreras is a well-researched, thoughtful, and ambitious exploration of twentieth-century grassroots Latino activism in San Francisco. Contreras convincingly argues that, in the twentieth century, the political life of Latinos in the Mission District in San Francisco centered on two key ideologies: liberalism and *latinidad*, which Contreras defines as a set of ideas emphasizing Latino unity and commonality for political purposes. Indeed, Contreras successfully argues that Latinos' engagement with liberalism in its different forms (New Deal, Great Society, civil rights and cultural) over the course of the twentieth century led to the construction of *latinidad* in San Francisco.

Contreras's story of Latinos' fundamental connection to liberalism begins during the Great Depression and New Deal with Latino involvement in union activism, through which Latinos pursued rights and power. This union activism eventually led in the postwar years to an emphasis on civil rights and *latinidad* through organizations like the United Latin Americans of America (ULAA). Established in 1948 as a social club, ULAA shifted to civic engagement, community activism, and *latinidad* following the visit of newly elected Los Angeles city councilman Edward Roybal, whose election demonstrated the political possibilities for Latinos.

The fulcrum of Contreras's story is his discussion of Latino activism and the War on Poverty. This section of Contreras' book adds to a vibrant and growing body of scholarship demonstrating the direct and complex relationship between movement organizations and community antipoverty agencies. Contreras argues that the focus on *latinidad* that began in the 1950s and 1960s with organizations like ULAA and others, including the Catholic Council for the Spanish Speaking (CCSS) and the Centro Activista Latino Americano (CALA), "culminated with the successes and challenges spawned by the War on Poverty" (p. 104). In Contreras's telling, the community-based activism that had already developed in the Mission District in the 1950s and 1960s linked directly with the community-based emphasis of the War on Poverty, particularly its Community Action Programs (CAPs). The War on Poverty in San Francisco offered Latinos both the opportunity for needed services and the framework to help build a base of Latino political power. Contreras successfully demonstrates that "the War on Poverty presented Latinos with a watershed in ethnic recognition, citizen participation and grassroots mobilization" (p. 130). That *latinidad* activism emanating from the War on Poverty, though, at times led to different visions of community control and *latinidad*.

The final section of Contreras's work describes the shift from civil rights and Great Society liberalism to cultural liberalism. Despite some divisions among Latinos over issues related to gender roles and the sexual revolution, Contreras argues that, throughout the twentieth century, Latinos in San Francisco supported all forms of an evolving liberalism. Contreras concludes that "liberalism and *latinidad* . . . consistently framed and influenced Latinos' aspirations and the trajectory of their political engagement" (p. 253). Contreras's book makes significant contributions to Latino history, urban history, the history of San Francisco and California, and the history of twentieth-century liberalism.

Washington State University Tri-Cities

ROBERT BAUMAN

*Housing the City by the Bay: Tenant Activism, Civil Rights, and Class Politics in San Francisco.* By John Baranski. (Stanford, Stanford University Press, 2019. xiv + 306 pp.)

This book is an excellent addition to the growing literature on the history of public housing in the United States. John Baranski is especially adept at