

work well as something for public historians to give to their clients. When someone hires a professional historian to write a history of their organization, what should they expect? Hunt's slim but provocative volume appropriately holds historians up to a high ethical standard, and insists that the public should accept nothing less.

David Glassberg, University of Massachusetts Amherst

The Worlds of Junípero Serra: Historical Contexts and Cultural Representations edited by Steven W. Hackel. Oakland: University of California Press, 2018. 1 + 300 pp.: illustrations, notes, index; clothbound, \$70.

On December 7, 1749, the Franciscan friar Junípero Serra, OFM, first set foot in New Spain and the continental Americas at the port of Veracruz. Possessing an indomitable will and a zealous regard for Roman Catholic and Franciscan doctrine, this highly regarded Catalan minister and professor of theology voyaged to Mexico with the intent of evangelizing and ministering to the Indian gentiles that populated these new frontiers. Within twenty years of his arrival, the missionary founded the first of nine of what eventually comprised twenty-one Hispanicized Indian missions in Alta California. Ultimately, these Fernandino missions anchored the demographic landscapes and political economy for the great urban centers of modern California. Accordingly, the catastrophic epidemiological consequences visited upon the indigenous communities of California remain central to considerations of the period, and thereby, those such as Serra who were central to its evangelical enterprise.

In 2013, the Huntington Library in San Marino, California, christened a major exhibition and retrospective titled *Junípero Serra and the Legacies of the California Missions* (August 17, 2013 through January 6, 2014). Construed as an international exhibition, it was designed with a general audience in mind. The exhibition consisted of some 250 objects borrowed from both private and public collections in Spain, Mexico, and the United States. As a specialist in the California missions and charter member of the California Missions Foundation, I vividly recall the excitement and trepidation of my foundation colleagues. Though devoted to the preservation of the California missions, even the foundation was conflicted by its sponsorship, while at the same time reticent to lend its name to the Serra exhibition for fear that it would affect its philanthropic mission. By contrast, the Huntington conference devoted to Serra generated an unparalleled interest in revisiting both scholarly and public narratives regarding the holy man.

Whereas the exhibition ultimately drew thousands to the Huntington Library, Serra's contested legacy opened a Pandora's Box of competing historical claims. Steven W. Hackel published *Junípero Serra: California's Founding Father* (2013) so as to coincide with the exhibition, and at the same time, a number of popular and scholarly treatments devoted to the life of the Franciscan "Founding Father" of the California missions were published by, among others, Gregory Orfalea (2014), Elias

Castillo (2015), and Rose Marie Beebe and Robert Senkewicz (2015).¹ In effect, this convergence of popular and scholarly historical treatments set the stage for Pope Francis's January 2015 pronouncement of the impending canonization of Serra on American soil. Although the Papal canonization proper was not slated to take place until September 23, 2015, in the nation's capital, the period anticipating the canonization was dominated by a media frenzy, and by extension an increasingly volatile public discourse on the merits, controversies, and historical constructs deemed central to defining the Serra legacy.

Steven W. Hackel's *The Worlds of Junípero Serra: Historical Contexts and Cultural Representations* effectively distills the results of the Huntington Library exhibition conference titled "Junípero Serra: Context and Representation, 1713 to 2013." The Huntington Library Division of Research and the American Academy of American Franciscan History, among other participating organizations, sponsored the conference, which convened on September 20–21, 2013. The purpose of the conference, like the work in question, was to fill the void of critical scholarly works devoted to revisiting Serra's life through the analysis of those cultural, historical, artistic, ideological, and religious themes that ultimately defined his multifaceted and complex character and relentless devotion to a higher calling.

The Worlds of Junípero Serra encompasses thirteen impeccably written and researched chapters devoted to interrogating the life of the holy man. The reader is thereby introduced to the multifaceted dimensions of Junípero Serra's legacy through the unimpeachable writings of a stellar cast of scholars, specialists, and professors. Art and social historians, linguists, and Hispanic and religious studies specialists all contributed to this amazing collection of essays. The pivotal significance of this work draws strength from its nuanced and surprisingly rich and satisfying contextualization of the fascinating history of Serra's life within the colorful historical and cultural landscapes of the time, and from the vantage point of the waning years of the Spanish empire.

This incomparable collection of essays presents a profoundly fascinating and enlightening glimpse into the life of the Mallorquin holy man that was Serra. Drawing as it does on Serra's writings, diaries, homilies, and the voluminous documentary record left by his contemporaries and biographer, each essay presents a riveting exposé of the educational, social, artistic, and liturgical foundations and ideological currents that fueled the determination and zeal exemplified by the Apostle of California. Fifteen contributors thereby trace the life of Serra from Mallorcan student to professor, and once in New Spain (Mexico), to California in his guise as a Fernandino missionary. An interrogation of Serra's aesthetic eye

¹ Steven W. Hackel, *Junípero Serra: California's Founding Father* (New York: Hill and Wang, 2013); Gregory Orfalea, *Journey to the Sun: Junípero Serra's Dream and the Founding of California* (New York: Scribner, 2014); Elias Castillo, *A Cross of Thorns: The Enslavement of California's Indians by the Spanish Missions* (Fresno, CA: Craven Street Books, 2015); Rose Marie Beebe and Robert Senkewicz, *Junípero Serra: California, Indians, and the Transformation of a Missionary* (Before Gold: California under Spain and Mexico Series, Book 3) (Norman: University of Oklahoma Press, 2015).

and penchant for a defined class of ecclesiastical art and architecture in turn produced surprising revelations about the holy man and those influences he expressed in the California missions proper. Finally, this collection addresses the “invention” and public consumption of Junípero Serra, the man, myth, and legend. Ultimately, Serra’s controversial legacy and recent canonization by Pope Francis has nevertheless found a place in an American public history that has been particularly fraught with contention as to the largely unacknowledged contributions of its Hispanic, Mexican, and Catholic kinsmen and women.

Rubén G. Mendoza, California State University, Monterey Bay

Mining the Borderlands: Industry, Capital, and the Emergence of Engineers in the Southwest Territories, 1855–1910 by Sarah E. M. Grossman. Reno: University of Nevada Press, 2018. v + 157 pp.; bibliography, index; clothbound, \$44.95; eBook, \$44.95.

In *Mining the Borderlands*, Sarah E. M. Grossman examines the history of mining engineers in the American Southwest. Grossman’s study outlines how these engineers professionalized their trade and how they negotiated their growing power and influence in the mining industry as private American investment shaped commercial development in the region. However, unlike previous scholars who have examined the historical significance of mining engineers, Grossman uses the transnational landscape of the US-Mexico borderlands to illustrate the “international reach” of American capital and the “complex work” mining engineers performed (10). By focusing on the Southwest, Grossman is able to “tease out” the mining engineers’ unique role in the field (14). Her study, organized chronologically, tracks how engineers established a systematic engineering education, democratized the profession, and created a technocratic landscape fully dependent on their own expertise.

The use of “borderlands” in the title is somewhat misleading. Readers who expect the author to engage the themes of borderlands studies will be left wanting. This study is set in the borderlands, but the work is not a traditional borderlands study. The mining industry was transnational; however, Grossman rarely considers how the influx of American capital and influence of mining engineers shaping the industry affected Mexican officials or workers. Her bibliography does not seem to include any Mexican or Spanish-language sources. Nor does her work deeply investigate how white mining engineers negotiated the multicultural and racial politics of the region. For example, in her introduction, Grossman acknowledges that mining companies maintained segregationist and paternalistic policies in the region (14). As the men who made final decisions on mine management, engineers were responsible for applying those policies to a predominantly Mexican workforce. However, the author spends very little time analyzing how these men employed discriminatory hiring and pay practices. Chapter 3, “Westering Easterners: