



Benjamin Truman with his wife Augusta and daughter Georgia, early 1880's. Courtesy of Security Pacific National Bank Photograph Collection, Los Angeles Public Library.

Benjamin C. Truman

California Booster

&

Bon Vivant

by

Gary F. Kurutz

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The Californians ,1991 *New Arrivals in Californiana* ,1984 *Pacific Arcadia* Claire Perry,Iris & B. Gerald Cantor Center for Visual Arts at Stanford University,1999 Lavishly illustrated this catalog presents a fascinating cultural history of an idyllic vision of California that still figures prominently in the American imagination 60 color photos **Vigilantes and Boosters** Glen Gendzel,1998 *Southern California Quarterly* ,2003 **Photography in the West** Peter E. Palmquist,1987 *AB Bookman's Weekly* ,1994 **Selling the Golden State** Richard J. Orsi,1973 **The Distant Magnet** Philip A. M. Taylor,1972 **The Observations of Benjamin Cummings Truman on El Camino Real** Benjamin Cummings Truman,1978 *American Progress* J. Valerie Fifer,1988 **Journal of the West** Lorrin L. Morrison,Carroll Spear Morrison,1987 *The Imperial Church* Katherine D. Moran,2020-05-15 Through a fascinating discussion of religion s role in the rhetoric of American civilizing empire *The Imperial Church* undertakes an exploration of how Catholic mission histories served as a useful reference for Americans narrating US settler colonialism on the North American continent and seeking to extend military political and cultural power around the world Katherine D Moran traces historical celebrations of Catholic missionary histories in the upper Midwest Southern California and the US colonial Philippines to demonstrate the improbable centrality of the Catholic missions to ostensibly Protestant imperial endeavors Moran shows that as the United States built its continental and global dominion and an empire of production and commerce in the Gilded Age and Progressive Era Protestant and Catholic Americans began to celebrate Catholic imperial pasts She demonstrates that American Protestants joined their Catholic compatriots in speaking with admiration about historical Catholic missionaries the

Jesuit Jacques Marquette in the Midwest the Franciscan Jun pero Serra in Southern California and the Spanish friars in the Philippines Comparing them favorably to the Puritans Pilgrims and the American Revolutionary generation commemorators drew these missionaries into a cross confessional pantheon of US national and imperial founding fathers In the process they cast Catholic missionaries as gentle and effective agents of conquest uplift and economic growth arguing that they could serve as both origins and models for an American civilizing empire The Imperial Church connects Catholic history and the history of US empire by demonstrating that the religious dimensions of American imperial rhetoric have been as cross confessional as the imperial nation itself

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