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more lynchings than any other. Ultimately, the authors were able to find fairly reliable matches in the census and other records for 935 victims of southern lynchings. (Bailey and Tolnay's lengthy and detailed discussion of their methodology is interesting and worthwhile in its own right.)

Census records vary from decade to decade, but from 1880 to 1920, they generally included, among other things, age, mixed-race status, marital status, relationship to head of household, literacy, occupation, home ownership, and place of birth. Based on this information, the authors found several significant trends in their study of the victims of southern mob violence. Across the South, black male victims tended to be "older adolescents or young adults who resided in rural areas and were engaged in unskilled work, generally within the agricultural sector" (88). There was considerable diversity in literacy and marital status. Victims were more likely than the average adult black male to own their own home.

With the possible exception of that last sentence, none of this is really surprising. Bailey and Tolnay's most significant finding, "the social marginality perspective of victimization" (116), came when they looked at the statistics on a county level. In counties where there were relatively few African Americans of higher status (by such measures as literacy, occupation, mixed race, and home ownership), those of higher social standing were more likely to be victims of mob violence; in counties with higher than average numbers of higher-status African Americans, those with lower social status were more likely to be victims. Hence marginalization's relation to lynching rates affected both ends of the socioeconomic spectrum.

The 935 victims studied by Bailey and Tolnay make up exactly one-third of the total in the Beck-Tolnay inventory. What of the two-thirds that could not be found in the census or other records? It is easy to imagine that many of them were missing from the census because they were less prosperous and more mobile than average. This is not to say the analysis is wrong, but it might call into question the usefulness of some of the coefficients, carried out to three decimal places, in the tables at the back of the book.

For some readers, the most salient part of the book might be the scattered stories of lynching victims, included to support one part or another of the authors' analysis. This might be the most significant aspect of Bailey and Tolnay's research: not only did it provide data, it also restored the identity (and in a sense the lives) of hundreds of victims of mob violence in the South.

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MASTERS OF EMPIRE: Great Lakes Indians and the Making of America. By Michael A. McDonnell. New York, NY: Hill and Wang. 2015.

With this monograph, Michael McDonnell joins a growing list of historians who have taken up Daniel Richter's challenge to reinterpret American history by "facing east from Indian Country." While the narrative unfolds along a familiar timeline stretching from the early 1600s to Removal, McDonnell gives a new spin to the story by recounting it from an unusual vantage point: that of the Anishinabe Odawa who lived around the straits of Michilimackinac. As a strategic gateway connecting Lakes Huron and Michigan, the region has long been of scholarly interest but no one, until now, had published a detailed ethno-history of its Odawa residents. Although he draws on familiar sources, McDonnell has nonetheless produced a work that is fresh, engaging, and provocative. His book is groundbreaking in that Native Americans are not just actors in a world changing to the beat of colonial drums, as is often the case in Native American History. *His* Odawa are

actually prime movers in American history and their actions “often changed the course of North American events” (327). McDonnell traces, for instance, the outbreak of the Seven Years War to an Anishinabe raid on a Pickawillany, a Miami village, two years before the Battle of Jumonville Glen in 1754.

In his quest to re-assert the centrality of the Odawa in defining historical moments, one could accuse McDonnell of over-reaching by engaging, at times, in rather speculative exercises. But overall, by flipping the frame of reference around and focusing “on one people and one place over the long durée,” the author cleverly destabilizes the traditional master narrative by periodizing known events according to a new historical logic (6). As such, the French and Indian War unfolds in the broader context of the First Anglo-Indian War (1752-1758), a conflict initiated by and for Native Americans with Michilimackinac—not Quebec City—as ground zero. Far from being peons in a larger imperial contest, the Anishinabeg and their allies only fought alongside the French—and later the English—as long as their interests converged. “The Odawa,” McDonnell remarks, “were able to exploit European imperialism when it came and they did so mostly for their own purposes” (15). Without indigenous support, imperial powers vacillated. In order to keep a foothold in the region, the French, British, and Americans had therefore to adapt their imperial designs to meet the expectations of their hosts, making the Odawa “Masters of Empire.” Interestingly, the Anishinabeg’s influence emanated from the fact that Europeans—and not Native Americans as the story usually goes—were dependent on the locals.

Readers familiar with Richard White’s *The Middle Ground* will discover here a compelling counter-argument to his seminal work. Since its publication in 1991, White’s depiction of European-Indian relations in the Great Lakes region from 1650 to 1815 has had a profound historiographical impact. While scholars initially applied his model indiscriminately to other times and places, more recently, historians have highlighted its shortcomings. McDonnell’s study draws from these more recent works. Echoing Heidi Bohaker’s argument, for instance, the author rejects White’s claim that, after 1650, the Anishinabeg were refugees from Iroquois war parties. Nor did they live in a shattered world or owe their political cohesiveness to French diplomatic endeavors. Instead, they lived in a world “in flux... not in a state of collapse” where the extension of kinship networks, more than French mediation, played a central role to foster political integration among the region’s inhabitants, Indians and Europeans alike. In the colonial Great Lakes region, therefore, “the French could only follow, not lead” (91). This statement stands in sharp contrast to White’s argument that the middle ground, this zone of inter-cultural accommodation, was possible because French and Indians had similar power and none could dictate to the other. As McDonnell points out however, this perspective only reflects distortions in the records. By over-privileging ethno-historic sources, historians have artificially amplified the voice of Europeans at the expense of Native Americans. This work largely succeeds at setting the record straight as McDonnell gives due historical credit to a people who have long “been hiding in plain sight” (328).

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“NO ONE HELPED:” Kitty Genovese, New York City, and the Myth of Urban Apathy. By Marcia M. Gallo. Ithaca, NY: Cornell University Press. 2015.

In “No One Helped” Marcia Gallo uses the Kitty Genovese murder and sexual assault in the Queens borough of New York City on March 13, 1964 to track the larger political discourses that shaped, framed, and reflected the shifting historical meaning of the crime over the last 50 years. In this masterfully researched work, Gallo challenges depictions