

illuminates how the seeds of cultural reform planted by the Victorians and Social Gospel crusaders hatched into both liberal and conservative activism of the twentieth century. Religious folks, Soden shows, have always seen themselves as “outsiders” within their culture and therefore acolytes of renewal and reform. Twentieth century advocates for school desegregation, public housing, and fair employment grew directly from the institutional investments of nineteenth century reformers. Yet, twentieth century megachurch pastors’ interests in reforming youth culture, reshaping a “Christian” masculinity, and dispelling promiscuity did too.

The book makes several important interventions. First, it brings Jews and Judaism back into the history of the Social Gospel movement and shows how Catholics, Protestants and Jews have worked together consistently for over a century within social reform. Second, its definition of “religious activism” addresses topics that historians often overlook. For example, the book includes religious debates over immigration restriction in the 1920s and tactical disagreements among Christians about how to achieve racial justice. Within each decade, the book fits the history of the Pacific Northwest within the newest research on the topic explored.

If the book must be faulted, its conclusions are too humble. Soden’s research is fertile ground for a number of arguments on the roots of twentieth century religious activism in the Pacific Northwest, but Soden leaves much analysis open to the reader. For example, he concludes a chapter on the anti-Catholic, anti-black, anti-immigrant and anti-feminist crusades in the Northwest with the commentary, “[A]ctivists saw themselves as outsiders to the prevailing culture and wanted to change some aspect of it” (109). Surely, one can reach more specific

conclusions on the impact of these activists at the time and in the institutions they built for the next generation. The book’s other limitation is its very limited attention to the history of Mormons and others who do not fit within the “Catholic, Protestant and Jewish” framework which he sets up. Nevertheless, Soden reveals a Pacific Northwest with a variety of religious activists but a common set of beliefs that it is the responsibility of its relatively few religious leaders to bring justice and morality to their secular culture.

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Masters of Empire: Great Lakes Indians and the Making of America. By Michael A. McDonnell. (New York: Hill and Wang, 2015. X + 403 pp. Illustrations, maps, notes, index. \$28.00, CAN\$32.50, cloth).

Historian Michael McDonnell is perhaps best known for his impressive work on the America Revolution, but in his new book, *Masters of Empire: Great Lakes Indians and the Making of America*, he steps into a field that has blossomed since the publication of Richard White’s seminal *The Middle Ground* over two decades ago. McDonnell’s entry into this historiography is a welcome one that revises how we envision early American history.

Masters of Empire focuses on the Native peoples (the Anishinaabeg) of the western Great Lakes, particularly upon the Odawa living near the straits at Michilimackinac. Tracing their history from the earliest European presence through the initial expansion of the United States into the region that the French called the *pays d’en haut*, McDonnell argues that the Anishinaabeg were key to Euro-American claims of empire in North America. As such Europeans

needed to conform to Native understandings of kinship, diplomacy, and exchange. McDonnell differentiates his work from White's, which he critiques as having "alienated [the Anishinaabeg] from their own historical context" by presenting them as having been shattered by warfare and needing European alliances to reconstitute themselves (333, n.6). McDonnell gives more agency to the Anishinaabeg, and to the Odawa in particular, who manipulate the French, the British, and the Americans for their own interests.

The result is a compelling story of sovereignty in the face of colonialism. McDonnell devotes the majority of his early chapters to exploring the negotiated French colonial empire, dependent as it was upon Native economic and military partnerships. He demonstrates that the French were reliant upon the Odawa for the preservation of the fur trade and defense against English encroachment. When the latter did threaten Odawa interests, they mobilized their kin to fight for their own goals and not simply to support their French father (in this context, McDonnell renames the Seven Years War and Pontiac's War the First and Second Anglo-Indian Wars, respectively, in later chapters). The American Revolution becomes part of a concomitant war for Anishinaabe independence, and federal removal policy is blunted by the skillful maneuvering of Odawa ogimaag (headmen). The end product is a nuanced exploration of Native diplomacy.

There is much to ponder, and perhaps critique, in this impressive book. For instance, McDonnell seems too quick to dismiss the severity of disease, warfare, and ripple migration upon the Anishinaabeg during the seventeenth century. Despite a clear understanding of political decentralization in the *pays d'en haut*, McDonnell occasionally ascribes a greater degree of

unity to Anishinaabe actions than are perhaps warranted. Rather than being weaknesses, however, these stand as reminders that we have much more to learn about the history of the colonial and early national Old Northwest.

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Chinese in the Woods: Logging and Lumbering in the American West. The Asian American Experience Series. By Sue Fawn Chung. (Urbana: University of Illinois Press, 2015. Xiii + 249 pp. Illustrations, maps, tables, notes, bibliography, index. \$55.00).

Sue Fawn Chung with two monographs published in the past six years has definitely been able to claim her expertise in the study of Chinese immigrants in Nevada. Chinese exceptional contributions to western mining and railroad industries in the nineteenth century are well recognized. These two major economic engines in propelling the speedy settlement of the American West would not have steamed without an enormous amount of timber. To connect mining and railroad to timber industry, *Chinese in the Woods* shows how less noticed Chinese woodchoppers and craftsmen made western mining and railroad construction possible. It is the first scholarly book on this subject.

Instead of giving a general overview of Chinese in the entire western timber industry, *Chinese in the Woods* focuses on their activities in western Nevada and central California, more precisely the areas surrounding Lake Tahoe. In the 1870s and 1880s, for example, about three thousand Chinese laborers made up from 80 percent to 90 percent of the labor forces in the Sierra Nevada. The number in some parts in the Carson Range went near 100 percent. Drawing from both historical and archaeological sources, this study shows how Chinese timber workers