

Press, 2002. xiv, 365 pp. \$49.95, ISBN 0-8122-3666-1.)

Robert E. Hannigan's meaty new book begins with an analysis of some crucial aspects of the self-image and world image of the *fin-de-siècle* American elite. Mainly old-stock males, they regarded themselves as possessing to a unique degree strength of character, self-mastery, virility, and related virtues. They feared and distrusted lower-class Americans, especially immigrants, and above all the "immature" peoples of all the globe's preindustrial societies, for their presumed emotionalism, lack of self-restraint, and weaker, more "feminine" traits. Directing an emergent world power, this elite sought stability and order in Latin America and East Asia in order to check the "greed" of European rivals and the "irresponsibility" of the regions' populations. Where the United States was dominant, they favored those local elements most apt to accept the elite's ground rules: the propertied classes, military leaders, "progressive" strong men. Where Americans were unable to dominate, as in China, they pushed for collective arrangements that could preserve United States interests with a minimum exercise in power.

The author applies this analytical scheme successively to United States policies in the Caribbean region, South America, China, and North America (Canada and Mexico). The results are consistently sound and useful, with a particularly good summary of the South American scene and a short but cogent section on Canada. The focus on China rather than East Asia in general leads to some odd omissions, however: there is little said, for example, of the Philippine War of 1899–1903 or of the 1905 Portsmouth Conference, both important episodes in shaping policy makers' perceptions.

Two more chapters consider the efforts of the United States to shape a world order to its liking, first up to 1914 and then from 1914 to 1917. The efforts up to 1914 featured a pro-British tilt and attempts to create international machinery to resolve disputes: Hague Conferences, world courts, arbitration treaties, and the like. After war began in Europe, Woodrow Wilson increasingly saw himself as

the arbiter of a negotiated peace. Hannigan provides a clear, detailed account of the evolution of the Wilson administration's wartime policies. He fails, however, to stress adequately the enormous importance to the Allies of American war supplies and the dependence of American prosperity on British and French war orders; he aims his economic discussion largely at the technical aspects of war loans.

Cast mostly in the form of conventional diplomatic history, *The New World Power* succeeds in showing what policy makers tried to achieve and why they did so. He provides sound overviews of the international situation in each region and, usually, the major economic factors involved. The book may be fruitfully paired with Warren Zimmermann's *First Great Triumph* (2002), with its more biographical approach. Zimmermann is more readable, but Hannigan gives us serious scholarship and a solid addition to the literature of the period.

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American Workers, Colonial Power: Philippine Seattle and the Transpacific West, 1919–1941. By Dorothy B. Fujita-Rony. (Berkeley: University of California Press, 2003. xviii, 302 pp. Cloth, \$54.95, ISBN 0-520-23094-9. Paper, \$21.95, ISBN 0-520-23095-7.)

Within decades following American colonization in 1898, the rural regions and provincial capitals of the Philippines sent large numbers of labor migrants and students to the United States. With *American Workers, Colonial Power*, Dorothy B. Fujita-Rony joins a growing number of scholars investigating the relationship among empire, immigration, and ethnic communities. Expanding upon world systems theory, she seeks to discern "the role of colonial power in the lives of a group of American workers within the United States empire" (p. 22).

At best, the book balances a trans-Pacific and regional focus with the project of reclaiming the history of an ethnic community. Approximately 1,600 Filipinos lived in Seattle by 1930, not counting the number of workers

who used the city as a stopover on the West Coast migratory route from Alaskan canneries to Californian fields. Despite their relatively small population, their migrations connected the Philippines, Hawai'i, the American West, and Alaska in the great circle route. Seattle became a "colonial metropole" (p. 52): a major shipping and railroad hub, a port from which Americans exerted military and economic power in Asia, and a multiracial locale for Filipino labor and education. Eschewing the concept of "bachelor society" (p. 13) to explain the predominantly male community, the author finds that Filipino men forged new forms of homosocial and hierarchical kinship through their work relations. Labor unions, rather than Chinatowns, functioned as the interface between the Filipino community and mainstream society. The emergence of male union leaders bolstered the community's ability to respond to exclusion and repatriation laws during the Great Depression. While arguing that the Filipino local of the Cannery Workers' and Farm Laborers' Union was a critical site for political action, Fujita-Rony draws our attention to women's activities that male-dominated unions often obscured.

This book is accessible to scholars and undergraduates alike, particularly those interested in immigration, social history, and the American West. As an analytical category, however, "colonial power" remains underdeveloped. Part of the problem is that the author fails to delineate the ideologies and administration of the colonial state. She mistakenly contends that the government program to send Filipinos to American universities ended in 1910, while significant numbers of *pensionados* traveled to the United States from 1919 to the mid-1920s. As a public institution, how did the University of Washington function in the service of the colonial state and civilizing mission between the world wars? In tending to synthesize older social science literature on Philippine culture and migration while relying on secondary literature to fuel her argument, the book misses the opportunity to explore the connections between imperialist and ethnic histories, thus falling short of explaining the role of imperialism for Filipinos of interwar Seattle.

Despite these shortcomings, the book resonates with the stories that Fujita-Rony has reconstructed carefully from a large number of oral interviews. Throughout the book, she analyzes Filipino women's stories of murder incidents involving Filipino men. Perhaps the stories of everyday violence among and against workers of color point to the complex role of colonial power in Filipino American historical memory.

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The Big Show in Bololand: The American Relief Expedition to Soviet Russia in the Famine of 1921. By Bertrand M. Patenaude. (Stanford: Stanford University Press, 2002. xiv, 817 pp. Cloth, \$70.00, ISBN 0-8047-4467-X. Paper, \$29.95, ISBN 0-8047-4493-9.)

Between 1921 and 1923 a devastating famine engulfed a huge region of the Soviet Union from the Volga River valley east to the Ural Mountains and western Siberia. During this time at least 1.5 million people starved to death. This calamity forced the Bolshevik government to accept assistance from an unlikely source: three hundred American volunteers from Herbert Hoover's American Relief Administration (ARA). Bertrand M. Patenaude's engaging study examines the work of the ARA in Russia from late 1921 through the summer of 1923. Hoover created the ARA in the summer of 1919 as a private successor to the public agencies he used to feed Europe during and shortly after World War I. For the next two years, the ARA continued food relief operations in Eastern Europe. When Hoover accepted Russian appeals to feed the vast famine-stricken area, an ideological and cultural clash ensued between the anticommunist, efficiency-minded ARA volunteers and a Bolshevik regime struggling with the bewildering contradictions of V. I. Lenin's New Economic Policy.

Patenaude's lengthy study, based on exhaustive research in the ARA's archives and numerous personal manuscript collections, consists of four parts: an overview of the ARA's work in Russia; a narrative of the American volunteers' colorful and checkered personal

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