

widespread starvation among the Indians prior to 1858 (27). Indeed, the entire argument that Indians "could be ruthlessly manipulated by the company" is very different from the interpretation of most fur trade historians. One could go on and on, for these are not isolated examples.

I make these points, not just to engage in academic nit-picking, but in order to come to a more substantial issue. The distortions in this book add up to a one-sided view of the past. Perhaps it is understandable, but the view of Europeans in *The Same as Yesterday* is not much different from the negative stereotypes that settlers had of Indians in the nineteenth century. This book is really a history of Indian-European relations from an Indian point of view. The writers of such histories cannot be from both cultures and it is necessary, whether they be native or white, to understand the other people and deal accurately and fairly with their history. Such understanding is particularly needed now if we are to move beyond anger to deal with the consequences of our mutual history.

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Revolutionaries, Monarchists, and Chinatowns: Chinese Politics in the Americas and the 1911 Revolution, by L. Eve Armentrout Ma. Honolulu: University of Hawaii Press, 1990. Pp. (12) + 227. Illus.; index. \$28.00 cloth

There is a Chinese adage: "Winners become princes, and losers bandits." Nowhere was this better illustrated than in the interpretation of modern Chinese history. Since the accession of the Kuomintang to power in China, there has been systematic deification of party leader Sun Yat-sen and exaggeration of the role played by the party and its progenitors, the Revolutionaries. Correspondingly, there was vilification of political rivals. So effective was this propaganda that few Chinese today are cognizant of the important role once played by the Revolutionaries' chief rival, the Chinese Empire Reform Association, in the overseas Chinese communities.

This book was revised from the author's 1977 doctoral dissertation, and augmented with documentary materials made available in recent years. In spite of the term "Americas" in the title, the work covers principally events in continental North America and Hawaii during the first decade of the twentieth century. The emphasis is on the ebb and flow of the struggle between the K'ang Yu-wei led Reformers and the Sun Yat-sen led Revolutionaries as they fought for the support of the Chinese populace, with

each group actively courting the powerful Chih-kung t'ang to be an ally. It tells how the changing political situation in China as well as internal developments in the groups themselves eventually eroded the Reformers' earlier political dominance and allowed the ascendancy of the Revolutionary Party.

Using a wealth of English and Chinese language sources, the author drew a lucid and coherent picture of the complex, fast-moving events during the first decade of this century and put it in an objective historical perspective. As such, the book fills a gap in the scholarship on political developments during this period when the Chinese communities were beginning to modernize. However, in making sweeping deductions and bold extrapolations the author also offers some interpretations of historical materials which may be controversial. For one, she postulates a Chih-kung t'ang federation (24) which consisted of (a) Triads, (b) split-off from the Triads, (c) secret societies similar to the Triads in membership requirements, (d) secret societies with membership limited to certain localities or clans, (e) secret societies with membership limited to certain occupations. This appears to be an over-simplification of the complex relations among groups in the Chinese communities of the period. Although secret societies in categories (b) and (c) above generally respected the Chih-kung t'ang as the elder statesmen of the secret societies, the historical record fails to show much co-ordinated activities which would have inferred existence of such a federation. Also, eleven out of thirty groups listed in this federation (Appendix B) belong to category (d) above (for some reason only one out of the numerous fighting groups connected with specific clans are considered part of the federation). Groups in this category were associated with their respective hui-kuan and surname associations and have an entirely different basis for membership than the Triads. The assertion that other lodges in the federation were organized along occupational lines also appears to be questionable (28). Occupational guilds had existed in traditional Chinese society and provided at least in part the model for workers' guilds in America. Although many workers were probably secret society members, these organizations had not been considered to be secret societies.

The author also accepts the disputed claim that Sun Yat-sen was Hakka, citing as proof the fact that he was accepted into the "Hakka" Ket On Society in Hawaii (17). However, membership in the Ket On Society was only predominantly, but not exclusively, Hakka; for example, Wong Min Hoong, prominent Punti merchant and Reform Association leader in Hawaii, was its president in the 1920s.

There are a few errors in the Chinese terms: e.g. Ts'ao-ch'ing (肇慶) should be Chao-ch'ing (Table 2); Jung-yang t'ang (榮陽堂) should be Ying-yang t'ang (榮陽堂) (Appendix A); K'en-ch'in kung-so (懇親公所) should be either Tun-tsung kung-so (敦宗公所) or Lung-hsi t'ang (隴西 - 堂) (Appendix A); Tsu-ying t'ang (萃英堂) should be Ts'ui-ying t'ang (萃英堂) (Appendix B), etc. There are also factual inaccuracies such as the following: Hsiang-shan people should be considered Punti, not as a group separate from the Punti (9, 10); Hsiang-shan people are not considered Szu-i (15); Hsin-ning district was part of Guang-chou prefecture, not Chao-ch'ing prefecture (Table 2); Szu-i hui-kuan no longer existed during the period 1893-1911 since it had changed its name to Kang-chou hui-kuan in 1867 (Table 2); Chinese Six Companies came into existence in 1862, not the late fifties, because it was only then that the sixth company, Ho-ho hui-kuan, came into existence (17); the presidency of the Chinese Six Companies was rotated among five companies from winter 1901 to winter 1902, not monopolized by two hui-kuan as stated in the text (19); hui-kuan did not stop importing presidents from China and began electing local merchants to their presidencies until 1927 (153).

Some of these facts do affect details of the author's interpretation of events although they do not materially affect the basic overview. Despite these blemishes, however, this reviewer feels that the book remains an important contribution to understanding the history of the Chinese communities in the Americas and Hawaii during a crucial period in their development.

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The Pacific Northwest: An Interpretive History, by Carlos A. Schwantes.
Lincoln: University of Nebraska Press, 1989. Pp. xxi, 427. Illus.; maps.

Although he notes that some definitions of the Pacific Northwest have included "western Montana and *even* British Columbia and Alaska" (p. 1, my emphasis), Carlos Schwantes confines his history to the states of Oregon, Washington, and Idaho. *The Pacific Northwest* is apparently the first single-author book-length history treating these three states as a discrete region. Schwantes synthesizes what has already been examined and published: he does not extensively investigate archival sources for new perspectives, and only relatively seldom does he identify the specific sources for particular ideas and facts. In thus addressing an interested general audience rather than academic historians, he speaks to a reader such as I am. For