

limited information on the Fort Yuma Reservation headquartered in California on the west side of the Colorado River, except to highlight former boarding school student and tribal leader Patrick Miguel.

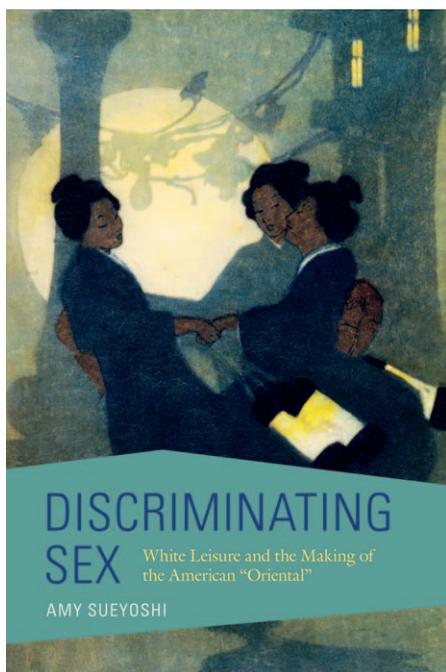
Through the writings of Indian agents, Mathes and Brigandi detail the introduction of Western medicine to Native Americans of the Mission Indian Agency. Spanish missionaries, army doctors, and other medical professionals migrating into California provided limited Western medicine to tribal people. The federal government provided minimal health care to Indian people during the late nineteenth century, often offered by missionary doctors working within the agency before the Indian Service became more involved in improving Indian health. The authors expose the ill health, historical trauma, and anomie resulting from the removal of Indians from their homelands to reservations where the government forced them to live with former enemies. One of the most moving segments of this book focused on the theft of Indian lands through legal means. During the late nineteenth century, private non-Native land owners pressed several Indians living in villages located on large tracks of privately-owned land to leave their homelands and move to a reservation. This included Kumeyaay, Cupeño, and Luiseño people. Members of these tribes faced forced removal to the Pala Indian Reservation located in northern San Diego County along Río San Luis Rey.

In order to construct this important volume, Mathes and Brigandi conducted extensive research in primary documents found in many repositories, including the National Archives and the Bancroft, Huntington, and A. K. Smiley Libraries as well as manuscripts in museums, historical societies, and private collections. They made excellent use of House and Senate documents as well as government reports and investigations. In addition to providing a well-researched volume, they have framed the narrative in an accessible manner, offering descriptive subtitles that will guide scholars to specific topics found within each chapter. The prior research of Mathes and Brigandi prepared them to write this significant and handsome book, which scholars, students, and interested readers will enjoy and use for years to come.

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DISCRIMINATING SEX: *White Leisure and the Making of the American 'Oriental.'*
By Amy Sueyoshi (Urbana: University of Illinois Press, 2018, 228 pp. \$26.00 paper).
Reviewed by Mari Yoshihara.

Discriminating Sex is many things. It is a history of San Francisco. It is a study of whiteness. It is Asian American history. It is a study of gender and sexuality and the centrality of race in their making. Through meticulous archival research and careful argumentation, Amy Sueyoshi delivers a rich narrative and a bold argument



encapsulated in the book's title: that sex—the female sex, sexual identities and practices both perceived and real, racialized meanings assigned to sex—was an object of discrimination, and also that sex—sexual liberties, explorations, and performances within and across groups and communities—discriminated along lines of race and class.

Numerous instances of gender and sexual freedom—public expressions of sexuality; celebration of manly men of color; proliferation of sex work; gender-bending attire, comportments, and behavior; cross-racial relationships and unions; and same-sex intimacies in private and semipublic spaces—all contributed to the reputation of San Francisco as a “wide open town” and an “international city.” Sueyoshi convincingly challenges this

characterization. The first two chapters set the stage for white, middle-class San Franciscans' explorations of gender and sexual freedom that were intricately tied to their “peculiar obsession” with the Chinese and Japanese. Far from a sign of the city's progressive gender and sexual politics, Sueyoshi shows, San Francisco's free-wheeling culture was a reflection of powerful regimes of race privilege and supremacy unthreatened by leisurely escapades of the white middle-class.

The next three chapters deftly illustrate how particular Asian representations served gender and sexual ideals of white men and women in historically specific ways. Amidst the rise in divorce and the emergence of the “New Woman”—the San Francisco version of which took the form of the “Frisco Girl”—romanticized image of dainty and sweet Japanese geisha proliferated in print and on stage, providing a figure through which to deflect the crisis of womanhood, romance, and marriage. As middle-class white women increasingly asserted their sexuality, San Franciscans projected their anxieties over female sexuality and “white slavery” onto the literary, visual, and theatrical representations of immoral Chinese prostitutes. As white men in office jobs sought new meanings of manhood in the age of “overcivilization,” Asians became convenient counterpoints to juxtapose their notions of ideal masculinity. Print and other media were sensitive to the changing meanings assigned to Chinese and Japanese men: in the 1890s the Chinese symbolized degraded masculinity while Japanese men were portrayed as genteel refinement; yet with the rise of Japan's military power evidenced by its victory over Russia in 1905, Japanese men were now represented as barbaric samurai whereas Chinese came to embody civilized masculinity. In these ways, representations of Japanese and Chinese were critical tools for middle-class whites to shape their own gender and sexual identities amidst changing social and economic relations.

In the particularly fascinating chapter on the politics of dress, Sueyoshi examines forms of gender and racial masquerade in print, on stage, and in real life. Here again Sueyoshi shows that gender crossings in some contexts were possible precisely because of the firm belief in the distinction between genders rather than an embrace of ambiguous and fluid gender and sexuality.

The final chapter identifies the decline in public conversations about sex and gender in San Francisco in the 1910s and 1920s and the increasing conflation of Japanese and Chinese, each of whom had served distinct discursive purposes in the earlier decades, into a pan-ethnic stereotype of the “Oriental.” Sueyoshi argues that these interlinked phenomena signaled the shift towards moral conservatism and intensified xenophobia and racism that were on the rise nationwide.

While many studies of American Orientalism (including my own) have analyzed dominant cultural representations of racialized gender and sexuality, *Discriminating Sex* makes two important new interventions in this scholarship. First, the integration of this cultural history with Asian American history enables Sueyoshi to show the relationship—or lack thereof—between those representations and the histories of real Japanese and Chinese women and men in San Francisco. In each discussion of Asian tropes that served the white middle class negotiations of gender and sexuality, Sueyoshi presents the lives and experiences of real Japanese and Chinese in the city uncovered from rich immigrant archives. The feminine ideal of the geisha did not generate any demand for Japanese women in domestic service; contrary to the imagery of obedient, dutiful wives, Japanese immigrant women exerted considerable control within their household; Japanese women in the city openly supported women’s suffrage. During the years in which narratives of willing Chinese prostitutes proliferated in the media, the actual number of Chinese prostitutes dropped precipitously, and Chinese women worked in family business, domestic service, and shops, and lived as wives and mothers. In contrast to the image of their sexual degeneracy, Chinese men held faith in romance and longed for marriage in the face of exclusionary policies, even more firmly than their white counterparts. Leaders of the Japanese community responded vocally against the pejorative representations of the Japanese, particularly their deficient masculinity. While the middle-class whites engaged in cross-gender, cross-racial performance as leisure, Japanese and Chinese men and women understood the critical importance of dress in claiming, and holding onto, their place in America. Sueyoshi’s analysis of dress in immigrant photos and family portraits movingly conveys the mindful masquerades upon which their inclusion and livelihood in America depended.

Second, the deeply focused local history and painstaking archival research allow Sueyoshi to carefully track the changes in representations over time and connect them with the broader contexts. Through extensive examination of a variety of San Francisco’s print culture, municipal records, oral histories, and other archives in the first two decades of the twentieth century, she identifies the rise and fall in the narratives of gender and sexuality—counting the numbers of stories with certain themes and tropes in periodicals, for instance—as well as changing

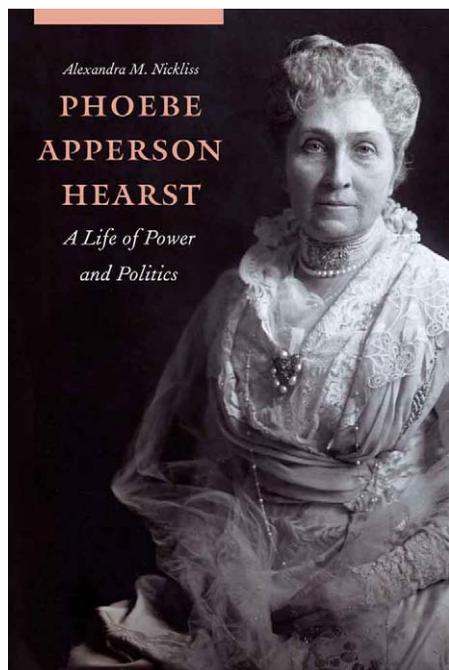
representations and later confluents of the Japanese and the Chinese. Sueyoshi's study exemplifies the texture and nuance of local history and its power to both fortify and challenge common historical narratives.

The book is a splendid example of intersectional analysis that addresses the formation of gender and sexuality and the making of whiteness. It uncovers a complex and troubling history masked by celebratory narratives of the unique culture of San Francisco.

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PHOEBE APPERSON HEARST: A Life of Power and Politics. By Alexandra M. Nickliss (Lincoln: University of Nebraska Press, 2018, 664 pp. \$39.95 hardcover). Reviewed by Laura Woodworth-Ney.

Alexandra M. Nickliss's comprehensive biography of Phoebe Apperson Hearst opens with a 1916 luncheon that the then 73-year-old Hearst hosted at the St. Francis Hotel in San Francisco for 350 well-connected women. "This was no society lunch," Nickliss makes clear, for it was at this event that the California branch of the National Woman's Party (NWP) was formed. The goals of the group included work toward a national suffrage amendment and fundraising to defeat



President Woodrow Wilson's re-election bid. The luncheon serves as a quintessential example of how Hearst utilized her wealth, influence, and connections to wield power where others could not. Instead of making speeches at the now famous luncheon, Hearst did not take the podium, choosing instead to host the event, contribute funds (\$1,000), and to exert social influence, all indicative of the ways that her life demonstrated political power "within the constraints of sex and class" that confronted her throughout her life (xvi).

Nickliss utilizes a vast wealth of sources, including letters written by Hearst and her closest associates, to weave together the life of Hearst and the ways that she made use of "private and public, informal and formal, control over money