

revolutionary movement). Although she briefly mentions it, this was a period in which Chinese American women activists began to vocalize the need to solve labor issues.

The American “rice bowl” campaigns to raise money for China to fight Japanese aggression in the 1930s involved the Luce enterprises, the movie industry, and the rise of prominent Chinese and Chinese American spokesmen, including Madam Chiang Kai-shek, in the humanitarian efforts. Karen J. Leong and Judy Tzu-Chun Wu conclude that “continued economic profitability of performing Orientalism for a mainstream American audience” resulted (p. 148).

K. Scott Wong examines the changing image of Chinese Americans during and after World War II as China became America’s ally and Chinese Americans were viewed as assimilable and patriotic, resulting in the repeal of Chinese exclusion in 1943. The way Americans have viewed Chinese Americans has been tied to relations with China, so when China became a Communist nation in 1949 and Japan became America’s ally, the American attitude toward Chinese Americans and China once again turned negative or ambivalent. Wong gives little credit to the Chinese Americans who fought for the repeal in the halls of Congress but instead highlights the role of Americans in the repeal.

Madeline Y. Hsu looks at two San Francisco gourmet restaurants, Kan’s (which opened in 1953), serving Cantonese food, and the Mandarin (1961), serving northern Chinese cooking, as examples of the refashioning of Chinese ethnicity. There was a tremendous growth of Chinese restaurants catering to the non-Chinese population in the postwar period. Marketing and publicity from prominent Americans such as Herb Caen and Danny Thomas assisted in this phenomenon as American taste for Chinese food became more sophisticated.

Andrea Louie describes the “roots” program, in which Chinese Americans learned about their heritage and visited their ancestral villages in an effort to understand their background and their identity. The impact of the program varied for each participant.

Finally, Xiaojian Zhao looks at Fujian immigrants in New York, who immigrated in large numbers after 1980, specialized in the

food industry, founded an organization to create a positive image about themselves, and achieved economic prosperity.

All of the chapters are well written and researched and contribute to our understanding of the Chinese American experience. I highly recommend this book.

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Immigration at the Golden Gate: Passenger Ships, Exclusion, and Angel Island. By Robert Eric Barde. (Westport: Praeger, 2008. xvi, 283 pp. \$49.95, ISBN 978-0-313-34782-5.)

Immigration at the Golden Gate is a significant interdisciplinary historical work and notable contribution to the field of Chinese American studies. Using extensive primary materials that include original personal accounts, records, and San Francisco’s Chinese exclusion case files, Robert Eric Barde reports a poignant and personal story of detainment and incarceration at the Angel Island Immigration Station. This work presents the voluminous records and detailed account of Quok Shee, an alleged wife of a merchant, whose twenty-month detention at Angel Island is the longest recorded delay to date. Quok Shee’s story is augmented by additional stories of the conditions experienced by other Chinese female detainees, which illuminates the experiences faced by Chinese women awaiting disposition of their cases. Barde weaves within this story existing scholarship that examines the administrative framework created to enforce Chinese exclusion and provides the reader with an expanded view of racism, the irrational fear caused by prejudice, and the politics, economics, and personnel in charge of Chinese immigration approval or denial at Angel Island.

Immigration at the Golden Gate traces the beginning of San Francisco’s Asian immigration activities with the Pacific Mail Steamship Company to the construction of Angel Island in 1910. Barde offers an important distinction that defines Ellis Island on the East Coast and Angel Island on the West Coast in both intention and the daily operation of each facility. Barde notes that “While Ellis Island was built

to let Europeans in, Angel Island was built to keep Asians out" (p. 13).

The most valuable aspect of the book is its comprehensive history of the role and responsibilities assumed by steamship companies and the transpacific crossings that enabled the transport of goods and Asian immigrants. Barde's discussion of the means of immigration meticulously provides a vivid picture of the voyage to Angel Island, including the life of the immigrants while in steerage and a profile of the accommodations while on board. *Immigration at the Golden Gate* is highly recommended for its comprehensive detail and as a companion text for books on the general history of the Chinese American experience.

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Five Faces of Exile: The Nation and Filipino American Intellectuals. By Augusto Fauni Espiritu. (Stanford: Stanford University Press, 2005. xxii, 312 pp. Cloth, \$65.00, ISBN 0-8047-5120-X. Paper, \$25.95, ISBN 0-8047-5121-8.)

This ambitious volume explores issues of nationalism, ethnicity, cultural patronage, and transpacific relations through detailed chapters on the experiences of five Filipinos who spent significant parts of their lives in the United States during the twentieth century—Carlos Romulo (1899–1985), a journalist, diplomat, and early president of the United Nations General Assembly; Carlos Bulosan (1911–1946), a chronicler of West Coast Filipino agricultural workers of the 1930s and 1940s; Jose Garcia Villa (1908–1997), a modernist poet, denizen of Greenwich Village, and National Artist in his homeland; N. V. M. Gonzalez (1915–1999), a writer and literary critic who denied that he ever left home, despite decades-long sojourns in California; and Bienvenido Santos (1911–1996), a novelist and short-story writer whose works are set in both the Philippines and the American Midwest.

Augusto Fauni Espiritu argues convincingly that the "exile" of these figures helped shape a "Filipino American and Asian American intel-

lectual history that is simultaneously national and transnational" (p. xvi). Along the way, paradox and irony abound. Romulo received a Pulitzer Prize, served several Philippine governments as foreign minister, and criticized racism in the United States, yet found that Filipinos thought him too pro-American to back him for president. Bulosan won early success for his recapitulation of Philippine folktales in ways that American readers and editors enjoyed, but had his career partially derailed by the charge that he had plagiarized an Italian American writer's short story while turning it in distinctly Philippine directions. His sympathy for left-wing Huk guerillas in the post-World War II Philippines, to which he never returned, further marginalized Bulosan back home and in the United States before his early death. Villa, who escaped censorship in the Philippines and thrived in an American bohemian setting, depended on Philippine government patronage to sustain his modest New York life-style. Gonzalez occupied important academic posts on both sides of the Pacific, including as a Regents Professorship at the University of California, Los Angeles, yet drew censure for writing, like the others, in English rather than Tagalog, which became the Philippine national language after independence. And Santos, whose fiction elaborated Philippine themes of loyalty and betrayal, crossed a line that none of the others did by becoming an American citizen in 1976, a decision about which he agonized.

Thoroughly researched on both sides of the Pacific, including with interviews as well as archival work, *Five Faces of Exile* firmly grounds its subjects in a century of colonialism, war, independence, and dictatorship, though Espiritu might have given greater emphasis to the centrality of World War II for these figures as well as for their homeland—at one point Romulo, Bulosan, Villa, and Santos, different in so many ways, all worked for the exiled Philippine Commonwealth government in the United States. Yet all but Bulosan lived long enough to see Philippine nationalists and intellectuals reject American influence and, by inference, the transnational visions of these five figures. Their historical moment had seemingly passed even as ordinary Filipinos thronged