welfare benefits while African Americans, Mexican Americans, and resident Mexican nationals (even those with U.S. citizen dependents) faced hostility and obstruction. Indeed, relief officials often did more than cooperate with immigration authorities. Fox notes that, "in the most extreme cases, the local welfare office quite literally turned into an immigration bureau or became an extralegal arm of the Immigration Service, expelling those whom even immigration laws could not touch" (p. 285).

With the coming of the Depression, the issue of citizenship status became a more serious matter. In one of the most compelling parts of the book, Fox traces the intricate relationship between patterns of labor recruitment (especially of Mexican workers) in the 1910s and 1920s, the role of welfare officials in the great repatriation campaigns of the 1930s, and the U.S. government's decision to begin recruiting foreign workers again in 1942. While spikes in naturalization applications mitigated the effects of tightened citizenship requirements for most European immigrants and their families in this period, continuing racial and cultural hostility toward Mexican American and Mexican immigrant residents (at least those that survived the ethnic cleansing of the 1930s) greatly suppressed ethnic Mexicans' access to safety net programs. Of course, their plight was exacerbated by the fact that so many Mexican workers toiled in jobs not covered by the nation's new Social Security program.

For anyone interested in exploring the historical antecedents to the increasingly toxic current debate about access to social welfare programs, this book is the place to start.

David G. Gutiérrez
University of California, San Diego


Mark Rawitsch has given us a thorough and engaging family biography that contributes to the literature on Japanese Americans and California. The Harada family and their house in Riverside played a significant part in California's Alien Land Law, first enacted in 1913 to prevent "aliens ineligible for citizenship" from owning land. Rawitsch, who spearheaded a National Historic Landmark designation for the house, explores the history and meaning of the family's relationship to their home in order to illuminate "the deep underpinnings of anti-Asian animus setting the stage for Executive Order 9066" as well as the immigration and anti-immigrant movements that "continue to shape the American story today" (p. 4).

The family's story richly textures the familiar landmarks of Japanese American history. The book is organized into four informal parts. The first focuses on the first generation and their fight against the Alien Land Law. Jukichi Harada and his wife, Ken, were the first Japanese Americans to challenge the law in court after purchasing the house in their American-born children's names, confirming a loophole that allowed for increased rates of Asian land ownership. An extremely detailed local history (admittedly mostly white and elite), these first chapters also provide a cultural geography of Riverside.

The book then shifts to the perspective of the second generation, following the Haradas through internment, resettlement, and the postwar years. Here, too, their story is unique: one daughter, Mine, married the controversial Japanese American Citizens League wartime
president, Saburo Kido, which allows a revealing window into internment-camp politics.

Rawitsch ends by describing his encounter as a young graduate student with the Harada house and its remaining resident, Sumi. He details the historically significant nature of the house itself—including an evocative 1942 calendar still hanging on the wall and marked for the day of eviction—and the efforts to achieve its landmark status. The book concludes with anthropologist Lane Ryo Hirabayashi’s scholarly afterword that critically frames the story within the many meanings of home.

Interviews with family members, as well as sources such as local newspapers and War Relocation Authority records, support Rawitsch’s personalized portrayal of one segment of Japanese America: the “pioneers,” as he calls them, who migrated to the United States and stayed there, establishing families and buying property. The book does not engage with recent scholarship that might have complicated its framework of immigration and assimilation or more fully developed the contested nature of Asian American citizenship, ethnic identity, and belonging. Nonetheless, the book succeeds in its objective: to weave the story of a family and their home—with emotional resonance—into the larger sweep of American history. Rawitsch thus illustrates how laws and restrictions are not just defined but negotiated and challenged in everyday life.

**Meredith Oda**
*University of Nevada, Reno*


Historians of Japanese America have long noted the controversy caused by the Hood River American Legion’s decision to remove the names of Japanese American soldiers from the community’s memorial plaque in 1944. In her new book, Linda Tamura, a Hood River native, focuses on these expunged soldiers and reveals their significant and complex story. While her reliance on oral history at times tempers her critical analysis of her subjects and their accomplishments, Tamura presents a moving story of community redemption discovered through the telling of history.

Tamura divides the Nisei soldiers’ lives into prewar, wartime, resettlement, and present-day phases. Sections detailing the first two offer familiar accounts of the soldiers’ Nisei upbringing, military service, and familial confinement. One of Tamura’s most significant contributions is her chapter on George Sumoge and Kenjiri Hayakawa and the group of Nisei soldiers who protested discriminatory practices at Camp McClellan in Alabama. These soldiers demanded an audience with their commanding officer, disobeyed an order to disband without being heard, and were subsequently court-martialed and imprisoned.

Tamura argues that Nisei soldiers returning to Hood River faced opposition and indifference as they decided whether to resettle on their farms. Many left the valley for good, determined to leave the community in which newspaper broadsides had warned they would not be welcome. Tamura documents the economic and demographic changes that transformed the valley around its Nisei residents in the years after the war. The final section of the book details the process by which the