George J. Leonard (ed.). *The Asian Pacific Heritage: A Companion to Literature and the Arts.* New York: Garland Publishing, 1999. 690 pp., $100 cloth.

In this large volume of essays, general editor George J. Leonard aims to produce a "tool kit" for the multicultural class-room that will "unlock the greatest number of (Asian-Pacific American-APA) authors and artists" (xiv) for students and teachers. In many ways he hits the mark. Readers who once skipped over the Chinese phrases in Amy Tan's *The Joy Luck Club* can now find them explained in Molly H. Isham's "Reader's Guide" to the novel. Those who want to know the meaning of "no-no boys" or "FOBs," or "Mestizos" or the date when the "Queue Ordinance" was passed can find them in the book's "Cultural Lexicon and Chronology."

The section on literature is the most successful of the six parts. It features articles on canons, traditions, and develop-ments as well as biographies of some of the important practi-tioners (though some, like Sui Sin Far, are glaringly absent). A fine example of how this volume may "unlock" APA works for students is Mary Scott's article on *The Journey to the West*, which opens up texts like Kingston's *Tripmaster Monkey.*

The book's organization is problematical. For example a chapter on the important model minority myth is not only under-developed (only two pages long!) in its neglect of current trends that place Asian Americans as intermediaries to emerg-ing Asian markets but is also oddly placed with long chapters on pinyin, Asian names, and ideograms. Eight chapters are about food (including a "list" of Filipino dishes that does noth-ing to explain their cultural significance), while the important story of Mu Lan is relegated to the lexicon glossary (strangely, a seven-page entry in a glossary of mostly three-sentence entries!). Some essential information on Asian literature, mythology, and heroes that appear in APA literature is either not included (e.g., a chapter on *The Water Margin* would help readers with texts like Frank Chin's *Donald Duk*) or is sub-merged under other topics (e.g., "orientalism," which deserves a chapter of its own, is only briefly explained under a chapter on David Henry Hwang).

Leonard's article on Confucianism exemplifies some of the book's philosophical inconsistencies. While he complains in his preface that most books on APA culture offer "arguments" rather than information (xvi), he presents in this long chapter his own arguments for Confucianism and against Christianity. He extols Asian American families as the site of an important synthesis of East and West (42), but he is unwilling to look at important questions about the attraction to Christianity of so many Asian Americans (most notably Koreans). Indeed rather than looking at how Asian Americans are synthesizing Confucian and Christian values, he prefers to believe that Christian values threaten Confucian ones and that deep beneath Asian American Christians are suppressed Confucians (44). Thus rather than "information" we get an "argument" that is prejudiced, superficial, and contrary to the aims of the book.

Thankfully there are numerous informative articles in the volume which make it a useful (though far from perfect) resource for the multicultural classroom.

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Bunny McBride. Women of the Dawn. (Lincoln: University of Nebraska Press, 1999). 152 pp., $22.00 cloth.

McBride's book explores the disastrous effects of colonization on four courageous and idiosyncratic American Indian women of the Wabanaki tribes of the North Atlantic coast that include Abenaki, Maliseet, Mi'kmaq, Passamaquoddy, and Penobscot. The women considered are unrelated except by place, circumstance, and first name—all are named Molly. Their brief biographies span four centuries.

The stories of the four Mollies recount the devastating effects of European encroachment upon Native American culture as well as upon the personal lives of the protagonists. McBride describes the impact of European contact as seen