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situation of the 20th Maine at Little Round Top was taken as gospel by both contemporaries and by succeeding generations. It was left to Desjardin, 140 years later, to discover that this particular Union soldier was actually hospitalized during the battle, and so therefore had to rely on the exaggerated accounts of his colleagues-in-arms when writing that portion of the book. Thus, a bit of Southern miscalculation and Northern innuendo combined to give rise to one of the most famous legends of the Civil War, and indeed of American history.

Desjardin's main interest—in fact, his passion—is detective work of this sort. As such, the book contains a great many examples of fascinating myth-busting, but it rarely moves beyond this type of analysis. Desjardin generally gives little more than passing attention to the purposes these myths serve, and what they might say about Americans. Given the lack of connection between the specific examples that Desjardin examines and the bigger picture, the subtitle of the book—*How the Story of Gettysburg Shaped American Memory*—is a bit of a misnomer. The book does almost nothing to address this larger question.

Taken together, however, Weeks' and Desjardin's books function well as companion pieces. Desjardin offers a series of specific case studies, while Weeks fills in the broader story. And so, as a contribution to the literature of Gettysburg, the whole created by reading these two books together is greater than the sum of the parts.

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**Henning, Joseph M. *Outposts of Civilization: Race, Religion, and the Formative Years of American-Japanese Relations*. New York: New York University Press, 2000. \$50.00 (Hard). 249 pp. ISBN: 081473605X.**

“In mind, body, speech, thought, ways, institutions, [and] mental initiative,” the Japanese are “the most un-Mongolian people in Asia,” wrote William Elliot Griffis in the *North American Review* in 1911 (p. 160). Griffis, the leading authority on Japan of his era, was trying to resolve a Japanese paradox that bedeviled many turn-of-the-twentieth-century Americans: how could a non-white, heathen country be so technologically and politically

advanced? The industrialization and democratization that followed the Meiji Restoration in 1868 thrust Japan into American arguments about racial science, religion, and progress. In *Outposts of Civilization*, Joseph Henning examines how travel writers, journalists, diplomats, missionaries, scientists, artists, and other commentators on Japan tried to find room for it in their sometimes competing notions of civilization. Henning argues that, rather than subverting racial and religious hierarchies, the specter of modernizing Japan ultimately reinforced those hierarchies because Japanese political leaders themselves adopted Western discourses and because Anglo Americans found ways to reframe Japan as an exception that proved the rules.

Henning divides his exploration of early Japanese-American relations into thematic chapters analyzing how different groups of American visitors perceived and represented Japan's people and landscapes. Drawing on centuries-old Orientalist expectations, the first Americans who journeyed to Japan in the 1850s and 1860s portrayed the Japanese as "despotic, diminutive, and inferior" (p. 9). The economic and political reforms that flowed from the Meiji Restoration turned Japan into an industrializing democracy, impressing most American onlookers while distressing others. Protestant missionaries, with the cooperation of federal diplomats, pressured the Japanese government into easing centuries-old restrictions on public displays of Christianity. These missionaries insisted that only Christianity was "the soul of all true progress," in the words of one Methodist lecturer, and strove to turn Japan into a Protestant beacon illuminating all of Asia (p. 85). Scientists declared that Japan's progress was due to science, not religion, and gave lectures on Darwin and Spencer to the Japanese in an effort to promote a secular vision of civilization. Meanwhile, anti-modernist artists and art collectors complained that Japan was losing its primitive authenticity, rendering the country less useful in their critiques of the excesses of Western industrial capitalism. American diplomats tried to encourage Japan's modernization but resisted revising treaties signed in the 1850s that had turned Japan into a virtual colony of the United States and Great Britain.

In one way or another, all of these conflicting perceptions of Japan buttressed prevailing religious and racial ideas that insisted only white, Christian peoples could truly progress. Henning shows how Japan forced categories of race and religion to bend but not break. Commentators began to portray Japan as quasi-Christian, embodying the values of Christianity if not the actual practices.

Japanese Minister Hoshi Tōru agreed in the pages of *Harper's Monthly* in 1897: "We may not be a Christian nation in the strict sense of the expression, but we have omitted no effort to assimilate to our use the substance of Christian civilization" (p. 139). During the Russo-Japanese War of 1904-1905, the United States unofficially supported Japan and American writers bent over backwards demonstrating how Confucianist Japan was actually more Christian than Orthodox Russia. Similarly, anthropologists debated the racial classification of the Japanese and found ways to preserve racial hierarchy by declaring them quasi-white. Experts said that the Ainu, a Japanese ethnic group believed to be ancestors of all Japanese, were originally Aryan. "White blood in the Japanese!" trumpeted a 1907 book by Griffis (p. 160).

Though essentially writing a book about Japan in the American mind, Henning tries to show how the Japanese shaped and made use of these ideas. He notes how political theorist Fukuzawa Yukichi, for example, adapted Western discourses of civilization, individualism, and imperialism to his own nationalistic ends. Japanese government officials likewise made use of these discourses to argue for treaty revision. But Henning does not appear to have conducted extensive research in Japan and has difficulty explaining the Japanese side of the story. He mentions the "hundreds of prints" produced by Japanese woodblock artists of Americans during the 1860s, but analyzes and reproduces none. Actual Japanese people remain a shadowy presence in his book.

However, Henning's portraits of American visitors are full-blooded and complex. He deftly shows how competing groups saw—and created—different Japans. The conflict between missionaries and scientists in Japan is especially well-chronicled. Although Henning and most historians emphasize how categories of race and religion reinforced each other, these episodes illustrate how race and religion could also be competing hierarchies. Considering the Japanese paradox in 1903, one missionary asked, "Are our theories wrong? Is Japan an exception?" (p. 146). Most Americans answered no and yes to those questions, demonstrating the resiliency, flexibility, and power of racial and religious ideologies.

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