

space and focuses on examples of art that disrupt that narrative of the colonial state with reminders of Native histories and presence.

What is unique about Barnd's approach in the larger field of settler-colonial studies is his appreciation for nuance. Although his organization often relies on binaries (i.e., first the Natives' story, then the colonists'), his analyses are consistently focused on the coproduction of space and what Anna Tsing calls "friction." The street signs in chapter 1 sometimes coexist alongside colonial names; this is a form of speaking to and against the structures of colonialism in how geography is defined and presented. In chapter 2, Barnd reminds us that "Indianness" and "playing Indian" is a critical infrastructure of the settler-colonial project and that white communities reify their colonial heritage in the use of tribal names. In examining streets named after Indians throughout the country, he finds that these street names become synonymous with the spatial production of white neighborhoods. In order to authenticate their claims to lands stolen from indigenous peoples, white residences inhabit Indianness in the use of tribal names to call their streets (59–66).

The author makes good points about the difference between indigeneity, Indianness, and "inhabiting," but these ideas need to be brought closer together into better conversation. Sometimes the text loses inhabiting, for example. The book also could have benefited from a longer conclusion with more discussion on the significance of these examples and how they relate to Native space. Nonetheless, the book is very readable and Barnd efficiently presents complex ideas without burdening the reader with difficult sentences. It is a book I will use in future instruction.

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Perishing Heathens: Stories of Protestant Missionaries and Christian Indians in Antebellum America. By Julius H. Rubin. Lincoln: University of Nebraska Press, 2017. 276 pages. \$50.00 cloth; \$55 electronic.

In *Perishing Heathens*, Julius Rubin examines the interactions of Protestant missionaries, Indian converts, and would-be converts from the first years of the nineteenth century to the 1830s. This era coincided with the attempts of the federal government to impose upon Native people—or entice them to accept—a "civilization program." This period also saw an evangelical movement known as the Second Great Awakening, and the passing and implementation of the 1830 Indian Removal Act. These contexts tie together neatly in Rubin's book since Protestant missionaries, with the backing of the federal government, served as the "agents" of the civilization program.

Rubin organizes his volume into six chapters that mostly focus on different missions, missionaries, and Native converts. The exception is a chapter dealing with what Rubin defines as the "chain of religious intelligence." Although the chapters read as discrete essays, they are connected by the themes of religious fervor and the desire to convert peoples who have not been exposed to Christianity. A key commonality is the admiration that the missionaries (and would-be missionaries) had for the eighteenth century

missionary to the Lenape people, David Brainerd (1718–1747). Heavily influenced by Jonathan Edwards's biography of Brainerd, many of the missionaries and converts sought to emulate him by practicing a form of spiritual discipline that often caused them to inwardly explore their own religiosity. In this process, it appears they sometimes drove a wedge between themselves and the peoples they were trying to convert.

For their part, Native people's reaction to the missionaries varied from wholehearted acceptance in a few cases (which the missionaries were eager to promote), to reluctant toleration. If many Native Americans did not care for the missionaries' spiritual message, they accepted certain aspects of American civilization that they brought with them. In the South particularly, and among the Osage, the missionaries found Native people who wanted access to blacksmiths and plows and to learn American farming techniques. In particular, some Native and Métis families wanted schools for their children to become literate in English.

In early-nineteenth-century terms the geographic scale of the missionaries' task was immense. Rubin occasionally alludes to missionaries who served in Africa, China, and the Sandwich Islands, some of whom passed on their experiences while training new missionaries in the United States. Most of the missionaries mentioned in Rubin's book came from New England, where the organizations that sponsored and trained them were also based. Rubin's first chapter concerns the missionary David Bacon, who traveled from Connecticut to Mackinac Island in hopes of converting the Anishinaabe peoples who lived in the vicinity of the trading post there. Other missionaries journeyed from New England to the Arkansas territory, while others established missions among the Cherokee in Tennessee. This geographic dispersal brings up one of the weaknesses of this book: it lacks maps. For readers well-versed in Native American history this may not be an issue, but it might present a drawback for those less familiar with the geography of the Great Lakes or the Arkansas River Valley in the early nineteenth century.

A depressing element of the stories that Rubin relates is the number of his subjects who were committed to New England insane asylums. Their treatment seems quite humane for the early nineteenth century (although one has to wonder how effective it actually was) and Rubin deals with these individuals quite sensitively. In the case of a missionary "sister," he identifies her only as "Miss D" and uses only "K" when describing the case of an Osage convert. Part of a sixteen-person mission to the Osage, Miss D was struck with malaria and other physical maladies. She soon developed psychiatric issues and required constant attention from the other members of the mission. This went on for three years before she could be sent back to New England. The case of K was very disappointing to the missionaries. Sent to the Cornwall School in the hope that he would be trained to be an interpreter, exhorter, and missionary, K fell into a religious excitement and mania so extreme that the missionary with whom he boarded had to restrain him with chains. Turned over to the insane asylum, his diagnosis focused on the shift from his old life to his new one and his difficulty in adapting. Discharged after three months, K and four other Osage youth were sent to Miami University in Oxford, Ohio (the Cornwall School had been closed due to community pressure in the fall of 1826). After a year at Miami University, K returned to the mission in Arkansas in June, 1828, but then passed away only three weeks later.

As the chapter devoted to what Rubin calls “the chain of religious intelligence” explains, the “chain” took the form of printed matter. Fueled by changes in printing technology, a rise in literacy, and the religious fervor of the Second Great Awakening, most of this reading material consisted of religious tracts and devotionals. Publishers also churned out older works evangelicals regarded as classics, such as Edwards’s biography of David Brainerd and John Bunyan’s *The Pilgrim’s Progress*. The narratives published by the missionaries were another key part of the chain, which related their struggles both spiritual and physical and also highlighted the challenges, successes, and failures of the missionaries as they carried the Christian message to Native Americans.

In some respects, Rubin’s book is sad to read. Many of these young people—and both the missionaries and the Native converts were young for the most part—were filled with religious zeal and determined to win conversions. Like the seventeenth-century Praying Towns in New England, in the first years of the nineteenth century American Protestant missionaries linked religious conversion to cultural conversion. They did not realize that the peoples they were trying to convert had little interest in their religion for the most part, but were interested in technology and trade. As you read Rubin’s book, the tragedy for many of these young people is that with the exception of only a very few converts, many of them were destined to be disappointed. A depressing number of them appeared to have failed in their missions. Some of them quit after several years of failure, while others were forced to leave missionary work because of broken health. As is pointed out in religious literature authored by other missionaries, many did not live long enough to become elderly. When I teach Native American history, students often tell me that it is sad history. Rubin’s book adds another layer of history pointing out this sadness, for Native people and for missionaries.

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Responding to Human Trafficking: Dispossession, Colonial Violence, and Resistance among Indigenous and Racialized Women. By Julie Kaye. Toronto: University of Toronto Press, 2017. 180 pages. \$75.00 cloth; \$29.95 paper; \$29.95 electronic.

Dominant discourses on human trafficking have tended to center on a racialized “other” originating from a foreign country. In Canada and the United States, however, a shift has taken place in recent years, with an increasing number of advocates and policymakers redirecting their attention to the trafficking of indigenous women and girls. Particularly now, in the wake of the ongoing Canadian National Inquiry into Missing and Murdered Indigenous Women and Girls, sex trafficking and the sex work with which it is often conflated has become a prominent source of concern, and not just in indigenous communities, but also among the government agencies, nonprofits, religious organizations, and law enforcement offices that claim to serve them. Cases like Tina Fontaine’s continue to make national headlines, and as public outcry grows,