through which that community actually came into being, or better said, came to understand itself, as a community” (p. 116). The insight and method used in *Legions of Boom* serves as a model to expand how historians and social analysts can ask new questions to find ethnic identity formation in migrant communities.

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From Canton Restaurant to Panda Express: A History of Chinese Food in the United States. By Haiming Liu. (New Brunswick, Rutgers University Press, 2015, xi + 240 pp.)

Looking at the title *From Canton Restaurant to Panda Express*, one could easily guess that this book is a historical American Chinese food history piece; however, it is much more nuanced. Yes like other recent titles Liu goes over interesting historical narratives and facts about the induction of American Chinese Food in the United States. He discusses the history of the “first” American Chinese restaurants called Canton and the illuminating history of how early Chinese immigrants were treated and perceived. The book is well written and accessible to Chinese food historians as well as the lay public who want a deeper read into the various Chinese diasporas from Canton to the San Gabriel Valley in California. Liu’s book is accessible and impressive with its scope.

The first American restaurant was named Canton Restaurant in 1849; this name shows how Chinese people migration began and how it expanded because of various food occupations. Liu argues that not all the Chinese immigrants were poor or illiterate but that some were educated. These facts are welcome, as there are many Chinese food history books that paint early Chinese settlers as just recipients of racial intolerance. Instead, this book offers a more multi-dimensional view backed with historical documents. Liu offers stories of agency, pride, and improvement.

The early Chinese in the United States, despite their differing social economic backgrounds, contributed much to the nation. They donated their money, time, and expertise in large-scale restaurant operations. Chinese restaurants were part of the earliest San Francisco establishments and were inexpensive, delicious, and efficient. Mainstream American restaurants later copied Chinese large-scale restaurant techniques such as record keeping and accommodating large numbers of patrons.

These Chinese immigrants also contributed in the fields of gardening, pharmacy, and herbs. Nonetheless, Chinese were vilified because they used chopsticks, ate rice (not beef) and were (allegedly) rat eaters. Many Chinese men found jobs as family cooks. Chop Suey made Chinese restaurants popular again because people thought it was exotic, avant garde, and underground. Jewish people loved Chinese food because it had no dairy and the restaurants were open during Christmas; New York City's Jewish center was next to its Chinatown. Many Holocaust survivors moved to Shanghai. Jewish people found a "modern means of expressing their cultural values" (p. 84). Americanized Chinese food changed because of American ingredients, cookery, and flavor adaptation. Mainlanders who went to Taiwan cooked Hunan, Sichuan, Mandarin, and Shanghai food, and they brought these cuisines to the United States, as in the dish "General Tso's chicken" a Taiwan invention that was transformed in America.

When Liu goes into his chapter "The San Gabriel Valley as a Capital of Chinese Food" he truly shines as an insider. His contribution here is immense with analysis of race relations and place making. San Gabriel has many authentic Chinese restaurants, and Chinese Americans drive there on the weekends to eat. San Gabriel also has fusion food for Asians, Asian Americans, and Anglos. The story of how Paul Flemming helped make PF Chang's Bistro, with prices similar to those at the Olive Garden, a success is very revealing. The discussion of how Panda Express made American Chinese fast food uniform, clean, and tasty is straightforward. The "Din Tai Fung as Global Dumpling House" chapter cements this book as one of the best American Chinese food history books because it showcases Liu's transnational and national historical expertise. It is obvious that Liu is knowledgeable of both U.S. and Chinese archives. Din Tai Fung was created by non-Shanghainese, Yang Ping Ying (born Shangxi Province) and Le Pam Mae (Hakka); their son opened a branch in Arcadia. They moved their restaurants back to Shanghai and other parts of China to great international success. The book would have been helped with more discussions of gender and of the few Chinese American restaurant families during these times. This book offers much to the literature about Chinese people, food, and innovation. Overall, the book is one of the best American Chinese food history books out there and should be read by a wide audience in the United States and abroad.

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