

*Leveraging an Empire: Settler Colonialism and the Legalities of Citizenship in the Pacific Northwest.* By Jacki Hedlund Tyler. (Lincoln, University of Nebraska Press, 2021. 416 pp.)

This thoughtful—and thought-provoking—book intertwines the history of settler colonialism and the law in Oregon Territory. Well known for its restrictions on African Americans, the territory’s legal apparatus not only excluded Blacks and dispossessed Native people but also introduced novel conceptions of land ownership and forged specific visions of education and citizenship defined by race and gender.

*Leveraging an Empire* rightly envisions Oregon’s territorial laws as a complicated settler expression combined with older Anglo legal traditions. But the ultimate significance of the Oregon experience centers on the “transmission of legal influences from a colony to the empire” (p. xxx). Legal formulations invented in the context of the Pacific Northwest borderlands became powerful precursors to the specific forms of exclusion and discrimination to come. Local laws shaped the emergent settler state.

Clear organization and direct prose frames careful intersectional analysis. An overview of Oregon Territory is followed by chapters on Native dispossession, Blackness and enslavement, property rights, education, and suffrage. Settlers created “several provincial laws” that “ran contrary to established policies and conflicted with constitutional amendments.” Nonetheless, “Oregon lawmakers consistently leveraged their location in the Far West and their role as colonizers to keep their controversial laws” (p. 25). Timing and location mattered greatly. In every case, questions of race and gender shaped and were shaped by lawmakers into lived realities. The book ends with an examination of settler colonialism’s ongoing manifestations in Oregon.

The careful and extensive use of primary sources is balanced by the appropriate citation of relevant secondary sources. Characterized by the close reading of legislative debates, manuscript collections, and newspapers, the book dives deep into the archives. It also draws on the growing literature on settler colonialism. Finally, the narrative deploys the latest scholarship on continental expansion and federal struggles over the inclusion of slave and free territories.

This fine-grained analysis of the Oregon Territory’s legal regime reminds us of the power of local dynamics to shape regional and national norms. Even as the book’s focus on structure leaves out tantalizing questions about how

white women, Blacks, Pacific Islanders, Asians, and Indigenous people responded to and resisted settler colonial laws, *Leveraging an Empire* does exactly what it says it will do with vigor and care.

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*The Nature of the Religious Right: The Struggle Between Conservative Evangelicals and the Environmental Movement.* By Neall W. Pogue. (Ithaca, New York, Cornell University Press, 2022. xi + 237 pp).

“WHAT ARE WE DOING TO GOD’S EARTH?” questioned a leading American evangelical periodical in May 1970 (p. 23). As historian Neall W. Pogue recounts in *The Nature of the Christian Right*, in the aftermath of the first official Earth Day observance the spring of that year, “mainstream” American evangelical leaders in the United States mirrored the nation’s growing concern over widespread environmental degradation. In Pogue’s telling, these prominent leaders embraced in response neither a human-centered, utilitarian approach of dominion over nature nor an environmental apathy rooted in premillennial premonitions of the earth’s fiery demise. Instead, starting in the 1970s, they unexpectedly championed a “philosophy” of “Christian environmental stewardship” before abruptly abandoning it in the early 1990s (pp. 2, 174).

Pogue’s account argues “Christian environmental stewardship” first found fertile expression in the thought of American evangelical Francis Schaeffer. Schaeffer’s landmark book *Pollution and the Death of Man* tilled the soil for a harvest of “eco-friendly philosophies” within the “conservative evangelical mainstream” (p. 2). The itinerant evangelist argued evangelicals had a Scripturally rooted responsibility to care for God’s creation. Humans, he posited, were but one part of a broader ecological “natural order” that they needed to steward. On this point, Schaeffer’s environmental philosophy proved far more ambitious than merely caring for creation. Preserving what was “natural” also included advancing other well-documented evangelical causes, such as counteracting the “artificial” sexual revolution (pp. 43–45).

While it gained mainstream appeal, Schaeffer’s “stewardship philosophy” experienced a fall from grace in the early 1990s. At that point, Pogue maintains, evangelical leaders recoiled in reaction to the consistent critiques of aggressive “secular” environmentalists, who had long argued that Christianity “perpetuated the ecological crisis” (p. 6). In response, evangelical leaders