lacks a fully realized gender analysis of how masculinity and whiteness intersected to create a "white man's" West, or how women fit into racialized regional imaginings. Despite these issues, Pierce has produced a compelling book about the construction of a distinctively western version of white supremacy that continues to mold the region's identity in the twenty-first century.

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Epiphany in the Wilderness: Hunting, Nature, and Performance in the Nineteenth-Century American West. By Karen R. Jones. (Boulder. University Press of Colorado, 2015. xiii + 363 pp. Illustrations, notes, bibliography, index. $55.00, £39.00, cloth.)

The merciless slaughter of wildlife across the American West was so pervasive that most historians have just heard it as background noise, tuning their ears instead to more exceptional melodies. But by carefully listening to hunting as a performance that communicated—and sometimes subverted—a heroic code of manly power in the nineteenth-century American West, *Epiphany in the Wilderness* offers a rich account of the complex ways that hunting constituted a theater where women and men could craft for themselves diverse social identities.

A number of familiar voices populate its pages: Jim Bridger, William Cody, Calamity Jane. However, the cast of lesser-known characters and their stories are more remarkable. It turns out that the aristocratic émigré Evelyn Cameron took frequent breaks from raising polo ponies to shoot antelope with her husband, acquiring a reputation for "unladylike" behavior amongst her neighbors in Miles City, who threatened to arrest her for riding her horse down the street (121). Martha Maxwell, the Oberlin-educated, self-taught taxidermist, filled her Rocky Mountain Museum in Boulder with hundreds of animal specimens that she herself stalked, shot, and stuffed, all while maintaining a strict vegetarian diet (256). In 1854, Sir St. George Gore, the bookish Irish baron, brought seventy-five rifles, twelve shotguns, and an entourage of forty servants on a three-year shooting spree across present-day Colorado, Montana, Utah, and Wyoming, killing more than 2,100 bison and elk, along with innumerable birds (82). On his way home, he burned his baggage train outside Fort Union after the post trader made an insultingly low offer for the unwieldy luggage (15). These are the kinds of wide-ranging accounts that Karen R. Jones writes about most compellingly, and that demonstrate how the "golden age of sport hunting" in the American West meant so much more than just the "remedial training in barbarism, violence, and appropriation" that Theodore Roosevelt and his fellow affluent Spartans cherished as the solution to the masculine crisis confronting an America with no frontier (41).

In fact, one of the most striking elements of *Epiphany in the Wilderness* is the way that Jones charts the history of sport hunting across the great divide of 1893, showing how men and women were fascinated with the performative killing of western wildlife decades before Frederick Jackson Turner told them to don hunting shirts. Their anxieties over race, class, and gender raged violently as they shot and skinned their trophies across a blood-soaked nineteenth-century stage; they raged later too, as the "penitent butchers" took up the crusade of wildlife conservation. In the twenty-first century American West, a world loaded with antler-themed tailgate stickers and pink-stocked shotguns, we are still living with the legacies of these diverse hunting performances, and *Epiphany in the*

Wilderness offers readers a broad and provocative foundation for historical reflection.

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Corazón de Dixie: Mexicanos in the U.S. South since 1910. David J. Weber Series in the New Borderlands History. By Julie M. Weise. (Chapel Hill: University of North Carolina Press, 2015. xiii + 344 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. $32.50, paper.)

While ethnic Mexicans appear as relative newcomers in current political and historical descriptions of the American South, Julie M. Weise's sweeping examination of Mexican people in the region forces readers to rethink their ideas of Southern history, labor history, and the history of race in America. Mexican people appear everywhere in the South but, more importantly in Weise's treatment, not as a monolithic, homogenous community. Rather a diverse set of experiences unified by their connections to the Mexican state, changing labor and racial structures and the need to build community encompass Mexican life in the South. *Corazón de Dixie* provides a model to understand both the continuity of social ideas across national boundaries and the situationally specific forces that shape communities over time and place.

Weise turns to oral histories, personal photo albums, and consular records to recover the lives of these families. The book provides a new kind of labor history that applies to transnational migrant workers. Photographs serve as a source to understand working class ideology and allow these workers to place themselves in a story of progress and upward mobility. When faced with challenges in the workplace or at home, Mexicanos responded by connecting with available resources at the time, such as Mexican consulates, bracero program institutions, philanthropic churches and local officials, and each other.

Corazón de Dixie provides a wide-ranging rather than encyclopedic overview of Mexicano in the South. Divided into roughly three periods corresponding to the prevailing economic logics, Weise examines Mexican communities before the Depression, during the Bracero program, and into globalization and IRCA. Within each period, she examines the experiences of a community within an individual state that is emblematic of an element of the period. Weise begins in New Orleans, site of the longest and most recognized Mexican presence. Just after the turn of the 20th century, Mexicanos occupied the white racial category with an emphasis on their nationality as Mexicans. This stands in contrast to the treatment of Mexican sharecroppers in Mississippi during the same period who faced segregation along with Black families. These families turned to the Mexican consulate to advocate for equal treatment.

Assistance from the Mexican state before the Depression shifted to collaboration between federal officials engaged in the Bracero program in Arkansas into the 1960s. Weise finds a pattern developing in agricultural labor in Arkansas where the consulate sought protections while local officials set up a social support system. This sort of local support was extended by conservative Christian groups in Georgia in subsequent decades, a dynamic absent in North Carolina up to the present. Mexican workers in all periods experienced these social situations through the lens created by the political and economic situation in Mexico.

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