

depletion of fish stocks in place after place. The central environmental themes—that short-sighted but technologically proficient fishers have always exhibited a capacity to overexploit the resource and that changing ocean temperatures caused by climate change have “caused fish populations to wax and wane for thousands of years”—are apropos, given that our warming climate will create severe challenges for our current global fisheries (p. 301). Fagan urges us to “pay careful attention to paleoecological records and to the experience of much earlier fishers, who adapted smoothly to environmental changes” (p. 301). We can only hope that the ingenuity and adaptability that allowed earlier generations of fishers to create sustainable fisheries will trump the greed and opportunism that fishers have also exhibited throughout the ages, otherwise we will lose our link to the last remaining abundant source of wild food.

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*Making the White Man's West: Whiteness and the Creation of the American West.* By Jason E. Pierce. (Boulder, University Press of Colorado, 2016. xviii + 296 pp.)

Most scholars of the American West have committed to memory Patricia Limerick's claim in *The Legacy of Conquest* that the sheer human diversity of the West “forced racists to think—an unaccustomed activity.” If we believe the evidence presented in Jason Pierce's *Making the White Man's West*, we can say without question that racists—specifically “white elites”—did much more than think about western diversity. They circled their proverbial wagons and made every effort to undermine it.

This intriguing book examines how the peopling of the West interacted with the mental configurations of the region as white racial refuge. Its chapters cover geographic expansion; pseudo-sciences related to health and climate; early racial theorizing; politics at the territorial, state, and national levels; railroad promotion and settlement; Mormonism in the Great Basin; and the use of violence to create and maintain boundaries between whites and nonwhites in the Southwest.

An accessible synthesis of primary and secondary literature on the topic, Pierce historicizes in place (U.S. West) and time (1803–1924) the development and projection of white racial identity and white skin privilege. For this reason, I fear, a good many of today's general readers with a purported interest in the history of the West won't read it. So be it. The book unpacks and offers a strident critique of master western narratives. It also exposes the

writers and commentators who propagated them. When more general readers are ready to actually study this history as opposed to celebrating it, they will find in *Making the White Man's West* a story worth pondering.

Pierce's intriguing chapter on Utah's Mormons ("Unwelcome Saints") comes, naturally, toward the end of the book, as he examines perceptions of this group's inferior whiteness in the nineteenth century (due to polygamy) in spite of their mainstream views on slavery and prohibition on Africans/African-Americans from Latter-day Saint priesthood. Terryl Givens's *Viper on the Hearth* and W. Paul Reeve's *Religion of a Different Color* are glaring omissions here, as these two pathbreaking works have not only answered crucial questions about race and Mormonism but have generated many more. Reeve's work, in particular, considers the extent to which Mormons created a "new race" in the nineteenth-century American West and offers compelling evidence that Mormonism has been both marginalized by (nineteenth century) and benefitted from (twentieth and twenty-first century) the social construction of whiteness. The historical arc of Mormonism (from not white to too white, as Reeve argues) merits more attention here; to omit Mormon labor on the transcontinental railroad and post-1890 Manifesto efforts to "demonstrate their patriotism, loyalty, and status as equal, white citizens" (p. 205) makes for rather stunted coverage of this fascinating arc. Furthermore, Pierce could have handled questions of male gender and sexuality in a more nuanced fashion had he considered the skillful analysis of racialized masculinity and its connection to narratives about civilization in Gail Bederman's *Manliness and Civilization*.

Minor shortcomings aside, *Making the White Man's West* offers a new, thought-provoking, and timely narrative about western experiences—fantasies and realities. I would not hesitate to assign it in upper-division courses and graduate seminars. Anyone interested in the re-settling of the West should read it carefully.

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*The Burden of White Supremacy: Containing Asian Migration in the British Empire and the United States.* By David C. Atkinson. (Chapel Hill, University of North Carolina Press, 2016. xi + 319 pp.)

The transnational turn in U.S. diplomatic history over the past decade has fundamentally recast the study of Asian migration and exclusion in the late