

of perseverant religious leaders, whose faiths inspired work for social change on a variety of controversial issues, helped forge, expand, and maintain that liberal Northwest ethos, along with the institutions, laws, and politics that gave it life. Rich in biographical vignettes, the book argues that these leaders—whether Protestant, Catholic, Jewish, Unitarian, or Mormon—viewed themselves as outsiders in an isolated, male-dominated, rough-edged place lacking in hegemonic religious organizations. They drew purpose and energy from this outsider status and from their sense that the region desperately needed moral reform, civilizing influences, social justice protections, and safety nets for the vulnerable. Though Soden includes the activism of theological and political conservatives, liberals won the culture war in this region, due in good measure to religious efforts. And liberal faith leaders collaborated with greater ecumenicity than in other regions, out of need. Soden's engaging narrative makes its greatest contribution by integrating this religious reality, and the individuals who constituted it, into both the secular historiography of the region and into the nation's more dominant eastern-, midwestern-, and southern-based religious histories.

The narrative flows chronologically from Progressive Era issues and 1920s nativism, through the economic radicalism of the 1930s, demographic challenges inspired by World War Two, Cold War concerns, civil rights struggles, backlashes against feminism and sexual freedoms, and finally to more recent efforts against militarism, environmental degradation, and repression of minorities. One of this volume's strengths lies in Soden's attentiveness to gendered and racial dynamics and his seamless inclusion of female and nonwhite religious organizers. Two particularly strong chapters cover the protective reforms of progressive protofeminist women and the deft leadership of African American ministers in Seattle and

Portland amid urban racial tensions and advocacy. He emphasizes that religious organizers operated on both sides of most issues—supporting and fighting local Ku Klux Klans, defending and excoriating Japanese internees, fostering female empowerment and promoting a hypermasculine paternalistic Christianity. Ultimately, however, collaborative liberal faith groups achieved the most success. They persuaded northwestern courts, legislatures, city officials, and the region's voters to enact protections that helped temper the Northwest's rugged individualism, white male heterosexual privilege, and unrestricted capitalism. And in doing so, they infused into the area's ethos a golden-rule notion of collective responsibility for safeguarding the common good.

Soden's analysis of this liberal religious victory amid a national culture war could perhaps be developed further. Though his integration of other scholars' works provides an impressive survey of relevant historiography, his conclusion might benefit from wrestling further with recent scholarship that complicates the simple construct of a liberal-conservative culture war at the grassroots level, as well as the meaning of religious "decline" and "success." Regardless, this page-turner should be devoured appreciatively as a rich repository of faith-filled prophetic outsiders who profoundly imprinted the far northwestern states with their visions, arguments, reforms, partnerships, institutions, and politics.

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Making the White Man's West

Whiteness and the Creation of the American West

JASON E. PIERCE

(Boulder: University Press of Colorado, 2016. xxv, 296 pp. Illustrations, notes, bibliography, index. \$45)

In *Making the White Man's West*, Jason Pierce, associate professor of history at Angelo State University, describes how the racially diverse West became an Anglo-American refuge and a socially constructed, desirable white man's region through the long 19th century. Divided into two parts, Pierce's study follows Anglo Americans west of the Mississippi, concentrating first on Jeffersonian efforts to overcome ideological problems inherent in racial ideals, and second on the efforts by the railroad, government, and settlers to create and defend the white man's West. Each chapter is more than a story of conquest: each chapter explores the intellectual, social, and cultural processes that underpinned the notion of the West as a "region dominated by white Americans" (p. ix).

Pierce argues that before the West could be a refuge for the most desirable whites—Anglo Americans and immigrants from northern Europe—settlers had to overcome both the vision of the West as a dumping ground for undesirable peoples and the effect of being in close proximity to those who already inhabited the area. Early in the 19th century, Native Americans posed the greatest threat to white migration to the West, but after the Mexican War, Mexicans represented an even larger ideological hurdle to white settlement. For Pierce, polygenesis and Darwinist ideas that disrupted older, environmental theories of race were pivotal shifts in allowing western migration. After the ideological barrier was overcome, the only thing left was to subjugate the "inferior" groups al-

ready there. Native Americans were pushed westward and onto reservations; the population of blacks, at least in California, was limited with the free-soil argument; and Mexican settlers were socially and legally subdued.

Pierce argues against the view that the West served as a safety valve for non-whites. By the 1840s, with increased immigration to the United States from southern Europe, it was seen instead as the utopia for desirable whites. The West was a refuge from the industrialized, changing world of the East. With its cities free of undesirable immigrants, those from southern Europe, and without the burden of slavery, the West offered respite to native-born Americans and other desirable whites. Even with the racial diversity of the West, Indians and Mexicans provided an "exotic veneer over the political and social domination of Anglo-Americans" (p. 89). Financiers and railroads advertised the West to this set of "true" whites to entice them to move to the frontier. Once whites settled the area, the use of violence and laws solidified white supremacy.

Making the White Man's West offers a new look at how whites came to control the political and social milieu of the West. Though not heavily focused on the construction of whiteness, the book gives a good introduction to what early settlers construed as white. Future studies might contextualize this hegemonic narrative with more analysis of legal challenges to white supremacy and citizenship. Pierce points in that direction when he introduces the topics of Mexican citizenship and the categorization of whiteness with a discussion of the Treaty of Guadalupe Hidalgo, but how Mexicans and Mexican Americans specifically used the category of whiteness to gain rights is underdeveloped. The same can be said of Chinese and African Americans. As Michael Bottoms argues in *An Aristocracy of Color: Race and Reconstruction in California and the West, 1850-1890*

(2013), both the Chinese and African Americans used Reconstruction laws to carve out rights in the postwar American West, even when whites continually tried to subjugate them. Overall, Pierce's study of the construction of the white man's West is an important contribution to the scholarship, critically examining the view of a white utopia in the midst of a great diversity of peoples.

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Enduring Conviction

Fred Korematsu and His Quest for Justice

LORRAINE K. BANNAI

(Seattle: University of Washington Press, Scott and Laurie Oki Series in Asian American Studies, 2015. xv, 301 pp. Illustrations, notes, glossary, selected bibliography, index. \$34.95)

On a desolate strip of Highway 395 just north of Lone Pine in the Owens Valley of central California, an unsettling feature materializes out of the bleak, windblown landscape in the shadow of Mount Whitney: a solitary, unmanned guard tower and a white obelisk with black Japanese kanji characters written upon it. The characters read *I Rei To*, or "soul consoling tower," and it was many a summer's drive north to camping trips in the Sierra Nevada that I would gaze at the tower and obelisk from the passenger seat of my dad's car until they slowly receded in the rear-view mirror. However, the ghosts of this, the Manzanar National Historic Site, as well as the nine other Japanese concentration camps (or the more sanitary "relocation centers," as termed by the federal government) that housed approximately 120,000 American citizens and Japanese nationals between

1942 and 1945, remain with the visitor long after he or she has departed. It is the voice of one of these 120,000 that emerged loud and clear above the racist jingoism of the wartime United States and that draws the reader into the pages of Lorraine Bannai's *Enduring Conviction: Fred Korematsu and His Quest for Justice*.

The protagonist of Bannai's work is Fred, born Toyosaburo, Korematsu, the son of first-generation Japanese immigrants Kakusaburo and Kotsui. As the family's third son, Fred (Toyosaburo was too difficult for his teachers to pronounce, so instead they called him Fred; the name stuck) always stood out, not simply because he looked different from his classmates, but also because he was a rebel. This independent streak boiled to the surface in February 1942 when President Franklin Roosevelt signed Executive Order 9066 authorizing the War Department to control the West Coast's Japanese American population. Although his family, faced with the threat of violence or imprisonment, or both, reported to the military authorities in Hayward, California, Korematsu had other plans: he was in love with a girl, and he wished to marry and live the life of freedom that the Constitution he learned about in school promised to all Americans, regardless of race or creed. The rest of the Korematsus became family 21538 and were sent to confinement amid the dried horse manure and dust of Tanforan Racetrack in San Bruno, while Fred attempted to blend into society as inconspicuously as possible with his Italian American fiancée, Ida Boitano. Bannai describes the harrowing environment of wartime San Francisco well, often using Korematsu's own words to illustrate the antimiscegenation laws that forbade Boitano and him from marrying and his ultimately undergoing plastic surgery in an attempt to alter his looks. However, his endeavor to work and live a normal life and evade capture failed, and Korematsu was eventually arrested and in-