

could quickly be turned around to criminalize African Americans in a society where blackness had been marked as criminal. This is a valuable reminder to scholars of American history in general, especially those who study efforts at progressive reform and modernization, to prevent ourselves from getting caught up in the framing of our subjects. Progressivism and modernization can allow for, include, and even expand the power of oppressive systems.

This volume affords a broader understanding of the old Jim Crow compared with the new—an additional set of points to consider in relationship to our current struggles that allows us to see how some of these past wrongs may have laid the groundwork for present ones. The New Jim Crow, as described by Michelle Alexander in her eponymous 2010 book, is built and enforced through the criminal justice system, and this book shows that the police and the courts were an important part of the original version as well. Pippa Holloway does a great job of making the connection between her work on testimonial incapacity in the South and the modern-day discounting of testimony of those convicted of crimes, who are disproportionately African Americans and other people of color.<sup>3</sup> Holloway explains how a seemingly color-blind policy—in this case, not allowing those convicted of a crime to testify—was a way to pursue racist goals without explicitly stating them, and shows how Southern states doubled down on testimonial incapacity as the rest of the country was coming to view it as unjust. The rest of the volume offers fewer direct connections to our New Jim Crow, and it is often left up to the reader whether or not to connect this work to current issues, and if so, how to make these connections. There are valuable connections to be made, however, and the scholarly work in this volume offers many avenues for fruitful future research.

## NOTES

1 For example, see Timothy Gilfoyle, *A Pickpocket's Tale: The Underworld of Nineteenth-Century New York* (New York: W.W. Norton & Company, 2006).

2 This was true outside of the South as well. For example, see Elizabeth Dale, *Robert Nixon and Police Torture in Chicago, 1871–1971* (DeKalb: Northern Illinois University Press, 2016).

3 Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010).

## To Speak for Themselves: Reading Southern Women on Their Own Terms

Roberts, Giselle and Melissa Walker, eds. *Southern Women in the Progressive Era: A Reader*. Columbia: University of South Carolina Press, 2019. 392 pp. \$59.95 (cloth), ISBN 978-1-61117-925-5.

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The Progressive Era was a period of unprecedented social and political change for all Americans, but it was an especially important historical moment for women living in the American South. As Reconstruction came to a close, Southern women faced a swiftly changing political sphere, rapid industrialization, and a region ripe for educational, social, and political reform. *Southern Women in the Progressive Era* is a unique documentary collection that demonstrates how different types of Southern women envisioned their roles in the national movement. The collection includes memoirs, personal letters, speeches, and editorials, many of which have gone unpublished until now. An apt addition to the University of South Carolina Press's Women's Diaries and Letters of the South series, this volume chronicles Southern women's motivations and fears, challenges and accomplishments, as they understood them. A true project of recovery, *Southern Women in the Progressive Era* features the experiences of Southern women in their own words.

Coeditors Giselle Roberts and Melissa Walker use the personal writings of Southern women from across the region to weave together a narrative that demonstrates their varied participation in progressive reform. The selections range from the autobiography of itinerant preacher Mary Lee Cagle to the persuasive speeches of Virginia novelist Mary Johnston, and prove that there were more ways than one to be a Southern woman. The volume is divided into three major parts and directly addresses how Southern women envisioned and enacted change through various reform communities. Collectively, the selections reveal how Southern women actively participated in, and in some cases initiated, reform efforts in education, social work, politics, public health, and labor. The volume contains numerous single-authored pieces, but collections penned by multiple authors, like the reports of Florida's first state health nurses, showcase undeniable gems. Read alongside one another, the reports demonstrate the nuances of women's political ideologies within a single state, revealing the spectrum of Southern women's politics. They add texture to one another's accounts in ways that would be perhaps impossible with a single author.

Undeniably, race was an important aspect of Progressive Era politics as it helped reformers determine which communities received attention, how their concerns were addressed, but most importantly, whether measures taken would be voluntary or compulsory. Directly or otherwise, race emerges as a major theme throughout, and in some cases, it is positioned as a major linchpin of Southern women's reform ideology. This can be seen in the differences among how white female reformers discussed problems facing white versus nonwhite communities, but also in how they went about addressing concerns facing various reform communities. These differences in approach are some of the most interesting portions of the book, as they demonstrate how multilayered reform ideologies put reformers at odds with other women. Examples of this phenomenon are perfectly captured in the articles and editorials published in Mary and Louise Poppenheim's monthly journal *Keystone*, but can also be found in the speeches of Virginia Johnston. Taken collectively, these accounts demonstrate how Lost Cause sentiment and antebellum beliefs pervaded Southern white women's approaches to Progressive reform.

A lone criticism of *Southern Women in the Progressive Era* is the lack of African American women's voices. Of the more than twenty subjects included in the volume, only two African American women's stories are featured. Despite the myriad ways that race, gender, and class prevented African American women from leaving behind as many written documents as their white American peers, their firsthand accounts exist. As demonstrated by the inclusion of Mary McLeod Bethune's memoir, the materials held by historically black colleges and universities (HBCUs) offer unique insights into the inner lives of black women activists. Archives held by predominately white

institutions are also repositories for primary sources written by African American women reformers. The letters of industrial school founder Elizabeth Evelyn Wright, which are included in the Voorhees Industrial School Papers at the University of South Carolina, are a particularly rich example. Wright's letters along with others like them would help to diversify this narrative and highlight the unique obstacles that African American women reformers faced during the Progressive Era. The choice to focus almost exclusively on sources that center on the experiences of white women hinders the editors' mission and prevents a relevant and important clash among the sources. Including only two African American women's words furthers the idea that African American women were largely absent from reform work during this formative period. Further, relying on sources that concentrate on white women sidesteps an important opportunity to expand what is already known about women's lives during this dynamic era of change.

Nevertheless, *Southern Women in the Progressive Era* is an important documentary collection for any student or teacher of American women's history. The selections add to what is known about the inner lives of women in the American South during the final decade of the nineteenth century and the opening decades of the twentieth century. Revealing their participation in educational reform, social work, and labor rights organizing, the volume offers a unique opportunity to understand Southern women's lives as they did.

**Ware, Susan. *Why They Marched: Untold Stories of the Women Who Fought for the Right to Vote*. Cambridge, MA: Belknap Press, 2019. 345 pp. \$26.95 (cloth), ISBN 978-0-674-98668-8.**

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*Why They Marched: Untold Stories of the Women Who Fought for the Right to Vote* is a charming book. I intend this description in the most complimentary manner. Each of the nineteen chapters—a number that honors the Nineteenth Amendment—presents a vignette, or an artifact, or a story (often all three) that illuminates some telling aspect of the suffrage movement in the United States. Some of the people in *Why They Marched* are well-known: Susan B. Anthony, Charlotte Perkins Gilman, Ida B. Wells, Mary Church Terrell, Rose Schneiderman. But Ware tells us things about them that even suffrage scholars might not know. I, for one, had never heard of the suffrage forest cultivated by Carrie Chapman Catt, the indefatigable leader of the National American Woman Suffrage Association and International Woman Suffrage Association. This was a collection of trees on her property that she adorned with plaques commemorating the women's rights activists she saw as especially important. And how wonderful that Ware's unparalleled familiarity with and access to the collections of Harvard's Schlesinger Library on the History of Women in America yielded not just a series of charming stories but also an array of objects and images that vividly illustrate the