

The book's most unsatisfying chapter is the concluding one, "Social Control: Strategy, Practicality, and Morality." Ostensibly providing a theoretical context for the study, it seems to be a detached conference paper designed to stand by itself, more than an integral part of his study. For 20 pages Best fails to integrate what happened in St. Paul specifically into the sociological literature discussed. Nonsociologists will find the review of sociological literature slow going, but shortcomings aside, this book will appeal to anyone interested in the history of prostitution in the Midwest and the processes and consequences of late nineteenth-century reform.

Women, Culture, and Community: Religion and Reform in Galveston, 1880–1920, by Elizabeth Hayes Turner. New York: Oxford University Press, 1997. x, 371 pp. Illustrations, tables, notes, index. \$49.95 cloth, \$19.95 paper.

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Elizabeth Hayes Turner has written a book that captures southern progressive women's activism in Galveston, Texas. *Women, Culture, and Community: Religion and Reform in Galveston, 1880–1920* is a welcome addition to an already productive field of scholarship on women's culture and activism in the New South in the 40 years surrounding the turn of the twentieth century. The foundation for Turner's work is a database that contains information about the almost 400 women she identified as activist women—their religious affiliations, biographical data, and family and organizational ties. That data has enabled her to recount in rich detail not only the work and consequences of progressive women's activities at the local level, but also to examine identity and the role race, religion, and class played in their entrance into civic life.

Turner found that in Galveston, unlike in other southern seaboard cities, progressive women civic leaders and activists belonged to that city's white Protestant (predominantly Episcopalian) social elites, and that their elitism dominated that city's cultural, benevolence, and reform movements. Beginning with the 1870s, she carefully traces the development of the progressive women's movement from charity work in poor relief societies through the creation of benevolent institutions in the 1880s and cultural associations in the 1890s. Prompted by the hurricane of 1900, Galveston's women activists created three organizations that would be the primary movers of reform in the two decades that followed—the Women's Health Protective Association

(WHPA), the Galveston Equal Suffrage Association (GESA), and the Young Women's Christian Association (YWCA). The hierarchies common in progressive women's organizations prior to the 1900 disaster existed to a lesser degree in the WHPA, GESA, and YWCA after the hurricane as the activists worked to prove themselves to city officials.

Contrasting the politically powerful coalition of the WHPA, GESA, and YWCA with the mobilization of progressive black women in organizations to fight segregation and institutionalized racism, Turner suggests that white women activists were often related by birth and marriage to Galveston's wealthy and influential men. That facilitated their move into public life and politics. Because of those relationships, Galveston's political power brokers did not see women progressives as threatening outsiders, and the city accepted (as Turner puts it) "the public and very political nature of women's activism and their agenda for reform" (296). White women activists played the race solidarity card to ease their way to a vantage point from which they could shape public policy. The gains of white women reformers, however, had consequences that were paid by African-American and working-class voters. After 1900, the state of Texas passed a series of laws disfranchising African-American men and further segregating all blacks.

If this book has any weaknesses, it is in the chapter "African American Women and the Black Community," which is more an account of Galveston's black community than it is of black women progressives. Probably this is due to a paucity of sources that would allow flesh and blood vignettes of many black women leaders and their community interactions. The absence of black women progressives might also be attributed in part to Turner's decision to eliminate from her analysis women whose organizational memberships were only in churches. Black women's church organizations often did the same kind of work as secular groups. Their exclusion leaves us hungry for more information to flesh out community dynamics. This chapter does contain some wonderful photos of church congregations and school faculty and students.

Women, Culture, and Community is a valuable addition to the literature available for women's, southern, urban, and social history courses. Students will find this book easy to read; chapters are subdivided to facilitate understanding of the themes and connections to the larger U.S. narrative.

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