the taverns may have dated to Prohibition, but beer was legal by the spring of 1933 and hard liquor became legal later that year. The chapter does a fine job discussing Ruthie Bisignano who was known for being able to pour two beers with the glassware balanced on her breasts. This section provides interesting color but strays from the book's title.

Surprising is the omission of El Patio, a Mexican restaurant in Des Moines since the 1950s. The recipes came from Mexico native and original owner Margarita Viggers. It is a story worth noting. Finally, the book lacks an index, and with so many good restaurants covered, an index would make it a handier resource.

Maulsby does an excellent job in her coverage of a multitude of establishments including Taste of Thailand, Younker's Tea Rooms, and various diners. The book fits nicely with other American Palate titles including *Cincinnati Food: A History of Queen City Cuisine*, *Madison Food: A History of Capital Cuisine*, and Maulsby's *A Culinary History of Iowa*. Those wanting a base of knowledge on important Des Moines restaurants should start with this recent volume, but a deeper look at Des Moines food history would be an important contribution to Iowa and midwestern history.

Stranger Danger: Family Values, Childhood, and the American Carceral State, by Paul M. Renfro. New York: Oxford University Press. x, 297 pp. Notes, images, tables, maps, index. $34.95, hardcover

> Reviewer Anna K. Danziger Halperin is the Andrew W. Mellon Postdoctoral Fellow in Women's History and Public History at the New-York Historical Society. She is a historian of public policy, gender, and childhood and her current project is titled *Whose Children? Motherhood, Race, and Child Care.*

With empathy for the families of missing children, Paul Renfro's *Stranger Danger: Family Values, Childhood, and the American Carceral State* compellingly traces the creation of the "child safety regime" that began in the late 1970s. Parents' grief and rage about the loss of their children spurred societal fears about child safety, galvanized a sensationalized media and public reaction, and pushed policymakers to focus on these rare crimes rather than more pressing dangers, such as domestic abuse of children. Mistaking exceptional cases as representational simultaneously bolstered new punitive surveillance and carceral measures, from child fingerprinting to AMBER alerts, which disproportionately impacted the lives of LGBTQ communities and people of color. Skillfully weaving together disparate archives from media, legal, and local and federal government sources, Renfro intervenes in, and fundamentally connects, the histories of childhood, politics, and the rise of the carceral state.

In the first half of the text, Renfro takes a case study approach to compare the media and public responses to three sets of missing children cases. Taken together, these reveal how cultural representations of childhood were shaped by fears about how the permissive sexuality of the 1960s affected children, as well as race and regional differences. The 1979 disappearance of Etan Patz in New York City "inaugurat[ed]" "the image of the endangered child" (27), with suspicions focusing on queer communities—especially a baseless assumption that Patz's abductor was affiliated with the North American Man/Boy Love Association. The reaction to the midwestern paperboy cases, beginning with Johnny Gosch in Des Moines, Iowa in 1982, reveal a fear that regional decline was flowing from (implicitly nonwhite) urban centers into the "heartland"—areas romanticized as the "normative site of American childhood" and imagined, falsely, as white (90). This panic that white childhood was in danger bolstered the creation of the child safety regime at a national level. This reaction stands in stark contrast to the lack of urgency given to the kidnapping and murder of almost thirty black youth in Atlanta in the years between the Patz and Gosch cases. Media and public attention to these children from poor and working-class neighborhoods depicted them as "hustlers" or even sex workers, depriving them of the assumption of innocence and outrage that white children in similar circumstances roused.

The second half focuses on the political and policy implications of stranger danger. Renfro characterizes the Reagan years as shaped by the development of "twinned policy tracks of 'law and order' and 'family values'" (138). The prevailing view saw both the supposed increase of missing children and uptick of juvenile crime as resulting from how patriarchal and heteronormative institutions had been undermined in 1960s and 1970s by feminism and the movement for LGBTQ rights. The distinctions between how law enforcement and the courts saw which children needed protection and which deserved punishment broke down largely on racialized lines, imagining white, middle class children as its victims while downplaying the abuse children might face in their own homes by family or acquaintances. Renfro also shows how this regime relied on public-private partnerships, for example the milk cartoon campaign that brought stranger danger into school cafeterias across the country.

Importantly, Renfro reveals the bipartisan nature of these policies, with the Clinton administration continuing and expanding the child safety regime, disrupting narratives of political polarization. Renfro analyzes the development and expansion of sex offender registries (SORs) in the 1990s, such as the 1996 federal Megan's Law, named after Megan Kanka. He paints these statutes as flawed in their design and practicality, and a continuation of the child safety regime's trend of fighting an

imaginary foe: SORs were established after "violent crime rates had already been in decline" and after the "stranger danger myth had already been thoroughly debunked" (214). He criticizes such registries for effectively branding formerly incarcerated people, belying the logic of any rehabilitation or treatment initiatives. His argument is provocative, but while the motivation for sex offender registries may have been initiated in the logic of stranger danger, the practice does impact a wider population than those convicted of random acts of abduction, including crimes Renfro scolds the government for ignoring—namely, those who commit domestic abuse against children within their own homes.

Renfro demonstrates that the knee-jerk, punitive response to heartbreaking—yet exceptional—cases of missing white, middle class boys (and later girls) created a moral panic that has ultimately been responsible for more harm than good. By focusing on the wrong issue, the child safety regime that Renfro identifies obfuscates more pressing issues as it created a surveillance system that targets the communities most in need. Renfro ends with a call for reevaluating this regime, although he notes that its policies remain immensely popular and his suggestions for alternatives, including "robust, universal social programs" (226) for children and their caregivers to reduce risks of abuse, lack specificity and are harder sells for policymakers. Engaging *Stranger Danger* with interdisciplinary literature on the history of social work and child welfare policies, particularly the foster and child protective service systems, may yield promising directions.

Grocery Activism: The Radical History of Food Cooperatives in Minnesota, by Craig B. Upright. Minneapolis: University of Minneapolis Press, 2020. 264 pp. Notes, appendix, index, bibliography, images. $25.00, paperback.

Reviewer Gregory Grohman received his MA in history from the University of Iowa in 2019 where his research focused on the rise of food biotechnology and anti-biotech movements during the 1990s and early 2000s.

In his first book, sociologist Craig B. Upright explores the role grocery cooperatives played in determining the meaning of natural food in the public consciousness. More concerned with the fluid cultural understandings affixed to organic food than the regulatory debate surrounding it, Upright argues that food co-ops continue to thrive even after organic food has achieved widespread acceptance because they exist to do more than sell food: "They promote cultural change, they embed social values into the products they sell, and they allow individuals to participate in projects of social justice through the seemingly minor purchasing decisions we all make every day" (194). Grocery cooperatives were first