

quick-paced overview of the movement. Ultimately, DuBois' final assessment is that "our understanding of what the woman suffrage movement really means for American history continues to provoke and challenge us" (303). This is especially true as Americans today continue to grapple with issues of women's equality, citizenship, racial justice, and voting rights. In *Suffrage*, readers will find an accessible, engaging, and comprehensive history of a social movement that has never been more relevant.

Recasting the Vote: How Women of Color Transformed the Suffrage Movement, by Cathleen D. Cahill. Chapel Hill, NC: University of North Carolina Press, 2020. 384 pp. Notes, bibliography, index, images. \$32.50 hardcover.

Reviewer Mandy L. Cooper is lecturer of women's and gender history at the University of North Carolina at Greensboro. Her research combines women's, economic, political, and legal history to explore the economic and political implications of connections between the "private" and the "public."

Cathleen D. Cahill's *Recasting the Vote: How Women of Color Transformed the Suffrage Movement* is a powerful call to "reflect on who has been part of our suffrage stories and who has been left out" (277). In this well-written and deeply researched book, Cahill narrates an intersectional history of suffrage by focusing on six women: Gertrude Simmons Bonnin/Zitkala Ša, Mabel Ping-Hua Lee, Carrie Williams Clifford, Marie Louise Bottineau Baldwin, Adelina "Nina" Luna Otero-Warren, and Laura Cornelius Kellogg. She threads these women's stories throughout the book, recontextualizing prominent events (including the 1913 suffrage parade in Washington, D.C.) through the eyes of these women of color suffragists. As she ably demonstrates, by paying attention to women of color suffragists and moving beyond the binary of Black and white, the history that we tell fundamentally changes, extending both the chronology and the geography of the suffrage struggle.

The book is organized in four parts. Part one examines each woman's background. The second part turns to women's activism between 1913 and 1917 as suffragists across the country revived their campaign for a national amendment. The third section turns to the Great War, while the final section focuses on the continued activism of women of color after ratification of the Nineteenth Amendment. In so doing, Cahill casts 1920 as a pivot point—not an end or a beginning—in women's struggle for suffrage. Each chapter is a relatively self-contained story focused on one of these six women in the broader context of more well-known figures and events.

For women of color, their class, position in the country's broader racial hierarchy, and relationship to US citizenship shaped their suffrage work and political strategies. For Native American women like Bonnin, Baldwin, and Kellogg, their overarching concern was always related to the question of Native citizenship. After the amendment was ratified, many Native women worked to secure Native citizenship, viewing the vote as an avenue to address the social issues that their own communities faced due to decades of federal policy. For African American women like Clifford, the very real threat of racial violence structured their approach to suffrage, along with their activism after ratification. Chinese-American women like Lee had no citizenship rights but formed a centerpiece of the suffrage movement, particularly as white suffragists pointed to Chinese women's participation in the Chinese Revolution, as well as the fact that the revolutionaries championed women's rights. For Lee and others, their activism was an opportunity to further women's rights in China as well as in the United States.

The most striking aspect of Cahill's argument is not the individual stories—though they are completely riveting—but how these women of color suffragists constantly used history, infused with specific ideas about gender and race, to make their arguments. For example, Carrie Clifford and others in the Black community fought to maintain the true history of Reconstruction through cultural means, alongside their political fight for suffrage. Clifford continued this work in her poetry published after the Nineteenth Amendment, highlighting Black women's prominent role in the fight. Other women of color suffragists, though, turned to white supremacist narratives to argue for their own suffrage. Nina Otero-Warren explicitly cast herself as a Spanish-American, pointing to a shared (white) European heritage—and fundamentally supporting colonialism. Similarly, Marie Bottineau Baldwin used the language and arguments of white supremacy “to prove that Indians were different from African Americans” (132) while also speaking about Native peoples' contributions in the War of 1812, the failure of the federal government to uphold its treaties, and the subsequent removal of Native people from their land. As Cahill argues in the epilogue, “Each woman in this book demonstrated how history mattered; how it could be used to include or exclude, to erase or elide; and its ramifications for the present and future shape of the nation” (277).

In *Recasting the Vote: How Women of Color Transformed the Suffrage Movement*, Cathleen D. Cahill has made a critical intervention in the historiography on suffrage in the United States, moving beyond the binary of Black and white to reveal that women of color fundamentally shaped the suffrage movement—and feminist activism after the Nineteenth

Amendment's ratification. As she makes perfectly clear, women of color suffragists were not a monolith. Instead, their activism was continually shaped by their own relationship with citizenship, their class status, and, perhaps most importantly, their position in the country's racial hierarchy. *Recasting the Vote* is a must read for scholars of suffrage, citizenship, and women's history.

Sweet Greeks: First-Generation Immigrant Confectioners in the Heartland, by Ann Flesor Beck. Urbana: University of Illinois Press, 2020. 304 pp. Illustrations, photos, notes, bibliography, index. \$27.95 paperback.

Reviewer Jill M. Nussel, Ph.D. is the International Student Coordinator at Alderson Broaddus University in Philippi, West Virginia. Her research uses cookbooks and food history to examine immigrant lifeways and community development in the late nineteenth and twentieth centuries.

I live in a small town, yet when I exit the highway, at one of the first main intersections, there is a Greek restaurant on all four corners. I never thought this was odd and just assumed that this is the way it is in West Virginia. Then I read Ann Flesor Beck's *Sweet Greeks: First Generation Immigrant Confectioners in the Heartland*.

In 1911, Henry Pratt Fairchild complained that the lack of scholarly material on Greek immigration left his book, *Greek Immigration to the United States*, with a meager bibliography. Today, there is a vast array of published material on Greek immigration, and even with such a bounty, Beck's book adds an important examination of the Greek immigrant experience in America's rural and small town heartland. While she consults a vast array of scholarly publications, the strength of this book is based on the many interviews she conducted with Greek Americans in the heartland.

As a memoir, Beck explores the life of her grandfather Constantine "Gus" Flesor, who migrated from the Peloponnesian hills to America in 1901. In that year, Gus made it to Chicago, took the train to Champaign-Urbana, and eventually made it to Tuscola, Illinois, where he worked as an apprentice confectioner with Greek relatives. Later, he worked on the railroad until he could afford to buy the business in Tuscola, and in the decades that followed, he brought family members to America, learned English, and faced down overt discrimination in establishing the confectionery that is still owned by his family today. In fact, Beck is one of the proprietors. Still, in a 1957 newspaper article celebrating Tuscola's centennial, only one sentence was given to Beck's grandfather.