

culture wars seriously. Neil Young's *We Gather Together* and Lydia Bean's comparative work on Canadian and U.S. evangelicalism are not mentioned in this volume. Several anthropologists of scripture are thinking about the social life of a scriptural text and how it constructs evangelical and racial identity, like James Bielo, Vincent Wimbush, and Richard Newton. We could look to Katie Batza's forthcoming volume *AIDS in the Heartland* to think seriously about the effects of culture wars on LGBTQ+ AIDS patients. The point is this: scholars of conservatism, the culture wars, and the evangelical right must look further afield, especially at scholars who are not using the terminology of "culture war" (the phrase itself is a loaded term), because these are the very scholars who could actually push and broaden the field. However, diversifying American political and religious history is, and will remain, a gargantuan task that cannot and should not be solved with one volume. My hope is that Dochuk's call will allow the field to expand further, looking beyond the borders of culture wars and American political scholarship to incorporate more diverse voices and studies.

*Policing Sex in the Sunflower State: The Story of the Kansas State Industrial Farm for Women*, by Nicole Perry. Lawrence: University Press of Kansas, 2021. xi, 264 pp. Illustrations, graphs, notes, index. \$30.00 paperback.

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It is often striking to look back on U.S. history at rationales used by public officials in order to detain (or quarantine) certain people for some greater good, which were at least tacitly supported by the American public. Among the areas we see this (then and now) are in decisions related to public health. Sociologist Nicole Perry examines the impact of a Kansas statute, known as Chapter 205, on the lives of more than 5,000 women detained at the Kansas State Industrial Farm for Women (KSIFW) between 1918 and 1942. These women were held as a result of a gendered public health strategy that originally aimed to reduce the rates of venereal diseases within the military during the World War I era by targeting those believed to be spreading it—sexually involved women. *Policing Sex in the Sunflower State: The Story of the Kansas State Industrial Farm for Women* is a compelling story of overlapping historical socio-political contexts that shows the stark and demeaning outcome

when public policy, reformist agendas, normative judgements and biases, incarceration, and marginalized groups become enmeshed in a plan predicated upon inequalities.

*Policing Sex's* major narrative thread is Perry's tracing of the shifting focus of Chapter 205 from an urgent wartime policy to a postwar public health strategy targeting female promiscuity with quarantine laws, which were also being used in other states. At the same time, on the heels of gaining state-level suffrage in 1912, Kansas reform women successfully campaigned to establish the KSIFW as a woman's reformatory in 1917. This too was part of a broader women's reformatory movement that peaked in the early twentieth century with manifestations throughout the Midwest. These developments exemplify Progressive Era thinking and reforms—especially as they relate to ideas about women's sexuality and "social hygiene"—that relied upon moralized assessments, influenced the new field of social work and a resurgence of interest in penal reforms, and gave rise to government regulation of sexual and reproductive behaviors. This was, after all, an era of eugenics and the *Buck v. Bell* (1927) decision legalizing forced sterilization.

Perry's study examines the roles of three groups of women in relation to the KSIFW: the reformers who sought to establish it; the administrators and social workers who ran it; and the stigmatized women who were detained in it. Although at times overly dependent upon them in her analysis, Perry interprets the women's actions and interactions primarily through the constructions of boundaries and "respectability." Boundaries is understood to be what separated the reformers from those in need of reform, while "respectability," she argues (less persuasively), was something of a common threat: "all found that their respectability was in question" (8). Her use of interpretive constructs is enhanced by ample graphs, charts, and photos. But what makes this book a valuable contribution are the two chapters devoted to the approximately 2,000 intake interviews. In these, women described how they became detained and also revealed their private views about their sexuality. There is a bit of tragic irony in the publisher's use of two of these women's mug shots on the book cover when the author repeatedly laments the incarceration of women "for nothing else than having a [venereal] disease" (4). This decision seems to add another degree of public humiliation for a non-criminal offense to their experience.

Perry's study renews an important conversation about public policies that were designed to address some greater public good yet ended up falling heaviest upon marginalized groups. It also provokes historical interest in how Iowa and the Midwest were similarly influenced by the earlier Reformatory movement as it related to girls and women and

what new insight we may gain about those who fell outside family care and into public care. We might look, for example, at Douglas Wertsch's 1987 *Annals of Iowa* article, "Iowa's Daughters: The First Thirty Years of the Girls Reform School of Iowa, 1869–1899," where we learn that Iowa was reform-minded from its early decades. The Iowa reformatory originally included boys and was situated outside of Salem, Iowa, in the state's southeastern corner. According to Wertsch, Iowa was the first state west of the Mississippi River and the second in the nation to fund such an endeavor.

*A Woman of Adventure: The Life and Times of First Lady Lou Henry Hoover*, by Annette B. Dunlap. Lincoln, NE: Potomac Books, an imprint of the University of Nebraska Press, 2022. 320 pp. Illustrations, notes, index. \$32.95 hardcover.

Reviewer Timothy Walch is director emeritus of the Herbert Hoover Presidential Library and a volunteer at the State Historical Society of Iowa. He is the author of numerous books and articles, including the recent review essay, "Iowa's Political History" (*Annals of Iowa*, 2021).

By all measures, Lou Henry Hoover led an extraordinary life of adventure and accomplishment. She defined new roles for women without precipitating controversy and, in many ways, she might be thought of as a "progressive traditionalist."

It is unfortunate, therefore, that this woman of consequence has received so little attention from historians and biographers. Most Americans—even most Iowans—know her only as the wife of President Herbert Hoover. To rectify this oversight, and fill in the rest of the story, Annette B. Dunlap offers this engaging biography.

Lou was born in Waterloo in 1874 and educated in local public schools. Something of a "tomboy," she enjoyed camping and fishing and had a deep appreciation for the nature and wildlife of her native state.

In 1885, the Henry family moved west to California, where Lou's father was engaged in banking. Lou pursued a degree in geology at Stanford University and met Herbert Hoover by chance. They married in February 1899.

For the next 14 years the Hoovers traveled the world. Lou gave birth to two sons and assisted her husband in his work as a mining engineer. As a hobby, she translated *De Re Metallica*, a 1565 manual on mining and metallurgy, and published the work to much acclaim.