

foremost a book that celebrates Missouri fiddlers and fiddling, not just old-time but also the more modern swing and bluegrass styles of performance. Additionally, the reader will learn a great deal about fiddling in general, for what occurred in Missouri fiddling was in many ways similar to what happened in other states, while each region nevertheless put its own stamp on style and repertoire within the larger whole. The book's purpose is not broadly comparative; that is, Marshall does not intend to compare in detail the differences between Missouri fiddling and that of the Upper South, or New England, or elsewhere, yet his observations are informed by much of this literature as well as personal experience. Nor, wisely, does he engage in polemic over authenticity and commercialism, amateur versus professional, this style or that, or whether virtuosity has in the long run been good for fiddling because it elevates the quality of performance, or bad because it tends to homogenize style, standardize repertoire, and endanger or cause the extinction of worthy and interesting departures from the norm. Marshall finds a way to say something good and something interesting about nearly every fiddler, because there is indeed something good and interesting to say about nearly all of them.

As a bonus, bound into the back of the book is a CD with thirty representative Missouri fiddle gems recorded from 1939 to 2015. I can well imagine a young fiddler asking to listen to it on grandma and grandpa's CD player, and then getting into a lively intergenerational conversation about fiddlers and fiddling. There is more than enough in this book and companion CD to satisfy the most ardent fan of Missouri fiddling. Fans and players will be more than pleased with the documentation and sound judgment that Marshall offers throughout.

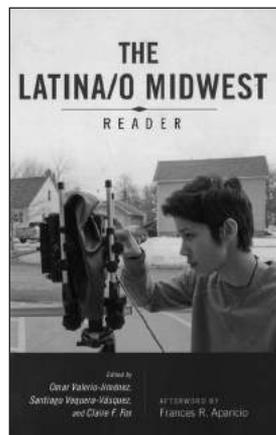
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***The Latina/o Midwest Reader.*** Edited by Omar Valerio-Jiménez, Santiago Vaquera-Vásquez, and Claire F. Fox (Urbana: University of Illinois Press, 2017). xii + 332 pp. Illustrations. Glossary. Bibliog-

raphy. Index. \$95.00, cloth; \$28.00, paper; \$25.20, ebook.

*The Latina/o Midwest Reader* is about people who have lived in the region since the late nineteenth century, a community that has grown in recent decades as the Midwest has reemerged as a Latina/o migrant and immigrant destination. Latinas/os have deep and long-standing roots in the region that can be traced back to Mexican Americans and Mexican immigrants who worked in the sugar beet industry in Iowa in the 1880s, to Mexicans and Puerto Ricans who helped build Chicago in the early twentieth century, and to newer arrivals who contribute to the region's economic and demographic growth. The book offers us insights about the Midwest, about the kind of place it is and how it has come to be so. From multiple chapters we learn that midwestern farmers and companies have repeatedly recruited Mexicans, Puerto Ricans, and other Latinas/os to work in a variety of industries, and that these workers negotiate a range of responses, from hostility and prejudice to a reluctant welcome or fervent embrace as a workforce.

The book brings together scholars from a wide range of fields such as English, American studies, history, ethnic studies, performance studies, and women's studies, and is organized into five thematic parts that address the history and migration of Latinas/os, educational experiences and challenges, arts and culture, and movements. The contributors present their analyses in complex but accessible ways, and the editors have excelled in their task of making the sections even and cohesive. The first three sections are foundational reading; they explain the reasons why Latinas/os have been in the Midwest for over a century. During this time, they have experienced marginalization, racial hierarchies, housing discrimination, homophobia, nativism, and erasure, among other things. But as various authors demonstrate, they have fought back in myriad ways, including organizing youth groups, fighting for civil rights through their churches, fighting for an equitable educational



system for their children, establishing ethnic studies programs at the college level, and even building their own museums—and Latinas have often been at the forefront of these endeavors.

The book is about place-making and history: “‘Latina/o’ does not refer to a shared set of cultural values or heritage. Rather, it is a racialized and political concept, produced through everyday experiences and social interaction in specific historical and geographic settings” (p. 11). In this way, the editors argue in the book’s introduction that region is a crucial site of analysis, while the subsequent chapters illustrate that Midwest Latina/o experiences were largely structured by place, including local or subregional political economies as well as historical moments. Latinas/os’ experiences were defined by places to which they moved—rural or urban, Iowa or Missouri. In Perry, Iowa, Latinas/os appreciated the jobs and affordable cost of living, but many realized it came at a cost of not bothering “Americanos” (white Americans) and engaged in “a range of day-to-day practices . . . to remain mostly invisible and unheard, in order to avoid trouble with neighbors and local authorities, and to defy discourses of immigrants as problems” (p. 107). Some of these behaviors include not playing music they enjoy in their cars or in their homes, or not speaking Spanish in public spaces. This book offers us many such episodes, in which Latina/o communities come alive with all their challenges and triumphs.

The book contributes to the burgeoning conversation on “regional racial formation” (how racial meanings and structures are shaped by region) proposed by Wendy Cheng in *The Changs Next Door to the Díazes: Remapping Race in Suburban California*, as well as with the growing field of scholarship on the Latina/o South (see Julie Weise’s *Corazón de Dixie: Mexicanos in the US South since 1910* and Perla M. Guerrero’s *Nuevo South: Latinas/os, Asians, and the Remaking of Place*). *The Latina/o Midwest Reader* makes a valuable contribution to Latina/o studies by pushing the field to look beyond

the East and West Coast model for the experiences of Latina/o communities, and it will be of interest to undergraduate and graduate students working on Latina/o history and studies, midwestern studies, migration and immigration, relational race and ethnicity, and women’s and gender studies. Every educator in the Midwest, from pre-K to college, should read the book in order to understand the region in more of its complexity.

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***Women Politicking Politely: Advancing Feminism in the 1960s and 1970s.*** By Kimberly Wilmot Voss (Lanham, MD: Lexington Books, 2017). xii + 156 pp. Bibliography. Index. \$90.00, cloth.

Well-behaved women seldom make history.

This statement originally appeared in a 1976 paper by women’s history pioneer Laurel Thatcher Ulrich. It later became a rallying cry for feminists, not to mention a slogan on bumper stickers and coffee mugs. The words are often taken to mean that only women who break the rules make history, but Ulrich’s argument was more nuanced. Her 2007 book *Well-Behaved Women Seldom Make History* explains that well-behaved women *do indeed* make history, but often behind the scenes. To uncover their stories, historians need to look in the right places: newspaper articles beyond the front page, diaries, correspondence files, court records, household records, quilts, needlework, etc.

Kimberly Wilmot Voss has taken up Ulrich’s challenge to look beyond the “exceptional women of history” (feminist iconoclasts like Betty Friedan) and delve into lesser-known sources to uncover the compelling stories of well-behaved women whose stories and contributions remain largely invisible. In *Women Politicking Politely*, she tells the stories of six remarkable but relatively unknown women who worked individually and in tandem (usually behind the scenes) in journalism and politics to advance the women’s rights movement: Vera

