

more time examining the campaign itself, rather than the events that led up to it, but Calhoun's decision to dive so deeply into the election's background is a legitimate choice. The author might also have given more attention to the influence of James Garfield's previous front porch campaign. All the same, readers interested in the creation of the modern imperial presidency—not to mention those who want to learn more about

the contributions of one of Indiana's favorite sons—would do well to give this excellent book careful examination.

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*The Condemnation of Blackness*  
*Race, Crime, and the Making of Modern Urban America*  
 By Khalil Gibran Muhammad

(Cambridge, Mass.: Harvard University Press, 2010. Pp. xi, 381. Illustrations, manuscript sources, notes, index. \$35.00.)

Khalil Gibran Muhammad's important book, *The Condemnation of Blackness: Race, Crime, and the Making of Modern America*, examines how emerging discourses on black criminality marred African Americans' aspirations for racial equality and shaped broader notions of race in cities such as New York, Philadelphia, and Chicago. With a temporal focus on the period between 1890 and the 1940s, Muhammad demonstrates how crime statistics, conveyed through census data and pseudo-scientific studies, aided the transformation of European ethnic immigrants from outsiders to white Americans—and thusly, white racists and supremacists. At the same time, such studies localized degeneracy and criminality onto native-born blacks—

city dwellers as well as southern migrants. Ultimately, the rhetoric of criminality justified the exclusion of blacks from the rights and privileges of citizenship for generations after emancipation.

Muhammad draws from an exhaustive array of census data, government reports, organizational records, news accounts, and personal papers from scholars and activists such as James Stemons and Sadie Tanner Mossell Alexander. He builds his argument through an examination of the writing that followed the 1890 census including works by Frederick L. Hoffman, W. E. B. Du Bois, Ida B. Wells, Franz Boas, and Frances Kelly, to name a few. Hoffman's *Race Traits and Tendencies of the American Negro* (1896), Muhammad notes, "tied

black criminality to a repudiation of abolitionists' and neo-abolitionists' claims that with freedom, education, and moral training blacks would gradually achieve equality with whites" (p. 51). Hoffman highlighted rising black crime despite an increase in the number of black churches and schools—for him proof-positive that criminality was a black thing rather than attributable to social ills. Muhammad juxtaposes Hoffman's claims with those of Du Bois and Wells, who refuted such arguments by diagramming structural bigotry and mapping the racism that attended policing and criminal justice administration.

Through such analysis, Muhammad deftly critiques liberal white writers of the time. He follows transitions in mainstream scholarship to explicate the shift from biological notions of criminality to broader indictments of poverty and exclusion in the early twentieth century. Yet Muhammad notes that even as a small cohort of white liberals acknowledged northern racism, they remained "deeply ambivalent about black criminality and immorality" (p. 139). That ambivalence impeded reform efforts for African Americans; ethnic immigrants and poor whites, almost exclusively, benefitted from settlement houses and other initiatives aimed at alleviating poverty and arresting crime.

Through his examination of the complexities of black reforms, Muhammad argues that black

activists ironically "contributed to the racialization of crime prevention by linking racial progress to crime fighting" (p. 193). Attempting to secure municipal resources and police protection, black reformers called attention to crime in black areas—in their minds fewer criminals would help to eliminate negative stereotypes and simultaneously create safe neighborhoods for black children. But when police responded to individual calls, they did so without regard for black civil liberties. Muhammad provides evidence of blacks, attacked by whites, ending up in jail or themselves beaten by police. He skillfully uses the *Philadelphia Tribune*, the city's black newspaper, to give voice to the frustrations of local blacks. The story of a middle-class black woman's act of self-defense in Philadelphia in 1918, for example, spotlights not only the prevalence of white-on-black crime, but also the limited justice available to African Americans—even those of good, middle-class standing, as was the case with Adella Bond. However, a more nuanced examination of the gendered aspects of race and crime might have added an important layer to our understanding of the complexity of these issues.

Muhammad's work incisively indicts the role of falsely labeled race-neutral tools like crime statistics in allowing European ethnic immigrants access to the full rights of citizenship at the same time that they encouraged the exclusion of native-born blacks. His study is a testament to the endur-

ing nature of these tools; his caution against the “ubiquitous referencing of crime statistics about black criminality today,” given the silence that often surrounds white crime, is both provocative and well-founded (p. 277). Undoubtedly, his book will be a seminal text for historical, as well as contemporary, studies of race, crime, and urbanity.

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*New Women of the Old Faith*  
*Gender and American Catholicism in the Progressive Era*  
 By Kathleen Sprows Cummings

(Chapel Hill: University of North Carolina Press, 2009. Pp. xvii, 278. Illustrations, notes, bibliography, index. \$45.00.)

Scholars of gender often benefit from tracing the societal intersections that guided women toward power—unless the topic concerns the Roman Catholic Church. Under the broad umbrella of Catholicism, authority and womanhood stand apart, seemingly intractable antagonists in a history that stretches over centuries. In her thoughtful book, *New Women of the Old Faith: Gender and American Catholicism in the Progressive Era*, Kathleen Sprows Cummings challenges that assumption, illuminating the intellectual and spiritual complexities of faith-driven women.

Within the context of the Progressive Era, when an emerging female identity remained largely grounded in Protestant ideologies, Cummings examines the lives and thoughts of four Catholic women,

two religious and two secular. This multiple character design is risky, as a text can lose its thematic unity or its subjects can appear forced into a pre-ordained conclusion. Cummings avoids these problems, giving this work its purchase from richly diversified primary research conducted in numerous archives, buttressed by a wealth of secondary literature. The result is a monograph of balanced interpretation that considers how Catholic women viewed their religion, themselves, and their life choices in early twentieth-century America.

Cummings argues that Catholic women carefully maneuvered themselves into aspects of the “new woman” image associated with higher education, professional occupations, and suffragist impulses, even as their church fiercely opposed