

*Building the Beloved Community: Philadelphia's Interracial Civil Rights Organizations and Race Relations, 1930–1970.* By STANLEY KEITH ARNOLD. (Jackson: University Press of Mississippi, 2014. 190 pp. Illustrations, notes, bibliography, index. \$60.)

Stanley Arnold's *Building the Beloved Community: Philadelphia's Interracial Civil Rights Organizations and Race Relations* examines the impact of Fellowship House, Fellowship Commission, and the Philadelphia Housing Association on race relations in Philadelphia and their relationships to the civil rights movement. According to Arnold, from World War II to the late sixties, all three organizations managed to educate Philadelphians about discrimination and pass legislation that created opportunities for African Americans.

The origins of the interracial movement in Philadelphia started after the first Great Migration. As the black population increased, white hostility intensified. Philadelphia had a history of anti-black violence. In 1918, one year before Red Summer, a race riot occurred. By the late 1920s, black and white leaders insisted that education was the key to improving race relations. The Great Depression and New Deal created opportunities to create progressive interracial organizations such as the Young People's Interracial Fellowship (YPIF). The YPIF created a Speakers Bureau that invited academics such as St. Clair Drake and activists such as Channing Tobias to Philadelphia to talk about racism and anti-Semitism.

By 1940, the YPIF had purchased buildings in downtown Philadelphia. These buildings became known as Fellowship House. In 1941, Maurice Fagan and others created the Fellowship Commission. Its role was to fight racial, religious, and ethnic tensions. In 1942, the Fellowship Commission used radio as a vehicle to educate people about race. Educating Philadelphians about the history of racial, ethnic, and religious intolerance was useful, but after World War II, these organizations expanded their role by fighting school and housing segregation and engaging local politics.

The Fellowship Commission fought for free higher education in Philadelphia and supported desegregating Girard College, a private school that was governed by elected officials and that excluded blacks. However, by the mid to late 1960s, school segregation remained in Philadelphia. Some black leaders believed that the interracial organizations had failed to address racism in public schools, and many started to support community schools. Black and white leaders understood that segregated education was a result of segregated housing and employment discrimination.

The final two chapters of the monograph examine the interracial movement's efforts to address housing segregation and employment discrimination. After World War II, affordable and decent housing emerged as a national issue. Blacks were segregated in less desirable sections of Philadelphia, and most whites resisted

integrated housing. In spite of new fair housing laws, housing segregation had increased. However, Blacks managed to impact the labor market by boycotting companies that refused to hire African Americans in skilled jobs. Organizations such as the Council on Equal Job Opportunities (CEJO) created training programs for unskilled African Americans and sponsored job fairs. Nonetheless, by the late 1960s, younger African Americans viewed the interracial movement leaders and organizations as obsolete because they failed to eradicate structural inequality.

Arnold's research adds to the growing body of work on the civil rights struggle in the North. The interracial work in Philadelphia was a northern version of Myles Horton's Highlander Folk School. The Great Depression, fascism, and World War II created opportunities for interracial cooperation, but, as Arnold notes, by the late 1960s it was clear that these interracial organizations had failed to address institutional racism.

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*Angel Patriots: The Crash of United Flight 93 and the Myth of America.* By ALEXANDER T. RILEY. (New York: New York University Press, 2015. 352 pp. Illustrations, notes, bibliography, index. \$30.)

The tragic crash of United Flight 93 on September 11, 2001, was one of the many great shocks Americans experienced on that terrible day. The passengers' attempt to take back control of the plane from terrorists, resulting in its crash in a field near Shanksville, Pennsylvania, has evoked enormous interest and controversy. Alexander Riley's book, *Angel Patriots: The Crash of United Flight 93 and the Myth of America*, fills a gap in the literature by going beyond a simple retelling of the story of Flight 93, instead focusing on the "national myths" that have been created through the memorials and chapel built to commemorate the passengers and crew, as well as through media representations of the Flight 93 story.

Riley borrows Robert Bellah's notion of an American "civil religion" and applies it to the case of Flight 93. The phrase was coined by the Enlightenment philosopher Jean-Jacques Rousseau, but Riley notes that it is "not oriented around Jesus Christ, but rather around the Judeo-Christian lawgiver God described in the Old Testament" (9). He critiques a distinctly conservative "civil religion" in which the passengers and crew of Flight 93 function as righteous warrior heroes who accepted their fate and fought the Islamic terrorists, thwarting their evil plans. Such depictions, as Riley points out, are abundant in books on Flight 93 by the family members of the passengers, as well as in some of the films depicting the flight's demise. Connected with this view is the notion that the site of the crash, today part of a permanent memorial, is sacred ground, where only family members