

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.

Connecticut College

D AVID CANTON

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

of the crash victims are allowed to tread. Yet, to Riley's credit, he recognizes the "power" of this kind of "cultural mythology," which speaks to our shared American identity (282). One does not have to believe in all of the tenets of this mythology in order for it to be "moving and meaningful" (282). He takes leftist intellectual critics of the conservative mythology around Flight 93 to task because they do not recognize the myths of "their own academic lifeworlds" when criticizing a distinctly conservative worldview (282). This kind of interpretive balance is one of the book's strengths.

Another strength of *Angel Patriots* is its discussion of the controversies over the Flight 93 chapel and the design of the permanent memorial. The chapel's creation was controversial, with many Christian groups disagreeing over its function. Its pastor, Alphonse Mascherino, a Roman Catholic priest, ran the chapel as non-denominational and was subsequently excommunicated by the Catholic Church. Mascherino remained as pastor, eventually joining the Catholic Church of the East (CCE), only to die from cancer in 2013. The existence of the chapel is not well known to those outside of Shanksville, and its religious meaning and function remain contested. The permanent memorial, by contrast, is much better known, but just as controversial. Right-wing bloggers, among them Alec Rawls, accused the designers of the memorial, titled "The Crescent of Embrace," of secretly memorializing the hijackers. These critics argued that the crescent shaped design of the memorial was similar to the "crescent moon and star, a traditional symbol of the Islamic faith," and it apparently was oriented toward Mecca (172). Riley readily disproves such conspiracy theories, which continue to circulate in conservative blogs.

Riley's sophisticated interpretation of the myths surrounding Flight 93, coupled with his strong research at the chapel and memorial sites, makes this an easy book to recommend. There is little to criticize other than minor errors. For example, on page 110, Riley accidentally attributes Governor Tom Corbett's electoral victory and the Tea Party wave to the 2008 elections, when in fact it was the 2010 elections. Otherwise, this is an excellent book for scholars wishing to learn about the memorialization of Flight 93.

Mansfield University of Pennsylvania

ANDREW GASKIEVICZ