ment that their presence was frequent appearances in African history within its wider cultural environs, persistent in showing class and cultural production.

Archival research is an indispensable tool of the southern history in the South will be the subject of the southern draft animal given his nod to this fine line of anyone interested in the

On the Laps of Gods reclaims the history of one of the many race riots that flared up across the United States following World War I. While no historian has written a compilation of instances of race-driven violence during this post-war era, a number have successfully recovered individual events. Race Riot: Chicago in the Red Summer of 1919 (1976) by William M. Tuttle, Jr. was the first of these histories to appear. Tuttle’s work details perhaps the bloodiest and most protracted riot of 1919. Legal scholar and historian Al Brophy’s Reconstructing the Dreamland: The Tulsa Riot of 1921 (2002) chronicles the outbreak of violence in Tulsa, Oklahoma in what was then dubbed “Negro Wall Street” because of the economic success African Americans had achieved there. A final work published by Kevin Boyle, Race of the Century: A Saga of Race, Civil Rights, and Murder in the Jazz Age (2004), illustrates the violence and legal difficulties faced by Dr. Ossian Sweet, an African American physician who moved into a white neighborhood in Detroit, Michigan, in 1925. Whitaker’s monograph fits nicely alongside these other works.

Robert Whitaker uncovers more than just another episode of race-driven violence during the red summer of 1919. The events that took place in Hoop Spur had become hidden behind the riots in Chicago and Washington, DC earlier that summer, however, it was Hoop Spur that first cracked Jim Crow’s grip on race relations in America. Whitaker recognizes the Moore decision as the Supreme Court’s first attempt to expose racism as it hid behind the protective veil of states’ rights.

Andrew D. Aymon
The University of Alabama


Historians of fundamentalism have long recognized the importance of antievolutionism and especially of the 1925 Scopes trial in the development of the movement. Nearly every work on fundamentalism deals with antievolutionism, and the Scopes trial has been authoritatively studied in Edward Larson’s Pulitzer Prize winning Summer for the Gods. Michael Lienesch’s new book, In the Beginning: Fundamentalism, the Scopes Trial, and the Making of the Antievolution Movement, thus takes up a topic that has already been well-studied.

Lienesch’s interpretation is new in two ways: in the thesis for which he argues, and in the methodology by which he justifies it. His thesis is that the fight against evolution unified fundamentalists into a movement with political purpose. Before that controversy, fundamentalism was no more than a loose coalition of religious conservatives, lacking a defining identity as fundamentalists and having no aspirations to political influence. Fundamentalists found their identity when they rallied against the teaching of evolution, a fight epitomized by the Scopes trial in Dayton, Tennessee, but also waged across the country in Bible conferences and the crusades of William Jennings Bryan. By defining themselves against evolution, fundamentalists organized themselves into a political movement that continues to have influence down to the present. Lienesch therefore sees the political fight against evolution, rather than the denominational fight against liberal theology, as the defining moment of fundamentalism.

Lienesch’s first seven chapters trace antievolutionism from its beginning with the publication of The Fundamentals through its solidification as a movement. He discusses the reluctance of fundamentalists to form a distinct identity, and how the fight against
evolution finally overcame that reluctance. Fighting evolutionists gave fundamentalists
confidence to organize, because they were less reluctant to attack secular evolutionists
than to attack fellow Christians in their own denominations. Lienesch details how
antievolutionists took their fight to colleges and universities, and ultimately to Congress
and the state legislatures. He also explains the arguments of antievolutionists that

The second way in which Lienesch's book is new is the theory he uses to analyze
the antievolution movement. His method is that of a political scientist, not a historian.
He uses the "social movement" theory, which purports to explain how movements rise,
operate, and fall. Thus, each chapter and section within a chapter begins with a review of
the findings of political scientists. Those findings are then applied to antievolutionism.
For example, in discussing the Scopes trial, Lienesch explains how and why movements
attract media attention and then describes how fundamentalists sought to use the media
for their advantage. He is also relentlessly comparative. For example, the show trial of Scopes
is compared to the efforts of Martin Luther King Jr. and the Southern Christian Leadership
Conference. One cannot fault Lienesch for using the methods of his discipline, but his
theorizing does mar his historical narrative. More important, the theory sometimes seems
to control the interpretation. For instance, William Jennings Bryan was by all accounts
vital to the antievolution movement. Lienesch describes his barnstorming across the
country to debate evolutionists, his ubiquity on the Chautauqua circuit, and his writings
for a popular readership, clearly painting him as "antievolution's symbolic leader" (174).
But when social movement theory requires that movements have an ally, introducing them
to politics, Lienesch taps Bryan for the role as "the perfectly ally" (127). The incongruity
of casting Bryan as both the movement's leader and its ally is the regrettable result of forcing
the history to fit the theory. Such disconnects are frequent enough to be disturbing.

Lienesch's research, though, is solid. He has worked through the papers of William
Jennings Bryan, J. Frank Norris, and William Bell Riley, among others. He is also to be
applauded for not assuming that all antievolutionists were the same. Rather, he discerns
between types of antievolutionists—believers in a literal seven-day creation, in the
day-age theory, and in the gap theory—and explains the difficulties those differences
sometimes caused, as when Clarence Darrow exploited the nonliteral hermeneutic that
Bryan used to support his day-age creationism. Lienesch also offers a helpful corrective
to the stereotype of fundamentalists as being poor, southern, and unsophisticated,
arguing instead that antievolutionism had its origins in the cities of the North, that it
was led by articulate speakers, and that its development through publications and Bible
conferences was actually quite sophisticated.

Something should be said about what the book leaves out. It focuses so much on
antievolutionism that it never discusses how evolutionists responded to their critics.
Discussing the interplay between the two movements would have been well within the
book's purview, and it would have explained how evolutionary theory developed and
better answered the fundamental question: Why has the teaching of evolution in schools
and universities so decisively triumphed over the creationist and intelligent design

that no teacher had a right to teach evolution
and the state legislatures. He also explains the arguments of antievolutionists that
achievement. And yet Lienesch sees that the movement essentially political. Politics
most important to scholars as they consider to be without something of the broader
did not just as a political force.

But perhaps that is the book he has written is a valid contribution to fundamentalist and antievolution

Lincoln Austin Mullon
Bob Jones University

Southern Crossroads: Perspective
Conser, Jr. and Rodger M. Payne
Pp. 382. $60.00

The list of contributors to southern religious studies. It is a thoughtful, provocative argument
lacks a unifying theme that the multidisciplinary volume that demonstrates the shift in scholars' denotions and toward religi
Yet within this broader framework...

The first and longest section demonstrates this problem more than how this section looks.
Unfortunately, culture here has

unimpressive and contains a number of excellent chapters making
"The Archaeology of African American" one of the finest in the volume
to show how everyday items gained significance for black slaves.
A vibrant culture that retained elements of Christianity.

Section two, "Encounters and Change," shows how the southern religious...
evolutionists give fundamentalists
tant to attack secular evolutionists
ominations. Lienesch details how
Universities, and ultimately to Congress
ments of antievolutionists—that
other key doctrines such as the
other had a right to teach evolution
volution was undemocratic, even
during the Scopes trial a show trial, but
ant it to be a show, a "dramaturgy.
Asion continue Lienesch’s analysis
chapter might be Lienesch’s most
most scholarship has focused
the antievolutionism. But in covering
Lienesch’s treatment is too sketchy

as is the theory he uses to analyze
political scientist, not a historian.
ns to explain how movements rise.
chapter begins with a review of
en attempts applied to antievolutionism.
explains how and why movements
mentalists sought to use the media.
ple, the show trial of Scopes is
the Southern Christian Leadership
methods of his discipline, but his
that the theory sometimes seems
strange. Bryan was by all accounts
his barnstorming across the
"6666 circuit, and his writings
volution’s symbolic leader" (174).
iverse have an ally introduce them
ctionally" (127). The incoherence of
is the regrettable result of forcing
red through the papers of William
en, among others. He is also to be
over the same. Rather, he discerns
es, seven-day creation, in the
the difficulties those differences
the multilateral hermeneutic that
also offers a helpful corrective
to the cities of the North, that it
through publications and Bible
aves out. It focuses so much on
responses to their critics.
ould have been well within the
nionary theory developed and
the teaching of evolution in schools
creationist and intelligent design
movements? Then too, Lienesch’s focus on antievolutionism as a political movement
may have blinded him to a broader understanding of fundamentalism. One wonders
whether Lienesch sees the movement as coalescing around antievolution because his
definition of a social movement—that is to say, the definition provided by his theory—is
essentially political. Politics, though, is just one aspect of fundamentalism, albeit the one
most important to scholars seeking to explain the continued influence of a movement
they consider to be without scientific validity. Thus, Lienesch’s interpretation misses
something of the broader development of fundamentalism as a religious movement,
not just as a political force.

But perhaps that is to criticize Lienesch for not writing a different book. The book
he has written is a valuable addition to our knowledge of the development of
the fundamentalist and antievolution movements.

Lincoln Austin Mallen
Bob Jones University

Southern Crossroads: Perspectives on Religion and Culture. Edited by Walter H.
Conser, Jr. and Rodger M. Payne. (Lexington: The University Press of Kentucky,
2008. Pp. 392. $66.00)

The list of contributors to Southern Crossroads reads like a who’s who in
southern religious studies. It is unfortunate, then, that while providing great depth and
thoughtful, provocative arguments within individual chapters, the anthology as a whole
lacks a unifying theme that ties the chapters together. Certainly, this is a deliberately
interdisciplinary volume that engages scholars from a range of academic fields, and
demonstrates the shift in scholarship on “southern religiosity away from churches and
denominations and toward religious life as it encounters disparate cultural elements” (4).
Yet within this broader framework, many of the chapters do little to engage each other.
The first and longest section of the book, “Religious Aspects of Southern Culture,”
demonstrates this problem most clearly. In their introduction to the book, the editors
mention how this section looks at the various components of southern culture.
Unfortunately, culture here has no defined boundaries. This is not to say that there
are not excellent chapters making up this section. Indeed, Charles Orser, Jr.’s chapter,
“The Archaeology of African American Slave Religion in the Antebellum South,”
is one of the finest in the volume. In it, Orser presents new evidence and reinterprets
how everyday items, some brought from Africa, may have held religious
significance for black slaves. These findings powerfully argue that African slaves had
a vibrant culture that retained elements of religious worship from their homeland while
incorporating elements of Christianity found in the antebellum South.

Section two, “Encounters in Southern Religion and Culture,” is a stronger section,
and contains a number of excellent chapters. Randall Stephens’ exploration of the
importance of prim culture in the formation of the early Holiness and Pentecostal
movements is a wonderful example of the power of the written word. Stephens’
shows how the southern religious press provided support and a sense of community
to members of various religious groups. Celeste Ray’s chapter also explores the ways
that a sense of community developed through the celebration of Scottish heritage in the
modern South. Her chapter looks at how Celtic culture has come to be embraced
throughout the region, as well as providing a “safe” way to define southern identity in a
post-Civil Rights world. Ray argues, in part, that the “parallel mythologies” of Scottish
culture, encouraged by the writings of Sir Walter Scott, and those of the South, whose
remnants of the “Lost Cause” still echo through Dixie today, allow this relationship.
Indeed, she notes how both identities “derive from perceived historical injuries, strong
attachments to place and kin, and links between militarism and religious faith, and both