

Iowa's parks have been compared to "jewels," and they are, but they are more vulnerable than gemstones, their boundaries more porous. The integrity of our parks, forests and preserves is inseparable from how we decide to treat the rest of the landscape. Discussion of threats to the Parks system, though, are restricted to one of the introductory essays.

The publication of this book by the Iowa Parks Foundation showcases the fruits of a highly contested history of nature conservation, but ultimately it is left to the reader who can read between the lines to understand how much more advocacy is needed to protect them for the future.

Madam C.J. Walker's Gospel of Giving: Black Women's Philanthropy during Jim Crow, by Tyrone McKinley Freeman. The New Black Studies Series. Champaign, IL: University of Illinois Press, 2020. xvi, 278 pp. Photographs, notes, bibliography, index. \$24.95 paperback.

Reviewer Ashley Garrin, Ph.D., is the Assistant Director of the McNair Program at Iowa State University, and has researched historical and social aspects of black women and hair.

Madam C. J. Walker is widely known as the first woman self-made millionaire due to her entrepreneurship in beauty culture in the early 1900s. Much of Walker's story has focused on her company and wealth, paying little attention to her philanthropic commitment to the African American race during the tumultuous Jim Crow era. Tyrone McKinley Freeman's biography of Walker illustrates her "gospel of giving" as a moral obligation and central part of her identity as a black woman, beyond monetary donations. This book offers the foundation to begin theorizing black women's philanthropy and the role that their intersectional and marginalized identities play in their diverse forms of giving.

Walker, the first freeborn child in her family, was orphaned when she was young. Because of her life circumstances and strong racial tensions of the time, she, like many other black people, left the South to migrate north, leaving Louisiana for St. Louis. In St. Louis, Walker found work, a religious foundation, and education for herself and her daughter. Freeman describes the form of assistance and care Walker received from black women as a reimagined definition of philanthropy. The philanthropy exposed and informed Walker's gospel of giving throughout her life, from her time as a washerwoman to becoming a millionaire. Freeman provides details of Walker's contributions to organizations, educational institutions, and to individuals that carried out services for the black community. Other midwestern cities experienced an influx of black migrants seeking a better life post-emancipation, where similar race-based services laid the foundation for institutions that exist in communities today.

The extension of Walker's philanthropy included the education and opportunity she gave her company's saleswomen and beauty culturists. The beauty industry was the perfect economic opportunity for black women, and Walker used the business as a vehicle for her commercial and philanthropic ethos "without tension" (62). Freeman makes clear that Walker was continuing the legacy of race work and philanthropy that came before her, and contributed to a legacy of giving in the present day. Her philanthropic edge was not because of her financial success, but instead amplified by it. Freeman contrasts her with other widely known philanthropists of the time: John D. Rockefeller and Andrew Carnegie—white males—and Olivia Sage—a white woman who inherited her wealth. Unlike them, Walker more closely identified with the people to whom she donated time and resources. She was born poor, black, and a woman, and she understood the importance of racial uplift to fight the Jim Crow oppression of blacks.

Freeman argues that by examining Walker and other black philanthropists, specifically black women, scholars can reframe the narrative of who philanthropists are. In addition, Freeman suggests that the discourse around black philanthropy should move beyond racial uplift and self-help to understanding and engaging with the "radical spirit of generosity with which black women did this work and continue to do so" (198). *Walker's Gospel of Giving* sets the stage for black philanthropy in spite of the societal obstacles in place for black people. Many topics could stem from this book as an opportunity to learn about marginalized women in the Midwest or in Iowa, and the impact their giving, life stories, and legacies have had in various communities. Ultimately, this book uproots the notion that black people are always in need of help from outsiders and instead focuses on the legacy of using their own philanthropy as "an internally harnessed tool for empowerment central to long-term survival, social change, and expression of human dignity" (197). Envisioning philanthropy in this way offers rich research pursuits that can widen the known history of everyday citizens at local and state levels who have been overlooked.

Farm Boy, City Girl: From Gene to Miss Gina, by John "Gene" E. Dawson. Rochester, MN: MiRiona Publishing, 2020. 259 pp. Photographs. \$12.95 paperback.

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