

which commanded strong scrap prices during World War I, modestly mitigated the money lost in its construction and for operational debts.

Notwithstanding its brief life, the CAN had a positive developmental impact on its service areas in Jones, Linn, Delaware, and Buchanan Counties. Shipping costs for livestock, grain, coal, and other bulk commodities were significantly reduced; speed increased for less-than-carload freight and U.S. mail; and personal travel options improved. The arrival of the iron horse gave rise to several new settlements: Jackson, Praireburg, Robinson, and Kiene. When the railroad shutdown, they faded away.

*The Wapsie Valley Route* contributes to Iowa railroad history. It is attractively produced and includes extensive illustrations, including rare construction photographs. Holzinger has done his research. Undeniably, he encountered a limited range of source materials with newspapers being the most useful. Residents with family stories about the railroad were also tapped. What is disappointing is that the CAN has not been placed into the larger context of late-day Iowa railroads. After 1900 the state saw multiple new steam shortlines and electric interurbans. In fact, the Manchester & Oneida, which lasted an amazing 50 years, opened nearby in 1901. Still the author and the Quasqueton Area Historical Society can take pride with this publication.

*Religion and Politics Beyond the Culture Wars: New Directions in a Divided America*, edited by Darren Dochuk. Notre Dame: University of Notre Dame Press, 2021. ix, 359 pp. Notes, index. \$55.00 hardcover.

Reviewer Rachel E. C. Beckley is a lecturer in the department of History and the department of Religious Studies at the University of Kansas. Her research focuses on American evangelicalism and scriptural interpretation in U.S. history.

Darren Dochuk's edited volume *Religion and Politics Beyond the Culture Wars* challenges the binary expressed in the phrase "culture wars." Scholars of American politics and religion, Dochuk admits, have inadvertently fueled the flames of this presumed polarization. Hoping to "stretch [scholars'] narratives and analysis beyond overly static tropes" (5), Dochuk and the 13 contributors provide a breath of fresh air for those interested in muddying the proverbial waters of the left-right dichotomy. The volume does this first by bringing in new methodologies; second, by eschewing the study of elite subjects; third, by examining other "polarities of tension" (8) that erupted in political and religious debates; and fourth, by questioning the perceived unity of religious

groups in America who have worked together. The contributors' chapters are filled with case studies rather than overarching histories, and each chapter clearly identifies its own intervention.

The book is split into three sections. The first section, entitled "Spirits of Reform," diversifies the debates of the culture wars. Janine Giordano Drake examines complex debates about church and labor, and Joseph Kosek dives into debates about private property and land ownership. Josef Sorett digs into *Phylon* to find out how Black spiritual activists understood pluralism, and Patrick Mason agitates the environmentalism debate among Mormon groups. Readers of the *Annals of Iowa* may be drawn to Kosek's chapter "American Capitalism and Agrarian Spiritual Dissent in the 1930s" (37–55) as he centers the Reverend Luigi Ligutti who was appointed to a church in rural Iowa in the twentieth century. The second section "Redefining Church, State, and Civil Society" thinks about how religion interacts in a number of different, unexpected spheres. Wendy Wall applies religious analysis to immigration reform with surprising results, Mark Brilliant uncovers liberal religious support for school vouchers, Andrew Preston takes a look at how religious pluralism (specifically applied to Russian Jews) became a litmus test for foreign policy, and Matthew Sutton focuses on the CIA's use of missionaries and pastors. Finally, by far the largest section, "Faith-Based Activism in an Age of Fracture" challenges *who* we look to when we think about the culture wars. Kathleen Cummings and Michelle Nickerson both examine forms of Catholic activism. Benjamin Francis-Fallon's and Kate Bowler's chapters look to Latinx Catholics and Latinx Pentecostals (respectively), and Keith Makoto Woodhouse returns to the question of environmentalism by parsing the discourse in the twentieth century. James Kloppenberg ends the volume with a reflection on the culture wars.

Readers of *The Annals* may be interested in this work because scholarly literature on the culture wars has centered itself on the west and east coasts of the United States. This book demonstrates a possible change in current American political scholarship, asking its readers to challenge *who* tells the story of the culture wars and from where that story is told. This volume could open up space for distinct scholarship coming out of the central United States.

While Dochuk's edited volume certainly pushes the field, this book does not go far enough. There are scholars of color and women doing work on the Christian Right but in a way distinct from American political history. Anthea Butler's work on COGIC women or Bettye Collier-Thomas' work on Black women's organizations spring to mind if we're to take Kloppenberg's admonition to examine the *longue duree* of the

culture wars seriously. Neil Young's *We Gather Together* and Lydia Bean's comparative work on Canadian and U.S. evangelicalism are not mentioned in this volume. Several anthropologists of scripture are thinking about the social life of a scriptural text and how it constructs evangelical and racial identity, like James Bielo, Vincent Wimbush, and Richard Newton. We could look to Katie Batza's forthcoming volume *AIDS in the Heartland* to think seriously about the effects of culture wars on LGBTQ+ AIDS patients. The point is this: scholars of conservatism, the culture wars, and the evangelical right must look further afield, especially at scholars who are not using the terminology of "culture war" (the phrase itself is a loaded term), because these are the very scholars who could actually push and broaden the field. However, diversifying American political and religious history is, and will remain, a gargantuan task that cannot and should not be solved with one volume. My hope is that Dochuk's call will allow the field to expand further, looking beyond the borders of culture wars and American political scholarship to incorporate more diverse voices and studies.

*Policing Sex in the Sunflower State: The Story of the Kansas State Industrial Farm for Women*, by Nicole Perry. Lawrence: University Press of Kansas, 2021. xi, 264 pp. Illustrations, graphs, notes, index. \$30.00 paperback.

Reviewer Ginette Aley is visiting assistant professor of history at Kansas State University. Her research areas have focused on the experiences of midwestern women including homesteading, health, agricultural reform, and challenges during the Civil War.

It is often striking to look back on U.S. history at rationales used by public officials in order to detain (or quarantine) certain people for some greater good, which were at least tacitly supported by the American public. Among the areas we see this (then and now) are in decisions related to public health. Sociologist Nicole Perry examines the impact of a Kansas statute, known as Chapter 205, on the lives of more than 5,000 women detained at the Kansas State Industrial Farm for Women (KSIFW) between 1918 and 1942. These women were held as a result of a gendered public health strategy that originally aimed to reduce the rates of venereal diseases within the military during the World War I era by targeting those believed to be spreading it—sexually involved women. *Policing Sex in the Sunflower State: The Story of the Kansas State Industrial Farm for Women* is a compelling story of overlapping historical socio-political contexts that shows the stark and demeaning outcome