

teenth-century Americans were extraordinarily diverse and dynamic. Thus, when Woodworth refers to civil religion as "a twisted version of Christianity" (107), or when he dismisses the southern Presbyterian emphasis on the spirituality of the church as "an aberration within . . . the entire Christian tradition" (125), his own theological assumptions obscure rather than illuminate his historical subjects. If those religious ideas were as marginal as Woodworth suggests, how are we to account for their remarkable power in inspiring abolitionist and slaveholding Christians to wage war so fiercely against each other?

Nonetheless, Woodworth's book serves an important function. Since the role of religion has often been omitted in standard accounts of the Civil War, Woodworth fears that the beliefs of past generations are in danger of being forgotten by those engaged in the study of this critical period in American history. Given the breadth of the research conducted in the preparation of this book, Civil War historians will now be much less likely to overlook such an important topic.

*Houses from Books: Treatises, Pattern Books, and Catalogs in American Architecture, 1738–1950, A History and a Guide*, by Daniel D. Reiff. University Park: Penn State University Press, 2001. xi, 412 pp. 734 black-and-white illustrations, 12 color plates, 8 appendixes, notes, bibliography, general index, geographical index. \$75.00 cloth.

Reviewer Fred W. Peterson is professor emeritus of art history at the University of Minnesota, Morris. He is the author of books about balloon frame farmhouses in the upper Midwest and German Catholic vernacular architecture in a rural Minnesota parish.

Daniel D. Reiff's *Houses from Books* is an excellent reference work that provides an accurate and comprehensive guide to house designs and domestic architectural styles in America from the 1730s to the 1950s. The handsome, profusely illustrated quarto volume presents analyses of the theoretical literature that stimulated and supported each phase of domestic architectural history, provides abundant examples of actual houses in relation to their printed elevations and plans in architectural pattern books and house catalogs, and explains materials and methods of construction used by local builders and carpenters to realize actual houses. Reiff supplies essential visual information through high-quality photographs, floor plans, elevations, and exterior/interior detailing of individual structures.

Houses in Iowa were not included in Reiff's fieldwork, but the contents of the study will clarify and explain the architectural landscape of residential areas of towns and cities in the state. Reiff's his-

torical treatment of material based on fieldwork enables one to identify individual houses in chronological context as well as to calculate the chronological and geographic growth of communities through the succession of styles and house types in urban and small-town neighborhoods.

Thorough treatment of each historic period, eight appendixes listing primary source material for each period, extensive notes on every chapter, and a comprehensive bibliography make the volume a necessity for architectural historians, architects, restoration professionals, college libraries, and state and county historical societies

*Strangers at Home: Amish and Mennonite Women in History*, edited by Kimberly D. Schmidt, Diane Zimmerman Umble, and Steven D. Reschly. Baltimore: Johns Hopkins University Press, 2002. xii, 398 pp. Illustrations, notes, bibliography, index. \$39.95 cloth.

Reviewer Rachel Waltner Goossen is assistant professor of history at Washburn University. She is the author of *Women Against the Good War: Conscientious Objection and Gender on the American Home Front, 1941–1947* (1997).

*Strangers at Home* is a collection of essays drawn from an international conference held in 1995 on the history of women in Anabaptist traditions. In this volume, feminist scholars of Mennonite and related groups offer a variety of interdisciplinary approaches—from history and sociology to literary criticism and communication theory—to understanding women's experiences in these theologically and culturally related traditions.

Two important essays in the collection—Jeni Hielt Umble's study of sixteenth-century Anabaptist women in Augsburg, Germany, and Linda Hubert Hecht's survey of women's roles among the early Anabaptists in Tirol, Austria—provide crucial historical background for the radical Reformation roots of this movement in Europe. Both essays underscore the persecution and martyrdom faced by thousands of Anabaptist women and men who defied churchly and civic authorities over issues such as infant baptism and oath-taking. By the seventeenth and eighteenth centuries, the migration of Anabaptist groups throughout Europe and into the Russian empire ultimately spawned further movement of these nonresistant peoples to North America.

The varied experiences of American Mennonite women, particularly in the twentieth century, are the focus of this collection of scholarly essays. More than half of the volume's contributors are themselves of ethnic Mennonite background, and their essays reflect a preoccupation with having the advantage of being "insiders" who approach their

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