

Book Reviews

we are accustomed to in today's society was new to the fifties. The successful triumph over electronic problems led to more and better testing services for students. The book concludes with a discussion of the testing developments between 1960 and 1980. This portion of the book conveys less enthusiasm than the previous chapters. As the author states, "Inevitably, the holding periods, however essential and important, offer less excitement than do those of discovery and creation" (194).

This book would be of value to anyone desiring to understand more fully the history of testing programs in the state of Iowa and, to some extent, the United States. Iowa was clearly a national leader in the field of student testing. Iowa's testing programs had national impact in many areas. For example, the American College Testing Program's initial testing in 1959 used four Iowa Tests of Education Development as the first ACT battery. Julia Peterson writes from a bias that is strongly supportive of the development of testing programs in and around the University of Iowa, but at the same time she has given adequate attention to the various concerns and criticisms that arose over the years. A careful reading of this book presents a clear picture of the early pioneering efforts and subsequent development of student testing in Iowa. Scholarly, informative, and easily read are apt descriptors of this interesting narrative history.

WILTON COMMUNITY SCHOOL DISTRICT

PHILIP T. WAINWRIGHT

Who Are the Amish?, by Merle Good. Intercourse, PA: The People's Place/Good Books, 1985. 128 pp. 130 color plates, readings and sources, index. \$24.95 cloth, \$15.95 paper.

The Amish School, by Sarah E. Fisher and Rachel K. Stahl. People's Place Booklet #6. Intercourse, PA: The People's Place/Good Books, 1985. 94 pp. Photographs, readings and sources, index. \$3.95 paper.

These two books, a photographic essay on the Amish and one which focuses on the daily details of an Amish school, provide a friendly look at a people little understood by most Americans. Though the authors write out of eastern Pennsylvania Amish experience, Iowans interested in their own Amish colonies will find these books very helpful in learning why the Amish live as they do, apart from the larger culture in which they exist.

Merle Good, author of *Who Are the Amish?*, himself a Mennonite, a religious cousin of the Amish, is a writer, publisher, and film producer from Lancaster, Pennsylvania, who has written numerous articles and

books on the Amish as well as publishing the *Festival Quarterly* and Good Books, both of which focus on Amish and Mennonite life. Good and his wife, Phyllis, direct The People's Place, an arts and crafts center in Intercourse, Pennsylvania, and operate the Old Country Store there which specializes in local Amish and Mennonite crafts products. Sarah E. Fisher, a member of the Old Order Amish and a former teacher in an Old Amish School, writes on Amish schooling out of personal experience. Rachel K. Stahl, now of Lancaster, was born and grew up in Europe, where her parents worked for two decades as Mennonite missionaries. Having been schooled in the German language, Stahl is well equipped to research Old Amish ways since German is the first language of many Old Order Amish.

Good's book, beautifully illustrated with color photographs, takes the reader inside the Amish world and explains, in simple but precise summaries, why the Amish live the way they do. The Amish sense of community is strong, and all in it, from young to old, have a well-defined and secure place. What the outsider sees as highly restrictive peculiarities, the Amish judge necessary to preserve a separatist way of life they believe is based on biblical teachings. The outside world is suspect, as their own history of persecution and oppression suggests; and they avoid modern technology and modern dress for fear of being drawn into the complexity of modern life. For the Amish, separation, simplicity, and modesty must govern their whole lives; they feel they are called upon as Christians to be different from the world. Individualism loses itself in living humbly and responsibly in one's community, bearing "one another's burdens." The Amish do live in another world; but it is one of unusual strength and warmth for its members.

The Amish schools reflect Amish goals and values. Developed since the 1940s and state compulsory attendance laws, these schools emphasize cooperative values (unlike the competitive and self-seeking values of the public schools), useful and practical skills, and responsible, God-fearing citizenship. The Amish schools strengthen group identity by reenforcing the rules on dress and behavior and even in the types of games played. *The Amish School* explains these purposes; but its real flavor is in describing daily routines, special times and holidays, the role of the teacher and her relationship to the larger community, and the like. There is also an insightful "Diary of an Amish Schoolgirl" which describes the birth of a new school and its subsequent operation.

These two volumes present the Amish in a very sympathetic way—as a sensitive, warm, and religiously dedicated people. They are not books written for the scholarly critic but are rather attempts to explain the Amish to their fellow citizens. Nevertheless, they are accurate

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and perceptive accounts of "The Amish Way." Good's book is expensive, either in paperback or hardcover, but its 130 color plates and excellent paper quality account for much of that. The beautiful photographs with carefully chosen captions underscore much of what is important to the Amish. *The Amish School*, on the other hand, with its black-and-white pictures, is relatively inexpensive. Its focus is upon a very important, though more limited, part of Amish life. Both books list further sources for additional reading on the Amish. They are worth acquiring for anyone with any interest in the Amish.

EMERITUS, NORTHWESTERN COLLEGE

GEORGE DEVRIES, JR.

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