

Iowa Images: Dutch Immigrant History Illustrated, by Irene Kooi Chadwick. Modesto, CA: Pie Plant Press, 2004. v, 390 pp. Illustrations, maps, notes, glossary, genealogical chart, bibliography. \$29.00 cloth.

Reviewer Paul Fessler is associate professor of history at Dordt College. His research interests include Dutch and German immigrant history in the Midwest.

Iowa Images is, first and foremost, Irene Kooi Chadwick's memoir and family history set among the Dutch Calvinists of northwest Iowa—Sioux County, to be precise. The work is divided into three sections: the first part conveys short stories and episodes drawn from the author's childhood; the second part (the bulk of the work) focuses on genealogy and the history of her family mixed with personal reminiscences; and the third part deals with the period when the outside world began impinging upon this seemingly closed society during her childhood in the 1930s and '40s.

Published with the feel and size of a college textbook, this volume offers plentiful photographs and maps to help one enter the world of the Dutch Reformed. Although genealogical concerns (including a two-foot-long family tree pullout) threaten to overwhelm the author's interesting narrative, *Iowa Images* offers an accessible and valuable window into the Dutch Christian Reformed communities on the Great Plains. Her accounts of the Dutch Reformed subculture (shivarees, *Huis Bezoek* or church elders' house visits, weddings, and other social patterns) prove the most useful and interesting to general readers. Readers intrigued by such subjects (and one does not have to be Dutch to be find them fascinating) should supplement this book by reading the late Stan Wiersma (aka Sietze Buning), a poet and writer who grew up in Middleburg, Iowa, and his unforgettable sketches of the north-west Iowa Dutch Reformed in *Purpaleanie and Other Permutations and Style and Class*.

Prairie Power: Voices of 1960s Midwestern Student Protest, by Robbie Lieberman. Columbia: University of Missouri Press, 2004. xxii, 264 pp. Chronology, notes, bibliography. \$44.95 cloth.

Reviewer Kenneth J. Heineman is professor of history at Ohio University—Lancaster. He has written numerous books and articles on 1960s social protest movements, the rise of modern conservatism, and religion and labor organizing in the 1930s.

A dozen years ago academic studies of student protest at less elite universities in the 1960s were virtually nonexistent. Since then, a flood of books, articles, masters' theses, and senior honors theses dealing with academic communities outside Berkeley and Columbia University

have appeared. Historian Robbie Lieberman's *Prairie Power* is the most recent contribution to this literature.

An earlier generation of activists-turned-scholars coined the term "prairie power" to refer to midwestern student radicals. The term had negative connotations, often used to characterize activists at non-elite universities as more prone to violence and less intellectual than their Ivy League and Berkeley counterparts. Such "prairie power" activists were also, according to their critics, more attached to the counter-culture and more hostile to authority than radicals on the East and West Coasts.

Lieberman's interviews with activists, as well as her overviews of campus protests at such schools as Southern Illinois University, the University of Kansas, and the University of Missouri, certainly document a spirit of anti-authority and countercultural enthusiasm. Whether or not non-elite activists were less intellectual than their Ivy League peers is a question best left to the SAT examiners. It is a fact that most of the people Lieberman interviewed have found careers in law and academe—often near where they went to college.

In a court of law, eyewitness testimony, while often given great weight by juries, takes a back seat to forensic evidence when judges evaluate a case. These realities of the courtroom should be remembered when it comes to historical analysis. Robert Newman of the University of Pittsburgh always insisted that *every point raised in an interview subject should be referenced by three independent written sources*. Although Lieberman has conducted a number of fascinating interviews, I wish that a few of the "testimonies" had more "forensic" clarification. As documents illustrating a particular point of view, Lieberman's interviews are useful; as evidence of actual events they should be consulted very carefully. For instance, in Lieberman's interview with Students for a Democratic Society (SDS) leader Carl Davidson, he asserts that Penn State went from a conservative campus to a hotbed of anti-Vietnam War activity by the end of the 1960s. The historical record does not bear this out. Further, it might have been useful for readers to have for ready reference Davidson's 1967 manifesto against Dow Chemical in which he wrote that such corporate recruiters had no right to free speech and, therefore, could be forcefully driven off the campus. This document would have made for interesting reading alongside Davidson's contemporary statements on behalf of free speech and respect for students' opinions.

The Davidson interview raises a larger question about the definition of "prairie power." Davidson is a native of western Pennsylvania and a graduate of Penn State. He briefly attended graduate school at

the University of Nebraska. Lieberman seems to be saying that "prairie power" is a state of mind, but, at the same time, given the schools she chooses to emphasize, "prairie power" appears to occupy a space outside of what the popular media and political pundits have recently called "Blue-State America."

Another of her interview subjects is a native of California and a graduate of Berkeley. Did he become a "prairie populist" because he spent a little time in graduate school at the University of Kansas? Which were his most formative years—the many spent in California, or the few years in Lawrence? In sum, how many activists at the non-elite universities were indigenous, what proportion came from more cosmopolitan locales, and did the "outsiders" bring their values to the hinterlands?

Instead of using terms such as "prairie power," we might better follow David Brooks's lead and refer to "Bobos in Red-State America." If it is difficult today for conservatives to express their views in Manhattan, New York, imagine what it must be like for progressives to hold forth in Manhattan, Kansas.

Debutante: Rites and Regalia of American Debdom, by Karal Ann Marling. Culture America Series. Lawrence: University Press of Kansas, 2004. 224 pp. Illustrations, index. \$24.95 cloth.

Reviewer Katherine Jellison is associate professor of history at Ohio University. She is writing a history of American wedding celebrations.

In this study of the formal social debut, art historian and American studies scholar Karal Ann Marling traces the custom from its origin among the East Coast Victorian elite through its popular evolution into the high school proms and Latin American *quinceañeras* of today. The author devotes particular attention to coming-of-age ceremonies in the Midwest, a region largely neglected by scholars in previous histories of American etiquette and high society.

Marling uses a variety of rich sources to investigate debutante culture: newspaper society pages, etiquette books, biographies of famous debutantes, depictions of proms and coming-out parties in novels and motion pictures, and photographs, drawings, programs, and souvenirs from real-life coming-of-age ceremonies. She devotes significant attention to two long-established midwestern celebrations: St. Louis's Veiled Prophet Ball and Kansas City's Jewel Ball. The local elite developed each event to assert leadership and publicize civic pride via elaborate rituals that included the formal presentation of marriageable daughters. By the late 1960s, the civil rights movement, second-

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