

Tropes of the sturdy independent farmer and of an idealized rural family making its living on the land abound. Evans' analysis of Hutterite culture and diffusion challenges such shallow stereotypes. This impeccably researched and engaging account reminds readers to look beyond clichés and rediscover the rich cultural and ethnic diversity in the rural plains and prairies.

Susan Angeline Collins: With a Hallelujah Heart, by Janis Bennington Van Buren. Bloomington, IN: WestBow Press, 2021. xix, 382 pp. Photographs, notes, bibliography, index. \$27.95 paperback.

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The diverse historical experiences of Black Iowans and the history of white Iowans' attitudes and actions toward African Americans have been increasingly documented in popular and scholarly accounts of the state's past. Janis Bennington Van Buren's popular-audience biography of Susan Angeline Collins (1851–1940) seeks to contribute to such efforts. Born and raised in the Midwest, Collins was a longtime Methodist missionary in West Africa before returning to the northeastern Iowa hometown of her youth, Fayette. Van Buren explains that her own Fayette roots, Methodist faith, and onetime desire to become a missionary drew her to Collins' story, prompting her to research this "exceptional" and "pioneering African American educator and missionary" (xiii) and "the uniqueness" of Fayette's acceptance of Black residents in the nineteenth and twentieth centuries (x).

The book follows Collins' life from her parents' early nineteenth-century experiences as unfree laborers in Illinois and settlers in rural Wisconsin and Iowa to her Reconstruction era young adulthood in Fayette (including her time attending Upper Iowa University) and the Dakota Territory and finally to her missionary service in Congo and Angola and retirement in Iowa. Along the way, we learn Collins was among the earliest Black residents of Wisconsin, Iowa, and South Dakota, the earliest Black women to access higher education and surmount barriers in missionary organizations, and the earliest American Methodist missionaries in (Belgian) Congo and (Portuguese) Angola. As an unaccompanied, unmarried Black American woman, Collins travelled the world, evangelized to West African peoples, and lived in Africa at the height of modern colonialism. During her three decades in Angola, Collins spoke Portuguese and Kimbundu and ran a mission station whose "work included teaching and caring for . . . children, managing

farms, consoling and treating the sick, operationalizing moneymaking enterprises, [and] visiting . . . villages for evangelistic preaching and teaching" (161).

To tell this story, Van Buren draws on many primary sources (including Fayette church and property records, periodicals and memoirs produced by turn-of-the-twentieth-century missionaries, and reminiscences from late-twentieth-century Fayette residents) and includes asides about her research journey, taking readers along as she tromps through farm fields and church basements and encounters the triumphs and travails of historical research. The extensive endnotes will aid future researchers, who could draw more extensively on missionary organizational records, archival manuscripts, and newspapers, especially those produced by African Americans. Van Buren tends to rely on primary sources (sometimes improperly using them as secondary sources) and tertiary sources (including websites like Wikipedia) rather than more verified secondary sources.

Though this is a self-published work produced by a lay historian, Van Buren certainly consulted many sources. Yet greater utilization of top-notch secondary sources could have enhanced the accuracy and elucidation of information in the book. Regrettably, incorrect dates, names, quotations, and factual information appear throughout (e.g. 11, 14, 33, 59, 72, 136, 142, 159), detracting from the volume's overall value and reliability. Van Buren also missed opportunities to place Collins in meaningful historical context and to assess her significance and "uniqueness" in relation to broader (and widely studied) events and processes, including the diaspora and many migrations of African-descended peoples within and beyond the United States, Black settlement and community-building across the nineteenth-century Midwest, anti-Black racism in the Midwest, nineteenth-century gender roles (especially their intersections with race and notions of respectability), and the diverse peoples and cultures of West Africa. The complexities of missionary work—and how it overlapped during its heyday in Collins' lifetime with colonialism, imperialism, racial and gender ideologies, and efforts to educate and "civilize" certain groups at home and abroad—go particularly unexamined. Instead, missionaries "guided" West African peoples "in the development of disciplined lives" and "helped free [them] from the fears of myths and superstitions" (269–70). While those were surely the views of many missionaries, colonizers, and Americans a century ago (including at times Collins herself), such terminology needed to be more carefully used, historicized, and critiqued by Van Buren. Assertions that "Fayette residents had an atypical and positive attitude toward people of different ethnic and racial backgrounds" that

“was different from other parts of Iowa and the nation” (26–27) and that Collins and other African Americans were more accepted, “loved,” “content and secure” (264; 235) in Fayette would have also benefitted from deeper analysis and evidentiary support—especially where allusions suggest conditions similar to other places (e.g. white residents used racial slurs and barred Black people from cemeteries; Collins fought off an attack by a white man, was consigned to the same low-paying domestic work as Black women elsewhere, and avoided joining the local Methodist church upon returning from Africa because “she didn’t know if they wanted her” [243]).

Though a good deal of information is offered, in the end readers (particularly those without prior background knowledge) are left wondering what Collins’ story tells us about the larger trends and subtler nuances of the time periods, places, and processes she experienced and influenced. Yet, Collins’ life—and the judicious use of some of the information raised by Van Buren’s account of it—holds great potential for future studies that might equally assess how Collins’ example can reveal as much about thornier, more complicated dimensions of the past as it can about wholly progressive, exceptional ones.

The Labor Board Crew: Remaking Worker-Employer Relations from Pearl Harbor to the Reagan Era, by Ronald W. Schatz. The Working Class in American History Series. Urbana, IL: University of Illinois Press, 2021. xiii, 319 pp. Illustrations, notes, index. \$29.95 paperback.

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Historians of the United States have long focused on those middle-class reformers and professionals who wrestled with the competing forces of labor and capital. But while they have devoted considerable attention to the role of such reformers during the rise of industrial capitalism, they have spent much less time on the period during and after World War II, when the US labor movement reached its apex, and when US business interests dominated the globe. Schatz takes up this subject in his collective biography of three generations of industrial relations (IR) professionals between World War II and the end of the Cold War.

The book can be divided into three parts. In part one (chaps. 1–4), Schatz examines the rise of the men and women who staffed the National War Labor Board (NWLB) and its regional affiliates. He focuses particular attention on George Taylor, a University of Pennsylvania professor who served as the board’s vice chairman. According to Schatz, Taylor “deserves more credit than any other person for the creation of