

For black musicians, the riverboats served as a way out of the oppressive South and as a way to explore the northern regions of the Mississippi valley as musicians rather than as some other type of manual laborer. Once in the North, many of the musicians left the boats and remained with the other thousands of blacks who had moved to cities of the North and West in the Great Migration. Their time performing on the boats prepared them for the demands of professional popular music of the North.

Kenney presents an interesting, well-written, and concise study of American jazz music and its manipulation for economic, social, cultural, and historical purposes. He achieves his goal of writing a significant history of jazz without approaching it from a musicological perspective. *Jazz on the River* is accessible to the non-musician and provides the jazz studies canon with another view of jazz in the Midwest outside of Chicago, St. Louis, and Kansas City.

Waiting for Elijah: A History of the Megiddo Mission, by Gari-Anne Patzward. Knoxville: University of Tennessee Press, 2002. xviii, 280 pp. Illustrations, appendix, notes, bibliography, index. \$30.00 cloth.

Reviewer Linda K. Pritchard is professor of history at Eastern Michigan University. Her research and writing have focused on religion from a regional perspective and religious pluralism.

This first book-length study of the Megiddo Mission, a small Christian sect now located in Rochester, New York, provides a case study of one of many American premillennial Protestant groups. Like others, the group's members eschew the "trappings" of organized religion because they await the imminent End Times apart from the corruption of the secular world. Founder L. T. Nichols, in the tradition of Alexander Campbell, Barton Stone, and William Miller, intended to "restore" the Christian church based on rigorous Bible study. He calculated that the Second Coming would begin with the return of the prophet Elijah between 1891 and 1896, later altering the dates.

Originally from Wisconsin, Nichols gathered his band in Oregon in the 1880s, briefly moved the group to Minnesota, where some of his hometown relatives had relocated, then to a riverboat traversing the Mississippi River, and finally to Rochester in 1904. The name of the group evolved, beginning as the Christian Brethren, then True Christadelphians, and finally Megiddo Mission (originally used as the name of their riverboat mission). When Nichols died in 1912, Maud Hembree, a female convert from Oregon, took over as pastor. Since she died in 1935, both men and women have led the sect.

Never more than a hundred members, the Megiddo Mission is important for its longevity. Most sects either splinter after the death of their founder or evolve into more worldly organizations. The Megiddo, however, remained true to its original focused mission: interpret the Bible correctly and inspire others to resist worldly degradations (including divorce, alcohol, immodest dress, public schools, fornication, poverty, and later, drugs, youth culture, and campus unrest) signaling the Second Coming. As saints they would be part of the 144,000 saved at the Final Judgment. Members conveyed this message using imaginative marketing techniques. An appendix includes excerpts from a diary kept by Mary Eastman Lee while on the Gospel Boat Megiddo, built in Lyons, Iowa. Members similarly traveled the Erie Canal. They also began to transport a band in full dress uniforms in a Gospel Truck, and quickly saw the automobile as a way to create agile missionary teams.

Patzwald succeeds in telling the Megiddo Mission story respectfully with attention to larger theological contexts. However, her approach limits the depth of the book. She relies largely on published sources (such as Megiddo tracts and newsletters, newspaper accounts, and published camp meeting minutes) and oral histories of current Megiddo residents. Many tantalizing questions are answered incompletely. For example, she suggests that the "middle class" followers exhibited business acumen supporting "semi-communitarian" living arrangements. Systematic use of tax records, censuses, and city directories could address issues of class more convincingly. The style of leadership by Nichols, then Hembree, also deserves attention. No doubt they were charismatic, but exactly what traits enabled them to avoid frequent schisms within the group? Despite the lack of rigorous scholarship, Patzwald has added an interesting chapter to the sectarian history of the United States that is useful for comparative purposes.

Shipshewana: An Indiana Amish Community, by Dorothy O. Pratt. Bloomington, IN: Quarry Books, 2004. 209 pp. Illustrations, notes, bibliography, index. \$29.95 cloth.

Reviewer Franklin Yoder is adjunct assistant professor of history at the University of Iowa. He has taught courses on Amish history and culture, and his research interests include the nineteenth- and twentieth-century rural Midwest.

People familiar with scholarship on the Amish will recognize many themes in this study of the Amish community in Shipshewana, Indiana. Dorothy Pratt uses the lens of ethnicity, history, and sociology to under-

Copyright of Annals of Iowa is the property of State of Iowa, by & through the State Historical Society of Iowa and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.