

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-

stand how the Shipshewana Amish survived the challenges they have faced since 1841. Pratt's analysis is based largely on newspaper accounts and oral histories as she builds a case for Amish resilience.

During the nineteenth century, the Amish faced internal strife as they defined the cultural barriers that separated them from the surrounding society. Their hard work created an economically stable community, but they encountered threats posed by new technology, innovative ideas, and a growing government presence.

Pratt argues persuasively that the major challenges of the twentieth century were the two world wars, an economic depression, and battles over compulsory school attendance laws. World War I and a military draft caught the Amish unprepared and tested their commitment to pacifism. In a society awash in jingoism and patriotism, the Amish faced very real physical and psychological pressures. Flags, war bonds, uniforms, and other displays and measures of national pride became flash points as the Amish were branded as disloyal and cowardly. Compulsory school attendance laws threatened to take Amish children out of a familiar rural setting and introduce them to the ways of the world. As Pratt notes, Amish parents understood that such laws had the potential to destroy their community. Pratt nicely shows how outside experts repeatedly underestimated the will and determination of the Amish. The Great Depression brought economic stress as well as the mixed blessing of government intervention. As federal agencies offered help to a beleaguered agricultural sector, Amish positions on issues such as insurance, electrification, and modern technology created difficulties for the Amish. World War II resurrected issues of pacifism and national service, but the Amish, the federal government, and local citizens had learned from earlier experiences, so there were fewer instances of mistreatment. Ironically, leniency and tolerance created problems as young Amish men entered alternative forms of national service. For some, life outside the Amish community was temptingly pleasant and attractive.

One strength of this book is Pratt's use of first-person material. It is also a weakness. The Amish leave very few written records, so Pratt relied almost entirely on oral interviews and articles in the local newspaper and *The Budget*, a national Amish newspaper. This narrow base makes it difficult to reach firm conclusions and raises the question of why other sources of information such as census manuscripts and legal records were not used more extensively.

Pratt rightly views the Amish as people who defy the common stereotype that they do not change. Following the Great Schism that divided the Shipshewana Amish in the mid-nineteenth century, the

Amish became more attentive to the boundaries that separated them from the rest of society. As those boundaries were tested during the twentieth century, the Amish appeared to be stuck in time as they eschewed modern technology and conveniences. But Pratt shows that this appearance of rigidity is overdrawn as the Amish negotiated and adjusted the boundaries. To the outsider, these changes might seem minuscule, but within Amish society they are monumental. They are often the key to their survival as a people "in the world but not of the world."

The Other Missouri History: Populists, Prostitutes, and Regular Folk, edited by Thomas M. Spencer. Columbia: University of Missouri Press, 2004. vii, 241 pp. Notes, index. \$24.95 paper.

Reviewer Heather Haynes recently graduated from Southeast Missouri State University with an M.A. in history. Her master's thesis was "Public Action from the Private Sphere: The Wednesday Club of Cape Girardeau."

The Other Missouri History: Populists, Prostitutes, and Regular Folk is a collection of essays that explores topics such as race, class, and gender as expressed by ordinary men and women from various parts of Missouri during the nineteenth and twentieth centuries. The essays are organized thematically rather than chronologically, providing a variety of perspectives on Missouri history. Specific subjects include the use of race and violence to alter the political climate of both Ralls County and southwest Missouri following the Civil War, the effects of race on class relations in St. Louis before and after the Civil War, the failure of Populism in northern Missouri, the plight of sharecroppers in southeast Missouri in the early twentieth century, the rise of female influence on social reform as seen in the formation of women's clubs, and the assault on prostitution during the Progressive Era.

The editor was careful to include stories of both African Americans and women. The book's inclusive nature and the attention it gives to the experiences of common men and women are among the book's strengths. Although the book focuses specifically on Missouri history, readers will find that these essays focus on themes that are also important to the history of Iowa and the larger Midwest.

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