

used in current texts—and integrated them into a graceful narrative that improves remarkably on the current tendency to rely too heavily on structured themes. The organization of the book takes readers on a tour from the Atlantic Coast of Canada in a serpentine route from east to west. The effect is to root North America's constituent subregions in their global region without sacrificing their identities as places. The result accomplishes the best intent of regional geography—to shape the character of the whole through careful description of its parts.

Iowa receives substantial coverage in the chapter on the Corn Belt, from its river border geology and geography in the east and west to the Des Moines Lobe. As in all of the book, the historical and cultural dimension of this section carefully seats Iowa and the Midwest within the larger framework of North America. The text will be a valuable resource for students of Iowa in various disciplines.

Dissent in the Heartland: The Sixties at Indiana University, by Mary Ann Wynkoop. *Midwestern History and Culture Series*. Bloomington and Indianapolis: Indiana University Press, 2002. xi, 214 pp. Illustrations, notes, bibliography, index. \$49.95 cloth, \$19.95 paper.

Reviewer Robbie Lieberman is professor of history at Southern Illinois University Carbondale. She is the author of *The Strangest Dream: Communism, Anti-communism, and the U.S. Peace Movement, 1945–1963* (2000) and *Prairie Power: Voices of 1960s Midwestern Student Protest* (2004).

Don't be surprised to find more books like this coming out: bottom-up studies of 1960s protest at campuses that were neglected by the media at the time and by scholars ever since. Mary Ann Wynkoop does an excellent job of narrating the development of the student movement at Indiana University (IU), which, she suggests, has had a lasting impact. Student activists succeeded in getting the university to make tangible changes: eliminating *in loco parentis*, getting rid of discrimination (as in the fraternities), instituting black studies and women's studies programs, increasing hiring of minority faculty. The antiwar, civil rights, and feminist movements, as well as the counterculture, she shows, were not products of "outside agitators," but homegrown responses to local, national, and international events.

None of this will be startling to those who have studied the era, but Wynkoop wants us to know "precisely that the social, political, and cultural movements of the 1960s were not just products of East Coast and West Coast elites" (188). It is worth noting that even IU is a fairly elite institution, and the narrative is liable to change even more dramatically when we get more studies of midwestern activism at a

greater variety of campuses. Yet there are similarities between the experience of students at IU and those of their counterparts at other midwestern campuses. First and foremost, activists were always a minority. Wynkoop reminds us many times that most students were apathetic about foreign policy or supported the war in Vietnam. Moreover, anti-war demonstrations on midwestern campuses were likely to meet with counterprotests.

Ironically, the strong opposition often had a positive effect, making differences within the movement seem less important. Thus, there was less sectarianism and infighting than on the coasts. Activists tended to unite around the issues, with little regard for ideological differences. The attraction to Students for a Democratic Society (SDS) stemmed in part from the fact that students on each campus could make it their own; there was no rigid ideology or administrative structure, and dues were minimal. At IU, a coalition calling itself The United Student Movement elected a member of the Black Panther Party as student body president in 1970.

Wynkoop explains the roots of the movement in Bloomington, where music helped draw people together. The "green-baggers"—nonconformists who talked politics—were members of the Folk Music Club. Those students, who came mostly from moderate Republican or New Deal families, formed the first Indiana chapter of SDS in the fall of 1965. Some of the songs they sang indicate the unique character of the IU chapter. For example:

IU's administration is liberal to a degree.
Wants freedom for the Russians but not for you and me.
We try to protest about it, and ask for more than we got;
But they say jeans at dinner is part of a communist plot (26).

Later in the decade, free speech issues drew people in. For instance, many people who might not have been inclined to support the counterculture were upset when its underground newspaper was banned from campus in 1969.

Another characteristic of midwestern activism that comes through is the students' politeness. After a group of students disrupted a speech by Secretary of State Dean Rusk in the fall of 1967, 14,000 students signed petitions of apology, and an anonymous donor paid for two students to fly to Washington to present them to Rusk. The culture of politeness only went so far, of course; it did not prevent places such as Bloomington (and many other midwestern college towns) from discriminating against minorities, both on and off campus. But perhaps it does help explain why there was less violence at many of these institu-

tions than at elite campuses on the coasts. The demonstrations at IU following the invasion of Cambodia and the killings at Kent State in 1970 were largely peaceful. No one was killed or seriously injured, although fears of violence—particularly from the Klan, the police, and prowar groups—were well founded.

Wynkoop's dissertation tackled head-on both the scholarly and political conflicts about 1960s protest, but the book does not consider those issues; thus the significance of the author's research gets understated. One other important point did not make it from the dissertation to the book: There is little acknowledgment of this history on most campuses, which does a disservice not only to the memories of the activists, but also to today's students, who are denied an important part of their own history.

Plain Women: Gender and Ritual in the Old Order River Brethren, by Margaret C. Reynolds. Pennsylvania German History and Culture Series 1; Publications of the Pennsylvania German Society 34. University Park: Penn State University Press, 2001. xii, 192 pp. Illustrations, notes, bibliography, index. \$29.95 cloth.

Reviewer Steven D. Reschly is associate professor of history at Truman State University. He is the author of *The Amish on the Iowa Prairie, 1840 to 1910* (2000).

Margaret Reynolds researched the Old Order River Brethren in Lancaster County, Pennsylvania, with a combination of scholarly authority and personal empathy. Her fusion of participation and perspective makes this volume particularly interesting and useful. She conducted extensive oral interviews with 28 women and 7 men, supplemented by the available written sources and her participant-observer experiences of River Brethren life, faith, and ritual. Reynolds makes a rich contribution to the literature on plain religious groups.

Plain Women began as a doctoral dissertation in American studies at Penn State-Harrisburg. When Reynolds died in 1999 at the age of 51, her dissertation advisor, Simon J. Bronner, completed the editorial work for this publication.

The book consists of an introduction and four chapters. Chapter one traces the history of the Old Order River Brethren as a mixture of Anabaptist theology of church and world and Pietist understandings of conversion and religious experience. In the absence of extensive historical documentation, Reynolds relied at times on the "collective memory" of her subjects. One aspect of the story is the typical tale of separation—from the world, and from each other in church splits and personality conflicts. But Reynolds located another theme: blending—

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