

When milk, butter, or eggs, for example, are deemed “unhealthy,” demand drops; it rises again when consumers move on to the next food-avoidance fad.)

It is not only food reformers who could take a few tips from *Pure and Modern Milk*. Historians could learn from it, too. As the food crusade expands and gains clout, it is crucial that Americans think realistically about the future of their food system. Alas, historians, who could further that project, are missing in action. They’ve studiously (or so it seems) avoided digging into the histories of every major agricultural-related point of contention, whether the rise of confinement and manure lagoons or the introduction of antibiotics, artificial insemination, and genetically modified organisms. And agricultural history’s ghetto location means that few historians of urban America have pondered the infinite links that connect farm to city and back again. That, in turn, means that today’s food reformers are operating in a dangerous contextual vacuum. Here’s hoping that more historians follow Smith-Howard’s lead in tackling topics related to contemporary, and often contentious, political and social issues.

Gardening the Amana Way, by Lawrence L. Rettig. A Bur Oak Book. Iowa City: University of Iowa Press, 2013. ix, 121 pp. Color and black-and-white photographs, botanical names, references, index. \$27.50 paperback.

Reviewer Mary Swander is professor of English at Iowa State University and Poet Laureate of Iowa. Her list of books includes *Parsnips in the Snow: Talks with Midwestern Gardeners* (1990).

In an informative and engaging style, Lawrence L. Rettig gives a well-researched and fascinating account of the history of gardening in the Amanas from its early influences, including King Ludwig of Bavaria and the neighboring Meskwaki Indians, to the gradual shift from vegetable to flower gardens after the Great Change, when the Amana Colonies abandoned communal life during the Great Depression. Rettig takes readers on a tour of his own garden, which is listed in the Smithsonian’s *Archive of American Gardens*. Trellises and plants distinctive to the Amanas, seed saving, recipes, fermentation and preservation, and crafts are all included. Old-time black-and-white photographs capture both the hard utilitarian work and the bits of fun that went into Amana planting, cultivation, and harvesting rituals. Contemporary color photographs accent the beauty and grace of today’s flower gardens.

Gardening the Amana Way should be on the shelf of every gardener in Iowa and beyond the boundaries of the state. The book is written by

a gifted gardener, a descendant of the original settlers of the Community of True Inspiration who was born in the Amana Colonies and who has been committed to a home and small plot of land for decades. Rettig and his spouse have carefully preserved a foodways tradition that should be of interest to folklorists, historians, agronomists, chefs, and anyone interested in local and regional food systems. Through horticulture, the book provides significant insight into one of Iowa's most intriguing immigrant early settlement communities.

Quaker Brotherhood: Interracial Activism and the American Friends Service Committee, 1917–1950, by Allan W. Austin. Urbana, Chicago, and Springfield: University of Illinois Press, 2012. xi, 257 pp. Notes, bibliography, index. \$55.00 hardcover.

Reviewer Kristin Anderson-Bricker is associate professor of history at Loras College. Her dissertation (Syracuse University, 1997) was "Making a Movement: The Meaning of Community in the Congress of Racial Equality, 1958–1968."

The content explored by Allan Austin in *Quaker Brotherhood* intersects with the history of Iowa through the Scattergood Friends School. In 1938 the American Friends Service Committee (AFSC) created a hostel for European refugees fleeing the growing threat to Jews at the defunct Scattergood Boarding School in West Branch, Iowa. Because of its isolated location in agricultural America, the Scattergood Hostel provided an ideal location to achieve Quaker goals of assimilating Jewish refugees into American society. The hostel provided a space to recuperate from the forced loss of community, a curriculum to assist in adjusting to new lives in the United States, and contacts in the region to relocate refugees in nearby communities. At the same time as the AFSC was carrying out this peace work, it was also working toward its goal of improving race relations through intercultural connections. Specifically, this small group of Quakers believed in ameliorating racism by transforming individuals. They created opportunities for people to have contact with those different from themselves, and through those experiences hoped for greater understanding between diverse peoples. The 185 guests who resided at Scattergood on their way to more permanent lives in America brought diversity to Cedar County and interacted with Iowans in both formal and informal ways. By 1943, the flow of refugees had slowed and the Iowa hostel closed.

Although a minor story in *Quaker Brotherhood*, Scattergood Hostel provides a good summation of the interracial activism of the AFSC up to that point. Beginning in the 1920s, the organization fought racism by promoting personal contact between people of color and whites,