

thaar's volume carries its story into the post-Appomattox years, dealing with the role of black troops in Reconstruction and with what befell them after returning to civilian life. Third, as the title of his book indicates, Glatthaar focuses on a subject that Cornish treated but not at great length, namely the personal interactions between black enlisted men and predominantly white officers of the United States Colored Troops (USCT). It is his thesis that despite the barriers of race, cultural differences, rank, and above all white ignorance and prejudice regarding blacks, on the whole these interactions were able to develop into a relationship that contributed to victory in the war and pointed the way, at least for awhile, to the achievement of victory over white racism in peacetime as well.

Probably Glatthaar exaggerates the positive aspects of this relationship; to his credit, he himself provides abundant evidence of the negative side. Also, because he must deal with a large and diverse group of men under circumstances varying with time and place, his generalizations inevitably require frequent qualifications, with the result that he has to make considerable use of such phrases as "on the other hand," "however," "to be sure," etc.—and this in turn results in some rather tedious passages. Finally, although he displays a sound factual grasp of his topic as such, Glatthaar tends to be a little shaky in his knowledge of the Civil War era in general, as for example in referring to the scrawny James H. Lane of Kansas as "Big Jim" (pp. 7, 122) and asserting that dynamite, which was not invented until 1867, was used to blow up a Confederate fort in 1864 (p. 150)! But these are negligible defects in the overall context of his book, which is a worthy successor to his fine first work, *The March to the Sea and Beyond: Sherman's Troops in the Savannah and Carolinas Campaigns* (1985), and which deserves to be placed on the shelf beside Cornish's *The Sable Arm*.

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Vision, Doctrine, War: Mennonite Identity and Organization in America, 1890–1930. By James C. Juhnke. (Scottsdale, Pa.: Herald Press, 1989. Pp. 394. Illustrations, tables, graph, notes, select bibliography, index. Paperbound, \$19.95.)

Midwestern street wisdom understands Mennonites to be a body of quiet, Protestant Christians, rather like Baptists but with a closer group unity. They are considered low in profile among the denominations but high in performance in the work of missions, peacemaking, and service to the needy on a worldwide scale.

At the same level of street wisdom, the Amish are generally understood as akin to Mennonites but much more "strict." They conduct church meetings in their homes. They retain ancient language, worship ways, hairstyles, and clothing fashions. They reject a great many practices and conveniences of the contemporary world.

This book certainly expands such popular conceptions. "Mennonite" is most useful as a broad term that includes the Amish. Both terms have been used and variously combined to apply to scores of American Mennonite fellowships. Perhaps no body of Christians of comparable size has been so fragmented. There are Amish in Indiana who have church buildings and Sunday schools, operate tractors and automobiles, and equip their homes with electrical appliances. There are Mennonites in Indiana who wear long beards and black clothes and travel by horse and buggy. There are Conservative Amish Mennonites known for their liberalism because most of their sermons are in English and few of their young men wear beards.

Such diversity makes all the more remarkable the goal of this *Mennonite Experience in America* series. A group of historians has undertaken to "synthesize the historical experience of the various Mennonite groups in America," assuming that a discernible unity exists and that they can describe it with "disciplined integrity" (pp. 2, 14). This study of the years 1890–1930 is the third of four projected volumes in the series.

In the first 135 pages James C. Juhnke offers a picture of the whole varied Mennonite family in America. Mennonitism in this period was, he says, a "bipolar mosaic" (p. 105). At one pole were the Swiss and south German Mennonites so familiar to historians in Pennsylvania, Ohio, and Indiana. At the other pole were the Russian Mennonites of Dutch background who generally came to America later and settled farther west. Within each polar area there were hosts of individual Mennonite units.

Mennonites had found their unity in Europe by standing against Catholic, Orthodox, Lutheran, or Reformed church establishments. In America, where there was no religious establishment, every individual segment of the Mennonite bipolar mosaic had to define its own contour in a context of revivalism, fundamentalism, denominationalism, and the excitement of modern technology. Some became progressives, adopting English, Sunday schools, revivals, denominational structures, publishing houses, mission agencies, colleges, and much of American culture. The "old orders" rejected progressivism. Juhnke treats the "yieldedness" and "humility" of these old orders with great respect. Most Mennonites adopted some middle ground of cautious and controlled change.

Though he records many ironies in the development of American Mennonites during these decades, Juhnke sees a persistent

unity. Mennonites did not lose their identity, he says, but maintained a "peoplehood" based on the Bible, on the example of the apostolic church, and on the radical Anabaptist vision of the sixteenth century. The abuse of Mennonite conscientious objectors during World War I heightened their consciousness as a nonresistant people. Mennonitism is a marvelous mosaic, he says, but all its parts taken together produce a family likeness which is plain.

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For God & Country: The American Legion, 1919-1941. By William Pencak. (Boston: Northeastern University Press, 1989. Pp. xviii, 411. Illustrations, notes, tables, bibliographical essay, index. \$40.00.)

Historians of modern America have devoted relatively little attention to groups and movements that have attempted to promote right-wing causes, conservative ideals, or "traditional values." Workers, women, ethnic minorities, political and intellectual radicals, and the poor—at one time or another all victims of persecution at the hands of forces defending the status quo—understandably have elicited more sympathy and attention. Those works that have dealt with conservative and right-wing groups have generally focused on well-known leaders, their ideas, and the cultural climate in which they gained influence. The social histories of conservative and right-wing movements in twentieth-century America, therefore, remain largely unwritten, and questions about the reasons for their movements' continued popularity have been left without reliable answers.

William Pencak's *For God & Country: The American Legion, 1919-1941* joins a small group of recent books by K. Austin Kerr, Lynn Dumenil, and Robert Alan Goldberg which has begun to address this problem. Although the American Legion was born in the era of the Red Scare and became well-known for its super-patriotic obsession with communism, Pencak asserts that the Legion's popularity in the interwar years cannot be explained simply by reactionary antiradicalism. The book's general theme is that the Legion's main purpose was to promote "the belief that personal freedom requires responsibility to a community defined both morally and historically" (p. 5). Pencak explains in great detail how the Legion's devotion to this idea led, during the Red Scare in particular, to a rabid, sometimes violent fixation on the International Workers of the World and other radical groups that challenged American institutions and threatened communal harmony in the process. The same commitment to community, however, also led the Legion into campaigns on behalf of the average citizen. First