

On the Backroad to Heaven: Old Order Hutterites, Mennonites, Amish, and Brethren. By Donald B. Kraybill and Carl F. Bowman. (Baltimore, Md.: Johns Hopkins University Press, 2001. Pp. xvi, 330. Illustrations, figures, tables, notes, selected references, index. \$29.95.)

Donald B. Kraybill and Carl F. Bowman have described four of the more obscure religious groups that are to be found on the backroads of North America. The old orders share a unique counter-cultural orientation. They reject the core elements of the dominant culture, including individualism with its emphasis on personal autonomy, the assumption that progress is inherently good, and that national loyalty should supercede local ethnic identity. According to these scholars the hallmark of being old order is to give up individual identity for the sake of a corporate identity; to submit fully to a church discipline which encompasses nearly every aspect of life; to live a life of nonconformity to the fads and fashions of the world; and never to use any form of coercion to control one's destiny, including the force of the state in a court of law.

Among the permutations of old order life are systems that differ significantly from one another. In the Hutterite communal system, people live collectively on large agricultural tracts or colonies and farm with the latest and most sophisticated technology available, and they are largely isolated from the world around them. By contrast, their Amish and Mennonite cousins, who share their Anabaptist heritage, live in family units on their own property. These old orders practice symbolic separation, including the use of horse-drawn transportation and the maintenance of a German dialect as their first language, rather than literal isolation from the world. Finally, the Brethren are plain in dress but live in modern homes, drive cars, and speak English in church.

Ultimately, the argument presented here is that to be old order is to share a certain state of mind. The outward symbols vary, particularly the way the boundary between the group and the world is drawn, but the inner life of the member consistently includes a spirit of humility rather than pride, trust in the wisdom of tradition rather than the vicissitudes of change, and above all the assumption that the will of the community is far superior to the interests of the individual.

The strength of this book is its comparative framework. While much has been written about the Amish, and to a lesser degree about the Hutterites, this book invites the reader to consider four related groups under one umbrella. Most readers will encounter the Old Order Mennonites and Old German Baptist Brethren for the first time. Scholars and a popular audience will not be disappointed in the degree of detail on how and why these groups live the way they do. The concluding chapters provide a fascinating glimpse into the old

order dance with modernity. The authors try to describe the specific mechanisms of boundary maintenance (that can be strikingly different) that each group employs to maintain its fundamental character. They provide ample evidence to suggest that there is no imminent threat that any of these groups will disappear. Ironically, the old orders are thriving at a moment in history when their way of life is seemingly most threatened by outside intervention, via the tourists who flock to their communities and their movement into the mainstream of the economy.

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Duquesne and the Rise of Steel Unionism. By James D. Rose. (Urbana: University of Illinois Press, 2001. Pp. xi, 284. Tables, notes, index. \$42.50.)

Our understanding of unionism in the 1930s is central to our understanding of organized labor in contemporary America. James D. Rose explores the rise of steel unionism from the shop-floor perspective, presenting intriguing findings that engage some of the central interpretive controversies in the field.

The gigantic Duquesne mill, stretching along the Monongahela River near Pittsburgh, was a key component of the nation's steel industry. Established in the 1880s as a competitor to Andrew Carnegie's empire, the plant soon was absorbed by Carnegie; modernized and expanded, it became one of the most important units in Carnegie Steel and, after 1901, in United States Steel. Employing thousands, technologically advanced (for a while), and dominating a community with a diverse population of native-born whites, African Americans, and a multitude of European immigrant groups, Duquesne is an excellent platform from which to explore shop-floor activism and steel unionism.

Rose's study stretches from the appearance of a lodge of the Amalgamated Association of Iron and Steel Workers, two months after the mill's opening, through the successful organizing campaigns of the Steel Workers Organizing Committee (SWOC) in the 1930s, to the union's entrenchment in the plant by World War II. Early sections describe the formation of mill and community, shop-floor operations, unionization efforts, and such conflicts as the Great Steel Strike of 1919. The picture that emerges is a complex one of both a mill and a town divided by ethnicity, skill, and work experiences.

The book's heart is its treatment of the depression era. Here, Rose enters several intertwined debates about unionism in the 1930s: the