

originally home to Metea, Simon Pokagon, George Ade, and Theodore Dreiser, all of whom David Starkey and I included in *Smokestacks and Skyscrapers* (1999), but connections of black Indiana and Chicago writers during the Black Chicago Renaissance need exploration.

I found some exclusions strange, however. No contributor mentions Frank Marshall Davis, important both to the Negro Renaissance and the Black Arts movement. He also contributed to the *Gary American*. Musically, Nat King Cole goes missing. Perhaps we associate him more with California, but he was part of the extraordinary arts legacy of Chicago's DuSable High School, and, in Chicago during the Renaissance period, was working out his own important responses to Earl Hines, who is talked about in relation to Louis Armstrong's seminal Chicago recordings. Another of Cole's great influences, however, would also have led us back to In-

diana. It was Leroy Carr, who along with Scrapper Blackwell—also from Indiana—formed one of the greatest duos in blues history.

Of course, one cannot possibly include every important person in a volume, so ending with my surprise at some omissions is not a reflection on the overall excellence of *The Black Chicago Renaissance*. Still, as I know acutely from those I missed or did not have space for in my own books about Chicago, every miss leaves out many other connections. It was Scrapper Blackwell's "Kokomo Blues," for example, that transformed into Chicago's anthem—"Sweet Home Chicago."

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Selling the Amish
The Tourism of Nostalgia
 By Susan L. Trollinger

(Baltimore, Md.: Johns Hopkins University Press, 2012. Pp. x, 193. Maps, illustrations, notes, bibliography, index. \$50.00.)

Studies of Amish tourism typically focus on the reasons visitors want to see Amish people and communities. What, in other words, about Amish life and faith draws around nineteen million tourists annually? Trollinger

shifts the question and instead asks what—aside from Amish people—brings tourists to towns in Amish country. Trollinger argues that an Amish presence—a selling point for many small towns—helps tourists

perceive an imagined American past that reflects desires for present-day simplicity.

Trollinger studied tourism and did fieldwork in three small towns in Holmes County, Ohio, located along State Route 39 in east central Ohio: Walnut Creek, Berlin, and Sugarcreek. She examined visual imagery, including architecture, commercial art, and souvenirs; food and drink, which are important staples in Amish country; and especially representations of American history. Trollinger conversed with and interviewed tourists and operators of local businesses, noting that all emphasized shopping. She concluded that these three towns, along only ten miles of highway, offered three distinct American narratives.

Walnut Creek soothed contemporary anxieties with Victorian nostalgia, exemplified by its Queen Anne vernacular architecture, popular in the late nineteenth-century United States. In this simple and pure era, time was plentiful (symbolized by “slow food” in Amish-themed restaurants), gender roles were clear, and the nation was good. Berlin, just west of Walnut Creek, displayed images of frontier America: trading posts, general stores, and buildings styled as forts or barns. Less technology, greater self-reliance and individualism, and uncomplicated culture made frontier life simpler. Individuals controlled technology, not the other way around. Finally, Sugarcreek, just east of Walnut Creek, narrated the Ameri-

can immigrant story, in which ethnic loyalties dissolved in the American melting pot, resulting in patriotic Americans. Swiss chalets, the annual Ohio Swiss Festival, Swiss cheese, and yodeling contests model European folkways that became wholly American.

Trollinger summarizes the tourist experience in Walnut Creek and Berlin as a “nostalgia for the future,” which she also deems a “nostalgia of hope” (p. 142). Tourists witness a comfortable imaginary past that might shape an imagined future. Sugarcreek, on the other hand, narrates a lost Swiss ethnicity, and tourist numbers are declining in this town.

Trollinger begins *Selling the Amish* with a praiseworthy overview of Amish history. She enriches her analysis with theories and concepts of tourism: consumer culture, preservation, authenticity, social drama, commemoration, and exotic encounters. Trollinger’s best work comes in her final chapter. Here, she points out that the Amish themselves remain invisible in most of these narratives; in fact, the realities of Amish communities contradict the tranquil storylines in unsettling ways. Trollinger refers to this missing element as the “remainder,” that is, the amount left over upon completion of an equation (p. 144). Amish people consider themselves citizens of Heaven, not any modern nation-state. They limit household decoration and reject consumer culture. Community obedience takes precedence over self-assertion,

and traditional daily life limits the use of many modern technologies. Amish identities, then, conflict with the frenzied shopping upon which Amish tourism thrives.

The distinction between tourist narratives and lived cultures is a staple of tourist studies, and the connections with wider American narratives are useful additions to Amish studies. Trollinger opens new

directions toward understanding the phenomena of Amish tourism.

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Railroads and the American People

By H. Roger Grant

(Bloomington: Indiana University Press, 2012. Pp. ix, 309. Illustrations, index. \$40.00.)

If books were trains, *Railroads and the American People* would be a local. When I hired out as a brakeman at Watsonville Junction in 1979, the best job you could have was the local freight. You worked hard and long, going into industries, seeing people at work, and waiting at depots for the agent's list, saving a go-home-move for overtime at the end, often coinciding with daybreak. You became part of a local community that you got to know, over time, in an intimate way not accessible to people whose jobs did not take them everywhere. In *Railroads and the American People*, Grant offers readers the same local knowledge of the whole country as he explores the ways the railroad intertwined itself with American daily life—a relationship now imperceptible, but, when pointed out, obvious. Read this book slowly, allowing the wealth of detail—which is the book's

great strength—time to sink in. You will find yourself thinking about certain details after hours, each reader resonating with some different aspect of the map Grant creates. Re-reading, some other aspect will surface. Indiana readers might enjoy the citing of the Indianapolis station as the first “true” union station (p. 104).

Grant divides the book into four sections: trains, stations, communities, and legacy. The first section covers the development of passenger service using various slice-of-life vignettes accompanied by photographs. The section on stations examines the history and function of the railroad station. The next section takes this idea further, showing the impact and changes the railroad presence brought to communities: “Irrespective of the scope of railroad operations, residents understood that the rhythms of the railroad often became the rhythms