

as is Roy P. Basler's *Collected Works of Abraham Lincoln* (8 vols., 1953). Dell rejects Basler's work in favor of secondary sources on federal military interference with the Maryland elections in 1863, where Lincoln's papers would be very illuminating. Sources such as the *Tribune Almanac* are used to give election results and often to describe campaigns, issues, and political maneuvering. The *Official Records of the War of the Rebellion* are not used a half dozen times, and not a single manuscript collection is cited anywhere in the book.

Dell makes statements of fact absolutely and without authority. He writes, for example, that although William A. Richardson of Illinois had been elected as a War Democrat, when he entered the United States Senate "he at once declared as a Peace Democrat" (p. 179). Surely a citation from the *Congressional Globe* would be in order, but there is none at all.

The author's classifications of "War Democrats," "Conditional War Democrats," "Peace Democrats," "Regular Democrats," and "Union Democrats" are confusing and arbitrary. His only test of a "War Democrat" is not support of the war, but of the Republican administration. How much political coloration did Generals George G. Meade and Ulysses S. Grant have, and may that political chameleon Edwin M. Stanton be legitimately called a "War Democrat?" In sum, it is regrettable that such a worthwhile project should rest on so insubstantial a foundation.

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*History of Black Americans: From Africa to the Emergence of the Cotton Kingdom.* By Philip S. Foner. (Westport, Conn.: Greenwood Press, 1975. Pp. 680. Maps, bibliography and sources, index. \$25.00.)

In this first of a projected four volume survey of the history of black people in the Americas, Philip S. Foner adroitly covers a broad range of subjects. The origins of man on the African continent and the multitude of peoples and cultures that developed in that vast land, the colonial expansion of Europe and the development of the Atlantic slave trade, analysis of various systems of slavery in the New World, and the activities of the free black population in

British North America and subsequently the United States, all come within his scope. The discussion is not simply of generally well known events and personalities. Foner, even when covering long travelled ground, leads the reader through conflicting historical theses and interpretations. The approach makes *History of Black Americans* a fresh and welcome addition to the field of Afro-American history.

Though the book covers an enormous time period, two major themes dominate the discussion after the origin of the slave trade: the determination with which European colonists held onto the institution of slavery, and the perseverance with which Africans sought freedom and equality. The cruel slave codes adopted in the various colonies, brutal maimings and even murders employed by Europeans to keep recalcitrant slaves in line, and the refusal of white Georgians and South Carolinians to allow the Continental Congress to enlist slaves in those two colonies during the American Revolution—even when they were overrun by the British—are evidence of the first theme. In South Carolina and Georgia, at least, American colonists preferred remaining subject to Great Britain rather than face giving up their slaves. If the first theme is so clear, the second one is equally so. Numerous slaves participated in individual acts of rebellion; others banded together in ill fated revolts; and some, like the followers of Toussaint L'Ouverture in Saint Dominique, succeeded in making a revolution against a powerful European nation. Still others, those Africans known in the United States as free blacks, utilized established legal systems and fought slavery and racial discrimination through court suits and innumerable petitions to state legislatures. Their entreaties, like the slave revolts, often failed, but they never ceased.

One of Foner's major contributions in this volume is his discussion of the development of separate and independent institutions among free blacks during the late eighteenth and early nineteenth centuries. Though not new to scholars, students and readers new to the field will learn much about the quality of black leadership and the racist nature of early American society when they read that blacks were forced to establish independent black churches because white Christians denied them equal rights of worship in those churches that existed. Moreover, Foner helps to erase the myth of unanimity of thought among black people by emphasizing the debate that raged among black leaders over the question of whether

to stay in the United States or emigrate to Africa during the early nineteenth century.

This good book would have been improved by careful proofreading. On several occasions, typographical errors resulted in errors of fact that can lead to confusion for readers. Despite these problems *History of Black Americans* is an important starting point for those who can read only one book on the history of black people in early America.

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*A Peculiar People: Iowa's Old Order Amish.* By Elmer Schwieder and Dorothy Schwieder. (Ames: The Iowa State University Press, 1975. Pp. ix, 188. Illustrations, maps, appendixes, notes, bibliography, index. \$8.50.)

By far the majority of books, monographs, and tourist guides on the Old Order Amish describe the plain people of the eastern United States. This volume by Elmer Schwieder and Dorothy Schwieder shifts the usual regional orientation. Besides treating the Old Order in Iowa it includes a separate chapter on the liberalized Beachy Amish and another on the Amish who live in surrounding states such as Missouri and Wisconsin. In explaining the nearly three hundred year old sect, the book encompasses the group's Reformation origins and American migration, its religious practices and social support systems, its family life and education, and its rigorous adherence to traditional rules and restrictions. The Amish not only survived but are expanding in modern America, and readers will learn why. Persons interested in how this minority perceives the effect of public education will discover that the sect has consistently opposed secular education and that in the 1960s it successfully resisted compulsory school attendance at public institutions in Iowa and Wisconsin. According to the Schwieders, the Amish have also been adept at allowing just enough economic individualism to gratify private needs; but not so much as to promote desires of worldly aggrandizement. Thus they have endured as a communitarian society in the way that the Amana Society and the Icarians, two utopian groups in Iowa's history, did not.

One of the most crucial aspects in which the Amish differ from the Icarians and the Amana is in their provision for expansion and mobility. The Schwieders argue persuasively