

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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William H. Harris

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

that the ability to relocate has been a vital safety valve for the preservation of the total community. For the Iowa Amish, whose existence in the state predates statehood, the creation of new settlements has brought enlarged farming opportunities, stronger family controls during periods of transition, and the defusion of troublesome personality conflicts. And so the Amish have moved. Ironically but without doubt mobility has helped to prevent the decline of a faith which travels by horse and buggy.

Like most writers who have published on the Amish, the authors of this book are plainly favorable to the people they describe. Fortunately, their sympathy does not deteriorate into the gawking, sentimentalized version of the sect, which is the fate of so many nontechnical studies of the plain people. An error the writers do commit is to state that relations between the Amish and the non-Amish in older Iowa settlements have invariably been positive and that even the church's nonresistance has brought "little if any difficulty" (p. 99). On the contrary, wars have had serious repercussions for the Amish. During World War I patriots organized around detachments to intimidate them into accepting military service. But this is pale criticism in the face of the book's achievement: it is comprehensive, concise, readable, and interestingly illustrated.

Library of Congress, Washington

Allan Teichroew

Advocacy and Objectivity: A Crisis in the Professionalization of American Social Science, 1865-1905. By Mary O. Furner. (Lexington: The University Press of Kentucky, for the Organization of American Historians, 1975. Pp. xv, 357. Notes, bibliography, index. \$17.50.)

By its cover this book appears to be yet another telling of the now well known story of the development of the social sciences in the late Gilded Age. Like others, however, this book should not be judged only by its cover. Mary O. Furner's main concern is indeed the conflict between reform advocacy and academic objectivity. But beneath these shopworn headings she provides a wealth of useful detail, new interpretation, and even an exciting plot. The book is lucidly written and is based on extensive mining of primary and other sources—most notably the correspondence of academics, administra-