

exclusivity (luxury, respectability, status) and democracy, the notion that railroad travel was a form of “national space” available to all. Of course its fantasy dimensions were not available to all: as Richter notes, the designation of “colored” trumped that of “ladies” in sorting out the amenities provided to traveling women.

The greatest strength of this book is its diverse primary source material, including: magazine fiction; traveling women’s letters, diaries, and memoirs; sheet music; popular jokes; illustrations; etiquette manuals; railroad promotional materials and advertisements; railroad employees’ rulebooks; conductors’ memoirs; and even legal rulings on railroad travel. Readers may wish that we had some clearer sense of how many real women traveled by train, and which ones, and for what purposes, and at what distances (indeed, one wonders if women’s regular use of public trains and streetcars for short-term travel may have transformed their daily lives more profoundly than a cross-country vacation did), but passenger data has not been preserved to offer answers.

Home on the Rails is a fine work of cultural history, broadly conceived and imaginatively researched. It offers a fresh look at familiar subject matter, showing us a world of popular culture and social behavior previously confined to historical footnotes about American women’s lives in this era, and it makes a convincing case that they tell an important story of their own.

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Writing the Amish: The Worlds of John A. Hostetler. Edited by DAVID L. WEAVER-ZERCHER. (University Park: Pennsylvania State University Press, 2005. xviii, 351p. Illustrations, notes, chronology, bibliography, index. \$34.95.)

Almost all discussions of Amish history and culture, whether popular or scholarly, begin with the work of John A. Hostetler. *Writing the Amish* consists of four informative and insightful essays on Hostetler’s life and academic career, beginning with one by Hostetler himself, and fourteen selections from Hostetler’s writings. The essays and writings divide the 316 pages of text about equally, followed by a life chronology, comprehensive bibliography (also available in the July 2005 issue of *Mennonite Quarterly Review*), and index. The book brings into focus many facets of Hostetler’s life work and relates them to one another in an effective and compelling survey. Weaver-Zercher’s purpose is to “recount and assess Hostetler’s Amish-related work,” rather than offer a “comprehensive consideration” of all possible biographical and academic components of this life and work (p. xiv).

What emerges is a complex mapping of life experience, theoretical models,

family connections, advocacy, Mennonite Church involvements, and many years of representing the Amish to the world and the world to the Amish. The tropes that Hostetler adapted and created reverberate through the academic and popular literature on the Amish, each writing leaving a trail of journalistic pieces, dissertations, drive-by academic articles, legislation, court cases, and curious tourists and shoppers in its wake. A short list: folk society (adapted to rural North America from Robert Redfield's work on Mexican peasants), little community, charter, redemptive community, boundary maintenance (more psychological than social, it turns out), and the paradoxical phrase "silent discourse." Through *Amish Life* (1952; rev. 1959 and 1981) and *Amish Society* (1963; 4th ed. 1993), Hostetler shaped popular, academic, and legal images and treatments of the Amish.

The well-written essays by Weaver-Zercher, Simon J. Bronner, and Donald B. Kraybill are particularly strong in connecting Hostetler's Amish upbringing in Pennsylvania and Iowa and his many continuing family ties (he joined a Mennonite congregation in Iowa before being baptized into the Amish faith, and thus was not banned and shunned) with his scholarship. Hostetler often perceived a "moral purpose" in the mere fact of Amish existence, a forlorn-seeming hope to redeem modern society from its own excesses and anomie. Bronner brilliantly links this "Amish-Society" contrast to Anabaptist two-kingdom theology, as interpreted midcentury by Harold S. Bender, Hostetler's mentor at Goshen College in Indiana. Bronner theorizes that Hostetler thought in "scaled, oppositional pairs" as a result of this church-versus-world ecclesiological foundation: little and large community, group and nation, small and great tradition. Opposites have been a standard feature of social theory, such as Ferdinand Tönnies's *Gemeinschaft-Gesellschaft* distinction, and Hostetler consciously and intentionally promoted the smaller side as an alternative to American authoritarian, bureaucratic, and hierarchical modernity (not getting to postmodernity just yet).

Hostetler's advocacy on behalf of the Amish, most famously during expert testimony in the court case leading to the 1972 Supreme Court decision *Wisconsin v. Yoder*, "sought to create space for them on America's pluralistic landscape" (p. 269). This felicitous explanation appears in Weaver-Zercher's introductory notes to Hostetler's 1984 article, "The Amish and the Law: A Religious Minority and Its Legal Encounters." That same year, Hostetler published "Marketing the Amish Soul" in the Mennonite Church periodical *Gospel Herald*, attempting to halt the filming of *Witness* in Lancaster County, Pennsylvania, by, among other steps, giving an eight hundred number for the state governor. This cultural advocacy was not quite as successful as the campaign to apply the First Amendment to Amish schooling preferences, though it may not entirely deserve the threefold "jeremiad" label applied by Bronner (pp. 74–75).

The complication of promoting objective sociological and anthropological study (Hostetler moved toward cultural anthropology as his intellectual home)

while taking sides on specific issues is only one of the many fascinating storylines that become visible in *Writing the Amish*. Attention to Hostetler's working partnership with his spouse, Beulah Stauffer Hostetler, is a welcome feature. Annotations and introductory comments by the editor help contextualize each primary reading, mitigating my standard complaint about collections of previously published works: that reading them is like listening to one side of a phone conversation. Instead, the essays and annotations reflect and continue Hostetler's engagement with the many worlds of scholarship. Readers familiar with Amish history and culture will find this collection a return visit to familiar landscapes of conversation, consensus, and controversy; those new to this world will find it a convenient summation of the period in Amish scholarship before Donald Kraybill's *The Riddle of Amish Culture* (1989; rev. 2001).

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World War II in Their Own Words: An Oral History of Pennsylvania's Veterans. By BRIAN LOCKMAN, with additional text by DAN CUPPER. (Mechanicsburg, PA: Stackpole Books, 2005. xvii, 253p. Illustrations, maps, timeline, bibliography, resources, index. \$19.95.)

This volume brings together 33 of the more than 150 interviews with Pennsylvania veterans of World War II conducted by the Pennsylvania Cable Network for broadcast on its popular World War II series. Organized by narrator, the interviews all follow the same general trajectory: enlistment, training, combat, and mustering out. A short introductory paragraph summarizes each narrator's service and a concluding paragraph his postwar life. Veterans of the U.S. Army, Navy, and Marines—but not the Coast Guard—are included in the collection, though the Army Air Force is overrepresented. All but one of the narrators are men; none apparently are minorities. Several sidebars, on such topics as the Battle of the Bulge, life of a paratrooper, and the B-17 bomber, provide helpful background.

There are some good stories here. Other readers will no doubt have their own favorites, but I was fascinated by the way many narrators fashioned their accounts as "adventure stories" and by the ingenious and creative ways individual soldiers, separated from their units and forced to rely on their wits—and sometimes rudimentary skills learned as children—survived danger and capture by the enemy. I was also moved by the way combat tempered these men and by their mature reflections on the cost of war. As flight engineer Chester Ogden put it: "To see the various aircraft blown from the sky in every imaginable way, and the ten men on the crew who went with it—to see this happen day after day . . . And to live with the memory of what my fellow man has done, there's no way my words can