

describes the experiences of African American enrollees who, like blacks across the country during the 1930s, found it more difficult than whites to join the CCC, lived in segregated corps camps, and had difficulty gaining leadership positions in their own CCC companies. Finally, *At Work in Penn's Woods* ends by tracing the militarization of the corps as World War II approached, the termination of the program in 1942, and its enduring impact through a host of CCC-like programs established in the postwar era.

In telling this tale, Speakman relies on a wide variety of sources from the local, state, and national levels. To provide a federal context, he has scoured official reports, publications, and memoranda, as well as unofficial correspondences of the CCC, the U.S. Forest Service, the National Park Service, and the Roosevelt administration. His research on the state level is equally impressive and includes archival work at the Pennsylvania State Archives, Bryn Mawr's Canaday Library, and at the archives of numerous state parks and forests. Perhaps most impressive, however, are the oral interviews and questionnaires administered by the author to former Pennsylvania enrollees, which together provide a rich history of the corps "from the bottom up." As a result, *At Work in Penn's Woods* is a neat interweaving of administrative history from above, combined with a social history of the state's enrollees on the ground.

Speakman's focus on narrating the corps's story for Pennsylvania is also this book's main weakness. *At Work in Penn's Woods* is not an analytical history. It does not enter into dialogue with historical scholarship on the CCC, the Great Depression, and the New Deal, nor does it make an overall historical argument about the corps's role within Pennsylvania's history, the history of New Deal politics, or the history of the nation as a whole. It is this lack of analytical engagement that most hinders this work. Yet perhaps this is exactly why Penn State University Press made *At Work in Penn's Woods* one of its Keystone Books. Thus while Speakman's work may not challenge readers' conception of the corps, the Great Depression, or the New Deal, it will no doubt educate and entertain all who read it.

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Horse-and-Buggy Mennonites: Hoofbeats of Humility in a Postmodern World.

By DONALD B. KRAYBILL and JAMES P. HURD. (University Park: Pennsylvania State University Press, 2006. xii, 362 pp. Illustrations, appendices, notes, selected references, index. Cloth, \$40; paper, \$19.95.)

A few writers have produced books about Old Order Mennonite life, but none as comprehensive as this. This thorough sociological study is the first of its

kind of the Wenger Mennonites, the largest of the Old Order Mennonite groups. The authors answer more questions than ten busloads of tourists could ever think to ask. Donald Kraybill and James Hurd not only explain a little-understood (and oft-misunderstood) community of faith; they expose the dynamics that contribute to the thriving of this sectarian community and the retention of its young people in the faith of their parents. As readers of his other books have discovered, Kraybill is a scholar who “gets it” in regard to plain-sect groups; he understands what makes them tick: the logic behind the practices.

The opening chapter locates the Wenger Mennonites on both the geographical map and the Mennonite map. The Wenger Church has its unique place within the spectrum of Mennonite groups; it represents one widely followed way among many ways to be Mennonite, and the most traveled way among Old Order Mennonites. Readers less acquainted with the Old Order communities will be surprised to learn how fast these communities are growing and how extensively they are spreading into new regions of the United States. Kraybill and Hurd give us a brief history of the Old Order phenomenon among Mennonites and the specific events that led in 1927 to the formation of a group of Mennonites that rejected ownership of the automobile, led by Bishop Joseph O. Wenger.

After defining the Wenger Mennonites, the authors move in the second chapter to an explanation of Wenger Mennonite spirituality. Kraybill and Hurd identify the concepts that nourish Wenger spirituality: the view of the church as a redemptive community and the *Ordnung* (discipline) as a set of rules that shape the Wenger way of life. These rules dictate not only the moral expectations and technological restrictions observed by the Wenger Church, but also the proper clothing that underscores Wenger values of modesty, humility, and nonconformity to the world. The authors explain how these values and the ethic of nonresistance to evil are linked to other features of Wenger religious life. This chapter is the most important for understanding the inner logic of Old Order life.

The natural sequel to these concepts is a discussion of technology, especially in relation to transportation. The Wenger Mennonites certainly did not invent the wheel, but they have probably spent more time discussing and debating over it, decade upon decade, than any other people. Unlike the Old Order Amish, the Wenger Church allows the use of tractors for work in the fields. It becomes easy, thereby, to use the tractor as a means of transportation on the road as well, which the church prohibits. In order to reduce this temptation, the *Ordnung* requires that tractors have steel wheels instead of rubber tires. Kraybill and Hurd provide a thorough account of the Wenger point of view on mobility and chronicle the running debate over the types of vehicles—and wheels—that members of this community may use, operate, and own. The discussion of this history is especially interesting because it shows the seriousness with which the Wengers regard the horse and buggy as a symbol of their values and identity and exhibits the length to which the Wenger Mennonites carry their logic.

The middle chapters of the book describe in detail the ritual life of the Wenger Mennonite faith, as well as the rhythms of birth, childhood, adolescence, adulthood, old age, and death. In this context the authors also explore the education of Wenger children, which lasts through eight grades and is usually conducted in traditional one-room schools. Again, Kraybill and Hurd provide an account of the historical development of the Wenger educational structure.

In the final chapters, the authors discuss Wenger economic life amid changing technologies both within the community and beyond, and the impact of broader social change upon the Wenger Mennonite community. Finally, the authors return to an account of other Mennonite communities that provides a comparative context for Wenger self-understanding.

This book is essential reading for students of American religion and of alternative or sectarian societies. Psychologists and educators should also find it stimulating. The text is dense with information, as it should be, but for this reason nonacademic readers especially might find some chapters too long. In a few places the information becomes redundant. Nevertheless, even the appendices are enjoyable to browse. This book belongs in both academic and church libraries, but anyone with more than a casual interest in plain-sect churches will find this book informative and, in places, either disturbing or inspiring, or both.

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