

mood." Instead of the usual reasons for enlistment that attracted Union soldiers (duty, country, or abolitionism), sailors enlisted for secure work, steady wages, or to escape the draft. Sailors rejected the patriotic overtures of the government and resisted efforts by the Christian Commission to reform them into wholesome souls. Their primary motivations remained the pursuit of prize money and liquor, especially after the end of the whiskey ration in 1862.

As participants in a distinct culture, sailors refused to meet the standards set by others that did not meet their own needs. Moreover, sailors refused to adapt their culture to the influx of new wartime recruits. Instead, veteran sailors expected the recruits to accept the established sailor culture, and soon recruits caused the same problems that experienced sailors inflicted upon their officers. Insubordination, ranging from constantly questioning order to outright mutiny, remained a constant problem for commanding officers. Sailors justified their intransigence as a defense of their rights as citizens or as a rejection of the social superiority that an officer's rank conferred. Fighting, gambling, and petty crimes often disrupted the ship's routine, bringing summary punishments that only further strained the sailor-officer relationship. The main cause of many problems was simple boredom, and sailors welcomed any effort to break the monotony of blockade duty. The introduction of African American recruits, which added a negative racial dimension to the already tense atmosphere aboard many ships, caused other problems.

Although Bennett's description of naval life is perhaps too vivid (one wonders how anything got done if discipline was as bad as he described it), *Union Jacks* is an important contribution to the social history of the Civil War. As a snapshot of a unique segment of nineteenth-century America, the book takes readers into a long past rough and tumble life. This glimpse into the life of the average sailor is a worthy companion to the expanding library of books dealing with the common soldier of the Civil War.

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*Building on the Gospel Foundation: The Mennonites of Franklin County, Pennsylvania, and Washington County, Maryland, 1730–1970.* By EDSSEL BURDGE JR. and SAMUEL L. HORST. (Scottsdale, PA: Herald Press, 2004. 927p. Illustrations, notes, bibliography, index. \$49.99.)

The interpretive thrust of *Building on the Gospel Foundation* explores the arrival of Mennonites, primarily by way of Lancaster County, to Franklin County, Pennsylvania, and Washington County, Maryland, and the gradual emergence of three distinct streams of Mennonites by the 1970s: old order, conservative, and evangelical. The development of these three streams, however,

followed a torturous path. Church fights, leadership struggles, pride, excommunication, schism, new alliances, internal growth, community outreach, incursions of "the world," and continued migration into the area provide the backdrop to this story.

As the tale unfolds, the authors identify "traditionalists"/"conservatives" who are in tension with "activists" by the nineteenth century, often over the issue of Sunday school and the practice of revival meetings. By the twentieth century, "moderate activists," "moderate traditionalists," "conservative activists," and "aggresso-conservatives" find their place between the traditionalists and the "progressives"/"activists"/"aggressives" at the other end of the spectrum. An ever-expanding list of issues separates these groups. While it is not clear if some of these many groupings are synonymous with one another, it is clear, even with the simplified tripartite scheme the authors describe as in place by the 1970s, that the unfolding of Mennonite organizational identity in Franklin and Washington counties was complex in its development. For example, the authors report that the conservative grouping, which is the largest, includes twenty-seven congregations with ten different organizational affiliations.

A number of subthemes within the narrative identify the main issues of divergent orthopraxis between factions. Some that receive noteworthy and, in some cases, recurring treatment include the transition from German to English, the advent of Sunday school, the influence of revivalism, premillennialism, education, missions, and swings in church polity between a more episcopal system and a more congregational one.

Within this complex group of factions, the authors describe the important unifying core values held in common by these many streams. The common values, like conversion, obedience, community, nonconformity, nonresistance, plain or simple living, and believers' baptism, provide the "gospel foundation" across the diverse spectrum. The authors persuasively illustrate that it is the practical outworking of these core values that separates the streams, not the content of the values themselves.

These Franklin County and Washington County Mennonites shared this core of doctrine across the old order, conservative, and evangelical spectrum, and this core was held in common with siblings within Lancaster, Franconia, and Virginia Conference Mennonites as well. The treatment of the Revolutionary War, Civil War, and World War I experiences of the conscientious objectors vividly illustrates the commonality of doctrine (orthodoxy) and diversity of practice (orthopraxis). The core values of peace, obedience, and nonconformity became salient during these trying times of war and national, patriotic fervor.

This large volume provides a 225-year history of a rather circumscribed subject. For the family historian connected to this region of Pennsylvania, the local historians of Franklin County, Pennsylvania, and Washington County, Maryland, or Mennonite church historians, the authors provide detailed and

specific information on the people, places, and events for a previously little-documented regional faith community. This group of readers will find a treasure chest of exacting details on a large collection of family names, land transfers, and other fine points. For those seeking a more interpretive presentation with broader strokes, the level of detail present can be tedious at times.

*Building on the Gospel Foundation* completes a triumvirate of major works on Pennsylvania Mennonites. The narrative style with ample illustrations and careful and voluminous notes continues the scholarship, style, and presentation of the two previous histories of Lancaster Conference Mennonites and Franconia Conference Mennonites.

*Lancaster Mennonite Historical Society*

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*In the Kingdom of Coal: An American Family and the Rock That Changed the World.* By DAN ROTTENBERG. (New York: Routledge, 2003. xvii, 327p. Illustrations, chronology, notes, appendix, bibliography, index. \$29.95.)

No American industry has, at once, been wrought with so much peril for so many, been so destructive to the landscape and environment, and so divergent in the interests of labor and capital yet also so incredibly profitable for a select few and so necessary for human survival and economic growth as coal mining. Dan Rottenberg reminds us of the contrasts that are at the heart of the coal mining story.

Rottenberg traces the history of these contrasts mainly through the stories of two families. The capitalist Leisenring family were among the original investors in coal mining in Pennsylvania's anthracite region in the late eighteenth and nineteenth centuries, and their coal empire continued and expanded westward well into the twentieth century. The working-class Givens family of Virginia's bituminous coalfields earned a basic living—and sometimes suffered tragic consequences—supplying the nation's insatiable appetite for coal.

Rottenberg discusses the interplay of factors impacting the lives and livelihoods of the Leisenring and Givens families and others who consumed and benefited from coal. Among these factors were organized labor and public policy. The powerful United Mine Workers of America—complete with its dictatorial leader John L. Lewis, the corruption that followed in his aftermath epitomized by W. A. "Tony" Boyle, and its efforts at democratic reform in the 1970s—gave mine workers their first collective voice. Likewise public policies, such as the 1969 Coal Mine Health and Safety Act and the 1977 Surface Mining Control and Reclamation Act, gave mine workers the first federally mandated mine safety initiatives, recognized black lung as a compensable occupational disease, brought about cleaner air through reduced coal emissions, and resulted in industry down-