

reaction to the work of previous popularizers, Edmunds is exactly careful in his scholarship, sticking close to his sources and avoiding the bold narrative strokes that might have made his book more exciting reading. Nevertheless, this is still the best biography of Tecumseh. It is a careful reconstruction of a man and his era that will prove of great interest to readers of the *Indiana Magazine of History*. Readers can only hope that Edmunds will again turn his considerable talents to this topic in the future, when he will not be constrained by the demands of a series format.

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*My Amiable Uncle: Recollections about Booth Tarkington.* By Susanah Mayberry. Introduction by James Woodress. (West Lafayette, Ind.: Purdue University Press, 1983. Pp. xii, 148. Illustrations, notes, bibliography, index. \$12.50.)

Susanah Mayberry has written a brief account of her memories of her illustrious great-uncle, with whom she and the other youngsters of the large Tarkington-Jameson family were thoroughly enamored. Although her personal recollections of one of Indiana's most famous and prolific authors deal with only the last fifteen or twenty years of Booth Tarkington's life (he died in 1947), the book is supplemented with a brief biographical sketch of the writer's earlier years. This information is taken largely from the work of James Woodress, Tarkington's major biographer who also supplied in the introduction to Mayberry's book a most useful overview of Tarkington's career and significance as a writer, and from the autobiographical fragment, "As I Seem to Me," that Tarkington published in the *Saturday Evening Post* in 1941.

In some ways this is an exasperating book; rambling and disorganized, it often loses its supposed focus on Tarkington while offering instead long passages on the author's young, full, and, yes, pampered life during her famous relative's declining years. According to the author's personal reminiscences, however, the highlights of her youth and adolescence were her many visits to the Tarkingtons, either at their showplace home in Indianapolis or at their mansion, Seawood, in Kennebunkport, Maine. Amid the surfeit of details about the luxurious home furnishings and even "The Game" (p. 79) of charades played frequently at the Tarkingtons, there emerges useful and at times fascinating tidbits of information about Tarkington's impish nature, his lifelong delight in practical jokes, and the way in which he drew

upon episodes in family life for some of the raw materials for his stories. The book also gives marvelous insight into Tarkington's serious side, his excellent work habits as developed with the encouragement of his devoted second wife, his deep knowledge of art and artists, and his unlikely but abiding friendship with a Jewish intellectual, famed art historian and critic Erwin Panofsky of Princeton University.

Most of the valuable new information and insights into Tarkington's life and character come in the last quarter of the book, which is divided not into chapters but into a series of untitled sections ranging between one and five pages long. Here Tarkington's views as an anti-New Deal conservative but as a humanitarian deeply concerned for the future of the United Nations and for all mankind in the atomic age come through strongly. On balance this is a useful work. One learns a good deal about a fascinating and multitalented man, but the organization of the book and its many digressions make it more difficult than it should be to winnow the grain from the chaff.

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*All Faithful People: Change and Continuity in Middletown's Religion.* By Theodore Caplow, Howard M. Bahr, and Bruce A. Chadwick *et al.* (Minneapolis: University of Minnesota Press, 1983. Pp. x, 378. Figures, tables, appendix, notes, bibliography, indexes. \$19.50.)

How much has religion changed in Middletown? Not much, the sociologists conclude, except that there is more of it. Sin is still condemned from the pulpit, but no longer the sinner. "Hester Prynne would be welcomed at a church supper nowadays" (p. 287). The wrath of the godly is reserved for such secular targets as bureaucrats, abortionists, pornographers, and child abusers. Much of what used to be considered sin is now called "hedonism" and blamed on the media or society in general.

Theodore Caplow and his team of researchers who revisited Muncie a half century after Robert and Helen Lynd have two goals in this monograph. One is to describe the actual practice of religion today, correlating it with socioeconomic variables and contrasting it with what the Lynds reported. The other is to test various sociological theories, especially the notion that modernization (in the sense of economic development) causes secularization or irreligion. They note that in such other developed lands as Western Europe and Japan religion has been fading away dramatically. Such is not the case in America. The people of Muncie today are more devout and more actively religious than