

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

the people who lived there fifty (or one hundred) years ago. Agnosticism among white collar families is passé, and church participation among blue collar families has increased sharply. Revivals are flourishing, and ministers are unanimous in stating that religion is strong and getting stronger.

The book can be highly recommended to Protestant lay people and ministers. (Catholics are treated briefly.) Scattered among the tables and theorems are useful details regarding what religion actually means in the lives of men and women, youth, and activists. Historians, however, should be more cautious. Dwight W. Hoover has a chapter narrating the growth of various denominations, but he offers little analysis. The sociologists, by contrast, are too eager to speculate on historical forces. Most of the inhabitants of Muncie today are *not* the descendants of the folk the Lynds studied. New people have moved in—especially Appalachian fundamentalists, ethnic Catholics, students, and academics. Since their religious upbringing occurred elsewhere, their religiosity cannot simply be credited to conditions in Muncie. Each major denomination has long been “nationalized” in terms of ritual, belief, and behavior. To seek the roots of these national forces in a small Indiana city can be misleading. But Muncie is a good place to learn what Americans think about heaven and hell, and what they are doing about it.

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One and Inseparable: Daniel Webster and the Union. By Maurice G. Baxter. (Cambridge, Mass.: Belknap Press of Harvard University Press, 1984. Pp. x, 646. Illustrations, bibliographical note, notes, index. \$25.00.)

Make no mistake, this is a solid biography in the very best sense of that word. Straightforward in its narrative, evenhanded in its evaluation of men and measures, and objective to a fault, it is a thoroughly researched and stunningly constructed life of one of the most fascinating, infuriating, and significant statesmen of the Jacksonian era.

No small measure of Maurice G. Baxter's accomplishment is the skill with which he has sorted through the varied aspects of Webster's career and presented them with clarity and precision, for Daniel Webster was one of a company of men in the antebellum period whose talents and achievements were so great that it is extremely difficult to do them all justice. Webster was a man who contributed substantially to the development of constitutional law and whose vision of an indissoluble Union was almost unique for his time. He was an outstanding politician; he