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## Book Reviews

*Religion in Indiana: A Guide to Historical Resources.* By L. C. Rudolph and Judith E. Endelman. (Bloomington: Indiana University Press, 1986. Pp. xv, 232. Index. \$22.50.)

L. C. Rudolph and Judith E. Endelman's goal for their project was to produce "a guide to primary and secondary source materials for the study of religion in Indiana" (p. vii). This book has been long awaited by librarians and researchers, who will conclude that the authors have achieved their goal.

The book is divided into three main sections. The first, "Published Works," covers 2,866 books, journal articles, theses, and dissertations; it is arranged alphabetically by author, or by title for those works with no author. The second section, "Repositories," lists the unpublished primary materials held by 109 institutions around the country. The third section is comprised of "Congregational Histories," which are arranged by county, then by place. Additional features are a succinct "User's Guide" at the beginning that describes the sections and their use in more detail; a list of denominational families; and an index that provides access by subject, personal name, institutional name, and denominational name. While the index does not list primary authors, who can be found in the alphabetical list of published works, it does list secondary authors.

As with almost any reference book, there will be criticism for what this one does not do. For quick reference, it might have been better for the first section to be arranged by denomination. Some will say that the book should list all the institutions at which a given work can be found rather than just the institution at which the authors examined the copy they listed. This was not intended to be a union catalogue, however, and there are other library tools which can be used to locate additional copies. There are also bound to be appropriate resources which are not listed. This is inevitable given the constraints of time and geography under which the authors worked. They acknowledge, for example, the omission of valuable sources like newspaper articles and county histories. In addition, the responsibility for the completeness of the finished work does not rest entirely with the authors. They had to depend on many correspondents to provide them with information for inclusion, so the quality of the final work rests partially on the quality

both of the existing collections and the reporting about those collections by those who administer them.

This book can be recommended to any institution or individual interested in the history of religion in Indiana. It should also be studied by anyone considering a similar project in another state.

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Leigh Darbee

*The Countryside in the Age of Capitalist Transformation: Essays in the Social History of Rural America.* Edited by Steven Hahn and Jonathan Prude. (Chapel Hill: University of North Carolina Press, 1985. Pp. vi, 355. Notes, maps, tables, appendix, sources, illustrations, charts, index. Clothbound, \$36.00; paperbound, \$9.95.)

Practitioners of the "new social history" have explored a number of subjects that are implicitly "rural," but this collection explicitly focuses on American "rural history." Its eleven essays set out themes in the "new rural history," a field in which scholars combine the insights of earlier historians with "techniques and themes found in various branches of contemporary social history" (p. 6). Though they acknowledge that to peg the meaning of "rural" precisely is problematic, the editors define a rural community as one with at most five thousand people.

The questions a historian could ask about rural history are manifold, but despite the variety of possibilities inherent in the subject, Steven Hahn and Jonathan Prude have assembled a remarkably coherent set of essays. With few exceptions, each contribution deals with a fundamental theme, the "capitalist transformation" in rural North, South, and West. For example, Gary Kulik's essay examines conflict over fishing rights between backcountry Rhode Island farmers (defending corporate, public rights) and capitalist furnace and millowners (asserting individual property rights). Steven Hahn chronicles the "unmaking" of the upcountry Georgia yeomanry in the wake of the Civil War. Robert McMath detects precapitalist cultural values at the root of the Texas Farmers' Alliance organization.

The collective thrust of these essays is that rural people and communities became enmeshed over time in the web of capitalist market relationships; the timing varied, but the fundamental contours of the change were similar everywhere: individualistic, profit-maximizing, competitive relations replaced reciprocal, face-to-face, subsistence patterns.

The essays differ in their interpretation of capitalism's impact, and thereby raise one of the most interesting issues in the "new rural history." Several of the authors find rural people vigorously resisting the capitalist transformation; capitalism is portrayed as