delphia, fought them just as bitterly as they had fought the Hicksites. A strong case can be made that the Orthodox were no more guilty of departing from "traditional" Quakerism in the 1820s than were the Hicksites.

Quakers in Conflict provides us with an excellent starting point. What we need now is to do for the Orthodox and for Friends outside Philadelphia what Ingle has done for the Philadelphia Hicksites.

Earlham College, Richmond, Ind. Thomas D. Hamm

Sugar Creek: Life on the Illinois Prairie. By John Mack Faragher. (New Haven: Yale University Press, 1986. Pp. xvii, 280. Maps, illustrations, notes, index. $25.00.)

Here is a book difficult to set aside until fully read. Not that the author presents a work astonishing in conceptualization. He offers little not already familiar to most American historians concerned with the nineteenth-century middle western frontier. What captures the reader's imagination is the thoroughness with which the author examines the important themes of contemporary frontier scholarship within the context of area: the Sugar Creek valley south of Springfield in central Illinois. Nicely written, the story of Sugar Creek comes alive as an epic tale relating culture, society, economy, and environment. The work has been meticulously researched and is presented with a flair for the dramatic.

Chapters are numerous (twenty in all, organized into five sections). Each chapter serves as a vignette to capsulize some aspect of pastness. And yet they all interrelate, interwoven to create a fabric of stimulating interpretation. Part One deals with both the physical environment and the historic Indians, their hunting, sugarmaking, and warring in the late eighteenth and early nineteenth centuries. Part Two concerns the coming of American pioneer hunters, a kind of "Tartar" movement into the wilderness. Part Three treats the rise of farming with special attention given to the institution of marriage and to woman's role in forging an agrarian world. The evolution of rural community with a focus on geographical and social mobility is the subject of Part Four. The railroad's arrival in the 1850s strengthened commercial agriculture and launched a new era of town building, the subject of Part Five.

Throughout, John Mack Faragher emphasizes the commonplace rooted in the growing sense of locality that made Sugar Creek and its principal town, Auburn, memorable to those who lived its history. Faragher allows representative actors to step forward, but only to illustrate the common picture: for example Robert Pulliam (initial settler), Angus Langham (land surveyor), the Drennon family (early farmers), Charlotte Jacobs (pioneer wife and mother), Cornelius Lyman (early schoolmaster), and Daniel Wadsworth

(would-be town builder). Faragher shows how a sense of community emerged, forged of neighboring and kinship linkages, but hammered out in the local churches and in local politics.

Sugar Creek paints a clear picture of a changing rural landscape. Emergent economic and technological responses to the physical environment created an ever-changing geography. Certain families prospered and multiplied on the land. Others migrated in and out adding substantially to the sense of regional flux in the decades prior to the Civil War. By his own admission, Faragher paid special attention to aspects of place in his archival delvings and carefully surveyed the present-day terrain of his study area, inspecting the land firsthand. What he derived from his research is a local history of the highest order.

University of Illinois, Urbana-Champaign John A. Jakle

Science Encounters the American Indian, 1820–1880: The Early Years of American Ethnology. By Robert E. Bieder. (Norman: University of Oklahoma Press, 1986. Pp. xiii, 290. Notes, illustrations, bibliography, index. $19.95.)

In this book Robert E. Bieder examines the history of American ethnology in the middle years of the nineteenth century primarily through the careers of five men: Albert Gallatin, Samuel G. Morton, Ephraim George Squier, Henry Rowe Schoolcraft, and Lewis Henry Morgan. Bieder states in his introduction that the eighteenth century provided early-nineteenth century ethnologists with a collection of intellectual arguments, and that how these arguments "were combined and recombined,—how they were tailored to meet contemporary needs and how they were applied to the study of American Indians and their cultures—is the subject of this book" (p. 12).

Bieder's pervasive theme is the role of evolutionary thinking in early ethnology, but he also discusses other themes that enlivened ethnological discussion in the midnineteenth century, particularly the argument between polygenists and monogenists. An effective aspect of the book is the way in which Bieder demonstrates that environmental ideas of the Enlightenment persisted in ethnological thinking long after many ethnologists had rejected them in favor of a belief in inherent, unchangeable differences between human races.

The book is soundly based on both primary and secondary sources. Bieder has examined the relevant private papers of those men in whom he is interested as well as their published works, and he demonstrates a thorough knowledge of the secondary literature. His footnotes provide a useful introduction to the writings on nineteenth-century ethnology.