cal Society, which naturally limited the selection process. An inventory of the packet on education reveals, nevertheless, an interesting variety of documents. The packet includes a page from Abraham Lincoln's 1824 sumbook, an 1823 letter from an eleven-year-old boy to his parents on his first day at "college" in Bloomington, an 1843 advertisement for a girls' school in Indianapolis, two 1840s cards of merit for pupils, and a teacher's contract for 1850. While not all counties or major cities are represented by documents, there appears to have been some attempt to choose documents which students from all parts of the state could find relevant to their region.

Teachers will likely use the *Broadsides* materials as supplements to the existing curriculum rather than constructing a course completely around the packets. The documents and guide are suggested as appropriate for upper elementary grade levels through high school. It seems, however, that the student activities in the guide are most useful for the upper elementary level. A more appropriate approach for high school activities would be a series of documents containing opinions and actions on a specific issue or event which would require the students to interpret, analyze, and organize the data in an attempt to reach logical conclusions.

While the teachers who use all or parts of this program are unquestionably helping their students develop a stronger understanding of the significance of the nation's history, they may well be teaching a concept of greater importance. Students who use this material should acquire a far better appreciation of the nature of history itself. They will appreciate more fully the significance of primary source material not only in understanding the content of courses in school but also in analyzing the history of their families and communities.

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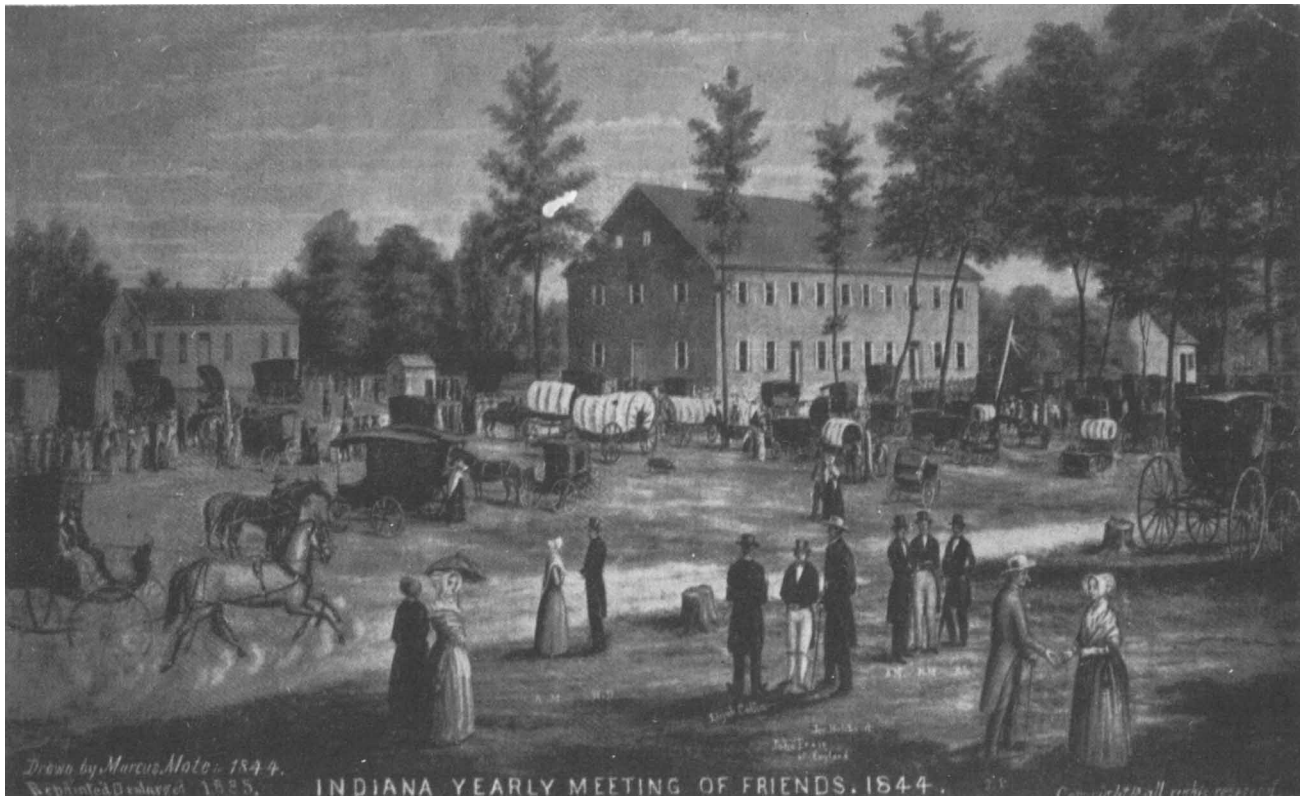
The Transformation of American Quakerism: Orthodox Friends, 1800–1907. By Thomas D. Hamm. (Bloomington: Indiana University Press, 1988. Pp. xvii, 261. Illustrations, charts, tables, appendixes, notes, bibliography, index. $25.00.)

The image of the Quakers, or Society of Friends, for most Americans is fragmented into two aspects. The genial gentleman on the oatmeal box represents the colonial Quaker, dressed in the plain style to symbolize a people set apart, like the Amish, by their quaintly sectarian ways. The second image, that of the activist Quaker, usually so by "convincement" rather than "birthright," has been a major force in contemporary pacifist and humanitarian



INDIANA YEARLY MEETING OF FRIENDS, 1844, BY MARCUS MOTE

Courtesy of Earlham College Archives

causes. Scholarly literature focuses heavily on the first image. A considerable body of impressive work has interpreted the rise of the Friends in Britain, their transplantation to Pennsylvania, and their history there from the time of William Penn to the Hicksite schism in 1827. Thomas D. Hamm of Earlham College has now set out to fill in the Quaker story for the middle and late decades of the nineteenth century.

Hamm's emphasis is on "Orthodox" Quakers—those who by the time of independence had begun to adopt distinctively Protestant tenets. In 1845 the Orthodox Quakers split into the more conservative "Wilburites" and the increasingly evangelical "Gurneyites," who were dominant in the Midwest and were particularly strong in Ohio and Indiana. The bulk of Hamm's study deals with successive changes among the Gurneyites, from their moderate program of adaptation to evangelical practices, to a headlong rush into the Holiness movement, and finally into a phase in which "Modernists" such as Rufus Jones successfully challenged evangelical dominance. Much of this story is unfamiliar to all but a handful of specialists, and Hamm presents it in an accessible and often engaging way.

In addition to this basic narrative, Hamm attempts to correlate these changes among Friends with developments in the broader society, especially in the ongoing erosion of their isolation from that society and the resulting impact of broader religious trends. He also provides analyses of the social background of the leadership cadres that emerged in successive waves of change. In general his interpretations are persuasive; Hamm might, however, have pursued them more consistently for maximum effect. Another problem is the author's periodic assumption that the reader knows more about Quaker history, practice, and terminology than is probable, although he periodically tries to supply such background. On the whole, however, this study is very successful in filling in some important historical blanks and deserves a wide readership among those interested in American religious history as well as students of Indiana and the Midwest.

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George Rapp's Years of Glory: Economy on the Ohio, 1834–1847. (George Rapp's Third Harmony: A Documentary History.) Compiled and edited by Karl J. R. Arndt. (New York: Peter Lang Publishing, Inc., 1987. Pp. xxxi, 1163. Illustrations, map, index. $193.00.)

Karl J. R. Arndt, the author of a thorough study of George Rapp and his followers who built Harmony on the Connoquenessing, Harmony on the Wabash, and Economy on the Ohio, now has