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.


George Rapp's Years of Glory: Economy on the Ohio, 1834–1847.

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
edited a documentary history of the Harmonists, or Rappites. *George Rapp's Years of Glory* consists of German letters, most of which are translated. Arranged in chronological order, the letters discuss legal matters, business, dissenters, travelers, friends, pleas for help, loans, diatribes, accolades. Arndt has written a preface for each year and headnotes for the letters.

In his introduction Arndt makes much of the fact that counselor-at-law R. W. Russell of Cincinnati, Friedrich Engels, Karl Marx, and others thought of the Harmonists as communists. It would be a grave error, however, for the casual reader to take this as a simple fact. Rapp's communism was based on Acts II, verses 44-45, "And sold their possessions and goods, and parted them to all men, as every man had need." Rapp often stated that without a religious base communal life would not succeed.

Hoosiers will find a few nuggets in this volume. A letter of October 16, 1834, from George Rapp to Thomas Say expresses Rapp's gratitude for Say's care for the Harmonist flowers on the Wabash. In the July, 1835, record of his visit to Economy, G. W. Featherstonhaugh records Rapp's opinion of Robert Owen. Rapp thought that "Owen had benevolent intentions,—but that he and Owen were not walking in the same path" (p. 128). He said to Featherstonhaugh, "My friend, old George Rapp thinks that whoever attempts to bend men into a community of interests on any other grounds but a strong religious feeling, will not succeed" (p. 129).

In a letter of April 11, 1840, James S. Buckingham describes the Harmonists and their three moves. He states that the second Harmony "was eminently beautiful and fertile; but in the spring, the rich meadows were infested with small worms on the high grass, in such quantities that they were called 'the army of worms;' in summer the mosquitoes were intolerable; and in the autumn the fever and ague prevailed" (p. 462). Hoosier distrust of the Harmonists prevailed as late as August 14, 1846, when Johannes Bauer wrote to Economy for proof of his citizenship so that he could vote in Indiana.

This reader would have liked to have seen the responses to the letters that are collected here, but they are not included. Arndt's volume is nevertheless a useful reference work for anyone studying the Harmonists or anyone making a comparative study of communal groups.

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