

inevitable consequence of attempting to be as broad as possible, to cover the "cultural landscape."

The volume's 1,600 pages are divided into twenty-four topics, each with a general survey article and then shorter essays listed alphabetically. Unfortunately for the reader seeking specific information, the topic headings are often idiosyncratic. Sections contain a melange of rather unrelated subjects, the most flagrant example of which is the section labeled History and Manners, which begins with an excellent long essay on the history of the South by Wilson followed by an article on the automobile. Between the essays on the Revolutionary Era and the Spanish American War is sandwiched an article on "Sexuality." The Jack Daniels distillery gets separate treatment, but it might well have been included in the essay on "Whiskey," which, by the way, is preceded by one on George Washington and followed by one on Woodrow Wilson. On the other hand, sections on Black Life, Law, and the Mythic South are excellent and internally consistent. With the exception of a short article on "Aristocracy," the section on Social Class contains mostly essays on labor history and the working class. The section on Women's Life is interesting, but other than gender the rationale connecting the group of biographical sketches at the end of the section is unclear. For example, Althea Gibson, a black tennis player, is included in the Women's Life section, not in Black Life or Recreation, whereas Herschel Walker, a black football player, is included in Recreation and not in Black Life. All of this puts a heavy burden on the cross-referencing system, which is generally good but occasionally breaks down, as when an article on the "Fighting South" in the section on the Mythic South fails to cross-reference to articles on violence in the section on Violence. The comprehensive index, which is essential to the use of this encyclopedia, includes no citation to Indiana although most certainly the state deserves mention. Southern Indiana, at least in the early nineteenth century, had strong ties with the South as a result of heavy southern migrations.

All in all, the *Encyclopedia of the Midwest* is a handy fact book, whereas the *Encyclopedia of Southern Culture* is a monument of scholarship and will be considered a landmark in the American studies movement.

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Pastoral Inventions: Rural Life in Nineteenth-Century American Art and Culture. By Sarah Burns. (Philadelphia: Temple University Press, 1989. Pp. xi, 377. Illustrations, notes, index. \$39.95.)

Pastoral Inventions is an analysis of nineteenth-century pictorial images of rural life in the northern United States. The volume

concentrates on the works of fine artists, such as William Sidney Mount and Winslow Homer, and on the wood-engraved illustrations, principally those by Currier and Ives, that appeared in popular middle-class periodicals. The focus is primarily on settled agrarian life in the Northeast, especially rural New England and New York; little attention is paid to depictions of life in the South or on the frontier. Over the course of the nineteenth century middle-class Americans encountered changing and contradictory visions of the countryside. Sarah Burns organizes her discussion into three sections and numerous chapters that develop a roughly chronological progression of these images.

Before the Civil War rural folk were depicted as the repositories of virtue, and agrarian life was seen as the moral foundation of the American social order, even as the changing economic realities of northern agriculture undermined the material bases of that ideology. After 1865 the increasing dominance of the city led to a series of contradictory stereotypes of the countryside that both celebrated and demeaned farmers and rustic ways. Finally, by the end of the century rural life was again celebrated, not as the center of American civilization but as a nostalgic symbol of an America that had been lost to the corruption and decay of urban life.

The chief value of *Pastoral Inventions* is as a compilation of 157 fascinating, and sometimes obscure, images of northern rural life. From the point of view of cultural history, Burns deals mainly with the pictorial dimensions of already familiar themes—the disparities between the agrarian myth and actual conditions in the countryside and the tensions between urban and rural society. While her discussions of individual images are often quite specific, the larger argument is too general and not well developed.

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Exiles in a Land of Liberty: Mormons in America, 1830–1846. By Kenneth H. Winn. (Chapel Hill: University of North Carolina Press, 1989. Pp. x, 284. Notes, bibliography, index. \$32.50.)

The past generation has seen the emergence of a “New Mormon History.” Exploiting sources in church archives long closed to researchers and using insights from other disciplines, especially psychology and anthropology, scholars Mormon and non-Mormon, such as Richard L. Bushman, Leonard Arrington, Klaus Hansen, and Jan Shipps, have revolutionized thought on the origins of the Church of Jesus Christ of Latter-Day Saints. Kenneth H. Winn’s *Exiles in a Land of Liberty* is an important and worthy continuation of this effort.