

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.

HAL S. BARRON, Harvey Mudd College and The Claremont Graduate School, Claremont, California, has written extensively on the social and economic history of the rural North during the nineteenth century.

*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.

Winn argues that republicanism, the body of thought on the nature of power and government that historians of the early republic have seen as pervading American thought, informed both believers in and opponents of Mormonism in the 1830s and 1840s. He shows that much of the appeal of Joseph Smith and the Book of Mormon lay in espousal of traditional republican values, especially communal ones, in an era of social and economic change. Anti-Mormons found in republicanism ample warning against closed groups dominated by a single leader and thus saw in Mormonism a threat to the nation. The result was unprecedentedly violent conflict culminating in the Mormon flight to Utah in 1846–1847.

Winn's work is admirable in several respects. It is bold in taking issue with established interpretations: Winn challenges almost every historian of the Latter-Day Saints at some point, and usually convincingly. Most valuable is Winn's analysis of the republican bases of anti-Mormonism. While other groups, most notably Roman Catholics, were the targets of violence in the 1830s and 1840s, the hostility directed at Mormons was unique in intensity and degree. No other historian has explained so convincingly just why the Latter-Day Saints frightened so many people. On the other hand, by tying Mormon separatism and millenarianism to ideas taken from the American political tradition, Winn also complements the work of historians such as R. Laurence Moore and Nathan O. Hatch, who have stressed the American-ness of the Latter-Day Saints. In short, this is an important work, of interest not only to students of Mormon history but to those interested in antebellum politics and culture as well.

THOMAS D. HAMM, archivist and assistant professor of history, Earlham College, Richmond, Indiana, is the author of *The Transformation of American Quakerism: Orthodox Friends, 1800–1907* (1988). He is now working on a study of radical abolitionism in the Old Northwest.

*Inside War: The Guerrilla Conflict in Missouri during the American Civil War.* By Michael Fellman. (New York: Oxford University Press, 1989. Pp. xx, 331. Maps, tables, illustrations, notes, archival source list, index. \$24.95.)

President Abraham Lincoln has often been praised for his sage handling of the problematic border states in the Civil War, but surely that will end—at least in the case of Missouri—after the historical profession absorbs the message in Michael Fellman's chilling book. The situation in rural Missouri can be described if not as anarchy then as something closely akin to it. Self-constituted guerrillas, unconnected except in their own fantasies of respectability with any Confederate command, fought inadequately controlled Union forces; and both sides pillaged, murdered, and mutilated the corpses of their victims. Disguises were so regularly employed that