

repeated endorsements from presidents, Congress, and the public. He made a political mistake, however, when he approved denying draft deferments to antidraft protesters during the Vietnam War. Flynn argues perceptively that this move to silence dissent gave a weapon to critics that already characterized conscription as a violation of civil liberties. The gradual erosion of political support for Selective Service led finally to its replacement with an all-volunteer force (AVF).

The book's best insights are into the national myths and dilemmas that the draft exposed. As the name Selective Service revealed, not everyone was needed to serve in World War II, Korea, or Vietnam. Without universal service, two cherished values clashed. Faith in the efficiency of scientific management decreed that it was possible to place the right person in the right job. Egalitarian notions of democracy assumed that random selection was the most equitable. These mutually exclusive theories plagued Selective Service's classification of registrants throughout its existence. Centralized management through national rules and quotas also warred with politically driven reliance on local draft boards that interpreted the rules and filled the quotas. This analysis masterfully blends military, political, and social history. Finally, Flynn argues that Richard Nixon politically embraced the AVF to lessen public dissatisfaction with an unpopular war. Statistical profiles reveal, however, that the AVF is no more efficient or democratic than the draft and that the dilemmas inherent in converting civilians to soldiers remain unresolved. If the nation faces a long-term, mass deployment of troops in some future war, Flynn concludes, the effective but flawed draft might well reappear.

DAVID L. ANDERSON is professor of history at the University of Indianapolis. His most recent book is *Shadow on the White House: Presidents and the Vietnam War, 1945-1975* (1993). He is currently writing a book on minority military service in Vietnam.

New Dimensions in American Religious History: Essays in Honor of Martin E. Marty. Edited by Jay P. Dolan and James P. Wind. (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1993. Pp. xi, 329. Illustrations, notes, bibliographies. \$29.99.)

This collection of twelve essays has been edited and published to honor Martin E. Marty, called by *Time* magazine "the most influential living interpreter of religion in the U.S." In this volume Marty's students document the range of his interests. The editors have grouped the essays under three categories: Public Religion, New Directions in American Religious History, and Religious Fundamentalism. Each of the three represents a significant focus in Marty's professional interests and publication record. And what a publication record he has! The editors include a "Select Bibliogra-

phy" of publications by Marty dealing with the themes of the volume—three hundred titles in all which they estimate form approximately a tenth of his total bibliography—and he has not yet retired. The bibliography confirms what Marty-watchers have known for a long time, namely, his range and productivity are staggering.

It is rare when the essays in a festschrift collectively achieve lasting significance. This volume is no exception in that regard. Despite the best efforts of the editors to organize the disparate contributions, readers will experience a sense of disjunction as they move through the collection. For instance, the five essays presented under the category of "Public Religion" focus on three different national cultures—the United States, Canada, and Japan—and range across art history, mission history, publishing history, ecumenical history, and the history of medical ethics. One might argue that this diversity accurately reflects Marty's own wide ranging interests—and it does. But, unfortunately, the reader's journey is not an easy one. The second group of essays is even more disparate, dealing respectively with Thomsonian medicine in the nineteenth century, American Catholic historiography, recent hymnody and church music, and the religious pilgrimages of three twentieth-century women. The third section of essays has ostensibly the tightest integration as all deal with some aspect of American fundamentalisms.

Several of the articles warrant careful attention by readers. Sally M. Promey's account of John Singer Sargent's murals in the Boston Public Library is a valuable contribution from a sub-discipline infrequently contributing to the study of American religion. Catherine L. Albanese demonstrates the close conjunction between Thomsonian medicine and the politics of Jacksonian America. R. Scott Appleby's use of the concept of the "enclave" as a way of speaking about an American Catholic fundamentalism is most instructive. In other words, these and other essays in the collection have much to offer, but as is often the case with such volumes, here the whole is less than the sum of its parts.

STEPHEN J. STEIN is professor and chair of the department of religious studies at Indiana University, Bloomington. He is author of *The Shaker Experience in America* (1992) and is preparing an edition of Jonathan Edwards's biblical notebooks for *The Works of Jonathan Edwards*.

The Bill of Rights in Modern America: After 200 Years. Edited by David J. Bodenhamer and James W. Ely, Jr. (Bloomington: Indiana University Press, 1993. Pp. x, 246. Bibliography, index. Clothbound, \$29.95; paperbound, \$12.95.)

David J. Bodenhamer and James W. Ely have brought together a distinguished and eclectic group of historical and constitutional