
Book Reviews

Hoosier Faiths: A History of Indiana's Churches & Religious Groups. By L. C. Rudolph. (Bloomington: Indiana University Press, 1995. Pp. xiii, 710. Map, notes, illustrations, appendix, tables, index. \$39.95.)

This long-awaited work is one of the most important volumes ever published on the history of Indiana. L. C. Rudolph's prodigious research has given us by far the best book we have on religion in the state. While some readers will question some of Rudolph's choices, no one can doubt the contribution he has made to understanding a fundamental aspect of Indiana's past. This is a magisterial work that will not likely be superseded in the foreseeable future.

Hoosier Faiths is traditional in its conceptualization. After a chapter that deftly sums up what little is known of Native American spirituality in Indiana, Rudolph focuses on denominations—no less than forty-four have chapters to themselves by my count—while adding other chapters on movements like Spiritualism and Holiness. In a few places, as in his treatment of Orthodox Christians, Rudolph lumps several denominations together. Any group left out of the table of contents is likely to show up in the chapter on “Some Major Minorities.” The book concludes with sections on science and religion and on the religious aspects of the *Middletown* studies carried out in Muncie in the 1920s and 1930s and in the 1980s. This approach is certainly defensible, since religion in Indiana has revolved around denominations.

Within his denominational framework, Rudolph makes clear the significance of events in Indiana for the rest of the United States. There have been Hoosiers who were vital actors in American religious history, and they receive their due here. They include William M. Branham, the Jeffersonville boy who became one of the critical figures in the twentieth-century healing revival movement; William Bell Riley, a Greene County native who became a leader of modern fundamentalism; A. J. Tomlinson, a birthright Quaker from Westfield who founded one of the largest Pentecostal denominations; Seth C. Rees, another Westfield Quaker who was one of the founders of the Church of the Nazarene and the Pilgrim Holiness Church; and John Francis Noll, the Roman Catholic Bishop of Fort Wayne who made his weekly newspaper, *Our Sunday Visitor*, the most widely circulated Catholic periodical in the country. Rudolph also illuminates how the Indiana branches of certain denominations played critical roles in their larger bodies. For example, the longest single chapter in the book is on Quakers. They were always a tiny percentage of the state's population, but they exercised an influence out of proportion to their numbers. By 1900

Indiana had more Quakers than any other state in the union—far more than Pennsylvania. This in turn made Indiana one of the world's centers of Quakerism.

Rudolph's greatest service is in offering a broad synthesis. For almost any denomination in Indiana, there is a mass of annual conference minutes, reports of special meetings, biographies and autobiographies, published sermons, local congregational histories, and periodicals; not to mention unpublished records, sermons, and correspondence. For most denominations there are state or regional histories and scholarly studies as well. Rudolph has done an extraordinary job of mastering this mountain of material for all of the groups that he treats. Not only does he cover events in Indiana, but he incorporates developments in the larger denominations to which these groups belonged. One will learn much general American religious history in these pages.

Still, Rudolph leaves some things undone. His denominational conceptualization, while certainly appropriate, creates problems. There are some aspects of Indiana's religious history, as Rudolph recognizes, that do not fit neatly within denominational boundaries. Thus the Ku Klux Klan is in the "Major Minorities" chapter. Other subjects show up in unlikely places. Rudolph's discussion of women's religious activities, central to the lives of so many congregations, is in the chapter on holiness movements. Discussions of abolition are scattered through treatments of Quakers, Presbyterians, Methodists, Wesleyans, and other groups. Significant interdenominational efforts of the nineteenth century, like Sunday schools and sabbatarianism, do not find a place. For example, there is no entry in the index for the Woman's Christian Temperance Union, certainly the biggest religiously based reform group ever to exist in Indiana.

Rudolph's chronological scheme is also at times unclear. The treatments of some denominations almost cease around 1900. For example, there is almost nothing on Methodists and Disciples of Christ after 1920. Most of the twentieth-century history here is of new denominations, like Pentecostals, or of denominations new to Indiana, like Southern Baptists or the Salvation Army or Eastern Orthodox groups. Twentieth-century ecumenical activities like those of the Indiana Council of Churches are not treated.

Finally, the emphasis here is institutional. The accounts of denominations focus on leaders. While I did not count, I would guess that over 90 percent of the individuals Rudolph mentions are clergy. For the most part, Rudolph chooses not to enter into the scholarly dialogue among historians of American religion about what was going on in the pews as opposed to in the pulpits. In some cases, Rudolph does give us a sense of how religion reflected ethnicity, as in his treatment of ethnic Catholics or nineteenth-century German groups. On the whole, however, we do not come away with

a clear sense of why some Hoosiers chose to be Methodists, others Baptists, others Christians, and so on.

To ask more of this work than it gives us is probably unfair. Instead, we should be grateful for what Rudolph has accomplished in *Hoosier Faiths*. That accomplishment is impressive and significant. What he leaves undone will set the agenda for a new generation of historians of religion in Indiana, for his work will be their starting point.

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The Miami Indians of Indiana: A Persistent People, 1654-1994.

By Stewart Rafert. (Indianapolis: Indiana Historical Society, 1996. Pp. xxvii, 358. Maps, tables, illustrations, appendices, notes, bibliography, index. \$29.95.)

The year 1996 marked the sesquicentennial of the forced removal of 323 Miami people from their Indiana homeland to a reservation in the Kansas Territory. This removal was followed by a second forced migration in 1867 from Kansas to Oklahoma, where the federally recognized and officially named Miami Tribe of Oklahoma maintains its headquarters in the town of Miami today. But not all the Miami people left Indiana in 1846. Following allocation of former tribal lands in the valleys of the Wabash and Mississinewa rivers to village leaders and their families, 148 Miami Indians were permitted to remain legally on these family reserves. By offering refuge to others who had evaded removal and to still more who quietly returned from Kansas and Oklahoma, the Indiana Miami did not melt into the general population within a generation as had been predicted but remained a viable and growing, though largely invisible, community. As far as the federal government was concerned, the Miami tribal government was in the West after 1846, though the treaty rights of the Indiana Miami continued to be acknowledged in principle if not always in practice. Thus, before the end of the nineteenth century, two separate Miami tribes had emerged, one in Oklahoma, the other in Indiana, both enjoying federal recognition.

The year 1997 will mark the centennial of a calamitous turning point in the history of the Indiana Miami. On November 23, 1897, newly appointed Assistant Attorney General Willis Van Devanter (later a justice of the United States Supreme Court) rendered an administrative decision that terminated federal recognition and assistance to the Indiana Miami on the grounds that their remaining (and drastically diminished) allotted lands were individually owned and not tribal and that they were thus "citizens and