

present buildings), an identification of architectural style, and street address or other specific location. Many entries are preceded by codes, some of which indicate sites on the National Register of Historic Places or other architectural and historical registers. White has also selected and coded a number of "Must See" sites that possess "extraordinary architectural or historical importance"; these notations are often more detailed than others. The book is generously illustrated with an excellent series of photographs.

The only quibble with such a volume is that it tempts the reader to hit the road with book in hand but then proves to be a somewhat frustrating resource to use. The book, otherwise beautifully produced, contains one slim index, and that only of each Indiana county. Readers looking for the sites in a specific town, or looking for a specific site in they-know-not-what town (much less county), will sometimes be hard-pressed to find the information they require. Some of the author's "Must See" sites can be located in a front listing of the book's photographs, but a separate index of all these sites would also have been nice. This criticism, however, arises more from the quality of the book than from any lack thereof. With so many entries, and so many tempting photographs, the dedicated student of religious history in Indiana will simply have to gather up a state roadmap along with the book and mark destinations beforehand. My own next "Must See" is the Art Deco style Tyson United Methodist Church in Versailles. If this book so stimulates the interest of every reader, it will prove to be a fitting and lasting tribute to the work of Grover Hartman.

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God's Ordinary People: No Ordinary Heritage. By Jessica L. Rouselov and Alan H. Winkvist. (Upland, Ind.: Taylor University Press, 1996. Pp. xvi, 345. Illustrations, notes. Paperbound, \$12.75.)

The book, primarily an institutional history by two Taylor University faculty members, was published by the university's press for its sesquicentennial celebration. A well-researched and engaging narrative, it is a useful institutional history of Taylor University, a Methodist Episcopal institution. It is also a contribution to Indiana's educational history, the history of higher education, and women's history.

The authors see two currents persistently flowing through Taylor University's legacy: (1) its liberal arts emphasis, derived from an originally classical curriculum; (2) international missionary service, stemming from Bishop William Taylor's interest in Africa. Their

examination of the university's unique identity and mission is appropriate reading for the present time when many institutions, especially those that originated under church auspices, are redefining their identities and renewing their missions.

Focusing on women's education from 1846 to 1890, chapter one treats the origins of the Fort Wayne Female College, founded by the Methodist Episcopal church in 1846 as a women's liberal arts college. The authors ably present the college's early history within a framework of nineteenth-century events in Indiana and the United States. While remaining committed to women's education, the institution, renamed Fort Wayne College, became coeducational in 1855. Its curriculum remained heavily oriented to classical languages and literature. In 1890 the institution, renamed Taylor University, began to offer diversified programs consisting of the normal (teacher education), scientific, classical, music, business, medical, and arts curricula. In 1891 Taylor University moved from Fort Wayne to Upland, Indiana. While always grounded in Methodism, the institution's evangelical orientation and values were revived in the 1890s.

Chapter two is a biography of Bishop Taylor, for whom the university is named. A vigorous Methodist clergyman, Taylor initiated worldwide missionary activities but was especially concerned with Africa. Developing the "Pauline strategy," Taylor believed that missions should be economically self-sustaining. He energetically founded Methodist mission stations in South Africa, Liberia, Angola, and the Congo. Taylor's evangelical zeal was a powerful influence on Taylor University's missionary ethos.

Chapter three describes the university's student organizations and activities, particularly those involving women. Publications such as the yearbook and newspaper are examined for their general descriptions of student life as well as their references to women's issues. Women's participation in campus literary and debating societies not only afforded public-speaking experience but was also a way to discuss issues such as temperance and suffrage. Still other student organizations, reflecting the institution's Methodism, encouraged religious observance and commitment.

Chapter three also provides an excellent history of Taylor University's organization, curriculum, and faculty. Noting university reorganization into academically specialized divisions and departments, the authors clearly ascribe the movement to greater professionalization. A very interesting section describes the contributions, accompanied by biographical sketches, of key women faculty members. The narrative fairly examines academic conflicts and disappointments as well as achievements.

Chapters four, five, and six, entitled "To The Corners of the Earth," return to Taylor University's role in preparing missionaries for international assignments, particularly in Africa and Asia. Though

this section of the book consists primarily of an interesting series of biographies, the authors' theoretical appraisal portrays missionary efforts as paternalist, transitional, or modern. Several biographical sketches are of such noteworthy individuals as Bishop Ralph Dodge, who served in Rhodesia as that country moved toward its independence as Zimbabwe. Although the authors are generally laudatory, they point out conflicts and tensions relating to Methodist missionary endeavors.

Nicely illustrated, the book provides a biographical listing of significant Methodist missionaries prior to 1945. It is well documented with useful endnote citations; unfortunately, it lacks an index.

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Studebaker: The Life and Death of an American Corporation. By Donald T. Critchlow. (Bloomington: Indiana University Press, 1996. Pp. x, 273. Illustrations, notes, tables, selected bibliography, index. \$39.95.)

Historian Donald T. Critchlow fits the Studebaker story into the larger study of business history in America. He argues that "tradition—as construed by management—played a fundamental role in molding corporate culture, rhetoric, and strategy at Studebaker" (p. 7).

Studebaker was founded as a wagon company in South Bend, Indiana, in 1852 by the Studebaker brothers, who were sons of German Dunkard parents. These five brothers had a strong sense of piety and noblesse oblige. They opposed unions but "viewed themselves as Christian businessmen who espoused harmony between the social orders through community obligation and social responsibility" (p. 8). They paid the highest wages in South Bend and built their company into the largest wagonmaker in the United States, employing five hundred men and grossing over \$1 million by 1875.

Interestingly, the Studebakers sometimes wanted an active role for government in American society. During the Panic of 1893, for example, Clement Studebaker urged Congress to start a public works program to halt unemployment. Eugene V. Debs, the Socialist party leader, said, "If all employers of labor were like Peter Studebaker, there would be no strikes. He is a true friend of workingmen" (p. 29).

The transition from wagons and carriages to cars was a tough one for the Studebakers. William C. Durant, the founder of General Motors, made the switch from carriages to cars in his own business life, but the Studebakers needed help from an in-law, Frederick Fish. The Studebakers, who were committed to the old wagon technology, eased their way out of active involvement with the company and let