

Conlogue shows convincingly how earlier authors document the gradual industrialization of American agriculture.

Conlogue's revisionist reading of fiction about American farming is not based on the idealistic pastoral vision of Virgil's *Eclogues*, but on the more practical and mundane vision of the *Georgics*. Rather than viewing rural life as an idealized retreat from the city, the georgic mode sees farming as a way of living responsibly in the natural world. The georgic view understands that some alteration of the natural world is inevitable for human survival, but insists that good farming practices must be sustainable and nurturing rather than merely exploitative. We must care about the health and natural appearance of our communities. Conlogue points to the importance of the 1977 debate between Berry and Earl Butz over the future of American agriculture, and he outlines in detail the differences between conventional and alternative agriculture.

Conlogue's thoughtful analysis of American farming literature gains added credibility from his "Postscript," in which he shares memories of growing up on a small northeastern Pennsylvania dairy farm, recalling the pressures to "get big or get out." *Working the Garden* revises the often naive and idealistic pastoral vision of American rural life with a georgic vision of a sustainable environmental ethic.

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Heaven Below: Early Pentecostals and American Culture. By Grant Wacker. (Cambridge, Mass.: Harvard University Press, 2001. Pp. xiii, 364. Notes, appendix, index. \$35.00.)

Grant Wacker, who teaches American religious history at Duke University, has written an important historical study with implications for the understanding of contemporary religion in the United States. Defining culture to include ideas, practices, and institutions, he explores in detail the cultural terrain of the first generation of the pentecostal movement in America, focusing on the years 1900–1925. This work is based on an astonishing range of documentary sources produced by the more than two hundred different sectarian expressions of the pentecostal movement in that quarter century. It illuminates the experiences of the founding generation, but also provides insight into contemporary pentecostalism, a religious world estimated to embrace some twenty million Americans.

Wacker adopts a sympathetic stance towards the religious tradition he examines in great detail, taking it seriously on its own terms, but at the same time expressing freely his critical appraisal of its intentions and accomplishments. At one point early in the volume he describes his method as the compilation of "field notes." That

image may seem strange to some, given the breadth and erudition of the research. But it is instructive in important ways because Wacker organizes his data around a series of primary issues, some drawn directly from the categories of theology, some from the practice of ethnography, and some from the theoretical interests of sociology. There are chapters, for example, dealing with speaking in tongues and testimony, with worship and life customs, and with leaders and women.

But the substantive center of this volume is Wacker's dual thematic development of what he calls the "primitivism" and the "pragmatism" that characterized the founding generation. The former is the pentecostal's desire and determination to focus on first principles, on religious basics, on the divine, what Wacker calls "the heavenly." The latter is the inevitable subsequent focus on the everyday, the practical, or earthly concerns. Wacker shows repeatedly how early pentecostals stated their religious priority as the former, but with the passage of time also turned their attention to the latter. The heavenly and the earthly therefore coexist. Therein lies the rationale behind the title of the book. In each chapter he shows not only these conflicting principles at work, shaping the cultural terrain the pentecostals inhabited, but also the ways in which these principles still operate among contemporary pentecostals.

There have been important books written before about early pentecostals, and Wacker acknowledges that he is building on that tradition of scholarship. But he has carried the examination of the early pentecostals to new heights with this volume. This is a highly suggestive study for historians working on other religious traditions, for it demonstrates the value of compiling field notes on primary issues in other religious cultures and then identifying the thematic patterns. Persons especially interested in the religious history of Indiana will find this volume particularly relevant because of the state's numerous pentecostal groups at the beginning of the twentieth century. Wacker repeatedly cites early pentecostals in Indiana who were active in that founding generation.

STEPHEN J. STEIN is Chancellor's Professor of Religious Studies at Indiana University, Bloomington. He is the author of *Communities of Dissent: A History of Alternative American Religions* (forthcoming).

Women and Twentieth-Century Protestantism. Edited by Margaret Lamberts Bendroth and Virginia Lieson Brereton. (Urbana: University of Illinois Press, 2002. Pp. xv, 350. Notes, index. Clothbound, \$49.95; paperbound, \$19.95.).

Anne Braude, director of the Women in Religion program at Harvard Divinity School, is known for her conclusion that the history of religion in the United States is women's history, in that the sig-