

that still influence economics and politics in the state. The selections are particularly good in depicting the struggle between the United Automobile Workers and the automobile companies in the sitdown strikes of the 1930s.

In addition, the editors extensively, and honestly, portray social aspects of Michigan which are as disparate as the Ku Klux Klan and "The Spirit of Interlochen" by Van Cliburn. Perhaps farthest removed from Michigan's North Country is the final selection; Malcom X's "Growing Up in Michigan" vividly depicts a particular hell, near Lansing, which was his boyhood home around 1930.

The authors of the selections include many famous and/or capable authorities ranging from Father Louis Hennepin to Alexis de Tocqueville, from Francis Parkman to Sidney Fine. Each selection is introduced with a headnote providing provenance for the writing which follows and also including excellent, brief, current bibliographical references for the topic. The editors and publisher should be pleased with their work; reachers and teachers in Michigan history certainly will be.

*Central Michigan University,  
Mount Pleasant*

George M. Blackburn

*Farming in the Midwest, 1840-1900.* Edited by James W. Whitaker. (Washington: The Agricultural History Society, 1974. Pp. 226. Notes, tables, index. \$6.00.)

*Farming in the Midwest, 1840-1900*, edited by James W. Whitaker, is a compilation of papers presented at the Symposium on Midwest Agriculture, 1840-1900, and held at Iowa State University in May, 1973. Published by the Agricultural Historical Society, it is the third in a series of such publications, having been preceded by *The Structure of the Cotton Economy of the Antebellum South* (1970) and by *Farming in the New Nation: Interpreting American Agriculture, 1790-1840* (1972).

The papers included in the present volume were written by geographers, agronomists, and economists as well as historians; and, as is to be expected in such a collection, they are of unequal merit and interest. Some of the papers are only distantly related to farming in the Midwest; others appear to be less significant than the accompanying remarks

of those who commented upon them. And at least one paper contained enough undigested material to prompt the commentator to ask: "What is the object of this historical study" (p. 199)?

Nevertheless, the volume does contain interesting and valuable essays which may be roughly divided into five broad topics: the geographical aspects of historical farms and rural settlement; the work of agricultural experiment stations in the Midwest; the private acquisition of land and tenant farming in the area; the costs of midwestern farm making and the investments of foreign companies in farm mortgages and land; and the farmers' relationship to commodity exchanges.

Historians of the area will find interesting suggestions in Hildegaard Johnson's paper, "A Historical Perspective on Form and Function in Upper Midwest Rural Settlement," and in John A. Jakle's comment on the paper in which the relationship between human value systems and the appearance of the landscape is discussed. More intriguing, perhaps, is "A Sample of Rural Households Selected from the 1860 Manuscript Censuses" by Fred Bateman and James D. Foust. This essay, which contains a discussion of the compilation of the 1860 data on the agricultural experience of 11,943 farms in twenty northern states both east and west, "opens up" according to the authors, "completely new possibilities for examining the character of the rural antebellum North" (p. 93). And, indeed, another paper in the collection on "Farm-Making Costs in the 1850s," by Robert E. Ankli, has already made use of the new material. Using the data compiled in the sample, Ankli attempts to disprove the proposition, first advanced by Charles Danhof in 1941 and since generally accepted, that it took \$1,000 to build a farm on the western prairies.

Paul Gates indicates what remains to be done in the study of the public domain in a paper entitled "Research in the History of the Public Lands," and two papers, one by Donald Winters and the other by Homer Socolofsky, deal with aspects of tenant farms in the Midwest. Winters' paper discusses the variety of rental lease agreements made between tenants and landlords and suggests that farm tenancy developed out of "rational economic behavior" (p. 147) rather than from poorly conceived federal land policies as others have held. In a less analytical paper Socolofsky traces

the land holdings and the career of William Scully, one of the great landlords of the Midwest and a fascinating character.

Papers on the varieties of corn and wheat developed by midwestern agricultural stations and an interesting paper on the "Commodity Exchanges, Agrarian 'Political Power' and the Antioption Battle, 1890-1894," by Jonathan Lurie, round out the most important offerings in this useful volume, which is, as the editor acknowledges, by no means the definitive work on the subject of farming in the Midwest during the last half of the nineteenth century.

*The University of Texas, El Paso*

Wayne E. Fuller

*And They All Sang Hallelujah: Plain-Folk Camp-Meeting Religion, 1800-1845.* By Dickson D. Bruce, Jr. (Knoxville: The University of Tennessee Press, 1974. Pp. xii, 155. Notes, maps, illustrations, bibliography, indexes. \$7.50.)

In the last paragraph of his introduction Bruce succinctly states what he is attempting to accomplish in his book:

This study begins with the context in which camp-meeting religion grew up and flowered: first, with a description of plain-folk life and an interpretation of their place in the Southern world; second, with an account of the Methodist and Baptist churches as Southern institutions and of the camp-meeting as a practice. Once the context of camp-meeting religion has been described, it then becomes possible to set out the contents of the plain-folk religious belief system. To do this, there is an examination of the structure and content of the camp-meeting and its relationship to the central purpose of Southern evangelical religion, conversion. Then the study turns to the spiritual songs in order to outline what most of those who were converted proclaimed their salvation to mean. Finally, the study comes full circle to examine again the plain-folk and their lives, but at that point to see what camp-meeting religion did for those who gave themselves over to it (p. 12).

Generally, Bruce does a good job of accomplishing the goals which are outlined in his introduction. His description of plain folk life and his interpretation of its role in the southern world is generally accurate. However, considering the political activity of the plain folk which contributed to the democratizing of southern state governments during the first