

Throughout the 1930s the community tried to continue its tradition of "taking care of its own," although it eventually accepted New Deal relief programs. The second crisis of the 1930s for American Jewry was the rise of Nazi Germany. The American Jewish community was divided on how to respond to international events. Endelman concluded that Indianapolis was not as divided as larger cities; because of its small size, Jewish organizations had to cooperate to save themselves. Then the post-war era brought tranquility to Indianapolis Jewry. Three themes characterized the era: the increase of Jewish content in Jewish center activities, the development of larger childhood and adolescent programs, and the formation of Jewish community relations agencies.

The final chapter, "The Six-Day War and Beyond," concludes that, "Indianapolis Jewry today is a more unified and uniform community than it has been since the original German Jewish settlement of the mid-nineteenth century" (236). One of the explanations for this is an American-born majority—85.9 percent were American-born by 1978. Another reason for this change was the unifying power of the Six-Day War. The Indianapolis community reacted by both supporting Israel and becoming more community conscious. It established new schools and homes for the elderly. The chapter and the book ends with the slogan "We are one." Endelman sees this as describing American Jewry today. This is my only disappointment with the book; Endelman could have used her insight to produce a more thought-provoking and far-reaching conclusion for the Indianapolis community.

*The Jewish Community of Indianapolis* is a well-researched and documented narrative and is a substantial addition to the literature. Endelman avoided the common problem of writing a "who's who" and placed Indianapolis Jewry in the context of American Jewish history, thus making hers an insightful work and excellent reading. This book is recommended for all those interested in community history, Jewish history, and the history of the Midwest.

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*Pilgrims In Their Own Land: Five Hundred Years of Religion in America*, by Martin E. Marty. Boston: Little, Brown and Company, 1984. xii, 500 pp. Notes, illustrations, bibliography, index. \$25.00 cloth.

*Pilgrims In Their Own Land* is a history of five hundred years of religion in America. In it Martin E. Marty begins with European roots, concludes with religious trends in the 1980s, and analyzes and describes the great diversity of American religion in between. Marty is probably

the foremost authority and writer on religion in America today. He has authored more than thirty books, and is presently the Fairfax M. Cone Distinguished Service Professor of the History of Modern Christianity at the University of Chicago and the associate editor of *Christian Century*. His book is not only for the student of American religious history but also for anyone interested in the interrelationships and tensions of religion, culture, and politics.

"Never have there been so many systems of spiritual striving existing so close together as in America" (5). "Their long pilgrimage may end one day. . . . But it is more likely that [it] . . . will prevail into infinite tomorrows. . . . if the actors remain, and remain somehow free, their dreams will prod them on to more restless pilgrimages" (477). In these two quotations Martin Marty captured the essence of the American religious experience. From the arrival of the first settlers in Virginia and New England to the present day, every religious group has struggled not only to survive and to grow, but also to discover its identity and how it relates to the American dream. In constant competition with each other both theologically and numerically, sects also had to face the often very ugly realities of social and economic injustice, including slavery and post-war discrimination, the ordeal and struggle of laborers, the women's movement, and civil and foreign wars. Moreover, the spread of scientific and intellectual ideas together with the continuous influx of immigrants forced religious Americans over and over again to reassess their roots and the burden of their faith in terms of outreach, tolerance, and love.

Marty takes the reader through a chronological development of the American religious pilgrimage. He indicates throughout this narrative the integral role that religion has played in shaping the philosophy, values, laws, and mores of America and suggests the successes and failures. His account highlights the life of most of the important personalities, including American presidents, who have shaped American religious life and indicates their significance in both culture and politics. He examines the critical role of Catholic and Jewish immigrants and the Protestant reactions to them along with the tremendous internal struggles which each faced, particularly as they sought to determine the meaning of their faith within the context of American democratic life and the state. The emergence from the American experience of the Mormons and Christian Science as well as the rise of numerous communes, sects, and cults of the past two centuries appears in the ever recurring theme of pilgrims in search of faith, hope, and truth. Of particular relevance to the Midwest is Marty's attention to the roles of various religious groups who settled and shaped the religious life therein, and the Catholic-Protestant relations, involving especially the

long-held fears of Protestants regarding Catholicism and westward expansion.

From the Pilgrim fathers to Jerry Falwell; from the First Great Awakening to the "Born Again" New Christian Right; from the civil religion advocated by Franklin and Jefferson to the new climate and controversies of the 1980s under Ronald Reagan, Marty takes the reader on what may well prove to be a never-ending pilgrimage. One of the great joys of reading this book is that it is both a very scholarly treatise and a highly readable narrative. It should serve not only as a text for courses in American religious history but also as excellent reading for anyone wanting a wonderfully orchestrated account of our nation's religious development.

One of the most interesting aspects of this book is the biographical cameos. Through very important individuals like Thomas Merton and Reinhold Niebuhr, Marty gives life and substance to the pilgrimage. These individuals often set the tone and direction for denominational and even interdenominational thought and practice. Nevertheless, one looks in vain for even a mention of several critical personalities: Aimee Semple McPherson and Dietrich Bonhoeffer, for example. Certainly Sister Aimee, who founded the Four Square Gospel movement, appealed to an enormous body of people in the West who the mainline churches were not reaching; and Bonhoeffer was certainly the inspiration, if not the fountainhead, for a tremendous amount of post-World War II thought.

Marty's treatment of Roman Catholic contributions and struggles in the history of American religion is, I believe, the best that has ever been done in such a book as this. Yet again one cannot help but be disappointed at his neglecting to even mention "Humana Vitae" of Paul VI and the enormous controversy that has ensued. The outcry over this reaffirmation of the historic position of the church on birth control was almost worldwide and led to the opening, by Hans Kung and others, of major discussion and attacks on other issues such as papal infallibility and priestly marriage. From Marty's book alone one would not have any idea this was an issue.

Marty's discussion of the Social Gospel movement is ably done, especially in his analysis of the crucial role of Walter Rauschenbusch. It is difficult to understand, however, why there is no mention of Charles M. Sheldon's *In His Steps*, the novel of the movement, and the best-selling religious novel of our century. One wishes also that in his discussion of Henry Ward Beecher, his ministry and theology, Marty at least would have noted the Beecher-Tilton trial, probably the most sensational trial involving a clergyman in American history. Yet none of this needs seriously to detract the reader or critic. Marty's book is a

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magnificent journey through American faith. It should stand for a long time, if not as the definitive study, then certainly as the most readable and enjoyable one.

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*Land, Piety, Peoplehood: The Establishment of Mennonite Communities in America, 1683-1790*, by Richard K. MacMaster. Scottsdale, Pa.: Herald Press, 1985. 343 pp. Notes, illustrations, bibliography, index. \$12.00 paper.

Richard MacMaster, who teaches at James Madison University in Virginia, is well known for his work on the family of George Mason as well as his valuable contribution, with two other authors, in *Conscience in Crisis: Mennonites and Other Peace Churches in America, 1739-1789* (1979). In *Land, Piety, Peoplehood* he turned his hand to a somewhat more popular vein of writing, though happily all of the scholarly apparatus is still present. This is the first of four volumes designed to celebrate the more than three hundred years of Mennonite life in North America.

The first volume presented difficulties for the author, who was obliged to review the complex European scene in the sixteenth and seventeenth centuries, then extract one swiftly changing element from that stage and relocate it across the ocean. This not-so-easy task resulted in early chapters that move back and forth both geographically and chronologically, with much detail and many names tending to make for heavy reading. Once MacMaster got his people solidly in place in Pennsylvania (and environs), however, the story became clearer, the maps and photographs more revealing.

One of the valuable services performed here is to see the Mennonites and Amish as not all that peculiar in the colonial period. Their migration is, on the whole, understood best as part of the larger flow of Germans to the New World. Their land hunger was of a piece with that of their neighbors. Their pietism found expression in a land distinguished for its emphasis on personal experience in religion, especially during the Great Awakening. They joined in the political process and, like many other Americans, had difficulties with it. They quarreled with each other, became schismatic, were not always consistent, won admirers, and found enemies. In all of this, they had much company in America. "Eighteenth-century Mennonites probably would not have wanted to sort and separate their motives as much as twentieth-century analysts want to do. They lived life as a whole, and did not make much attempt to distinguish between the religious, the social and the economic spheres" (136). Utilizing the careful demographic and so-

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