merger with Sunray DX, management's efforts to negotiate a political environment shaped now by popular protest movements and new forms of government regulation, and the restructuring of the company's operations, including new efforts to diversify into nonenergy areas. *The Challenge of Change* is excellent business history, concerned not only with the microeconomic story, but with the larger social environment within which business decisions are shaped.

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The author of *Behind the Beginnings* has given a considerable segment of her life to the study of American Benedictinism, and so it is within that same research perspective that she explains the purpose of her book is "to find out and to write about [the] hidden part of our [Benedictine] history" (p. 201).

With that intention, Sister M. Incarnata has produced a historical work which relies heavily upon a collection of letters which she had earlier translated from German into English. In brief, the author relies upon the original text of the letters, interspersed with some brief commentary, to "give the reader not only a grasp of the part played by faith and suffering but also an appreciation of the personalities behind the beginnings of our history" (p. 201).

Among the personalities most reflected in the letters is Mother Benedicta Riepp, a native of Swabia, Germany, and recognized as the founder of numerous groups of Benedictine women in America. Her letters reveal her as a woman of great courage and dedication, impelled by a strong will. She was one of several volunteers chosen from the Eichstatt Benedictines of Bavaria to establish the first American Benedictine convent in St. Marys, Pennsylvania, in 1852 at the request of Boniface Wimmer, O.S.B., first abbot of St. Vincent Archabbey, Latrobe, Pennsylvania.

The scope of *Behind the Beginnings* covers the years between 1840 and 1914, a period of time in which Mothers Benedicta Riepp and Willibalda Scherbauer heroically expanded the movement of
American Benedictine women from St. Marys to Erie, Pennsylvania, and on to Newark, New Jersey, and then to St. Cloud, Minnesota.

Both the travels and toils of these two women of the nineteenth century reveal the controlling presence of King Ludwig I of Bavaria, of Boniface Wimmer, and several other clergymen whose positions of authority much influenced in one manner or another the effectiveness of the efforts made by the early Benedictine women.

As Sister Incarnata explains, the letters of Boniface Wimmer included in the book far exceed in number those of other persons including the letters of M. Benedicta Riepp and M. Willibalda. Although the author's explanation that much of the early correspondence of the Benedictine women had been destroyed previously is quite understandable, the lengthy and numerous letters of Boniface Wimmer may tend to influence the reader's interpretation particularly in regard to the years following 1857, when the controversies grew more serious between Riepp and Wimmer. Possibly some careful editing of Wimmer's letters contained in the book would offset the risk of unintentional misinterpretation on the part of the reader.

In its easy, readable format, Behind the Beginnings is similar in some ways to the historic accounts of other religious women who, like the Benedictines, set sail from the old country to the new for the purpose of responding to the needs of struggling immigrants in America. This is the heart of the missionary spirit which characterizes not only Roman Catholicism but the spirit of other religious faiths as well.

Such similarities as mentioned above most frequently can be identified generally as those which suggest: (1) the hardship caused by the lack of adequate food and health conditions in America; (2) the unclear lines of authority that developed as a result of clergymen dealing with papal congregations of religious women; and (3) the question of the juridical relationship between the European-based motherhouse and the American-based "daughter" group which was forced to face a totally new and sometimes bigoted culture in the new world.

At times as the reviewer read the work, there was the hope that somewhere within either the letters themselves or within the author's commentary adequate attention would be given to highlighting more precisely some of the prominent achievements of the American Benedictine women. Benedictines are and have been women of great faith who have contributed extensively to education and to other societal needs. However, Sister Incarnata has stated her particular
interest in the personalities that were operative in influencing the early days of American Benedictine women. And truly, the author's work does this well.

Finally, the format of this work is attractive and informative. Divided into three chronological sections, the book also includes a table of contents, a foreword, an introduction, and a short photographic insert between pages 94-95. A series of appendixes provides biographical data of the original authors of the letters. Both the carefully prepared bibliography and "the family tree" (p. 224) depicting the historic expansion and dates of American Benedictine groups founded from Saint Walburg Abbey in Bavaria will be of special interest to future researchers.

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There is, perhaps, a tendency among those researching state and local history to overlook the extensive microfilm holdings of the Pennsylvania State Archives. This guide, although only a sampling of the collections in Harrisburg, should be extremely useful to researchers as an introduction to some of these particularly rich materials. Covered by the guide are roughly forty-four hundred rolls of microfilm from the records of various state agencies, nonpublic papers accessioned by the State Archives, and special collections acquired through the research and publication efforts of the Pennsylvania Historical and Museum Commission.

The organization of the guide is logical and easy to follow. The major categories are record groups (official state documents), manuscript groups (private papers in state custody), and special collections (filmed manuscript materials from other repositories). Listings within the record group and manuscript group sections of the guide are arranged by RG and MG numbers; those in the special collections section are arranged alphabetically. Each entry includes a brief description of the collection, the number of rolls, the approximate inclusive years, and the availability of finding aids. For special collections,