

review since its leaders stalled in converting their factories to defense plants as long as possible. Clive debunks the popular belief that the majority of newcomers came directly from the farm to the city and sensitively portrays the plight of mountain children living in urban areas. He argues that the "summer of 1943 was a turning point in the history of black America" (p. 164). Clive's section on "Women, Youth and the Limits of War-time Change" is particularly unusual in a work of this type. His treatment of day care centers and the problems of juveniles is quite good. While useful, his discussion of the roles of women is basically a summary of the literature and does not provide new data or insights.

If there is a flaw in this book it is one which has always plagued state historians—a compulsion to justify one's scholarship by arguing that the state is representative of the entire nation. Clive argues that Michigan had "all the elements that characterized mid-twentieth century America" and concludes that "No American state experienced the social and economic consequences of World War II more profoundly than Michigan" (pp. 6, 234). Perhaps Michigan is an excellent microcosm of the national history, but what if it wasn't? Should that be the critical question or the critical framework? The advantage of state and community histories is that they allow the scholar to examine the workings of society at the most basic level—the dyadic relationship between men and women at home and at work. From such studies we can build a new national history, not the other way around.

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*Childhood, Marriage, and Reform: Henry Clarke Wright, 1797-1870.* By Lewis Perry. (Chicago: University of Chicago Press, 1980. Pp. xiv, 359. Illustrations, notes, bibliographical note, index. \$20.00.)

Henry Clarke Wright, the radical abolitionist, temperance advocate, and itinerant reformer, might be considered either the best or the worst subject for study by a twentieth-century historian: the best because he left an unbelievably rich written record including school notebooks, letters, extensive published writings, and more than one hundred manuscript volumes of diaries; the worst because of the complexities and idiosyncracies of a man who could be at once a belligerent non-resistant, a lonely extrovert, a combative member of the peace movement, and a believer in families who was never home. In

this superb study of Wright's psychology and intellect, Lewis Perry, editor of the *Journal of American History*, unearths the underlying themes behind Wright's apparent inconsistencies. In the process, Perry illuminates the evolution of reform ideas in nineteenth-century America and the psychological dimension implicit in one man's thought.

Using an approach that combines intellectual history and psychology, Perry begins his study with the identity crisis that marked the shift from Wright's early position as an orthodox Presbyterian minister to his later career as an abolitionist and itinerant reformer. After an opening chapter describing this shift, Perry presents a detailed analysis of Wright's childhood and its relationship to his two most striking preoccupations: the family and aggression. Cautiously and carefully, Perry suggests that "We suspect that nonresistance was, among other things, Wright's way of living with powerfully belligerent feelings" (p. 63) and that "The guilt arising from his mother's death and the awful fear of his father merged in the preoccupation that he made the center of his religion and his career: that children should not fight. . . ." (p. 74). Much of the remainder of the book brilliantly explains how these preoccupations influenced Wright's style of reform, his ideas about religion, and his attitudes toward the family. Readers will also find, scattered within the exegesis of Wright's own thought, suggestive comments on abolitionism, revivalism, spiritualism, feminism, the peace movement, the cult of domesticity, and radicalism in general.

Although Perry has written a balanced and judicious assessment of Wright's life, two major questions remain unresolved. The first concerns Wright's representativeness. Perry often uses great insight to place Wright's positions on particular issues within the general context of reform. He also hints that Wright's experience in many ways may be typical and thus that "by analyzing his life and thought we may understand dimensions of the past that would otherwise be nearly inaccessible" (p. xi). But the book lacks a general conclusion on this issue. How typical, ultimately, was Wright's experience? A related question concerns Wright's mental stability. Perry suggests that "in certain respects Wright's life as a reformer might be compared to a neurotic obsession" (p. 94). He then qualifies this by commenting that such an analogy overlooks "the flexibility and versatility his style of reform required" (p. 95). Yet the overwhelming impression the book creates is one of the continuity of certain of Wright's obsessions. Nevertheless, this

is an important study which illuminates the inner dynamics of nineteenth-century reform and documents the neurotic impulses, both destructive and benevolent, which gave Henry Clarke Wright's life its aggressive power.

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*The Public and the Private Lincoln: Contemporary Perspectives.*

Edited by Cullom Davis, Charles B. Strozier, Rebecca Monroe Veach, and Geoffrey C. Ward. (Carbondale: Southern Illinois University Press, 1979. Pp. x, 182. Notes, index. \$18.95.)

This book consists of nine articles on Lincoln written by both young scholars and scholars of established reputation.

Charles B. Strozier's "The Search for Identity and Love in Young Lincoln" is a conservative psychobiographical approach to Lincoln's romantic years. He argues convincingly that internal confusion and fears of sexual encounter rather than hostility from the Todd family temporarily blocked Lincoln's union with Mary Todd, just as they had blocked the progress of his courtship of Mary Owens. Lincoln worked out his difficulties vicariously by closely monitoring Joshua Speed's courtship and marriage. Kathryn Kish Sklar's "Victorian Women and Domestic Life: Mary Todd Lincoln, Elizabeth Cady Stanton, and Harriet Beecher Stowe" explores the strategies Victorian women used to control their domestic lives. Mrs. Lincoln, she argues, controlled hers, probably with her husband's cooperation, by having children at greater intervals and by ceasing to have them earlier in life than most of her peers. Her complete commitment to her husband and family was a way of justifying a marriage unpopular with her relatives. Abraham Lincoln's success, to which Mary Lincoln sacrificed all, proved her relatives wrong. The third essay on the private side of Lincoln's life, "Lincoln, Blacks, and Women," by Roy P. Basler, focuses on Lincoln's personal encounters with individual women and blacks but is too discursive to make points as important as those in the first two essays.

G. S. Boritt's "The Right to Rise" is a succinct summary of the major points of his book, *Lincoln and the Economics of the American Dream*. He argues that Whig-Republican economics more than Jeffersonian political theory defined Lincoln's vision. The importance of the idea justifies its repetition, but the essay would have had more impact had it been published soon after it