

A narrated gallery of images on DVD accompanies the volume and is intended as an educational supplement. The photographs of factory interiors are particularly compelling and provide a nice counterpoint to the community orientation of the book.

Despite the overall upbeat tenor of the book, Lane does not hesitate to take his shots. U. S. Steel frequently draws his ire for its civic negligence. On the other hand, Lane takes a largely sympathetic view of the controversial Richard Hatcher administration. The four-term mayor's difficulties implementing a progressive black power agenda are attributed to national forces beyond his control. The coverage of the Hatcher and post-Hatcher years comprises the strongest as well as the grimmest section of the book. Yet while Lane acknowledges the city's problems with crime, drugs, white flight, and physical dereliction, he ably demonstrates another side to life in Gary, one that has included cultural innovation, athletic accom-

plishments, some improvement in city services, and even fresh investment.

Gary's First Hundred Years makes it abundantly clear that during its relatively brief life this mid-sized industrial city experienced firsthand the major developments of urban history: the growth of mass-production manufacturing, Progressive education reform, the ascendance of organized labor, the black power movement, and deindustrialization. By putting a human face on all of these subjects, Lane provides an engaging narrative that will appeal to general readers as well as to undergraduates. Unfortunately, the book lacks citations and a bibliography, thereby limiting its utility for scholars. Nonetheless, researchers who wish to further mine Gary's rich yet understudied history will find this volume to be an excellent point of departure.

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Peter Cartwright
Legendary Frontier Preacher
By Robert Bray

(Champaign: University of Illinois Press, 2005. Pp. x, 314. Illustrations, notes, index. \$35.00.)

A definitive biography of Peter Cartwright has long been needed. Often used as an example and cited as a source, the man known not only as the most famous frontier circuit rider but also as one of the leading

Methodists in early American history clearly deserves more direct scholarly attention. In this volume, literature professor Robert Bray delves deep into Cartwright's place in American religion, politics, and literature.

Bray seems most interested in the preacher's long relationship with Abraham Lincoln. Other writers have noted Cartwright's political, theological, and social rivalry with Lincoln, but Bray fully explores these conflicts in a way that makes them more coherent than an occasional reference. The two giants of frontier Illinois squared off time and again in public battles over religion and politics, but they agreed on some issues—including slavery—and they shared a similar fame as “self-made” men. Cartwright, like Stephen Douglas, shaped Lincoln's career to the extent that he served as a worthy political and philosophical foe.

But Cartwright was far more than just a foil for Abraham Lincoln. Following his conversion to Christianity during the Great Revival on the frontier, Cartwright served as a Methodist circuit rider. Known as the “Kentucky Boy,” his preaching became the stuff of legend and his own *Autobiography* (1856) helped preserve his almost mythical place in American religious history. Always ready to confront sinners in hopes of converting them, he also quickly took up arms against rival denominations and those whom he considered heretics. On the frontier of Kentucky, Ohio, and Illinois, Calvinists and Mormons faced Cartwright's wrath just as often as did drunkards and blasphemers.

One disappointing feature of the book derives from the lack of available sources on Cartwright's frontier

preaching. Bray rightly treats the *Autobiography* with skepticism, since it was written from the perspective of many decades later. But there is little else that details the stories of his adventures as a circuit rider. Bray treats the subject as well as it probably can be, but many readers will wish for more.

Written records do allow the author to analyze more fully Cartwright's work in church politics. Involved in the government of the Methodist Episcopal Church at the local, regional, and national levels, the famous circuit rider served as a lightning rod on many issues. His brash personality and eccentric behavior sometimes caused him embarrassment and the Methodist conference charged him with improper conduct on several occasions. Cartwright's political ambition also created controversy; his practice of campaigning for office while performing his ecclesiastical duties raised important questions about where the line should be drawn between civic and churchly matters.

Considered a moderate on the issue of slavery, Cartwright clearly opposed the peculiar institution. He considered owning slaves a sin and hoped to eliminate the immoral practice through conversion and church discipline. But he also believed that abolitionists posed as great a threat to church unity as did the pro-slavery advocates. In the end, his effort to preserve an anti-slavery Methodist union proved impossible and, despite

his best efforts at saving the national church, the Methodists split in 1844.

This book is well written and well researched. Bray is generally successful in his attempt to place Cartwright in context, although some historians will be disappointed to find expected titles missing from the endnotes. Still, many of the standard texts are referenced and most readers will appreciate the author's engaging style. While

some questions remain, Bray goes behind the legend to show us something of the man who lived the life and helped create the myth.

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The Black Laws
Race and the Legal Process in Early Ohio
 By Stephen Middleton

(Athens: Ohio University Press, 2006. Pp. xi, 363. Notes, selected bibliography, index. \$26.95.)

Stephen Middleton's *The Black Laws: Race and the Legal Process in Early Ohio* impressively surveys all legal matters affecting African Americans in Ohio from the territorial stage through the 1880s, although most of the emphasis is on the period before the Civil War. Middleton goes well beyond the title's "Black Laws"—those laws that circumscribed African Americans' legal rights—to place clear focus as well on the issue of slavery in Ohio and most notably the legal process governing fugitive slaves in the state.

Middleton argues that "race-specific laws could not long endure in a country that made freedom and equality the birthright of its people" (p. 4). In the territorial and early statehood periods, the question of whether slavery would be permitted

proved the most pressing legal issue. Although some powerful figures supported opening the territory and new state to slavery, the political mass, including many ordinary folks who had immigrated from the South, opposed slavery. But as Middleton makes clear, opposition to slavery was not the same thing as support for African American civil rights, and the Ohio constitution, while prohibiting slavery, placed several restrictions upon African American residents, including denial of the right to vote. Moreover, by not securing certain rights, the new constitution permitted the Ohio legislature to pass a number of "Black Laws" over the next few decades—laws that, for example, limited black testimony against whites and attempted to restrict African American immigration to the