

The present guide reflects the special collecting interests of the state historical society over the last decade and the systematic way in which it is concerned with many facets of the contemporary scene as well as the past. One of the emphases has been on the papers of organizations with direct or indirect concern for some aspect of education (e.g., the Methodist Church, the United World Federalists), as well as the personal papers of educators themselves. The role of mass communications in modern America has been another emphasis. This has resulted in many significant additions in such fields as public relations and advertising, radio and television, and stage and screen (e.g., papers of H. V. Kaltenborn, records of the National Broadcasting Company). Another major concern has been to augment the already sizable holdings on labor, as with the papers of the Textile Workers Union of America and of the American Federation of Labor.

The range of interest is clearly not confined to Wisconsin or Wisconsin-related subjects. Historians have long recognized the holdings of the Wisconsin society as significant to the study of many facets of American history. Those whose primary interest is Indiana history will find much of importance in the acquisitions of the last decade. For example, in the territorial period are records of the Continental Congress and the papers of Arthur St. Clair and William Henry Harrison. Correspondence of mid-nineteenth century Indiana congressman John Givan Davis and the papers of Benjamin Harrison are included. The manuscripts of Bradley R. Taylor contain his correspondence of 1952-1957 on behalf of the memorial section of the American Legion Library in Indianapolis.

This guide and its two predecessors give a complete picture of the holdings of the Wisconsin historical society. Together they are an indispensable reference tool for research.

*Miami University*

Dwight L. Smith

*Benjamin Lundy and the Struggle for Negro Freedom.* By Merton L. Dillon. (Urbana: University of Illinois Press, 1966. Pp. vi, 285. Frontispiece, notes, bibliography, index. \$6.75.)

Merton Dillon has surveyed the extant writings of Benjamin Lundy and produced this well-written, lively drama, the first full-length biography of the pioneer abolitionist. Little is known of Lundy's rural New Jersey upbringing; but about 1809 the small, slender youth became a saddler in Wheeling, western Virginia, where, after flirting briefly with worldly amusements, he rededicated himself to Quakerism. The sight of slave traders herding chained Negroes down city streets caused him to vow to God to "break at least one link of that ponderous chain of oppression" (p. 7).

In 1821 Lundy established the *Genius of Universal Emancipation*, the only abolition newspaper to function throughout the twenties. It was first located in small towns in Ohio, then in Greeneville, Tennessee, and later in Baltimore and Washington. Envisioning that Negro colonization would dispel the southern fear of troublesome freedmen and would prove his argument that free Negro labor could outproduce

slave labor, Lundy supported the American Colonization Society and traveled several times to Negro colonies in upper Canada and Haiti. In addition to writing, editing, and printing the *Genius*, he organized abolition societies and spoke for antislavery political action.

Although Lundy excoriated slaveholders as "too depraved to blush, and too wicked to repent" (p. 53), he rarely if ever doubted that political action was the only feasible way to end slavery. Dillon argues that both the irrational impulse for reform prompted by the Great Revival and the apparent failure of gradualist appeals influenced abolitionists of the 1830's. Led by Lundy's ex-printing apprentice, William Lloyd Garrison, a new generation of radicals opposed Lundy's gradualism and demanded immediate emancipation. Countering Garrison's moral appeals, Lundy persistently predicted that "economic coercion . . . would work where moral argument had failed" (p. 179). To give life to his faith, he acquired a land grant in Texas where he planned to demonstrate the successful use of free Negro labor and to supply free-labor stores with the produce necessary to compete with southern goods. When Garrison caustically attacked his plan, Lundy asserted that economic arguments must accompany moral-religious appeals in order to persuade "not only the preachers, but also the moralizers, the political orators, and even bankers and planters" (p. 211). Many abolitionists scorned such ideas; the circulation of the *Genius* dwindled; and, after a brief imprisonment for debt, Lundy turned from moralizing abolitionists to profit-seeking businessmen for money to support his colonization schemes.

Dillon finds a fundamental continuity in the abolition movement from the 1820's through 1840. Lundy and Garrison, for example, differed in "style rather than in the substance of their thought" (p. 147). Lundy's inability to motivate change indicates to Dillon that the "highly individualistic" spirit of the age nullified arguments predicated on "the welfare of the community" (p. 77). Morally and materially dependent upon slavery, southerners were beyond the reach of verbal persuasion. Dillon attributes Lundy's persistent gradualism largely to a faith in reason inherited from the Enlightenment.

Lundy had more faith in reason than does Dillon. In 1824 the gentle Quaker helped to convince Illinois voters, some with a southern orientation, to defeat an important pro-slavery measure. Were non-slaveholding southerners immune to Lundy's varied appeals? An examination of firsthand accounts of their reactions to his arguments might answer this question.

*Indiana University*

John C. Hammerback

*Richard Yates: Civil War Governor.* By Richard Yates and Catharine Yates Pickering. Edited by John H. Krenkel. (Danville, Ill.: The Interstate Printers & Publishers, Inc., 1966. Pp. 300. Illustrations, notes, bibliography, index. \$8.95.)

"I address myself to the task of presenting the life of my father, soliciting the sympathy of my readers, for it is an ordeal for the son of a man to do him justice" (p. 49). In 1933 Richard Yates, aided