

Workshops in the Wilderness: The European Response to American Industrialization, 1830-1860. By Marvin Fisher. (New York: Oxford University Press, 1967. Pp. viii, 238. Notes, bibliography, index. \$6.00.)

In this brief but lucid book, Fisher joins the ranks of those historians who have recently begun to reassess the significance of American industrial growth in the three decades preceding the Civil War. He believes that the industrial process was firmly established in the United States by 1860, that it had already begun to exert a strong influence on American life, and that it provided opportunities in cities for advancement which rivaled those offered by the frontier. Specifically, Fisher is concerned with the response to these developments by European visitors who came to the United States between 1830 and 1860.

To most European visitors, the United States appeared as a land of abundance and opportunity. Fisher maintains that their writings reflect a keen perception of the country's agrarian promise ("myth of the garden") as well as its industrial potential ("myth of the workshops"). These seemingly contradictory views actually merge into a new image—"America as potential paradise" (see chapter 3). In describing the new image, foreign observers were generally optimistic and prophetic. They recognized that the American experiment in industrialization was unique and that many of the evils inherent in the European systems could be avoided in the United States. A few critics, most notably Alexis de Tocqueville, predicted that the new technology would have an adverse affect on society, but most visitors revealed their faith in American progress.

Fisher develops his thesis admirably. He has been selective in choosing his commentators and in dealing with highly subjective evidence. But recognizing these limitations, he believes that European observers have provided not only a "meaningful commentary" on the early industrial development of the United States but also insights into the European's conception of America. Most readers will agree. In using this type of evidence, however, it would seem that footnotes would be of greater value if they had been placed in the text. It is disconcerting to come across a particularly interesting observation and have to turn to the back of the book for the source.

This book is a significant contribution to the historiography of American cultural history. It will, however, also be of interest to social and economic historians. Particularly valuable is the "Checklist of European Comments on America, 1830-1860."

University of Maryland

Richard T. Farrell

Owen Lovejoy: Abolitionist in Congress. By Edward Magdol. (New Brunswick, N. J.: Rutgers University Press, 1967. Pp. xi, 493. Frontispiece, notes, bibliography, index. \$10.00)

A friendly contemporary claimed that "Lovejoy was the real hero of the antislavery cause" (p. x). Edward Magdol, author of this first published examination of the Illinois abolitionist, emphatically agrees. He admits in the

foreword that he is "frankly partisan," and, indeed, his appraisal is highly favorable; yet this volume, resting solidly on the sources, can properly be judged history rather than special pleading. Historians should welcome this study of a significant but previously neglected figure.

Even before proslavery men murdered his brother Elijah Lovejoy in 1837, Owen Lovejoy had accepted abolitionism. From that time on, however, antislavery ideas became the passion of his life. Magdol traces the evolution of his tactics from moral suasion, to hazy "immediate emancipation," to direct action in the form of participation in the Underground Railroad (which the author believes was widespread despite a recent skeptical study), and finally to political abolitionism. Lovejoy labored nearly two decades in the antislavery movement before being elected to public office. In 1854 he was elected to the Illinois legislature and in 1856 to the United States House of Representatives, serving there until his death in 1864. Although his name is directly linked with only one act of Congress—the abolition of slavery in the territories of the United States—he was instrumental in gaining the passage of the Homestead Act and in the creation of a bureau of agriculture. A rugged, sanguine activist, Lovejoy was an attractive leader in the struggle for emancipation and civil liberties.

One of the most interesting aspects of Magdol's study is his discussion of the collaboration and friendship between the radical Owen Lovejoy and the moderate Abraham Lincoln. Among the first to recognize the depth of Lincoln's commitment to antislavery and the need for a united front of antislavery forces, Lovejoy tried to work harmoniously with Lincoln while struggling to win him to a policy of immediate emancipation. The Illinois abolitionist consistently defended Lincoln before his detractors, and Lincoln, upon hearing that Lovejoy was dying, said, "Lovejoy was the best friend I had in Congress" (p. 403). Magdol suggests that the relationship between Lovejoy and Lincoln casts further doubt on the alleged dichotomy between Lincoln and the Radicals.

Ransacking libraries and manuscript collections in many states, Magdol turned up more of the "public, political man" than the private man and has been handicapped in his efforts to describe the wellsprings of Lovejoy's behavior. The author, for instance, does not explain why or how Lovejoy was converted to antislavery. To his credit, however, he has used scanty personal records with insight and skill and has admirably blended character and career. Although the study is on the whole adequately documented, interesting detail is sometimes not supported by the sources. Proof that members of the House of Representatives "set down their pens, put aside papers, and postponed chats" when Lovejoy debated cannot be found in the *Congressional Globe* (p. 315). Nevertheless, this handsomely prepared political biography is generally well written, well researched, and in this reviewer's opinion well worth reading.