

dent in the country between 1840 and 1860 goes unquestioned. On the other hand, the biographies of sitters who are identified by name are rarely pursued to confirm Severa's interpretation. The practice of tinting daguerreotypic portraits did not always mirror the actual colors of a sitter's dress; certain colors show well in the relief of the black-and-white daguerreotype's mirrored surface. (Some colorists never saw the sitter and his or her raiment.) Portraiture itself is a historical practice that seeks to convey character through likeness, yet the author has a tendency to read into the portraits psychological attributes that historically would not have been recognized. She offers scenarios and relationships that cannot be proved. Troubling also are the captions of the few portraits of persons of color, in which Severa conjectures that the sitters are likely slaves and, due to their finery, house servants. The reader does not learn on what bases such assumptions are made, and resort to the brief bibliography uncovers only one applicable source—South Carolinian Mary Chesnut's war diary—leading this reader to question such reasoning.

The slippage between what appears at first as a study of daguerreotypy and historic portrait practices and a leading scholar's costume analysis through evidence provided by daguerreotypic images is evinced in the misleading title. *My Likeness Taken: Daguerreian Portraits in America, 1840–1860* is a richly satisfying visual experience. Nevertheless, the study is poorer for a lack of attention to historical portrait practices and American social and cultural history that cannot but challenge aspects of the author's interpretation.

Young America: Land, Labor, and the Republican Community, by Mark A. Lause. Urbana and Chicago: University of Illinois Press, 2005. vii, 240 pp. Illustrations, appendixes, notes, index. \$42.00 cloth, \$20.00 paper.

Reviewer Nellie W. Kremenak received her Ph.D. from the University of Iowa in 1996. She is working on a monograph on working-class Iowans in the nineteenth century.

In *Young America*, Mark A. Lause examines the history of the National Reform Association (NRA), a working-class organization founded by three New York City printers in the winter of 1843–44 to seek reform in the opportunities for land ownership in the United States. Members of the NRA, located primarily in New York State and New England, argued that the republican principles on which the nation had been founded required that opportunities for land ownership be made widely available and that such availability could never occur as long as favorably positioned individuals and interests were allowed to ac-

quire and control vast amounts of unsettled territory. The NRA held that landowners should be allowed to own only a limited number of acres and that ownership should be made broadly available to individuals of all genders, races, and ethnicities. As Lause notes, some historians have characterized this movement as narrowly focused on the interests of white workers. Lause argues, however, that while some NRA members advocated a separate state for freed black slaves (as well as for American Indians), the organization was firmly egalitarian and antiracist. NRA members argued for the abolition of both “wage slavery” and slave ownership. In its early years, the NRA distanced itself from the abolitionist movement, but later, in the prewar period, it moved closer to and, in some instances, joined forces with abolitionist groups.

As the NRA struggled to identify the most efficacious path to the goal of widely available land ownership, the group turned away from the compromises of the political arena to work toward the organization of communitarian settlements (including Fourier phalanxes in the Midwest) only to return, in the 1850s, to full-blown political activism.

The expression *Young America* in Lause’s intriguing title alludes both to a time period in U.S. history, the 1840s and 1850s, when the nation and its political culture might still be described as young, and to a working-class newspaper, *Young America*, which briefly continued the widely known though short-lived paper, *Working Class Advocate*. The term *Republican Community* in the title refers primarily to the ideals of the nation’s founders, carried forward by NRA members, but also alludes to the participation of NRA leaders in the 1854 founding of the Republican Party in Ripon, Wisconsin.

In the final section of the book, Lause’s conclusions take on a somber tone, as he notes the apparent evolution of a vibrant and idealistic working-class culture, fired by egalitarian principles, into a culture principally animated by the aspirations of mass consumption.

This otherwise fascinating study is slightly marred by the difficulties presented to the reader in keeping track of the large number of sparingly identified individuals in the NRA and the wider political arena. With only a few line-drawn portraits and no photographs available, a bit more biographical detail on at least the principal men and women involved in the narrative would have been helpful. Despite this small flaw, the book makes a welcome addition to our understanding of a significant force in the development and adoption of policies that opened land ownership to a broader segment of the population. Although the book includes only a few brief references to Iowa’s settlement, historians may be interested to explore the relation-

ships between the movement Lause describes and the lives of working-class emigrants who acquired Iowa land as a result of the Homestead Act signed by Abraham Lincoln in 1862.

Encyclopedia of the Underground Railroad, by J. Blaine Hudson. Jefferson, NC: McFarland & Co., 2006. 308 pp. Illustrations, appendixes, bibliography, index. \$55.00 cloth.

John Todd and the Underground Railroad: Biography of an Iowa Abolitionist, by James Patrick Morgans. Jefferson, NC: McFarland & Co., 2006. vii, 216 pp. Illustrations, appendix, notes, bibliography, index. \$35.00 paper.

Reviewer Galin Berrier is adjunct instructor in history at Des Moines Area Community College. He is the author of the chapter, "The Underground Railroad in Iowa," in *Outside In: African American History in Iowa, 1838–2000* (2001).

It is remarkable that two books have been published almost simultaneously that deal with the Underground Railroad in Iowa. J. Blaine Hudson's *Encyclopedia of the Underground Railroad* gives Iowa its due in the national context, while James Patrick Morgans has provided a biography of one of Iowa's most important abolitionists, Rev. John Todd of Tabor.

Hudson's *Encyclopedia* is an outgrowth of his earlier book, *Fugitive Slaves and the Underground Railroad in the Kentucky Borderland* (2002), which focuses on Kentucky and the free states of Illinois, Indiana, and Ohio. In his *Encyclopedia* he expands his scope to include entries as far from the Ohio Valley as California, Canada, Florida, and Iowa, which has at least 16 entries in the index. He broadens his concept of "the Borderland" to include such "lower north" regions as the southern half of Iowa (93): "It is important to remember that more westerly free states such as Iowa were also border states" (180). "Iowa, in particular, played a key role in the passage of fugitive slaves from Missouri and Kansas" after 1854 (5).

Five of the Iowa references are to the best-known "stations," also listed in Appendix 4: the Hitchcock House in Lewis; the Jordan House in West Des Moines; the Lewelling House in Salem; the Pearson House in Keosauqua; and the Todd House in Tabor. In the entry on "Signals," Hudson says that the Jordan House provides "a rare example of the use of quilts as an Underground Railroad signaling system" (88), a notion that has generated a good deal of controversy.

Hudson's entry on the Allen B. Mayhew Cabin in Nebraska City, Nebraska, and its "John Brown's Cave" describes it as an important Underground Railroad station for fugitive slaves fleeing bondage in Missouri en route to other Iowa stations in Iowa" (24). Recent research