

Book Reviews

Turner in his argument that the three phases of manufacturing development closely followed the progress of the western frontier. By the 1830s, the Ohio Valley was sufficiently populated and connected to the outside world to provide for a significant expansion of the economy beyond agriculture. Lippincott argues that the last three decades before the Civil War saw a move away from small localized production (often situated in the home) toward more heavily capitalized firms located in cities.

The methods, techniques, and assumptions of this work suggest that economic history has traveled quite a path since 1914. The book is based largely on the published census reports and on travelers' and promotional accounts. Lippincott did no manuscript research, no sampling in the unpublished census, and no newspaper reading outside of *Niles Register*. For a study of manufacturing, the book is curiously devoid of references to the experience of individual firms. Modern economic history concerns itself with the same themes as it did in 1914—growth and development—but the emphasis today is on the use of theory to help explain the past. Terms such as supply, demand, price, and quantity do not appear in the book. Lippincott's assertion of a shortage of capital and labor in the Ohio Valley remains just an assertion because he did not systematically seek evidence of interest rates or wage rates. Finally, there is none of the careful quantitative measurement and hypothesis-testing characteristic of much of the "new" economic history. We stand as far from Lippincott's type of history as he stood from Prescott. This may prove a comforting thought in the midst of today's general crisis in history.

UNIVERSITY OF WISCONSIN-EAU CLAIRE

JAMES W. OBERLY

Not by Bread Alone: The Journal of Martha Spence Heywood, 1850-56, ed. Juanita Brooks. Salt Lake City: Utah State Historical Society, 1978. pp. 141. Photographs, appendix, index. \$10.95 cloth.

A fine new volume has been added to the shelf of books by Juanita Brooks, a student of American frontier history and of the early history of the Church of Jesus Christ of Latter Day Saints. Her journals are exciting because Brooks skillfully keeps her editorial presence in the background, allowing the diarists to speak for themselves. Through her editorial efforts, many valuable diaries of early Mormon pioneers, including luminaries John D. Lee and Hosea Stout, provide us with glimpses of the everyday lives of the pioneers as they made the grueling journey west from Nauvoo and struggled to establish new settlements in Utah.

THE ANNALS OF IOWA

Her latest work, the journal kept by Martha Spence Heywood, is a very special contribution to frontier history for two reasons: first, it offers an intimate look, through an intelligent and honest woman's eyes, of the journey west and early history of Utah, an early history which saw the successful Mormon colonization of Utah as well as the conflicts within the church over the public announcement of celestial marriage or polygamy; and second, through Martha Spence Heywood's rigorous self-examination, we have a unique insight into her notion of the ideal Mormon woman and an appreciation of her struggle to attain that ideal.

Martha Spence, when she began her journal in Kanesville (now Council Bluffs, Iowa) on New Year's Day of 1850, was a thirty-eight-year-old Irish immigrant and a fervent Saint. Alone, since her family and friends opposed her new religion, she was awaiting the opportunity to resume her journey to the valley of the Great Salt Lake. It came finally when a highly respected Mormon merchant, Joseph Heywood, asked her to accompany his invalid nephew across the plains and to join his household in Salt Lake City. At the time of her last known entry, in August 1856, she was one of Heywood's three wives, a mother, a founder of the city of Nephi, and a periodic participant in Salt Lake City high society.

In the intervening entries, she frankly and vividly recorded the events of her life and the early history of her state. She described her journey: the shock of the teamsters' vocabulary, the sting of her rebuff by resentful Indian women at the Bordeaux trading post, and the delight of her first glimpse of the majestic Rockies. Confiding to her journal the feelings likely to be unspoken between friends, she recorded her own doubts: her depression when she finally reached the valley after all the sacrifice and hardship, her reluctance to marry a man she described as "a good man but not interesting" and to share him with two senior wives, her loneliness in the isolation of Nephi, and her bitter resentment of her husband for leaving her alone for months at a time.

The dust jacket to this spare volume includes a drawing of Martha seated on the single tree of her covered wagon, gazing directly at the reader—a nice touch. The style of print is pleasing. Unfortunately, there is no map of Martha's travels, across the plains or in Utah, which would have been helpful for those of us unfamiliar with the geography; this should be rectified in the next edition. The appendix, a letter from Martha to Emmeline Free Young, was especially useful, filling in some of the gaps in Martha's biography. The journal ends a bit abruptly. Apparently Martha was swept away by her social obligations and a thriving capmaking business, leaving her little time

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for the journal. It is unsatisfying, since she shared so much with us, that we can only guess that she was finally happy with her life.

Not by Bread Alone will be rewarding reading for all those interested in pioneer women or for those with a specific interest in Mormon history. It is an impressive addition to that long, full shelf of books by Juanita Brooks.

THE UNIVERSITY OF IOWA

DEBBY ZIEGLOWSKY

Read This Only to Yourself: The Private Writings of Midwestern Women, 1880-1910, by Elizabeth Hampsten. Bloomington: Indiana University Press, 1982. xiii, 242 pp. Notes. \$22.50 cloth.

During the last decade a revolutionary change has occurred in scholars' attitudes toward the private writings of women. After being virtually ignored, women's letters, diaries, journals, memoirs, and reminiscences have become the foci of editorial projects, intensive study, and active retrieval efforts. Elizabeth Hampsten's first book is yet another attempt to restore women's source materials to a position of respect. Hampsten collected and studied the epistolary writings of North Dakota women from 1860 to 1910 in order to determine the realities of their everyday lives. She quickly learned that their work and roles transcended region in that they were not radically different from those of southern, eastern, or western women of the same time period. Hampsten points out that regionalism is much more apparent in men's activities and writings.

Locating these women's letters was a task in itself since they have not received the interest from archives and other collectors that have men's writings. Incorporating segments from the letters into her analysis also presented a problem as constant shifting between narrative and reproduction of primary materials is a difficult task at best. Hampsten handles this by interspersing women's words with her own thoughts in a topical fashion until the very last section of the book when she focuses on three individual women.

For the major portion of the study Hampsten divides women by social class and then relates a particular group's thoughts on subjects such as death, disease, sexuality, and American Indians. This unfortunately leaves some other and perhaps larger variables unaddressed, such as marital status, number of children, or religious, ethnic, and racial background of these women. Many interesting perspectives became apparent, however, including that most women described Indians calmly and matter-of-factly as simply part of the landscape. It is also interesting to contemplate Hampsten's suggestion that letter

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