

to slaveowners and their chattel; both groups knew that the Lower North provided for slaves the opportunity to escape to freedom. The real value of Harrold's work lies in the detailed attention it pays to escape attempts, pursuits, riots, and political confrontations that were previously known only to local historians.

Harrold describes a slow but steady increase in tensions between Lower North and Border South residents during the first half of the nineteenth century. Beginning in the 1790s and continuing well into the early 1800s, slaveholders in Maryland complained to Pennsylvania authorities that abolitionists from that state were encouraging and even aiding the escape of Maryland slaves. There are also many examples of Border South citizens abducting black residents of the Lower North. Harrold reveals the existence of organized gangs of kidnappers who operated around Philadelphia, Pittsburgh, and Cincinnati in the decades before the Civil War. Clearly, slaveholders were not the only border folk who were growing upset by their neighbors' actions. White and black residents of the Lower North used force to resist abduction attempts and to aid fugitive slaves—even encouraging runaways to arm themselves. Harrold shows that these conflicts only intensified as slavery threatened to spread west and as Border South slaveowners insisted on a stronger fugitive slave law.

Harrold clearly demonstrates the value of looking at the decades preceding the Civil War from the border perspective, examining a zone where people with extreme positions on slavery met every day and attempted to negotiate a middle ground between slavery and freedom. While professional historians will consider Harrold's research and interpretation of great interest, any reader intrigued by the causation of the war will find Harrold's writing fluid and enjoyable. *Border War* is a captivating read and will no doubt encourage further scholarship on the border region during and before the Civil War.

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Lucretia Mott's Heresy: Abolition and Women's Rights in Nineteenth-Century America. By CAROL FAULKNER. (Philadelphia: University of Pennsylvania Press, 2011. 288 pp. Illustrations, notes, index. \$45.)

When Sarah and Angelina Grimké began to include women's rights in their speeches, they caused tension within the antislavery movement, leading male immediatists to question their focus. When Lucretia Mott advocated women's rights, it caused no such trouble. According to Carol Faulkner, Mott was among the most radical of the Hicksites, an anti-Sabbatarian and staunch religious liberal, and a radical advocate for women's rights; and she managed to get away with her "heresy" in all cases. Indeed, while the Quakers would eventually disown the Grimkés, they found Mott's talents indispensable and never passed such a harsh

sanction against her. Even the male abolitionists who doubted the Grimké sisters would never question Mott.

In *Lucretia Mott's Heresy*, Faulkner sets out to explain just how Mott managed to defy so many conventions. She begins by pointing out that Mott embraced the immediate abolition movement well before William Lloyd Garrison and played an important role in helping the younger activist polish his speaking techniques. She also traces Mott's crucial role in building an interracial antislavery movement and in influencing and cultivating the next generation of abolitionists. Faulkner traces Mott's path to radical abolition through the Hicksite and Free Produce movements to support her thesis that Mott was among the most radical of American reformers. She challenges the notion of Mott as a Quaker quietist, focusing on her public life and centrality to both the abolition and women's rights movements. Describing Mott in several places as an "ideologue" (6), Faulkner admits that "her preference for principles over pragmatism had a real—and undoubtedly negative—impact on individual slaves" and that "her distaste for the moral compromises involved in party politics made her a poor strategist" (6). Faulkner points out that in the face of "challenges to moral purism" such as the woman question, the role of party politics, and the issue of moral suasion, Mott "chose principles over political pragmatism" (76). She embodied a rejection of ecclesiastical authority that "was deeply unsettling to many Americans" and a racial egalitarianism that "made her unusual even among fellow abolitionists" (218). While similar traits in Garrison alienated not just the general population but many reformers as well, Mott remained a revered figure to her contemporaries and historians alike. Similarly, while the Grimké sisters found themselves pulled between women's rights and abolition, often irritating male abolitionists by appearing to privilege the former over the latter, Mott maintained a "commitment to abolition and racial equality over women's suffrage" that "was unique among feminists" (218).

Through Faulkner's analysis, Mott comes across as stubborn yet admirable and even likeable—the matriarch of American reform. According to Faulkner, "her demure appearance as a Quaker matron enabled her to preach her radical message of individual liberty and racial equality to a wide variety of audiences, including those hostile to her views" (2). Just as important, the way she lived her day-to-day life served as a living testament to gender equality.

Faulkner's account is well written and thoroughly researched. While telling Mott's story, she takes the reader into the lives of Philadelphia reformers in a way that makes the community come to life. She also shows how it was possible for female reformers of the day to fight for their own rights through actions more than words, and the contrast between Mott and the Grimké sisters is interesting. This book is a must read for anyone interested in Quakerism, antislavery, women's rights, or American reform in general.

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