

the federal government in 1861. Since then, they have maintained a smaller reservation that still exists. Yet, as of 1883, a separate Ioway reservation was established farther south in Indian Territory for those who left the Great Nemaha River after the Civil War.

Ioway Life contributes to the literature on Ioway history but ultimately misses an opportunity to describe an Ioway perspective on the transformative events of the mid-nineteenth century. In most chapters the narrative focuses on the work, ideas, and failures of government agents and does not provide substantial explanations of Ioway efforts during the same time. To the extent that Ioway resistance shaped events on the reservation, readers will not find a full picture of that resistance over time. The narrative also suffers somewhat from organizational issues. Because the book is structured along thematic lines, events such as the Platte Purchase and the Kansas-Nebraska Act are discussed in some depth twice over. A different narrative framework could have prevented this repetition. In discussing the mid-nineteenth century experience of the Ioways and how that historical period laid a distinct foundation for the following decades, Olson has explored an important topic. The book as written, however, does not always do enough to support the argument the author wants to make.

Women, Work, and Worship in Lincoln's Country: The Dumville Family Letters, edited by Anne M. Heinz and John P. Heinz. Urbana and Chicago: University of Illinois Press, 2016. xviii, 219 pp. Family tree, maps, illustrations, notes, references, index. \$40.00 hardcover.

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In 1840 the Dumville family emigrated from England to the United States. They purchased land in west central Illinois in a small new settlement in Macoupin County. In 1842 Thomas Dumville died, leaving his wife, Ann (age 46), and daughters Elizabeth (13), Jemima (11), and Hephzibah (9) in financial straits. They lost their land and moved to the small county seat, Carlinville. Ann's meager income proved insufficient, prompting the girls to seek employment away from home. Elizabeth married a farmer, John Williams, and eventually moved to Poweshiek County, Iowa. Jemima and Hephzibah went north 50 miles to the more substantial city of Jacksonville, Illinois. There, Jemima taught primary school (later moving to nearby Lynnville), and Hephzibah worked as a domestic for the family with whom she boarded. Both girls attended the local

Methodist female college off and on as circumstances permitted. The separation of mother and daughters instigated over a decade's worth of correspondence, the surviving portion of which today is archived at the Abraham Lincoln Presidential Library in Springfield, Illinois.

The Dumville Collection consists of 117 letters, 100 of which are included in this volume. They are presented chronologically, beginning in June 1851 and ending in December 1863. The excluded letters were deemed "less informative" by the editors (xii). Moreover, in several letters they deleted passages they considered "extraneous, repetitious, fragmentary, or otherwise of little use in telling the story" (xii). They also added punctuation and paragraphing for ease of reading. This methodology may raise eyebrows among some documentary editing purists. Original spellings are retained, however. As the editors themselves suggest, "Scholars who want to use the letters as primary sources should of course consult the originals" (xii). But certainly the volume provides convenient, time-saving access to the collection for the purpose of learning what is there.

In the opening chapter, the editors quickly review the Dumville family story up to the point where the surviving correspondence begins, and they provide brief character profiles of Ann and her three daughters. Then they identify, discuss, and provide context for six topics they believe are particularly illuminated in the letters: religion (particularly the attitudes of Methodists), education, social mobility, politics, the Civil War, and gender roles. The rest of the book consists of five chapters presenting the letters in roughly two- or three-year increments, with helpful chapter introductions that update family happenings and provide context on such things as cholera epidemics, technological innovations, growing tensions over abolition, and the Lincoln-Douglas rivalry.

These letters are valuable in that they provide the voices of nineteenth-century immigrant women working their way toward middle-class respectability in a society transitioning from frontier settlements into small-town agrarian communities that seek stronger connections to the market economy. The letters reveal a surprising degree of political awareness among working women of the time.

Students of Iowa history will be particularly interested in the 13 letters sent from Elizabeth's isolated farm in Poweshiek County, dated from January 1855 through July 1863. Elizabeth was "barely literate, if at all" (4). Her husband, John Williams, wrote all of the letters but one, the last being written by their very literate 12-year-old daughter Margaret. Their six wartime letters are replete with anguished references to rife Copperhead sentiment in the area.

A brief concluding chapter nicely recaps the correspondents' stories beyond 1863 and summarizes the importance of the letters in documenting how one set of women "transformed themselves from immigrants to Americans" and how "they progressed from rural poverty to ownership of homes and farms" (167)—a perspective that can sometimes be hard to document.

Bonds of Union: Religion, Race, and Politics in a Civil War Borderland, by Bridget Ford. Civil War America Series. Chapel Hill: University of North Carolina Press, 2016. xxiii, 398 pp. Map, notes, bibliography, index. \$45.00 hardcover.

The Rivers Ran Backward: The Civil War and the Remaking of the American Middle Border, by Christopher Phillips. New York: Oxford University Press, 2016. xviii, 460 pp. Notes, bibliography, index. \$34.95 hardcover.

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Does a river divide or unite? In the postrevolutionary period, Congress created territories northwest and southwest of the Ohio River. The Northwest Ordinance forbade slavery, but the peculiar institution flourished south of the river. So it would seem that the river was a border dividing the middle of the country. But migrants from south of the Ohio traveled down the river and settled on its northern banks. Residents on both sides of the river shared many values, including racism. And there was no clear division during the Civil War between Union and Confederate. In the free states, proslavery Copperheads protested the federal government's prosecution of the war while, south of the river, many slaveowners opposed secession, and men from Union slave states fought to suppress the rebellion.

Bridget Ford and Christopher Phillips grapple with these complexities in their respective books. Ford examines Cincinnati and Louisville to understand the Ohio-Kentucky border. Phillips's "Middle Border" includes not just the Ohio River states of Ohio, Indiana, Illinois, and Kentucky but also Kansas and Missouri. Both authors complicate our understanding of the sectional, cultural, and political bonds and divisions in the region.

Ford uses Abraham Lincoln's reference to the "bonds of Union," a phrase with religious as well as political overtones in the mid-1800s, as a springboard to understand the communities north and south of the