

These constraints are woven together like a finely meshed but not impenetrable cage—a cage which has been remodeled, dismantled or rebuilt so as to consistently place women in the position of the second sex. Ryan traces the various social and economic forces which have defined and redefined womanhood during the eighteenth, nineteenth and twentieth centuries. While these roles have varied from that of “helpmeet” to men in colonial agrarian society to that of “guardian of the home fires” in the nineteenth century to that of “sex object” and “consumer” in the twentieth century, the cage which keeps women in secondary status is always present.

With the ratification of the Nineteenth Amendment in 1920, women were admitted into the world of American politics—a world in which the rules were made and the positions of power held by men. With women’s entrance in large numbers into the work force, especially after World War II, they were further integrated into the male sphere but primarily at the lowest levels of this male dominated sector of American life.

The fundamental task of feminism in the 1970s, Ryan says, will be to remain steadfast in the fight, to keep criticism alive, and to maintain constant pressure upon every word, act and institution that conspires to construct a new cage for womankind. She warns feminists that demands for equal pay for equal work, or individual efforts at status climbing are not enough in an economic system in which there are not enough jobs to go around. The utopian ideal of equal distribution of wealth and economic opportunity must be kept alive by women in their struggle to escape confinement in the cages which society has constructed for them.

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The Emancipation of Angelina Grimké, by Katharine Du Pre Lumpkin, Chapel Hill: The University of North Carolina Press, 1974. pp. 265.

Katharine Du Pre Lumpkin, Wells College professor emeritus of sociology, has written a carefully researched and well-documented analysis of Angelina Grimké’s involvement in the abolition movement, a movement that provided a training ground for the early advocates of women’s rights. Born in 1805 to a prominent Charleston, South Carolina slaveholding family, Angelina was an unlikely recruit to either of these causes. How she freed herself from the social and cultural traditions of southern, ante-bellum society; how she challenged the notions of acceptable female behavior as a brilliant and charismatic orator; and why she did not continue her meteoric rise to a posi-

tion of influence in both struggles are the basic themes of this absorbing biography.

Angelina emerges as a woman who at first was molded and later was thwarted by her older sister Sarah. In her twenties the younger sister consistently referred to Sarah as "Mother." Sarah was responsible for Angelina's decision to withdraw from the Presbyterian Church and to visit Philadelphia where Sarah's friends challenged Angelina's acceptance of the slave system. Returning to Charleston with a different set of ideas, Angelina was repelled by the corrupting influence of slavery on her family, and she joined Sarah.

In Philadelphia Angelina began to loosen the ties to Sarah. Without consulting her sister, Angelina joined the Female Anti-Slavery Society. Furthermore, she shocked the reticent Sarah and their Quaker associates by writing William Lloyd Garrison to express her support of abolitionism. In 1836, accompanied by her reluctant sister, Angelina participated in a three-week training session for abolitionist agents conducted by Theodore Weld, 'the Lion of the tribe of Abolition.'

Speaking to audiences of men and women helped to precipitate "*the Pastoral Letter*." The Congregational ministers in Massachusetts forbade the use of their churches for anti-slavery speakers and called attention to the danger of women as public reformers. The Grimké's both came to view the cause of slavery and women as part of the same issue. Angelina wrote, "This is part of the great doctrine of Human Rights & can no more be separated from Emancipation than the light from the heat of the sun; the rights of the slave & the woman blend like the colors of the rainbow." Weld and John Greenleaf Whittier could not budge the sisters from their position. Angelina, particularly numbed by the criticism from Weld, continued to speak wherever a hall and an audience could be found. In five months she spoke seventy-nine times to audiences totaling more than 40,000.

The abolitionists' problem of how to handle the irrepressible Angelina was solved with her marriage to Weld on May 14, 1838. With the exception of a speech she delivered the day after her marriage to the Anti-Slavery Convention of American Women at Pennsylvania Hall in Philadelphia, she did not speak again to audiences for the next twenty-five years.

Lumpkin suggests several other reasons why Angelina remained aloof for so many years. The abolition movement was split, and one of the causes was the issue of women's rights. The faction with whom Weld had associated opposed equality of the sexes, while the other wing contained the sisters' friends. Rather than take sides, all three of them attempted to maintain a neutral ground. Another possibility was the element of envy; both Weld and Sarah may have been jealous of Angelina's compelling speaking ability. Lumpkin's research findings clearly indicate that Weld and Sarah joined in criticizing Angelina for her enjoyment of fame, her pleasure in the audience response, and her ambition. Pride, they said, was the sin which she must root

out before she resumed her public addresses. They convinced her that such traits were sinful; when she conquered them, God would call upon her to speak. This religious and psychological pressure was compounded by her failure as a mother and Sarah's need to assert dominance in rearing the children. Lumpkin rejects the idea that ill health prevented Angelina from continuing her mission, Weld's chief explanation for his wife's withdrawal.

In the late 1840s she resumed correspondence with some of her friends who had signed the Seneca Falls Declaration of Sentiments in 1848. During the Civil War she became one of the vice presidents of the Woman's Loyal League, an organization supporting the passage of the Thirteenth Amendment to the U.S. Constitution. Following the Civil War, she joined in petition drives for woman suffrage and headed a march of women to the polls on election day. In her later years Angelina Grimké became a supporting player in a drama with a new cast of personalities. Her reappearance on the woman suffrage scene, however, was a personal triumph over almost insuperable obstacles.

Some of the story of Angelina Grimké has been told before. What is significant in this book is the author's explication of the tragic event that prevented this woman from achieving her potential. For this reason, *The Emancipation of Angelina Grimké* adds an important dimension to the life and times of a pioneer for human rights.

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Death Song, The Last of the Indian Wars, by John Edward Weems. Garden City: Doubleday, 1976. pp. xi, 268, notes and index, \$10.05.

Alternative to Extinction. Federal Indian Policy and the Beginnings of the Reservation System, 1846-1851, by Robert A. Trennert, Jr. Philadelphia: Temple University Press, 1975. pp. ix, 263, \$15.00.

Literature dealing with the history of Indian-white relations on the Great Plains during the last half of the nineteenth century is expansive and varied. It runs the gamut from scholarly and journalistic surveys, to tribal histories and biographies of the major antagonists, to personal memoirs and travel accounts. While the topic has encouraged brilliant scholarship, it has also produced trite and inane publications. The books under review exemplify the variety.

A native Texan, John E. Weems has written on a wide variety of subjects, including histories of the battleship "Maine," the race to discover the North Pole, the Texas Republic, and the U.S. war with Mexico in the 1840s. In

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