

est among the welter of obscure place names and to be put off by some of Sallet's more filiopietistic statements. However, the patient reader can glean much useful information and insight about a group whose first and second generation members reached 300,000 people in 1920.

Sallet repeatedly stresses the importance of religion as a social dividing line. Contrary to some popular beliefs, the Russian Germans were not all Mennonites; most were Evangelical with more Catholics than Mennonites. Religion was more important than place of origin in Germany in determining settlement patterns in Russia, and this tradition of religiously exclusive communities continued in the United States. The author devotes considerable attention to geographical distribution, noting that the Dakotas, Kansas, Nebraska, and Colorado contained the largest number of Russian Germans according to the census of 1920. At the end of his text, Sallet makes a few brief comments about "Americanization" and the conflict between the first and second generations over which language should be used at home and in church services. In his travels he observed parents speaking to their children in German and the children responding in English. Many churches switched over to English during the 1920s in order not to lose their young people completely. While Sallet's work does not measure up to the highest standards of conceptualization and composition, it is nonetheless a useful addition to the literature on immigration and ethnic groups in the United States.

In addition to Sallet's text and the original appendix, this volume contains a list of place names of German colonies in Russia and the Rumanian Dobrudja by Armand Bauer and a brief discussion of prairie architecture of the Russian German settlers by William C. Sherman. A number of maps, illustrations, and an adequate index add to the overall usefulness of the book.

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Womanhood in America—From Colonial Times to the Present, by Mary P. Ryan. New York: New Viewpoints, 1975. pp. 496, \$5.95.

Mary Ryan adds a valuable dimension to women's history in America in this analysis of the definitions of womanhood—i.e. the various roles which women have been expected to play throughout the history of the United States. Womanhood, she points out, is an artificial mold into which history has shaped the female sex. It is a social and cultural category which in various forms has imposed restraints upon women and given them secondary status.

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-

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