

(Fig. 86). The Brady photograph can still be recognized as the source for another lithograph (Fig. 87), only now with the astonishing transformation of Tad into Willie, the Lincolns' second son, who had died three years before the print was issued.

The authors of *The Lincoln Image* clearly demonstrate that in the short period between Lincoln's first campaign and his assassination the public's view of this extraordinary-looking man underwent a dramatic change. Within six years the beardless face of young, ungainly "Honest Abe the Railsplitter" was turned into a vision of the apotheosized "Savior of the Country," complete with heroic emblems that hitherto in American iconography had been reserved for George Washington alone. This transformation tells much about the emergence of American popular pictorial culture and its impact on political image making. Even the single authorial error that this reviewer detected does not diminish the value of this excellent book. What the authors identify as an "olive branch [held] over Washington" in Fig. 96 is quite obviously a palm leaf, the traditional symbol of martyrdom rather than peace. An angel holds it and a laurel wreath over Lincoln as he ascends to heaven, aided by the heavenly host and America's first president. The iconography then is consistent with the title of the picture, "Abraham Lincoln, The Martyr./Victorious."

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True Sisterhood: Michigan Women and Their Kin, 1820-1920. By Marilyn Ferris Motz. (Albany: State University of New York Press, 1983. Pp. xii, 199. Illustrations, appendixes, tables, notes, bibliography, index. Clothbound, \$31.50; paperbound, \$8.95.)

True Sisterhood, a 1981 doctoral dissertation at the University of Michigan, is a literary analysis of correspondence in thirty large collections of family papers at the Bentley Historical Library, Ann Arbor, Michigan. The goal of the study was to explore the workings of female kinship systems in these nineteenth-century white Protestant native-born families. While at least one household in each of the thirty family groups (each group being composed of numerous households through several generations) lived in Michigan, the other correspondents lived in other, unidentified locations. There is only an incidental Michigan focus; the author reveals little interest in Michigan (Michigan history is relegated to an appendix) and none in the local origins of female kin who lived elsewhere.

The study is ahistorical in approach; Marilyn Ferris Motz has looked for "a pattern of interactions common to the families ex-

amined" and has ignored "changes through time, distinctions between urban and rural households, and other variations in the general patterns set forth here" (p. 8). The result is a sort of monolithic nineteenth-century American family, basically unchanged from 1820 to 1920 and unaffected by regional or class differences, war, industrialization, urbanization, higher education for women, the temperance movement, or women's clubs. And all white native-born Protestants were characterized by the same system, whether they were Lutheran or Baptist, Presbyterian or Quaker. (While Motz cautions in her introduction against assuming that these thirty families represent all of America or even Michigan, in fact she continually generalizes about Michigan and American women on the basis of her study.)

Motz describes a world in which women were almost entirely confined to the family sphere and basically were satisfied to be there. As part of an intense network of female kin, a woman, according to Motz, had no yearnings for autonomy: "Since she derived security and satisfaction from her familial relationships, she failed to imagine an independent existence except in terms of loneliness and powerlessness" (p. 7). Along with her female kin, a woman "formed the backbone of the family in the nineteenth century" (p. 128). The nuclear family, by contrast with sisterhood, was a weak association: "Marriage constituted only a part, in fact a relatively unstable part, of the nineteenth-century family" (p. 130). Although Motz alternately stresses women's power and vulnerability in this system, she clearly rejects Carl Degler's conclusion that women were at odds with the family. Motz argues that Degler misunderstood what "the family" meant to nineteenth-century women: the family meant their female kin, and they were not at odds with their sisters—only with their husbands. The family (i.e., the female kin) actually enabled women to develop increasing autonomy within marriage, Motz reasons (pp. 4-5). Motz never recognizes that women sometimes resented the relentless claims of female kin and a claustrophobic system of family ties.

While *True Sisterhood* pioneers in using collections of family papers to study kinship networks and makes some interesting claims about women's roles in nineteenth-century families, Motz fails to marshal her evidence convincingly.

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Missionaries and Muckrakers: The First Hundred Years of Knox College. By Hermann R. Muelder. (Urbana: University of Illinois Press, 1984. Pp. 382. Notes, illustrations, bibliography, index. \$19.95.)

Knox College in Galesburg, Illinois, possesses a distinguished history as one of the most social reform-minded and intellectually