

are infinitely more complex and enriching. She not only has made a significant contribution to our understanding of how ordinary Americans experienced the Cold War, but she has produced a rare gem that accommodates both serious scholars and casual readers.

Land of 10,000 Loves: A History of Queer Minnesota, by Stewart Van Cleve. Minneapolis: University of Minnesota Press, 2012. xvi, 323 pp. Illustrations, notes, note on sources, index. \$24.95 paperback.

Reviewer Robin C. Henry is associate professor of history at Wichita State University. Her first book is *Criminalizing Sex, Defining Sexuality: Sexual Regulation and Masculinity in the American West, 1850–1927* (forthcoming).

The urban Northeast and California coast monopolize most of gay/lesbian and queer studies. In recent years, scholars of sexuality have begun exploring queerness in the Midwest. This new wave of scholarship fills in many gaps in the history of sexuality but also presents a more complex image of gender relations in the region. Stewart Van Cleve's book, *Land of 10,000 Loves*, adds to this new literature in a way that is useful for scholars and interesting for general readers. While focusing mainly on the Twin Cities, Van Cleve explores the presence of queerness from the early settlers through the present day, uncovering and presenting—in many cases for the first time—a long-hidden history of queer life in Minnesota.

Van Cleve bases his work on the extraordinary Jean-Nickolaus Treter Collection, housed at the University of Minnesota. This 40,000-piece collection includes archival materials and oral histories from all over the world, the United States, and Minnesota. What comes of this project is a wide-ranging book—part narrative, and part treasure trove of long-forgotten people, places, and events—that catalogs the development of queer history in Minnesota, with a focus on the emergence of gay community and civil rights movements between 1950 and 2000. While important for local queer history, this book also raises important questions about inclusion and exclusion, in terms of both sexuality and region.

The book easily divides into two sections. In the first three chapters, Van Cleve discusses the rise and fall of locations of queerness. In the early settlements and Native American communities, it can be difficult to know exactly what queer life means. By the twentieth century, Minnesota's gay men and women had carved out public space in places such as the Emporium department store, the Nicollet Hotel, and the Women's City Club—places to meet other gay men and women, host costume parties and drag balls, and begin to create a gay cul-

ture in the Twin Cities. That community remained private, however, with event information traveling by word of mouth in order to circumvent morality codes and avoid arrests. Because of its underground existence, the gay community remained vulnerable to larger citywide changes, such as urban renewal projects that eliminated meeting places in the mid-twentieth century, all but burying the community's early history in piles of rubble, high rises, and cloverleaf highways.

The mid-twentieth century brought a new sense of political and civic action designed to make the community less vulnerable and to secure a voice in the cities' changes. In the second half of his book Van Cleve traces the rise of gay activism and activity that addressed housing, anti-homosexual city ordinances, marriage, and the health issues brought on by HIV/AIDS. The activist organizations and cultural touchstones—everything from Pride parades and bath houses like The Locker Room to the North Country Bears and the Christopher Street treatment center—that grew out of the late twentieth century demonstrate that queer life not only existed but thrived in the Midwest.

Van Cleve's book lacks the high level of analysis that queer history academics produce, but he does provide an excellent place for Minnesotans, as well as other midwesterners, to learn about the diverse and rich queer history that exists in their region. This is a heavily researched, well-written book, and a great addition to our ever-increasing understanding of queer history in the United States.

The White Earth Nation: Ratification of a Native Democratic Constitution, by Gerald Vizenor and Jill Doerfler. Lincoln: University of Nebraska Press, 2012. vii, 100 pp. Bibliography. \$16.00 paperback.

Reviewer Mark R. Scherer is associate professor of history and chair of the history department at the University of Nebraska–Omaha. He is the author of *Imperfect Victories: The Legal Tenacity of the Omaha Tribe, 1945–1995* (1999).

Hundreds of Native American nations operate under the terms of tribal constitutions enacted in the aftermath of the Indian Reorganization Act of 1934; only a handful have reshaped those documents in recent years to better reflect their own cultural and political values. In 2009 the White Earth Nation of Anishinaabeg Natives (perhaps more familiar to outsiders as the White Earth band of Chippewa or Ojibwe) became one of the few Indian groups anywhere, and the first in the state of Minnesota, to take that important step in furtherance of its sovereign autonomy.

This slim but valuable volume presents the text of the White Earth Nation's new constitution, along with insights from two of the key par-