

turies since the coming of the Europeans, Indian societies, sometimes slowly and subtly, other times with a paralyzing jolt, changed into something quite different from what they had been? Or the middling position which describes how in the confrontation between the two societies both influenced the other while remaining distinct and invariably intertwined? Arguments can be made for all three and perhaps for other variations, though the third probably has that ring of moderation that would appeal to most historians. From this volume, it remains unclear where the historiography currently stands.

Many of the authors seem fixated on the old causes: ethnohistory and more attention to the Indians. Even when in fact historians paid little attention to the Indians and did not practice ethnohistory, no one argued theoretically against these pursuits. The question then was more a matter of practice. It remains so now. But we do need a theory. We need a cogent explanation of how to tell the story of the relationship between two starkly different ways of envisioning and organizing human existence. Ethnohistory or the exploitation by historians of the other social sciences is useful, but without a more convincing theoretical formulation the quest will remain stalled.

The D'Arcy McNickle Center should be commended for producing these bibliographical series. No historian or social scientist can work in the field without consulting them. The current volume has the faults of all collections by a varied group of authors, but it will be no less useful to future scholars for its obvious virtues. It is the best recent overview of the field.

A Stranger in Her Native Land: Alice Fletcher and the American Indians, by Joan Mark. Lincoln: University of Nebraska Press, 1988. xx, 428 pp. Illustrations, notes, bibliographies, index. \$16.95 paper.

REVIEWED BY MARY JANE SCHNEIDER, UNIVERSITY OF NORTH DAKOTA

A good biography is a fascinating web of personality, humanity, and history. In *A Stranger in Her Native Land*, Joan Mark weaves such a web with her exploration of the life of Alice Fletcher, pioneer anthropologist and formulator of American Indian policy.

In writing this biography, Mark faced two challenges: one was the lack of information concerning her subject's private life, because, for some unknown reason, Alice Fletcher destroyed all the documents relating to her early life, keeping only the professional records of her later years; the second was to explain how a woman who devoted her life to recording descriptions of Indian tribal life could also be responsible for devastating legislation that ultimately destroyed that way of life.

Mark's analysis of Fletcher's letters provides two clues to understanding Fletcher's personality: she saw life as a "struggle" and frequently felt "alone in the world."

Fletcher's education at Brooklyn Female Academy created a feminist scholar but provided no means of support, so, like many other women in her position, she turned to the lecture circuit, eventually specializing in American Indian prehistory. Her research led her to Frederic W. Putnam and the Peabody Museum of American Archaeology and Ethnology in Cambridge, Massachusetts, where her interests in Indian culture were encouraged. There she also met the Ponca leader, Standing Bear; his Omaha interpreter, Susette La Flesche; and Henry Tibbles, the journalist who accompanied them on their lecture tour. A few years later, when Tibbles and La Flesche returned to Boston, Fletcher convinced them to help her arrange to go and live with the Omaha Indians of eastern Nebraska. Thus began Alice Fletcher's dual career as anthropologist responsible for some of the most detailed descriptions of Indian ceremonies ever published and as Indian policy-maker accountable for the most disastrous Indian policy ever passed by Congress. Thus also began her lifetime collaboration with Francis La Flesche in recording and describing Omaha, Ponca, Osage, and other tribal ceremonies.

When she found that some of the educated Omaha were asking that reservation lands be allotted to individual Indian owners, Fletcher agreed to help the Omaha get favorable Congressional action. The passage of the Omaha Allotment Act of 1882 encouraged her to work for passage of the General Allotment Act of 1887. In 1883 Fletcher returned to the Omaha Reservation to serve as allotment officer, a step that led to her later appointments as allotment officer for the Winnebago and Nez Perce tribes. In between allotment work, she traveled to Alaska, worked on the Omaha, Chicago, and New Orleans expositions, wrote scientific papers, and presented Indian viewpoints at conferences. By 1899 it was obvious that allotment had not benefited the tribes as she had hoped. Although she never publicly admitted her change of heart, she withdrew from politics and turned to writing. The 1911 publication of *The Omaha Tribe*, a massive, ethnohistorical study coauthored with Francis La Flesche, assured her place in anthropological history. When she died in 1923, leading anthropologists served as honorary pall bearers.

It is impossible to summarize adequately the many elements of this fascinating woman's life. Some things remain unexplained, such as why she never married and the exact nature of her relationship with Francis La Flesche. Other aspects are not only clarified by Joan Mark's skillful writing, but help us to see Alice Fletcher as a complex human being who, because she lived according to her own rules, accomplished great good

and did unimaginable harm to the very people she sought to help. Mark also weaves in a great deal of information about the life and times in which Fletcher lived and includes acute observations on the history of anthropology. The only thing that the author might have added to the book would be interviews with modern Omaha concerning their attitudes toward Fletcher and La Flesche. Have the Omaha forgiven her for her role in promoting allotment and accepted her contribution to preserving Indian history, or are the old wounds too new?

The Politics of Community: Migration and Politics in Antebellum Ohio, by Kenneth J. Winkle. *Interdisciplinary Perspectives on Modern History*. New York: Cambridge University Press, 1988. xiv, 239 pp. Illustrations, maps, tables, figures, notes, bibliography, index. \$32.50 cloth.

REVIEWED BY ROBERT R. DYKSTRA, STATE UNIVERSITY OF NEW YORK AT ALBANY

The author of this slender but solidly researched study, Professor Kenneth J. Winkle of the University of Nebraska at Lincoln, has produced an important contribution to the scholarly literature on American political history, the methods and research outcomes of which should prove as much of value to the study of Iowa as they are to Ohio. Historians have known since the 1930s about the enormous instability of the American population, specifically its intercensal "turnover" rate, so that it is now axiomatic that only 30 percent or so of the population of a given township, village, or ward enumerated in one federal manuscript census was still in place ten years later when census-takers again made their rounds. But political historians doing long-run studies of grass-roots voting, says Winkle, have failed to take voter turnover sufficiently into account.

Winkle's main data sources included federal census enumerations, state census enumerations of eligible voters, and poll books from scattered townships in which the names of electors actually casting ballots were recorded. He first surveys larger migration patterns in antebellum Ohio, and offers a case study of the phenomenon in one county. He finds that in the four years between 1851 and 1855 only 43 percent of the voters remained in their original townships, while 8 percent moved to different places locally and a staggering 49 percent left the county altogether, those from town and from the countryside emigrating with about the same frequency. He next examines migration's impact on the changing suffrage laws in Ohio. By the time of the Civil War a potential voter—a white adult male citizen of the United States—was free to choose his place of residence, although township election judges were

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