

opportunity to gain access to the sacred powers flowing from Catholic observances and paraphernalia" (232) while still seeking to maintain traditional beliefs. Markowitz argues that the priests and sisters at St. Francis were unwittingly responsible for this by using traditional Lakota words like *wakan* to explain Catholic theology: "The missionaries' recourse to Lakota theological vocabulary for their instructions and homilies thus, ironically, served to reinforce the presuppositions of traditional Lakota religious thought" (204).

A similar challenge comes in trying to illuminate the feelings of the Lakota students enrolled at St. Francis. Markowitz does what he can with the material he has, inferring the reactions of students from the words of the officials at St. Francis as well as from major events in the life of the mission. The most significant of those events was the fire on January 20, 1916, that ultimately led to the closing of St. Francis. Officials determined that the fire was started by students who had "been put in a bad mood because they had been punished for talking Indian and insubordination" (229). Shocked at the lengths to which the students would go to protest their punishment, the school historian remarked, "By this occasion the Indians showed that they were far from being civilized as yet." She might well have admitted that the fire was also a clear example of the tensions between the goals of the missionaries and those of the Lakota.

Standing Up to Colonial Power: The Lives of Henry Roe and Elizabeth Bender Cloud, by Renya K. Ramirez. New Visions in Native American and Indigenous Studies Series. Lincoln: University of Nebraska Press, 2018. xiv, 288 pp. Illustrations, notes, bibliography, index. \$29.95 hardcover.

Reviewer Sean J. Flynn is professor of history at Dakota Wesleyan University. He is the author of *Without Reservation: Benjamin Reifel and American Indian Acculturation* (2018).

By situating the lives of Henry Roe and Elizabeth Bender Cloud within a framework that incorporates textual analysis, settler colonial theory, and Native feminist methods, Renya K. Ramirez seeks to explain how two American Indian activists merged traditional and modern identities to integrate into white society without surrendering the cause of tribal sovereignty. Ramirez regards herself as singularly well suited to tell the Clouds' story because, as their granddaughter, she can write a "family-tribal history from an Indigenous and gendered lens" that "outside researchers" are lacking. After a curious assertion of Native families' "right to privacy" and a notice to researchers to consult Native families "to determine what information can be written about," Ramirez de-

clares that “Indigenous peoples demand the incorporation of our own needs, insights, and research agendas into the development and publication of any study, including family-tribal history” (16). Unfortunately, the product of Ramirez’s agenda is an unconvincing dual biography that is short on biography and long on anthropological analysis, to the detriment of readers who wish to learn more about the lives of Henry and Elizabeth Cloud.

The book’s early chapters examine the Clouds’ upbringing, the Yale-educated Henry’s leadership of the Society of American Indians, and the couple’s roles at the American Indian Institute. In their youth, Ramirez argues, the Clouds were introduced to traditions that forged their “Native identities” and equipped them with the “white-centric camouflage,” “doubleness,” and “masking” skills necessary to enter the professional world and “protect themselves” from “colonial assumptions” (15, 97, 53). Although Henry referred to himself as “Roe Cloud,” Ramirez does not include *Roe* when referencing her grandfather because Henry’s “informal adoption” by Walter and Mary Roe “was ultimately a colonial relationship” (17). Henry and Elizabeth were drawn to one another by their devotion to the most fundamental of “colonial” institutions, Christianity. Ramirez, however, shares her “strong sense of discomfort” (67) with Henry’s evangelization efforts and at one point describes Elizabeth’s attitude toward some Native traditions as “disturbing” (92).

The author highlights Henry’s contribution to the writing of the Meriam Report and his tenure as superintendent of the Haskell Institute. Ramirez alleges that, because of his criticisms of the Indian Reorganization Act (IRA), Henry was demoted to superintendent of the Umatilla Reservation in Oregon. Yet Henry campaigned for the IRA—a monumental step toward tribal sovereignty—and was the first member of the Winnebago tribe to vote for its adoption. The author underscores Elizabeth’s advocacy work and her selection as American Mother of the Year but does not refrain from writing that her “attire included stunning dresses and stylish hats that concealed her subversive Ojibwe warrior woman identity” (228).

Ramirez cherry-picks documents to demonstrate the Clouds’ “indigeniz[ing]” of their “colonial training” (79). Time and again, ad nauseam and unpersuasively, she emphasizes that a single word, punctuation mark, benign comment, or quote is incontrovertible evidence of a “subversive . . . strategy of doubleness speech” (79). This technique and the dearth of evidence for some of her claims will not impress students of American history.

Ultimately, Ramirez's commentary leaves readers with two-dimensional impressions of the Clouds. They shape-shift from victims to subversives but are seldom presented as self-assured individuals who controlled their destinies and were at peace with their choices. *Standing Up to Colonial Power* will not supplant Joel Pfister's *The Yale Indian: The Education of Henry Roe Cloud*. On the other hand, Ramirez's study may remind midwestern biographers of the pitfalls of present-mindedness and its tendency to distort historical subjects. For while Ramirez makes clear that she is "standing up to colonial power," readers will feel less certain that her grandparents shared her passion.

St. Louis and the Great War, by S. Patrick Allie. St. Louis: Missouri Historical Society Press, 2018. 191 pp. Illustrations, maps, bibliography. \$35 paperback.

Reviewer Mark D. Van Ells is professor of history at Queensborough Community College of the City University of New York. He is the author of *America and World War I: A Traveler's Guide* (2014).

The recent World War I centennial inspired numerous commemorations across America and the world. In St. Louis the Soldiers Memorial Military Museum developed an exhibition about the war years in that city. It also produced a companion book for the exhibit: *St. Louis and the Great War* by curator S. Patrick Allie.

St. Louis and the Great War encompasses the entirety of the American wartime experience, but from a midwestern perspective. Included are the origins of U.S. involvement, the Mexican border troubles, the fighting, the home front, and the postwar world. It is primarily a pictorial work, with striking color images of wartime artifacts ranging from political buttons to machine guns. Manuscripts and photographs are also featured. The text is brief but clearly written and generally accurate, although there are some interpretive issues, such as referring to Mexican revolutionaries by the simplistic and inflammatory term *bandits* (14). Adding a personal dimension are vignettes of individual St. Louisans, such as that of Dr. Esther Leonard, one of just seven female physicians to work for the army overseas. Allie goes beyond tales of heroism and patriotism to explore the darker aspects of the war, such as the ethnic and racial violence that was prevalent on the home front.

St. Louis and the Great War offers a broad and informative look at how one major midwestern city experienced "the war to end all wars." As the museum exhibit does, artifacts and manuscripts tell the story in this book. It is a visual treat.