

the region. Both Indian-white and inter-Indian relations receive attention as the author uses critical events such as the Santee Uprising of 1862 to frame and at times to compare the decisions made by each man. For Wapahasha III especially, Diedrich seeks to redeem the reputation of a leader who signed away large tracts of land and struggled to support his people in the aftermath of the 1862 conflict.

This study is written and organized within a strict chronological structure framed primarily by the hereditary ties of the three men. Although this narrative style presents ample information about events, it fails to advance a strong thematic argument. As a result, although those unfamiliar with the history will find much to satisfy their appetite, this book will not appeal to those looking for a more comprehensive analysis of three generations of Mdewakanton leadership.

*Henry Hastings Sibley: Divided Heart*, by Rhoda R. Gilman. St. Paul: Minnesota Historical Society Press, 2004. ix, 286 pp. Illustrations, maps, notes, bibliography, index. \$32.95 cloth.

Reviewer Michael L. Tate is professor of history and Native American studies at the University of Nebraska at Omaha. He is the author of *The Frontier Army in the Settlement of the West* (1999).

Henry H. Sibley was a true "founding father" among the pioneer generation of Minnesota history. He was a successful businessman, territorial representative, first state governor, treaty negotiator, commander of militia forces, author, president of the Minnesota Historical Society, and senior statesman who helped guide his state through the late nineteenth century. Yet, in more recent decades, Sibley's celebrated reputation has come under blistering attack from historians who have questioned his treatment of the Santee Sioux and his role in their forced removal from Minnesota. Rhoda Gilman now challenges both views as too extreme. She portrays Sibley as a man with a "divided heart." On the one hand, he admired Santee culture, "married" into it, and worked to safeguard tribal lands. This proclivity contrasted sharply with his other persona, which championed America's westward movement, financially profited from the destructive tendencies of the fur trade, and led troops against his Indian friends during the Santee Uprising of 1862.

Sibley was born in Detroit in 1811, amid the entrenched French-Canadian and British fur-trading families whose influence pervaded the western Great Lakes region. He not only experienced firsthand the fierce competition among the companies and the importance of direct relations with the Indians, but he also found worthy role models in

Ramsay Crooks and Hercules Dousman—self-made men like himself. He used those connections to steadily advance his station in life, first by informally studying law, then by working for the sutler at Fort Brady, Michigan, and finally by securing a job as clerk for the powerful American Fur Company at Mackinac Island, Michigan. The latter two ventures led to his frequent contact with the Wisconsin and Minnesota Indian tribes and eventually to his brief common law marriage to Red Blanket Woman of the Mdewakanton Sioux band. Through those associations, he became intimately acquainted with the rapidly changing Indian and métis world.

The tribes of the upper Mississippi River valley, reeling under a mounting debt load controlled by white traders, found themselves facing government demands for land cessions to alleviate the debts. In these delicate matters, Sibley assumed an accommodationist position, reasoning that the tribes must surrender vast tracts of land in order to gain reservations that could be absolutely protected. Yet the 1851 treaty, which reduced the Santee to a small, untenable reservation along the Minnesota River, took from them 24 million acres in Minnesota, northern Iowa, and eastern South Dakota. An attendant agreement, unofficially designated as the "traders' paper," further established that government annuities would first be paid to white traders who held the Indian debt obligations. Only after those obligations had been settled would the bands receive their remaining funds.

The resultant starvation contributed to the Santee Sioux War of 1862 that ravaged Minnesota and bordering areas. Ironically, it was Sibley, a recognized champion of preserving Indian lands, who led the state's militia forces in a relentless war against Little Crow and the Santee. Following successful engagements at Birch Coulee and Wood Lake, Sibley freed most of the white and mixed-blood prisoners and captured approximately 2,500 Santee. He subsequently campaigned as far west as the Cheyenne River in South Dakota. His relentless pursuit virtually ended the bloody affair.

Gilman's judicious portrayal of Henry Sibley in these momentous events stands in sharp contrast to the self-serving and racist image of Sibley presented in Dee Brown's *Bury My Heart at Wounded Knee* (1970). Brown demonized Sibley, and for the past 30 years most readers have uncritically accepted his view. Gilman's book is therefore a welcome addition to the growing body of literature on the history of Indian-white relations in the upper Mississippi valley. She has not only written the definitive biography of the man's *entire* life, but she has also helped to correct the unsubstantiated interpretation offered by Brown. Her work is well documented from government records,

archival collections, and printed sources, including Indian accounts where possible. Furthermore, Gilman properly describes her subject's shortcomings, his policy mistakes, and his ultimate failure in trying to maintain harmony between Indian and white worlds. Rather than overstating her case and enshrining Sibley in a pantheon of modern heroes, she calls upon audiences to evaluate his actions within the context of the values and realities of his own times. Sibley was a complex man whose sympathies and experiences existed within two different worlds—one Indian and one white. He was truly a man with a divided heart.

*Winfield Scott and the Profession of Arms*, by Allan Peskin. Kent, OH: Kent State University Press, 2003. xi, 328 pp. Illustrations, maps, notes, bibliography, index. \$49.00 cloth.

Reviewer Roger L. Nichols is professor of history at the University of Arizona. His latest book is *American Indians in U.S. History* (2004).

At the beginning of the nineteenth century the United States clung mostly to the Atlantic Coast, a society barely able to maintain its independence from Europe or to dominate the native people living on its western flanks. Sixty years later it was a continental nation with well-developed industry, teeming cities, and a population reaching into the tens of millions of people. During those decades the U.S. Army went from almost nothing to being one of the largest and best-equipped forces in the world. Winfield Scott's career as an officer spanned nearly the entire period. Throughout his years in the army he worked toward the growth of professionalism within the evolving officer corps. That idea is the central part of Allan Peskin's thesis concerning Scott's life and career.

Born into a family of modest means and lacking a solid education, Scott first prepared to become a lawyer. Soon he gave up on that profession, and in 1808 he accepted an appointment as a captain when American leaders considered going to war with Britain. Later he rose through the officer ranks to become Commanding General of the army before his retirement in 1861. During his career, American expansionist actions led to repeated conflicts with Britain, Mexico, and American Indians. He served in the War of 1812, the Black Hawk War, the Second Seminole War, the Cherokee Removal, the War with Mexico, and along the Canadian border several times.

While basically a sympathetic study, this book shows Scott's flaws as well as his strengths. The author admits freely that the young officer had no idea how to lead men or what needed to be done during battle.

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