

September 9. In the last chapter Finerty presents lively descriptions of Black Hills gold mining towns: Crook City, Deadwood, and Custer City.

Finerty was a uniquely gifted journalist. As a young Irishman, he studied classical literature, and such references infused his sophisticated, yet personally engaging, newspaper stories. He was a careful observer, noting urban and mining town cultural dynamics as precisely as natural world patterns and marvels. He rode with legendary Crook, but his gift was presenting the everyday world of Crook's soldiers. However, Hedren also properly notes that Finerty presented disturbingly racist depictions of Native Americans in his 1876 dispatches. And inexplicably, these remained unchanged in his 1890 memoir.

The Last Sovereigns: Sitting Bull and the Resistance of the Free Lakotas, by Robert M. Utley. Lincoln: Bison Books, 2020. xiii, 166 pp. Illustrations, maps, photographs, notes, index. \$24.95 hardcover.

Reviewer Tim Lehman is Professor of History at Rocky Mountain College in Billings, Montana. He is the author of *Bloodshed at Little Bighorn: Sitting Bull, Custer, and the Destinies of Nations* (2010).

Any book written by Robert Utley creates high expectations and this little gem will not disappoint. Utley is well known for his more than twenty works on a variety of topics in western and midwestern history, including the highly acclaimed *The Lance and the Shield: The Life and Times of Sitting Bull* (1994), on which this book is partially based. *The Last Sovereigns*, however, goes beyond Utley's earlier work to detail Sitting Bull's time in Canada and flesh out his friendship with Major James M. Walsh of the North-Northwest Mounted Police. This friendship forms the emotional center of the narrative and suggests the possibilities of political and personal alliances across boundaries, with a white Canadian police officer on one side and a Native American freedom fighter on the other.

With crisp prose and well-developed characters, Utley narrates the years of Sitting Bull's self-imposed exile in Canada. Here in the land of the "Great White Mother," (34) Sitting Bull's Lakotas sought the protection of Canadian laws and earned the respect of Major Walsh, the government's representative in this distant province. For four years, Walsh, backed by a mere handful of mounted police, spoke honestly with the Indigenous refugees, letting them know that their escape from the American military came with the requirement that they subsist on their own buffalo hunting and refrain from hostilities against other native nations or American settlers south of the border. Utley includes many of Sitting Bull's own words, which reveal the leader's eloquence and anger at American aggression into Lakota lands. Yet the focus on the

friendship between Sitting Bull and Walsh allows Utley to go beyond the familiar image of dour, taciturn Lakota leaders sitting sternly in council, air filled with the smoke from the ceremonial pipe, to see the enthusiastic hand shaking and even the occasional wry smile of Sitting Bull that characterized these meetings.

For Sitting Bull's Lakotas, sovereignty meant the freedom to continue buffalo hunting and move about their land as they chose. Yet even in Canada their options were limited. As buffalo herds diminished, Blackfeet and Cree came to resent the Lakota's take of this dwindling food source. Eventually, poverty and starvation forced the Lakotas to return south of the border and face life on reservations. Finally, even Sitting Bull succumbed, as Utley remarks, because "he could stand up to his enemies. . . but not to children crying of hunger" (97).

Yet the struggle for Lakota sovereignty did not end with the surrender of their leader. Utley treats us to delightful moments from Sitting Bull's later years as the intransigent buffalo hunter, devoted to the old ways, morphed into an advocate for dignity and sovereignty in the circumscribed circumstances of his new reality—smiling while eating his first ice cream, learning to sign his name and charging for autographed photos. Most unexpectedly of all, Sitting Bull became a successful farmer, achieving a measure of independence by raising livestock and growing crops. All the while he adamantly opposed the allotment of reservation lands and supported the Ghost Dance movement (although he did not himself dance) as a form of psychic resistance.

Ultimately this is a hopeful book, one that finds gentleness, truth-telling, and deep humanity in a tragic story. It should find a wide audience and add to the rich legacy of Robert Utley's many contributions to western history.

The Life of Anna Ott: Money, Marriage, and Madness, by Kim Nielson. Disability Histories. Champaign, IL: University of Illinois Press, 2020. x, 135 pp. Notes, bibliography, index, images, timeline. \$22.00 paperback.

Reviewer Courtney Lacy is an independent scholar based in Naperville, Illinois. She received her Ph.D. from Southern Methodist University. Her research examines the intersection of gender, insanity, and religion in nineteenth-century midwestern mental hospitals.

Kim Nielson's *The Life of Anna Ott: Money, Marriage, and Madness* provides a glimpse into a world that based on conventional wisdom we should not have access to. Nielson chose an unusual figure for her analysis because Anna Ott, a female medical doctor in the late nineteenth century, experienced both sides of the medical field; as a medical doctor, she diagnosed