

"little immigrant treasures" that immigrants from Norway valued enough to include in their voyage from the homeland, rendering them "precious reminders of the culture and loved ones left behind" (161). Although they were much more common in Denmark than in Norway, these commemorative or betrothal gifts were more prevalent among Norwegian immigrants to America than among Danish immigrants.

The last two essays shift to the more rarefied focus of fine art and church altars. Carlin Hibbard recounts the rise to prominence of a poor Norwegian immigrant who became a celebrated local artist in Eau Claire, Wisconsin, in the late nineteenth century. Nurtured by a strong immigrant community and the needs of a frontier community for art in churches, public buildings, and homes, S. O. Lund provides an example of the midwestern artist who retained strong ties to his local community. Kristin M. Anderson analyzes another kind of art—church altars as folk expression. Anderson's piece provides an interesting link between the strong and numerous Norwegian-American Lutheran churches, their immediate need for furniture and paintings that would not prove too costly, and the proliferation of "folk" artists from the community who filled that need.

This volume should prove fascinating for anyone interested in the material objects they see on farmsteads, in old photographs, or at the immigrant museum. But it should also prove useful for scholars and students of immigration in general and material culture in particular, both for the information and interpretations the authors provide, but also for its methodology.

Danish Emigration to the U.S.A., edited by Birgit Flemming Larsen and Henning Bender; translated by Karen Veien. Aalborg, Denmark: Danes Worldwide Archives in collaboration with the Danish Society for Emigration History, 1992. 246 pp. Illustrations, maps, notes. \$15.00 cloth.

REVIEWED BY PLAYFORD V. THORSON, UNIVERSITY OF NORTH DAKOTA

This collection of fourteen essays by sixteen authors concentrates on midwestern settlements. Topics include Danish-American language, libraries, historiography, and churches. The essays are narrative and in the humanist tradition.

There are also essays on organizations in Denmark and the United States established to collect, preserve, and publish the story of Danes in America. Henning Bender's essay, "The Danes Worldwide Archives, 1932-1992," describes the efforts of Max Henius in Denmark to document the story of those who emigrated. The Henius estate, with help from the city of Aalborg and its university, provides a comfortable

home for the Danes Worldwide Archives. Of special interest to Iowans are the essays by Jette Mackintosh and June Sampson about the Danish Immigrant Museum at Elk Horn, Iowa. Together with Kimballton, a few miles away, these towns constitute the largest Danish settlement in America. The museum is national in character and concentrates on the material culture of first-generation immigrants and the traditions that survived. Archival material is collected at Dana College in Blair, Nebraska, and at Grand View College in Des Moines, Iowa. These two colleges represent different wings of Danish Lutheranism. In Elk Horn and Kimballton this rivalry has evolved into amiable cooperation.

Two essays—"Visions of Freedom: Impressions of America in Nineteenth Century Denmark" by Poul Erik Olsen and "Letter from America" by Niels Peter Stilling—analyze the exchange of information between America and Denmark. Using recently published works on emigrant letters, Stilling argues for the viability of these letters as primary source material. Olsen concludes that between 1864 and 1914 Danes "had the impression that . . . conditions in the U.S. were far better than those at home" but that America was not perfect (23).

Other essays describe particular settlements or influential immigrants. The essay by Peter L. Petersen and John Mark Nielsen on pastor Peter Sorensen Vig at Dana College relates his work over many years. Nancy Mitchell's essay, "Danes in Kansas: Paradise or Disaster?" illustrates several characteristics of Danish rural settlements in the United States, including harsh life on the plains and conflicts between Danish Lutherans and other Christians. Of special interest were those who left Schleswig-Holstein in the late 1860s to escape Prussian domination. The most often cited reason for coming to Kansas was "to avoid compulsory military service under the Prussians" (146). Also of interest was the failed socialist colony in central Kansas established by the two leaders of the Danish Social Democratic Party.

The people of Iowa will find this book of special interest; all others interested in Danes in America will find it worthwhile. There is no evidence of filiopietism, although the book has clearly been a labor of love. The editors, Birgit Flemming Larsen and Henning Bender, together with translator Karen Veien and the various authors, are to be complimented. The essays are of high quality. Everything in Danish is translated, and the book reads well. The scholarship is excellent. Each essay is well documented. There are maps and ample photographs. Nielsen and Petersen collaborated on two chapters dealing with current research and preservation efforts and a "Danish-American Bibliography" with only one significant omission. Many readers will wonder what divided Danish Lutherans. Another volume might include research on the Danish Brotherhood and the Ladies Aid societies.

These suggestions do not detract from a fine, readable introduction to Danish emigration and immigration.

An Unspeakable Sadness: The Dispossession of the Nebraska Indians, by David J. Wishart. Lincoln: University of Nebraska Press, 1995. xv, 309 pp. Illustrations, maps, tables, notes, bibliography, index. \$50.00 cloth.

REVIEWED BY MICHAEL L. TATE, UNIVERSITY OF NEBRASKA AT OMAHA

Nineteenth-century American history is partially defined by the dispossession of Native American peoples. During recent decades, the increased public awareness of broken treaties, cultural imperialism, and tragic Indian wars has led to a general understanding of the failure of federal Indian policy. However, the public's knowledge of the precise details of these failures has been confined to a few celebrated cases whose stories are reiterated time and again without any new insights. For the majority of smaller tribes, and especially for those who did not participate in the colorful "Indian wars," public understanding has not kept pace. The publication of a solid study of four tribes within a single region that delineates the precise details of four separate dispossessions is indeed a cause for celebration.

David Wishart uses the cross-disciplinary tools of a cultural geographer to trace the gradual erosion of the population, power, and land base for the Omahas, Pawnees, Poncas, and Otoe-Missouria between 1800 and 1890. He describes the tribes' lifestyles and material cultures at the beginning of the nineteenth century to demonstrate how well they had integrated technological changes into their "traditional" cultures. But the demographic disasters gradually brought on by epidemics, changes in established trade networks, and a heightened intensity of warfare undermined each of the tribes. Wishart addresses how the native peoples made rational adjustments to the rapidly changing world, but they were overwhelmed by what Omaha chief Big Elk described in 1854 as a "flood" of white people coming from the East.

An Unspeakable Sadness captures all the pathos and deceit endemic to the age, but it does not accept stereotypical prejudgments about Indians as passive victims or as heroic warriors resisting every aspect of European-American life. On the contrary, each tribe profited initially from its entry into the fur trade, gained some benefits of amity and commerce from the earliest treaties, and received competent treatment from some agents.

Yet the passage of the 1854 Kansas-Nebraska Act and the attendant treaties signed during the same decade hastened the tribes' demise. Already racked by the factionalism that came out of the fur trade era,

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