

leader's insistence on Sicangu being utilized to perform teamster work on the reservations. By helping to provide a path to economic independence, Clow asserts, Spotted Tail helped to shape positive opinions of his community while developing meaningful opportunities for employment. Clow also examines Spotted Tail's educational legacy, showing how Spotted Tail lost the faith of his community by first pushing to send Sicangu children to Carlisle Indian School before deciding to pull his own children out after visiting the school.

Although Iowa is absent from the story of this more westerly Lakota leader, the work is of interest to readers concerned with the history of the Hawkeye State because it provides a window into the outcomes possible when indigenous leadership was willing to seek a path of mutual adaptation. Wabasha, whose village was located near the Mississippi River in extreme northeastern Iowa, was one such leader who sought via diplomacy to preserve sovereignty and autonomy for his people while remaining open to cooperation with the American government. In contrast, the Wahpekute leader Inkpaduta chose the other extreme, a path that led to the end of the Dakota presence in Iowa following his band's attack on the newly formed settlement of Spirit Lake in March 1857. Wabasha sought to form an adaptive compact with the United States, but that removed him from his lands in northeastern Iowa during the onset of the reservation system. The modern reader will never know how different the history of Iowa's indigenous peoples would have been if a leader like the Spotted Tail depicted by Clow had been able to shape outcomes during the onset of the reservation era.

Clow's portrait of Spotted Tail is textured and provides meaningful insights into the Sicangu Lakota leader's complexities. Future scholars may seek to better incorporate a more representative source base that includes greater attention to winter counts, oral tradition, and more contemporary theoretical constructs focused on indigenous peoples within borderlands.

Transplanters on the Grasslands and the Fruits of Chain Migration, by Brian W. Beltman. Ishpeming, MI: BookVenture Publishing, 2019. xxxi, 365 pp. Maps, tables, notes, index. \$16.99 paperback.

Reviewer Douglas Firth Anderson is professor emeritus of history at Northwestern College (Iowa), coauthor of *Orange City* (2014), and coeditor of the faculty research open-access annual *Northwestern Review*.

Iowa is often seen as a flyover state, yet aspects of its culture besides politics (the Iowa caucuses) and leisure (RAGBRAI) do sometimes gain attention outside the state. In November 2017 the *New Yorker* ran a report

by Larissa MacFarquhar on Orange City: "Where the Small-Town American Dream Lives On." More recently, as part of a wide-ranging historiographical essay in the *Middle West Review* on midwestern identity, Jon Lauck urged scholars to "capture the nuances of German Minnesota, Dutch Iowa, Norwegian South Dakota, and Yankee Michigan."

A nuanced analysis of the formative years of Dutch Iowa, including Orange City and Pella, as well as Dutch South Dakota, is at the heart of Brian W. Beltman's new book. Beltman is not new to the subject. His book is a reframing and extension of his previous articles—including three in the *Annals of Iowa*—and a condensing of his book *Dutch Farmer in the Missouri Valley: The Life and Letters of Ulbe Eringa, 1866–1950* (1996). It amounts to a *summa* of Beltman's immigration and settlement scholarship. As such, it is an important addition to the quantitative, socio-cultural, and intellectual history tradition of Beltman's acknowledged mentors: Allan G. Bogue, Paul K. Conkin, and Robert P. Swierenga. That the book is self-published reflects the author's persistence in his retirement to making a substantive contribution to scholarship despite not having had a career as a historian.

The book's title, which, despite its length, does not specify Dutch Iowa and South Dakota, does suggest Beltman's central argument: From the mid-nineteenth into the early twentieth century, in a carefully planned process, Dutch Reformed immigrants collectively transplanted "kith and kin" to the midwestern prairie grasslands of Marion and Sioux Counties in Iowa and Douglas, Charles Mix, and Bon Homme Counties in South Dakota. This series of chain migrations, contiguous "neighborhood" settlement, and endogamous marriage established rural and small-town communities of sociocultural "Dutchness" that persist today and are most readily visible in regional institutions such as Northwestern College, Central College, Reformed and Christian Reformed congregations, and tulip festivals.

The author draws on immigration, census, and land records and provides supportive tables and maps of Dutch settlement in the specified counties in Iowa and South Dakota. Proceeding chronologically in part one, he traces the careful transplanting of Dutch Calvinist families first to Marion County and Pella in the 1840s and 1850s, then to Sioux County and Orange City in the 1870s. Most of the Iowa Dutch supported the Union cause during the Civil War, but Beltman documents how a minority, in part because of memories of war and conscription in the Netherlands, in part because of fear of what losses the war could bring to their families, made a temporary trek to Oregon. Most returned to Iowa after the war. In the 1880s further transplanting from Orange City reached into southeast South Dakota.

Beltman's approach is solidly quantitative, but he carefully incorporates individual and family accounts along the way. Further, in part two, he focuses on selected individuals and connects their experiences to the larger sociohistorical processes he discusses. First, he analyzes E. J. G. Bloemendaal (Sioux County, Iowa), then he turns to Ulbe and Maaïke Eringa (Bon Homme County, South Dakota).

Self-publishing brings its own editing challenges. The book cover is a pen-and-ink sketch of a farmscape, but, without any title or attribution, it seems tenuously tied to the topic. Some of the maps are a bit blurry and hard to read, and attributions are scarce. There are no illustrations, either of individuals or buildings or towns discussed. Beltman ties his material to larger discussions of immigration, migration, ethnicity, and region. Nevertheless, his discussions at times can seem perfunctory or dated, such as "market and community" and region. Regarding region, he is more keyed to connecting his material to the West than to the burgeoning discussion of the Midwest.

The book's weaknesses are minor, however. Beltman's writing is clear. His analysis is carefully stated and balanced. He blends quantitative material and personal accounts effectively. He describes in detail how and why Dutch American colonies in Iowa and South Dakota were made and persist: "Ethnic persistence is strongly linked to ethnic territoriality" (342). To the same point, Sioux County colonist E. J. G. Bloemendaal was more colorful in his 1911 memoir: "America is a good land! . . . [Still,] the more Hollanders come, the better I like it, and the better they fare, the more pleased I will be" (288). This is now the best book with which to begin to understand the midwestern Dutch experience west of the Mississippi River.

Equality at the Ballot Box: Votes for Women on the Northern Great Plains, edited by Lori Ann Lahlum and Molly P. Rozum. Pierre: South Dakota Historical Society Press, 2019. xii, 410 pp. Map, illustrations, notes, index. \$34.95 hardcover.

Reviewer Pam Stek earned her Ph.D. in history from the University of Iowa. Her dissertation was titled "Immigrant Women's Political Activism in Iowa, Minnesota, and Wisconsin, 1880-1920."

The essays in *Equality at the Ballot Box* analyze the politics of woman suffrage in the Dakota, Montana, and Wyoming territories and the four states admitted from those territories. In the Northern Great Plains, the debate over women's rights intersected with westward expansion, settler colonialism, and changing ideas of citizenship and nationhood. Strategies employed by suffragists and their opponents reflected and