

(over five pages of archival collections are listed in his index), he mainly relies on non-Dakota sources from military officials, government workers, missionaries, and traders. The book's cover art illustrates his focus on settler images and stories, reproducing *The Siege of New Ulm*, by H. August Schwabe (1902).

*Massacre in Minnesota* is mostly a traditional narrative of the U.S.-Dakota War of 1862 that covers in extensive detail the main events leading up to and through the war based on written documents. Within his event-centered chronology, Anderson also offers several controversial interpretations of the war, including whether terms such as "massacre" and "ethnic cleansing" apply to the actions of the Dakota warriors, as well as whether settler women were raped in large numbers. Certainly, these debates build on Anderson's previous work—especially *Ethnic Cleansing and the Indian: The Crime that Should Haunt America* (2014)—which argued that U.S. Indian policy should be characterized not as genocide, but as ethnic cleansing. In his concluding paragraphs, Anderson correctly calls the 1862 war "tragic" for both the Dakota nation and Minnesota settlers. At the same time, he also notes that "those who suffered the most were innocent settlers" (284–85). While Anderson hopes that his book will provide a definitive and objective account of the war, his controversial treatment of several topics keeps him from achieving this goal.

*The Women's Fight: The Civil War's Battles for Home, Freedom, and Nation*, by Thavolia Glymph. Chapel Hill, NC: University of North Carolina Press, 2020. 384 pp. Illustrations, notes, bibliography, index. \$34.95 hardcover.

Reviewer Barbara Cutter is associate professor of history at the University of Northern Iowa. She is the author of *Domestic Devils, Battlefield Angels: The Radicalism of American Womanhood, 1830–1865* (2003).

As Thavolia Glymph notes, scholarship in the last 30 years "has transformed our understanding of the home front, the impact of the Civil War on American women, and the active roles women played in the war" (3). Yet, as Glymph's new book, *The Women's Fight: The Civil War's Battles for Home, Freedom, and Nation*, points out, there is still room for more transformation of our understanding of women in the war and of the Civil War as a whole.

*The Women's Fight* is an ambitious project; it brings together the experiences of American women of different class backgrounds: North

and South, black and white, enslaved and free. It also juxtaposes the experiences of diverse groups of American women in order to tell a general story of "the women's fight." Based on extensive primary research, it includes sources from several southern and northeastern states, and some from the Midwest, including the unpublished Civil War reminiscences of Cyrus Bussey, housed at Iowa State University. Glymph explicitly chooses not to focus on the war in the Far West.

While scholars have complicated the battlefield/home front boundary, the North/South divide, and a few have highlighted the agency of enslaved people in the war effort, Glymph takes these ideas further. Even newer scholarship generally treats northern and southern women separately, based on the dominant scholarly understanding that the North/South divide corresponded with "the political divides over the question of slavery" (8). Glymph suggests that this approach, by blurring all southern women and all northern women together, obscures differences among women of the same region. In the South, for example, it hides differences between non-slaveholding white women and elite white women, and contributes to the assumption that southern black women were not actively involved in the war. But for Glymph, "the women's fight" was not a fight just between North and South; it was also a fight "among and between women and with the men who sought to control how they could fight" (15).

Glymph emphasizes that the women's war was fought everywhere: not just on or near battlefields or when women interacted with soldiers. It was fought inside homes, even when no men were present. It was fought in Union-run refugee camps housing black people (mostly women and children) who had escaped from slavery. Those refugees were frequently attacked by Confederate soldiers or southern "civilian" men living in nearby towns, and they also faced danger from pro-slavery Union officers in some camps. It was fought when poor white women in southern mountain towns tried to keep elite white women out of their communities as they fled Union-occupied areas. It was fought when elite southern women and enslaved women negotiated terms of employment within southern households, as the system of slavery was weakened by war. And, it was fought when some elite northern women who joined their husbands in the Union-occupied South tried to play the mistress with the southern black women they hired to work in their homes. The women's war took place in all of these spaces. Thus, Glymph argues that the Civil War was a total war from as early as 1862; the total war did not begin with Sherman's March to the Sea. In addition, she argues, it was not the nation's first total war. Many Civil War Era

women's expectations had been shaped by stories of the American Revolution passed down from mothers and grandmothers.

The major strength of this book is how Glymph creates a new narrative about women in the war—across race, class and regional boundaries—by challenging the battlefield/home front divide. This strategy is particularly useful in bringing to the forefront the experiences of enslaved southern black women in the war, who have rarely been depicted as playing an active role in the war effort. Glymph's argument is strongest in relation to the experiences of women in the South. This may be because the fluidity between home and battlefield is easier to see in areas under occupation or threat of occupation (which happened only in small portions of the North). It may also be because the book focuses more on the experiences of (southern and northern) women in the South, rather than women in the North. Overall, this book is a vital contribution to the scholarship on the Civil War because it does not merely illuminate the experiences of diverse groups of women; it also uses that evidence to transform our understanding of the Civil War (and perhaps war) itself.

*An Environmental History of the Civil War*, by Judkin Browning and Timothy Silver. Civil War America Series. Chapel Hill, NC: University of North Carolina Press, 2020. 260 pp. Illustrations, notes, index. \$30.00 hardcover.

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For the past fifteen years environmental historians have been laying siege to the corpus of Civil War historiography trying to break through the entrenched lines of battle narratives, slavery studies, and political histories. With this effort by Judkin Browning and Timothy Silver, they have brought their artillery within range of their objective. In a briskly written text of fewer than 200 pages, they highlight the themes Civil War environmental historians have the unique ability to explore and make more relevant to our broader understanding of the conflict. The themes are clearly laid out; however, in an attempt to provide systematic coverage of the entire four years of the war, they are also somewhat unsatisfactorily arrayed in chronological order. Chapter one is "Sickness, Spring–Winter 1861." The chapter starts with a detailed discussion of