

Review

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While he notes contradictions in Mari Sandoz's work, McMurtry's portrait is much in her likeness; and, indeed, the general outlines of both portraits are valid. Now, however, material unavailable to Sandoz in 1942 has surfaced, illuminating many of the shadows within her profile. Among others, the work of James Olson, R. Eli Paul, Robert Larson, Jerome Greene, Richard Hardorff, Margot Liberty, Catherine Price, Raymond J. DeMallie, William Powers, Richard Fox, Greg Michno, Richard Jensen, Peter J. Powell, Thomas R. Buecker, and Emily Levine in monographs or in publications of first person narratives from Lakota and Northern Cheyenne prompt a re-examination of Sandoz's perspective of Crazy Horse which the Lipper/Viking format does not permit McMurtry to undertake.

A readable introduction to the man, *Crazy Horse* is often absorbing because of McMurtry's reflections about Great Plains life and history. McMurtry and Sandoz both evoke vivid, sometimes wrenching visions of life on the Plains. This, I submit, emerges from their shared intimate link with the frontier homesteading experience, a stern, unforgiving school in life's vagaries which imparted to both writers genuine insight into and empathy for Crazy Horse and his generation of Lakota.

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*A National Crime: The Canadian Government and the Residential School System, 1879-1986.* By John S. Milloy. Winnipeg: University of Manitoba Press, 1999. Photographs, appendix, notes, references. xix + 402 pp. \$55.00 cloth, \$24.95 paper.

The recent proliferation of commentary on residential schools leaves one question unanswered: Did no one know what was happening? The assumption is that if someone had known, it would have been prevented.

Milloy's book answers this question, clearly and unequivocally. Federal bureaucrats knew what was happening. They knew that children were being mistreated, they knew that no real education was taking place, and they understood the impact this system was having on its survivors. The daily horrors the children experienced can justly be laid at the door of the churches, but the ultimate responsibility lies with the federal government which turned education over to churches without adequate funding, provisions for accountability, or supervision.

Milloy's research has the authority of the *Royal Commission on Aboriginal Peoples* (1996) behind it. The Commission secured access to documentation up to 1993 after "protracted and difficult negotiations" and agreed to a detailed research protocol. Milloy, however, has been able to clarify much that has been obscured in the past and is scathing in his denunciation of the system.

The first part of the book examines the system's genesis. Even as a concept, Milloy feels, the system was abusive and violent in its intent to "kill the Indian" in the child for the sake of Christian civilization."

Part 2, "Reality: The System at Work, 1879 to 1946," explores the physical creation and maintenance of the schools and their chronic underfunding. Milloy details the system's horrendous features: the neglect, the abuse, and the failure to reach educational goals. In 1931 eighty schools were in existence, forty-four in the prairie provinces. Problems were magnified in the Western schools: Crowstand was pronounced the "worst residential school I have had to visit" by the medical examiner; Round Lake continued to operate even after it was condemned by the Saskatchewan Fire Commission. Old Sun's was described as a "a sink hole of tubercular infections and scabies, the result of the neglect of staff of the children's hygiene."

"Integration and Guardianship, 1946-1986" deals with post-1944 when the move to closing schools began and Indian children were integrated into provincial schools. Integration,

however, was a long, protracted process, the Catholic church, especially, resisting every move. Shortcomings and abuses continued for another forty years after the decision to assimilate the children had been made.

In an epilogue Malloy deals with more recent history, especially the extent of sexual abuse. The Department of Indian Affairs had been aware of this violation, too, but a primary concern of both the Department and churches was their not being placed in positions of disrepute.

Apologies by churches and the federal government, and the 350 million dollar allotment for a healing fund, are paltry reparations for the federal government's neglect and abrogation of responsibility for over a hundred years.

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*No More Free Markets or Free Beer: The Progressive Era in Nebraska, 1900-1924.* By Burton W. Folsom Jr. Lanham, MD: Lexington Books, 1999. Maps, tables, bibliographic essay, index. xiii + 182 pp. \$40.00.

In 1920 German Catholic voters in Saint Helena, Cedar County, cast seventy percent of their ballots for Marie Weekes, the Nonpartisan League candidate for Congress and a supporter of prohibition. What had driven beer-loving, anti-woman suffrage German-Americans to vote for the female candidate of an agrarian radical organization? Such major changes in Nebraska's political life are the subject of this book.

As its title suggests, Burton Folsom emphasizes the triumph of governmental socio-economic intervention over the principles of laissez faire. In a well-balanced, highly readable narrative, he analyzes the values of J. Sterling Morton, William Jennings Bryan, and George W. Norris—the key builders of Nebraska's political heritage—to explain the conflicting perspectives that animated the

state's political life in the early twentieth century.

Using voting returns from selected German Lutheran, German Catholic, Bohemian, Polish, and Scandinavian-stock precincts, Folsom traces the ethnic response to major political figures and issues. With background information from the late nineteenth century, he shows the familiar opposition of ethnic voters to woman suffrage and, with the exception of Swedish Nebraskans, to prohibition. Indeed, ethnic opposition to prohibition and suffrage buttressed others' loyalty to that party until World War I. In the meantime, Scandinavian voters took a reformist tack toward progressive Republicanism.

The war brought political reorientation in Nebraska. Although Bohemian-stock voters, contemplating an independent Czechoslovakia, continued to cast Democratic ballots, the repressive home-front actions of the Democratic administrations of Governor Keith Neville and President Woodrow Wilson repelled German-Americans. Even so, Folsom's tabular data show sharp voting differences between German Lutherans in northeastern and south central Nebraska between 1920 and 1924. He suggests that "agrarian unrest" partly explains why German Lutherans in the northeast cast "a more progressive vote" than did those in the south central part of the state, though a more thorough discussion would be helpful. His treatment of the highly contrasting responses of Bohemian and Swedish-stock voters in 1920 to Nonpartisan League gubernatorial candidate Arthur Wray, however, splendidly illustrates the linkage of culture and politics.

As Folsom says, "Nebraska was a farm state," and for practical reasons his voting data are "overwhelmingly rural." Although opportunities remain for primary research and synthesis on progressivism in Lincoln, Omaha, and smaller urban centers, this short book complements the works of Frederick Luebke and Robert Cherny on ethnicity and Nebraska politics. Folsom effectively integrates Nebraska's diverse political traditions with the