some Asians, buoyed by their experiences in Chicago, left the parliament to organize American missions and/or returned home to promote religious revitalization and nationalism.

Though sharply focused, Seager's work is never narrow or pedantic. He suggests intriguing varieties of meaning and significance, and he takes a long view of the parliament as a marker for subsequent religious developments and for a more radically pluralistic society. For a rich encounter with many of the sources he has used, one should read his anthology, *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893* (1993).

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David J. Wishart, a geographer, concentrates on four groups—Pawnee, Omaha, Ponca, and Otoe-Missouri—who in 1800 resided in eastern Nebraska. He covers these tribes from that date to the final two decades of the nineteenth century. Wishart's first chapter provides a good summary of tribal backgrounds and shows that the four groups employed subsistence patterns derived from both the woodland and plains Indians. The Nebraska Indians devoted part of their annual cycle to village life and agriculture, but they also ventured onto the plains during summers and winters to hunt buffalo. Both approaches were essential to their existence.

After the initial chapter Wishart examines the overwhelming changes that Nebraska Indians experienced after 1800. His discussion focuses on the impact of the fur trade, Christian missionaries, and the federal government. Although fur trading and missionizing were important, Wishart's treatment clearly indicates that federal Indian policies brought much more significant and lasting changes. All four groups faced serious problems, especially after 1854 when Congress opened Nebraska to settlement. Various land cessions reduced the Indians' land base, frictions with whites intensified, and access to buffalo hunting became more difficult because of a lack of weapons and the aggressive behavior of the Dakota and other plains Indians. Wishart's treatment reveals several additional patterns: federal officials consistently demanded that Nebraska Indians settle on individual land holdings and assume a white lifestyle, the tribes agreed to additional land cessions and at least partial relocations to Indian Territory to relieve their destitution,
and federal officials failed to protect the Nebraska Indians' villages from attacks by plains tribes who had access to the most up-to-date weapons. Wishart's book, indeed, amounts to a harsh but objective indictment of federal policies and their implementation, an indictment that is borne out in his final chapter, which deals largely with the Nebraska Indians' claims cases after World War II.

Although this book is very much a history, Wishart's geographic background is also apparent. His maps, both those drawn for the book and ones selected from nineteenth-century sources, and his numerous statistical charts and graphs complement and enrich his text. Similarly, his discussion of demography provides important insights into various factors, especially repeated epidemics, that produced population declines.

Those who prefer their history sugarcoated should not read this book. The story of the Nebraska Indians is truly one of "unspeakable sadness." If there is anything inspiring in Wishart's fine treatment, it is the Indians' remarkable cultural persistence and their heroism in a prolonged struggle for survival.

DONALD L. PARMAN, a member of the History Department, Purdue University, West Lafayette, Indiana, recently published Indians and the American West in the Twentieth Century (1994). He is currently editing the autobiography of William Graham, a nineteenth-century Methodist minister who spent most of his career in northwestern Indiana.


In American Indian affairs today, no issue looms larger than that of tribal sovereignty. Crow Dog's Case is a study of nineteenth-century legal cases that brought to the deliberation of U.S. courts the issue of tribal sovereignty that stems directly from the treaty relationship between the federal government and Indian tribes. By examining the historical development of the U.S. legal doctrine of tribal sovereignty and by exploring indigenous legal concepts of the tribes themselves, this study provides a valuable foundation for understanding the complexities of the legal relationship between the federal government and Indian tribes.

The books takes its title from the celebrated case of Crow Dog, a Brulé Sioux, who murdered the tribal chief, Spotted Tail, in 1881. Following tribal law, the murderer's family compensated the family of the deceased with valuables. Under U.S. law, however, Crow Dog was jailed and tried by the Dakota territorial court, found guilty, and condemned to hang. The court's decision was overturned by the