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Finally, in addition to enriching our understanding of Odawa history, King's burning mission in *Balancing Two Worlds* is to clean off the sullied name "Assiginack." King wants to challenge the prevailing Odawa conception of Assiginack as traitor, to look more deeply at how Assiginack acted, under what conditions, and for whose interests. King performs admirably in this task right up to the end. However, the end presents the greatest challenge. In the final chapter, Assiginack's position seems less complicated and now dogmatically rather than justifiably loyal to Britain. The interests motivating his continued loyalty in the face of a history of betrayal and the general will of his community go unexplained. I struggled to understand this. If the evidentiary record doesn't allow for a clear sense of Assiginack's motivations, this would not be devastating to me; by this point King had convinced me that he has both the goods and the gravitas to make the imaginative leap that exists in all rigorously told narratives, even if only implicitly. I was disappointed that he didn't share.

Both *Mississauga Portraits* and *Balancing Two Worlds* excel in particular, but different, modes of research and of writing. Both significantly enriched my understanding and are very welcome additions to my library. Yet commensurate with their differing approaches are important tradeoffs. How useful any particular reader finds either text will likely be a function of his or her disciplinary and methodological expectations.

Aaron Mills

University of Victoria

Oklahoma's Indian New Deal. By Jon S. Blackman. Norman: University of Oklahoma Press, 2013. 236 pages. \$24.95 paper; \$24.95 e-book.

Oklahoma is Native America. So say our vehicle license plates, attractively adorned as they are with a representation of Allan Houser's "Sacred Rain Arrow;" and so say the thirty-nine federally recognized tribes residing within the state's boundaries and the increasing political, economic, and cultural potency that has followed articulations of tribal sovereignty over the past two generations. Cherokees operate the Hard Rock Casino just outside Tulsa; Creeks manage multiple enterprises that promise to transform recreation along the Arkansas River; and Chickasaws educate Oklahomans on tribal history and culture via a series of impressively produced television advertisements. Tribes across the state host a nearly unbroken series of dances and festivals. But Indian country in Oklahoma also defies stereotypes. Cultural observers sometimes claim that Native people are everywhere, and nowhere, all at once. Such is the peculiar alchemy that is Oklahoma.

In a way, Jon S. Blackman's *Oklahoma's Indian New Deal* engages this curious invisibility/visibility conundrum. His topic, the Oklahoma Indian Welfare Act of 1936 (OIWA), is both well known and poorly understood. Historians typically treat it as a footnote or an afterthought to the much more dramatic, and controversial, Indian Reorganization Act (IRA) that was both the centerpiece of John Collier's Indian New Deal and the subject of endless debate. IRA reshaped Indian policy for better and worse, we say, and however we assess it, few would dismiss the importance of that legislation. Not so OIWA, which, alongside its Alaska companion, is typically presented as a later effort to extend certain provisions of the IRA to Oklahoma after its congressional delegation had succeeded in exempting those same tribes from key provisions of the original act. End of story.

Blackman, an independent historian working with the US State Department, sees a more interesting story. He wants to return to the historical moment and recover the forces that precipitated what he sees as an intriguing political about-face: scarcely a year after rejecting the Wheeler-Howard Act, Oklahoma's congressional delegation—Elmer Thomas in the Senate, Will Rogers and Wesley Disney in the House—actively promoted OIWA. His story mostly begins in the 1920s, when evidence of immense graft and corruption, dispossession, illegality, and outright homicide finally laid bare the criminality of allotment's application and the outright lies that stood as its foundation and justification. The Indian Rights Association's 1924 exposé of horrific conditions, titled "Oklahoma's Poor Rich Indians: An Orgy of Graft and Exploitation of the Five Civilized Tribes—Legalized Robbery," followed the 1923 Wallen report and shamed the US Congress into scheduling public hearings. By 1928 the ripples turned into a tidal wave in the form of the Meriam Report, which included a devastatingly candid and graphic picture of destitution all across the former Indian Territory. Playing a key role was Choctaw historian Muriel H. Wright, whose 1927 article "The Indian Situation is Perplexing in Eastern Oklahoma" Blackman rightly highlights.

Collier, of course, burst upon the Indian reform scene as a consequence of this changed political climate. After assuming the post of commissioner of Indian Affairs in 1933, he famously accelerated the pace of reform through a series of important measures, culminating in IRA. IRA was widely unpopular in Oklahoma, particularly the eastern half that was home to the nations once known as the Five Civilized Tribes. Blackman devotes chapter 3 to recounting the response to Collier's brainchild, notably through extended discussions of the three 1934 congresses in Oklahoma in Anadarko, Miami, and Muskogee that were held to discuss the draft measure. Portions of this story are fairly well known to historians of the period; Joseph Bruner and the American Indian Federation are familiar, and thanks to the late Vine Deloria Jr. and

the University of Oklahoma Press, scholars have ready access to complete transcripts from the 1934 regional congresses. But Blackman expands his book's frame of reference to include writings in the *Muskogee Daily Phoenix*, the mouthpiece for opposition according to the author, and highlights the published Indian voices during and outside those contentious meetings. He observes that although some were clearly misinformed as to the bill's actual content and intent, the simple truth was that Indians in Oklahoma were far more concerned with bread-and-butter issues and practical remedies for their desperation than with structural reforms to Indian governance. This is an important point.

Oklahoma's congressional delegation succeeded in exempting Oklahoma from key sections of the IRA, but what follows is the more interesting part of the story. Roosevelt's signature on the dramatically revised IRA was scarcely dry when Collier and Elmer Thomas reopened the entire debate. By 1935, the two antagonists scheduled a second series of Indian congresses where they largely reprised their opposing views on Indian policy reform: Collier for the "tribal option," Thomas ever the assimilationist. Yet in the course of these heated, but seemingly respectful contests, Thomas and Collier forged a compromise, a state-specific extension of IRA principles that provided the foundation for the Thomas-Rogers Bill introduced in Congress in late 1935. Perhaps ironically, the trajectory of this bill's path into law mirrored that of the Wheeler-Howard proposal into IRA: an effort at comprehensive reform meets opposition from powerful entrenched interests, is debated, amended, and left for dead, only to resurface in drastically simpler form. In Blackman's telling, state business, legal, and investment interests, which had largely controlled and benefited from the state judicial system then in place, vigorously opposed Section 8, which would place probate issues under the direct authority of the Secretary of the Interior. Just as similar alliances had doomed IRA's proposed Court of Indian Affairs, ideological assimilationists aligned with business interests and succeeded in stripping Section 8 from the final bill.

Like the Wheeler-Howard Act, Oklahoma's Thomas-Rogers Act has a complex legacy. Provisions to promote agriculture proved only marginally successful, falling victim to short appropriations as well as growing political opposition to Collier's program and sapping initiatives of energy as well as funds. These same forces hampered application of credit provisions. The Muskogee Creek businessman and political activist Joseph Bruner became the controversial face of opposition to Collierism, symbolically and materially linking anti-IRA forces with resistance to OIWA. But, as Blackman also argues, given changes overtaking American agriculture and finance, OIWA's focus on creating self-sufficient farmers was anachronistic, unfeasible, and probably doomed from its inception. Provisions enabling the creation of credit bureaus

were marginally more successful. In the Act's aftermath, dozens of cooperative financial institutions and programs dotted Oklahoma's tribal landscape.

Yet OIWA's greatest impact lay far beyond the application of New Deal relief programs to Oklahoma tribal nations. According to Blackman, OIWA set the stage in small and large ways for the resurgence of tribalism, of a tribal alternative for Oklahoma. Mechanisms that revived dormant tribal governance, as well as the expectation that Indian nations possessed the capacity to act on collectively on behalf of their citizens, were more important than its specific provisions. This, Blackman tells us, remains OIWA's most powerful legacy.

This slender, concise, and eminently readable book represents a solid contribution to policy history of the Collier era. It grounds us in the politics of the moment, and situates these complex events in their appropriate historical contexts. It revives interest in Oklahoma's Indian New Deal, not only as an extension of broader national trends, but also as an expression of this state's unique tribal legacy. On the other hand, I came away wishing for deeper analysis on at least a couple of points. First, Blackman's conclusion that OIWA, like IRA, was a "mongrelized compromise" between forces of assimilation and tribalism that had a mixed legacy (156), seems unsatisfying given the richness of Indian voices and perspectives offered through the text. Surely there is more to say. Second, it adds little to our existing pictures of important figures such as Joseph Bruner. Perhaps there is not much more to say about such a controversial person. But the amount of time and effort Collier devoted to undermining Bruner's influence, and the equivalent obsession Bruner had with the commissioner, begs for more.

Oklahoma's Indian New Deal is a welcome addition to our understanding of what remains an era of nearly unparalleled importance to tribal policy. Blackman's book will find a ready readership among specialists seeking essential grounding in the affairs of Oklahoma, and the book is ideal for classroom adoption. It also will generate interest outside academia.

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Pen and Ink Witchcraft: Treaties and Treaty Making in American Indian History. By Colin G. Calloway. New York: Oxford University Press, 2013. 400 pages. \$34.95 cloth; \$24.95 paper; \$61.16 electronic.

Noting that "treaties are a barometer of Indian-white relations in North America," Calloway's book presents a compelling story of many Indian tribes' political relationship with the United States accessible to a wider audience (3).