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Resisting Oklahoma's Reign of Terror: The Society of Oklahoma Indians and the Fight for Native Rights, 1923–1928. By Joshua Clough. Lincoln: University of Nebraska Press and the American Philosophical Society, 2024. 354 pages. \$65.00 hardcover.

In *Resisting Oklahoma's Reign of Terror: The Society of Oklahoma Indians and the Fight for Native Rights, 1923–1928*, Joshua Clough reconstructs the complex and intertwined histories of Indigenous resistance during one of the darkest periods in Oklahoma history. In a moment marked by racial violence, dispossession, and sustained threats to Native sovereignty, Clough argues that the Society of Oklahoma Indians “fulfilled a vital role by unifying and amplifying the often disparate voices of Indian peoples” (4). The organization has received comparatively little scholarly attention, owing in part to its short lifespan, its uneven record of success, and its proximity to both the widely studied Osage murders and better-known pan-Indian organizations such as the Society of American Indians and the National Congress of American Indians. Clough’s careful account of the society’s origins, leadership, and activism, however, makes clear that its relative obscurity should not be mistaken for insignificance.

Drawing on newspapers, government reports, committee notes, and other archival materials, Clough emphasizes that what matters most in revisiting this period is not “what vehicle they drove to the fight but rather the fact that they chose to fight at all” (12–13). The book’s twelve chapters effectively recover the vivid personalities, reform goals, and internal tensions that shaped the organization, while also highlighting the constant presence of Native joy, relationality, and self-determination. Through Clough’s examination of the Society of Oklahoma Indians, readers can gain a sense of how Native peoples in Oklahoma sought to care for one another, defend their communities from predatory settlers and state courts, and build futures grounded in economic, educational, and political self-determination during a time fraught with violence and anti-Indian attitudes. As Clough puts it, the society sought “to do good for other Indians” through intertribal cooperation and coordination (47).

One of the book’s greatest strengths is its attention to the intertribal and transnational scope of Native political organizing during this time. Although the society’s leadership and principal activism were rooted in Eastern Oklahoma, Clough demonstrates that its networks extended well beyond the region. At the 1924 convention, for instance, two founding figures of the Society of American Indians were present: Laura Cornelius Kellogg (Oneida) and Thomas Sloan (Omaha) (130–38). Clough also notes the participation of Henry Sicade (Puyallup), Moses Sun Down (Rosebud Sioux), as well as attendees from the Kickapoo in Mexico and the Haudenosaunee in Canada (110–11). These connections underscore both the tensions inherent in intertribal

organizing and the enduring desire among Native peoples to work across differences. As Laura Cornelius Kellogg declared, "We will remember the Indian standard: One head, one heart, one hand" (138).

Methodologically, it is not always clear why certain sources are foregrounded over others, and the movement between archival materials can at times feel abrupt, potentially leaving readers uncertain about the significance of evidentiary turns. The book's emphasis on select male leaders also proves quite limiting. Native women such as Laura Cornelius Kellogg appear only briefly, a silence that inadvertently echoes the very exclusions Clough identifies within the organization itself, particularly when male leaders failed to consult women. This absence is especially noticeable given the importance of Native women to both intellectual and political histories of Indigenous political and social activism.

A similar missed opportunity appears in chapter 10, "Historic Preservation Meets Cultural Tourism: The SOI's Okmulgee Playground." Here, Clough discusses the involvement of the Daughters of the American Revolution in the old Muscogee Council House but stops short of fully interrogating the settler claim to act as the "caretakers of history." Greater attention to the desire to control public memory via the Muscogee Council House would have strengthened the chapter considerably. Likewise, the society's vision for an "Indian playground" invites comparison to contemporary Native cultural institutions such as the First Americans Museum in Oklahoma City, where Native communities now steward cultural materials, narrate their own histories, and undertake vital forms of cultural work. A more explicit connection between these projects would have illuminated the longer afterlives of the society's vision of "mutually beneficial economic development" (221).

Even so, *Resisting Oklahoma's Reign of Terror* is an important contribution to the study of twentieth-century Indigenous political history. Clough does not measure the Society of Oklahoma Indians solely by legislative outcomes, organizational longevity, or historical notoriety. Instead, he demonstrates that the society's significance lies in its creation of a political space in which Native peoples could assemble, debate, strategize, and imagine collective futures under extraordinary conditions of violence and constraint. The book will be especially valuable for scholars and students of Native American and Indigenous studies, Oklahoma history, twentieth-century Indigenous political organizing, and histories of pan-Indian activism. It will also appeal to readers interested in the relationship between racial violence, sovereignty, reform politics, and community-based resistance in the early twentieth century. The book is consistently engaging, often narrated with wit and humor, even as it recounts the frustrations, contradictions, and possibilities of coalition-building amid competing priorities and divergent histories. Ultimately, Clough reminds readers that Indigenous resistance is not only found in moments of legislative victory or institutional permanence but also in the difficult, imperfect, and deeply relational work of choosing to fight for one another.

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