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Battle for the BIA: G.E.E. Lindquist and the Missionary Crusade against John Collier. By David W. Daily.

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is appropriate content for the carvings? How are such poles to be read? Does it matter who you are or where you are from when rhetoric swirls around totem poles? Is a pole still a totem pole when removed from its original context?

Poles in general, like each of the topics and genres addressed in the book, appear in several places. Thus there are issues of totem poles, but there are also mentions of poles used in hogans and those associated with the Sun Dance. Poles reappear in the text, now in one context and next in another.

This kind of discursiveness, as around poles, makes a meta-point that even tangible objects are not *a* thing or are not to be understood only in one way. And again, a reader is led back to the metaphor of a snail's shell. It too is a discursive object, now to be read literally with all the bangs and bumps in a snail's life written on its shell and next to be understood as that which encases an infinitely varied and fascinating life form, but a form generally hidden from the casual observer. Native American expressive life is simultaneously the snail and its shell, the anguish and the glory, the survival and the celebration, the external and the internal.

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Battle for the BIA: G.E.E. Lindquist and the Missionary Crusade against John Collier. By David W. Daily. Tucson: University of Arizona Press, 2004. 153 pages. \$39.95 cloth.

Two photographs on the jacket cover, one of G.E.E. Lindquist and the other of John Collier, introduce the reader to the "Battle for the BIA." In a very real sense the photographs direct one's attention to the two men's distinctiveness and set the tone for this real-life political drama that took place from 1920 to 1953. Lindquist's photograph reveals a stylish, sophisticated, graceful man, whereas Collier looks somewhat disheveled, with a lock of hair hanging on his forehead and a forced, painful smile on his face. These pictures depict the book's character and the tumultuous, embattled relationship between Lindquist and Collier. (Note: Much of the book's material is derived from Daily's dissertation, "Guardian Rivalries: G.E.E. Lindquist, John Collier, and the Moral Landscape of Federal Indian Policy, 1910–1950," written in 2000.)

The book centers mainly on the multifaceted, long-standing collaboration between missionaries and the Bureau of Indian Affairs (BIA) to assimilate the Native population. Church groups, especially Protestant denominations, played a calculable role in this endeavor. The BIA's role involved allowing the church groups to provide educational and religious programs on reservations. According to Daily, the BIA's largesse not only permitted educational and religious instruction but extended to providing tribal land for parish churches.

The BIA's and missionaries' entente lays the groundwork for the ideological and real-life struggle of Native people. Lindquist, a Protestant missionary and political advocate, favored a gradual assimilationist approach,

whereas Collier's approach was characterized by eliminating the paternalistic BIA and encouraging the cultural and spiritual strengths of Native peoples. Mid-nineteenth-century Indian policy was formed between these two philosophical and political camps. Both Lindquist and Collier were assiduous about developing the correct course for Native people. Daily shows that both men had an armamentarium of resources to make their political points and sustain their political agendas.

The detailed biographical content on the two protagonists is notable. Daily offers personal histories about how Lindquist and Collier formed their ideations regarding Indian people and Indian affairs. Understanding how these men shaped their philosophies toward Native people is significant in appreciating the complexity of the times and of Native policy development and formation.

Assuredly, Daily demonstrates authority over the subject matter—he understands the era itself and the crucible of missionary zeal, social engineering, and political power and its effect on tribal and Native peoples. For example, he describes the many interest groups, church groups, and political figures involved in Indian policy agenda setting, such as the Roes, Christian Indians (e.g., Henry Roe Cloud, Carlos Montezuma, and Ruth Muskrat), BIA commissioners, leaders of the Protestant church, and the national media.

Lindquist emerges as an astute political organizer and Collier as a persuasive federal government politician. But the focus of the book is on Lindquist—his passion and inexorable vision for what he believes is the right way for Indians to be assimilated. According to Daily, Lindquist had an enormous influence on Indian affairs despite his relative obscurity. He demonstrates Lindquist's impact on Indian policy development by examining several key issues of the day.

First, Daily discusses at length the federal (BIA) position on Indian dancing during the 1920s and 1930s, the BIA's role in shaping federal Indian policy, and the consequences for future Indian policy development. The burdensome problem of whether to allow or prohibit Indian dancing provoked rancorous discord among the formulators of Indian policy. Daily's discussion of this controversy is well done. He provides an in-depth account that includes the origins of the issue, responses of BIA field agents who implemented the Indian dance prohibition, Lindquist's political organizing and networking abilities, and the ways Lindquist furthered his agenda. By discussing the period in which Indian dancing was prohibited, Daily gives an indication of the political landscape and the forthcoming collision with Collier, soon to be appointed commissioner of the BIA.

The second set of issues Daily presents includes Collier's New Deal for Native people as outlined in Circular 2970, which allowed Indian people to reassert their religious practices. He also describes the regulations on missionary access to federal Indian boarding schools (and hence religious instruction) and problems emanating from the execution of these reforms. We learn that Collier was basically changing the BIA-missionary relationship, long considered untouchable. Daily does an exceptional job of describing the nature of

the problems involved, the primary and secondary actors, their motivation, and the ensuing confrontation over the direction of Indian affairs.

Finally, Daily describes the conflict over the Wheeler-Howard Act (1934), which proposed to restore tribal government and recognize Native rights to the land; consequently, the act fostered tribal sovereignty. In Daily's words, this was heresy to Lindquist and the missionaries. The author gives vivid insight into the inimical debate over eliminating federal Native wardship so Indian people could melt into mainstream US society as equals, without racial or Native rights. Daily skillfully explains the Wheeler-Howard Act, Lindquist's political machinations to prevent the act from being passed in its final form, and the process of delaying Collier's plans for Indian tribes.

After detailing Lindquist's partial victory, which prevented Collier's wholesale adoption of the Wheeler-Howard Act, Daily describes Lindquist's efforts to revive the BIA and maintain essential missionary services to Native people. Daily outlines Lindquist's personal and philosophical challenges in his quest to achieve Native assimilation. In many ways Lindquist is cast as an enterprising leader, an ardent reformer, and at times a religious zealot in the battle for the BIA.

On the whole, Daily gives an insightful, historical account of several men who created Native American policy in the early- to mid-nineteenth century—notably, Lindquist and Collier. His work illuminates historical fact while connecting religion, missionary zeal, ideological divergence, and political struggle. At times the book reads like a political novel, which I found appealing. Daily offers a glimpse into the intrigue and political conflict involved in the development of Indian policy, as well as of the little-mentioned impact G.E.E. Lindquist had on that development. Those interested in early- to mid-nineteenth-century Native American policy development should find this book particularly useful for its complex background in helping readers understand current social and political relationships between tribal nations and governments.

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Beginning Creek. By Pamela Joan Innes, Linda Alexander, and Bertha Tilkens. Norman: University of Oklahoma Press, 2004. 256 pages. \$29.95 paper.

Beginning Creek is a welcome addition to the texts for students of American Indian languages. This review will consider the contributors and what they bring to the book, followed by specific points that make this book a welcome and useful addition to the field of Native American language study and linguistics.

The three people who contributed to *Beginning Creek* worked collaboratively, each bringing a particular perspective to the book's overall layout. The book consists of, among others things, Mvskoke vocabulary, example sentences, dialogues, grammatical information and explanations, historical and cultural essays on the Mvskoke people, suggested readings, and a two-CD