

Pryce's words, those commemorative acts of reburial are acts "which resurrect a life lived well, which asserts the proper moral relationships between land, people, and ancestors, as well as ethnic and socioeconomic vitality" (p.98). In conclusion, I highly recommend Paula Pryce's book, "*Keeping the Lakes' Way.*"

Mary Jane Warde. *George Washington Grayson and the Creek Nation, 1843-1920*. Norman: University of Oklahoma Press, 1999.

Review by James Taylor Carson, Queen's University

George Washington Grayson was born into the Creek nation in 1843, nearly a decade after the federal government had removed his people from Alabama to present-day Oklahoma. Although Grayson's parents and extended family raised him according to Creek traditions, he emerged as one of the nation's most outspoken proponents of "progressivism," the idea that Creeks needed to mimic certain facets of Anglo-American culture in order to survive in the United States. Such a seeming contradiction marks Grayson as a fascinating figure. He reconciled his Creek heritage and support for acculturation by espousing a Creek nationalism that sought to preserve his people's ethnic identity, but at the same time embraced Anglo-American political and economic innovations.

Mary Jane Warde's study of Grayson focuses on his public life and expands greatly on Grayson's published autobiography. He attended college in his teen years, served in the Confederate army in the Civil War, worked as a businessman and as a newspaper columnist, and occupied various positions in the Creek national government until his elevation to the office of chief in 1917. His involvement in the war, reconstruction, allotment and the dissolution of the nation allows Warde to offer a detailed chronicle of Creek affairs from the mid-19th century until the early 20th century. Much of the ground she covers is new, and the catalogue of problems Grayson and the Creeks had with the federal government, the courts and Congress is heartbreaking to read.

What is missing from the author's analysis of Grayson's life are

the substantive connections between him and his culture. Grayson clearly considered himself Creek and from time to time the author links him to his culture, from viewing his life in light of the Creeks' traditional four cycles of life to depicting his service in the Confederate army in terms of the Creek warrior ethic. To evaluate Grayson's relationship to his ancestral culture it is imperative to see that culture as a motivating factor in his life. A more consistent cultural interpretation would round out the author's analysis and transform the book from a narrative of a Creek history in which Grayson played an important role to an exploration of what it meant to be Creek in such a tumultuous time.

Warde hinges her analysis of Grayson's life on his service as a cultural broker. Educated in both the Creek and Anglo-American traditions, Grayson was well positioned to act as an intermediary. The term broker, however, does a disservice to the bicultural individuals to whom it is so often applied because it reduces them to ciphers who sought to mediate contact. Grayson was not a broker. To be sure, he could circulate in the halls of Congress just as easily as he could on the stomp grounds of Okfuskee, but he was not simply an intermediary. He was a leader with a distinct ideology that he endeavoured to implement through public service. To call him a broker misconstrues his ambitions and ideas.

One aspect of Warde's narrative that is sure to cause controversy is her use of terms like "mixed blood" and "full blood." The author defends her use of the terms by arguing that Grayson and other contemporaries as well as American Indians today use them to distinguish "conservatives" from "progressives." Her reasoning is specious because she does not use the various epithets Creeks and Anglo-Americans reserved for African Americans at the time nor does she refer to Indians of other tribes as "Blanket Indians" as Grayson did. The only way to escape the racist traps of terms like "mixed blood" and "full blood" is to drop them altogether, no matter whether they were used then or now in Native America. Using racial terms to connote beliefs and behaviors is simply unacceptable. A more constructive approach would be to use adjectives that describe behavior, and in characterizing Grayson as a Creek nationalist, Warde hits the mark.

It is a pity that she did not heed the words of one chief she quoted who gave the lie to the utility of such terms. "An infusion of white blood into the Creek," Moty Tiger wrote, "does not always make him a good businessman" (p. 215)

George Washington Grayson died in 1920, having devoted the better part of his life to protecting the sovereignty of his nation. Unable to stem the tide of robber barons and railroad boomers who gobbled up the Creeks' land, Grayson's resistance nonetheless offers a poignant reminder of just how awful federal Indian policy was. Another world exists, however, that Warde left alone. What was Grayson's relationship to his family? How did he behave at home? And how "Creek" or "American" was he as a father and husband? As long as such details of his personal life remain obscure, it will be difficult to fully assess his legacy as a Creek nationalist.

Keith R. Widder, *Battle for the Soul: Métis Children Encounter Evangelical Protestants at Mackinaw Mission, 1823-1837*. East Lansing: Michigan State University Press, 1999.

Review by Brenda Macdougall, University of Saskatchewan

Over twenty years ago, historian John Foster encouraged scholars of Métis history to recognize that Métis people were as diverse as Indians or Europeans and to write about that diversity in a meaningful way. Unfortunately, few scholars have heeded his words and vigorously examined what Métis identity was outside the nationalistic struggles in the 19th century. Keith R. Widder's *Battle for the Soul: Métis Children Encounter Evangelical Protestants at Mackinaw Mission, 1823-1837* expands the scope of Métis history and contributes to a growing literature that seeks to understand the diversity of Métis culture. While Widder argues that Métis identity in the Great Lakes was diffuse because there was no large central community such as the Red River settlement, he demonstrates that the Great Lakes Métis nevertheless recognized their distinctiveness as a separate people. This Great Lake Métis identity was evidenced, according to Widder, by their general rejection of Americanization and simultaneous adop-