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*Tribal Dispossession and the Ottawa Indian University Fraud*. By William E. Unrau and H. Craig Miner. Norman, Oklahoma: Oklahoma University Press, 1985. Pp. xii + 212. Notes, bibliography, index.

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a fair election due to demoralization over corruption.(p. 295) This is an astonishing conclusion; in the latter two states blacks comprised an absolute majority, and the civil rights issue was far more important to them than the railroads. Democrats had made no inroads into the black vote in either state—or anywhere else for that matter—and without armed terror neither state could have been “redeemed.”

Another example of this same overemphasis on the railroad issue is his denigration of the significance of Unionist sentiment in Appalachia and elsewhere. Summers argues that Republicans had no choice but espouse the Gospel of Prosperity, since “concentration on the . . . wartime loyalty issue would have doomed the Reconstruction coalition to minority status from the start.” (p. 300) This is questionable, especially given recent research emphasizing the strength of Unionism among small farmers. In North Carolina, Georgia, Alabama, and perhaps other states yeoman Unionists probably were numerous enough to hold the balance of power, and it is not evident that taxing their land for railroads was the best way to hold their allegiance.

Despite these caveats, this is a much-needed book. It serves as an excellent example to the rest of us working in the Reconstruction period of how much is left to say about the field.

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*Tribal Dispossession and the Ottawa Indian University Fraud.* By WILLIAM E. UNRAU and H. CRAIG MINER. Norman, Oklahoma: Oklahoma University Press, 1985. Pp. xii + 212. Notes, bibliography, index.

William E. Unrau and H. Craig Miner have written a narrative history of the machinations surrounding a small Baptist-sponsored mission school for the Ottawa Indians in Kansas. In the mid-nineteenth century that school blossomed into the Baptist-controlled Ottawa University, still in existence today, and attended predominantly by Euramericans. That transformation is a complex and interesting tale of intrigue, fraud, deception, and greed. The authors tell of devout Baptists with an eye to the main chance and few scruples about using the educational funds and lands granted the Ottawa people to promote Kansas development and make handsome personal profits in land speculation. It is a fascinating story of the means utilized by a group of unscrupulous, if creative, entrepreneurs to bilk an Indian people.

Unrau and Miner present as colorful a cast of characters as ever graced a

booming frontier region. The reader is introduced to Isaac McCoy, the idealistic and reform-minded Baptist missionary who encouraged the Blanchard's Fork and Roche de Boeuf bands of Ohio Ottawa to move to the Kansas prairies in the 1830's and to the incompetent, but remarkably resilient Indian agent and occasional Baptist preacher, C. C. Hutchinson (after whom Hutchinson, Kansas was named). One also meets John Tecumseh Jones, a mixed-blooded Ojibwe from Canada, adopted by the Kansas Ottawa and for many years a member of the tribal council, and the lascivious Baptist minister Isaac S. Kalloch, who came to Kansas in 1857, after being acquitted in "one of the most celebrated adultery trials in antebellum New England." (p. 80) Through the careers of these men, the authors detail the initial plans for a pan-Indian university, as envisioned by McCoy, to the subversion of those early ideals by the "formidable trinity" of Jones, Hutchinson, and Kalloch. (p. 82)

While the authors portray the maneuverings of Jones, Hutchinson, Kalloch, and their allies in all their duplicitous detail, they are far less successful in presenting the Ottawa side of the story. In discussing the ascendancy of Jones, Hutchinson, and Kalloch, for example, the authors assert that the "choice was theirs, not the Ottowas'." (p. 68) Considering the Ottawa helpless in the face of a swelling Euramerican population and unscrupulous university boosters, the authors relegate them to the passive role of watching events unfold. This is in part understandable, since in 1867 the Ottawa moved to present-day Oklahoma and were simply not a presence in Kansas any longer, but Ottawa passivity is still the book's most serious flaw.

Without a doubt the university planners regarded the Ottawa as pawns to be moved at will, but the authors ignore their own evidence in concurring with that judgment. The authors detail the existence of factions within the Ottawa community and indicate the university fraud was made possible because bi-cultural Ottawas like John Tecumseh Jones exploited tribal disunity for their own ends. They also note that Ottawa opposition to Jones existed, and that this opposition at several times forced him to retreat. Jones' opponents also spearheaded the demands for government investigations of university handling of tribal assets in the 1860's and 1870's. These insights, unfortunately, are not integrated into the story. If Ottawa actions had been merged systematically into the narration, a sense of Ottawa participation in their own history would have been evident. The authors would then have presented the whole picture of the struggle over the Ottawa Indian University, revealing the complexities of Ottawa politics as well as the web of Euramerican intrigue.

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