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Hsueh's theory of proprietary constitutionalism as the dominant mode of colonial-tribal relations is useful. More than a century later, the Framers of the American Constitution would institute in Article III, Section 8, Clause 3 of the Constitution the so-called Indian Commerce Clause. Coupled with the Treaty Power, the Indian Commerce Clause is a logical descendant of proprietary constitutionalism. Thomas Jefferson, though not the author of the Indian Commerce Clause (that title must go to James Madison), long argued and practiced the policy of trading with Indians in order to civilize them and turn them into functional assets for the nascent American Republic. In many ways, American Indian tribes remain the creatures, at least in federal-state-tribal relations, of proprietary constitutionalism, with so many state legislatures demanding Indian tribes "pay their fair share" of gaming proceeds and taxes.

Overall, Hsueh's work is an excellent contribution to the understanding of the origins of centralized governmental control over Indian affairs for purposes of generating economic activity and wealth for the proprietors and for the cementing of the legitimacy of the governmental authority of English (and European, generally) patrons over the colonial resources and colonists. It must always be remembered that the early years of the colonial presence in America were anarchic—full of fear of Indian residents, ethnocentrism, and incompetence. Hsueh shows how the English desire for Indian resources and for a form of hierarchy-based law and order forced the creation of legal and political regimes that served as models for colonial-tribal relations for centuries and suffered from the same limitations, inefficiencies, and brutalities of that system.

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The Indian History of an American Institution: Native Americans and Dartmouth. By Colin G. Calloway. Hanover, NH and London: University Press of New England, 2010. 280 pages. \$24.95 paper.

This book describes the historic legacy of mixed perceptions regarding the honorable and not so honorable education that Native students received as a result of attending Dartmouth and its preparatory schools (xix). Calloway describes Dartmouth's troubled history and provides numerous stories rarely described elsewhere of the students who expressed affection, bitterness, anger, and nostalgia as they were taught "civilization" through Christianity. For nearly two and a half centuries, Natives learned to read, write, and study agriculture as well as to be subordinate, confess their sins, and then express their gratitude for the education that they received (xix–xx). Schooling began at a time when

the common perception was that “Indians could survive only if they ceased to be Indian” (xxii). Dartmouth College failed to live up to its pledge and has since struggled to “make it right” (xix).

Michael Dorris, the founding chair of the Native American Studies Program, said Dartmouth’s Indian history began in 1971 when the school made a commitment to meaningful education (xix). Calloway admits that records indicate a lack of oral histories and scant written records, yet Natives preserved their own history through traditions, stories, and song. A shortage of written documents by Native people constituted another one of the challenges in writing this book (xix). Dartmouth and its affiliate school founders made a commitment to educate Natives “but lost sight of its purpose,” leading Dartmouth to be referred to as the “Indian school without Indians” (xix). The book reveals how the students felt, how much the experience changed them, and what they did with their lives.

Realizing that most Natives were not prepared for a formal Western education, many students attended preparatory schools such as the Moor’s Charity School in Lebanon, Connecticut, which was eventually presided over by the president of Dartmouth. The schools were funded by the Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands and the Foreign Parts of the World (SSPCK) (xv). Some students also attended Chandler School of Arts and Sciences, referred to as Chandler Scientific School, established in 1857, and the affiliated Agricultural College, located in Hanover until 1892, when it moved to Durham and evolved into the University of New Hampshire. The Scotch fund administered by SSPCK also supported Indian students at other preparatory schools (Kimball Union Academy in Meriden, New Hampshire, and Thetford Academy in Thetford, Vermont) before they enrolled at Dartmouth (xviii). SSPCK expected the schools to itemize and account for all expenses, including tuition, books, bibles, paper, quills, ink, and clothing (xxii).

The book provides in-depth records of Eleazar Wheelock and Samuel Occum (Mohecan), who perceived Christianity to be the key to survival in this world and the next and to be where students reconceptualized their behavior (thoughts and deeds) in terms of sin and damnation. Christian reformers wanted Natives to teach Christianity among their own people because they had knowledge of their own languages, customs, and influence in the communities (3). Calloway writes that some Native parents expressed appreciation for the care that Wheelock provided their children at this time when most whites hated Indians (9). Calloway also describes how Wheelock struggled financially, eventually relying on SSPCK for major financial support. In this written saga, Calloway describes how Wheelock sent Occum on a fund-raising tour to Britain. Occum and a companion gave three hundred sermons, from England

to Scotland, in his effort to raise money for the new school (18). In the end, Occum felt betrayed because most of the money went to train non-Natives serving as missionaries among Natives.

Following Wheelock, the new Dartmouth president, Nathan Lord, painted a picture that the Indians in the New England area had been a vanishing race and recruiting those students from western states was too costly an expenditure. Dartmouth felt that it had to recruit students from Indian Territory in order to draw from the Scottish funds. Dartmouth and its affiliate preparatory schools then recruited Native students from Oklahoma, South Dakota, and other parts of the west.

Similar to Elizabeth Cook-Lynn's *Anti-Indianism in Modern America: A Voice from Tatekeya's Earth* (2001), K. Tsianina Lomawaima's "The Unnatural History of American Indian Education" (in *Next Steps: Research and Practice to Advance Indian Education*, 1999, 3–39), and Angela Cavender Wilson's "American Indian History or Non-Indian Perceptions of American Indian History?" (*American Indian Quarterly*, 1998, 3–5), Calloway describes how in 1828 President Andrew Jackson portrayed Indians as racially inferior and how Indian lands became public domain and flooded the market because of the Indian Removal Act of 1830. He describes how tribes, particularly the Cherokees, eventually lost millions of acres in North Carolina, Georgia, Tennessee, and Alabama and ended up in Oklahoma in 1829 (76–77). Without a Christian education, it was believed that Indians were unfit and worthless. Those who were serious about their education, those becoming missionaries, and other Dartmouth graduates who were regarded as having character and serious habits, however, were regarded positively and treated well.

Many of the Indian graduates served as emissaries. The most famous was Charles Eastman, a Wahpeton and Mdewankanton Dakota, who was named (because he was the youngest of five children) "the pitiful last" and renamed "Ohiyesa" by his father, which means the "conquered" or the "winner." He graduated from the Boston School of Medicine in 1890 and was a good student, athlete, physician, writer, reformer, lecturer, and cultural intermediary between American and Native ways of life. Eastman served as government physician on the Pine Ridge Reservation in South Dakota, Indian inspector for the Bureau of Indian Affairs, Indian secretary for the YMCA, and founding member of the Boy Scouts of America and the Society of American Indians. Calloway explains that when he asks his current Dartmouth students to read Eastman's writings, he receives mixed reviews of Eastman's views on assimilation. Today's students have been taught to think more critically of American Indian history and policy.

Calloway's book is largely devoted to describing how the recent attendees (post-1970) critique colonial idealists and how Natives confront historical

trauma through their activism and development of current policies and practices. They share the ontological, the philosophical, and the traditional by confronting negative stereotypes and asserting self-determination efforts.

Similar to Andrew Garrod and Colleen Larimore's *First Person, First Peoples: Native American College Graduates Tell Their Life Stories* (1997) and Vine Deloria Jr. and Daniel R. Wildcat's *Power and Place: Indian Education in America* (2001), Calloway concludes the book with thoughtful deliberations and views about stereotyping, Indian mascots, and any policy suggesting that Indians are inferior or subordinate to anyone. The book also suggests that Native scholars and the descendants of these Dartmouth students need to add Native oral histories to these stories. Calloway is a compelling writer and the book is a page-turner. Well worth the read.

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Introduction to Tribal Legal Studies. By Justin B. Richland and Sarah Deer. Lanham, MD: AltaMira Press, 2010. 482 pages. \$99.00 cloth; \$49.95 paper.

My introduction to the world of tribal courts changed me forever. I was a young attorney, one of the first to work for Dinebeiina Nahiilna Be Agaditahe (DNA), the Navajo Nation legal services program. The year was 1968; the year that I graduated from Yale Law School, deeply unsatisfied with conventional law possibilities and looking for something different. I hadn't heard of *Tee-Hit-Ton Indians v. United States*, the 1955 case in which the US Supreme Court upheld the rule that that "Indian title" didn't mean actual title. It would be years before I understood that "Indian title" rested on religious discrimination, the doctrine of Christian discovery. Little did I know that the Navajo people—and not just their legal services program—would open my mind to greater issues and make me aware that the questions on my mind were not just about law but also about life: what does it mean to be a human being?

Justin Richland and Sarah Deer have built *Introduction to Tribal Legal Studies* on a life foundation. Their approach to law and the study of law is grounded in historical and contemporary realities of what it means to be a tribal person. Noting that *American Indian*, *Native American*, *indigenous*, *aboriginal*, and other terms are often used interchangeably and are subject to criticism, they opt not to declare a single "best" term, but instead decide that "by alternating these terms in this book, the student or reader will get a clearer understanding of the diversity that each individual and/or nation has in regards to their identity" (xvii).