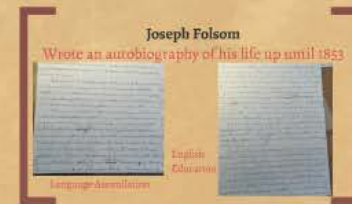


# Native American Students at Dartmouth - 1850s



# Physical Appearances

Total of 3 Indigenous Dartmouth Alumni from the 1850s

A. Joseph Folsom 1854 Choctaw

B. DeWitt Clinton Duncan 1861 Cherokee

C. Albert Barnes 1861 Cherokee



Duncan



Folsom



Choctaw Chief 1800s



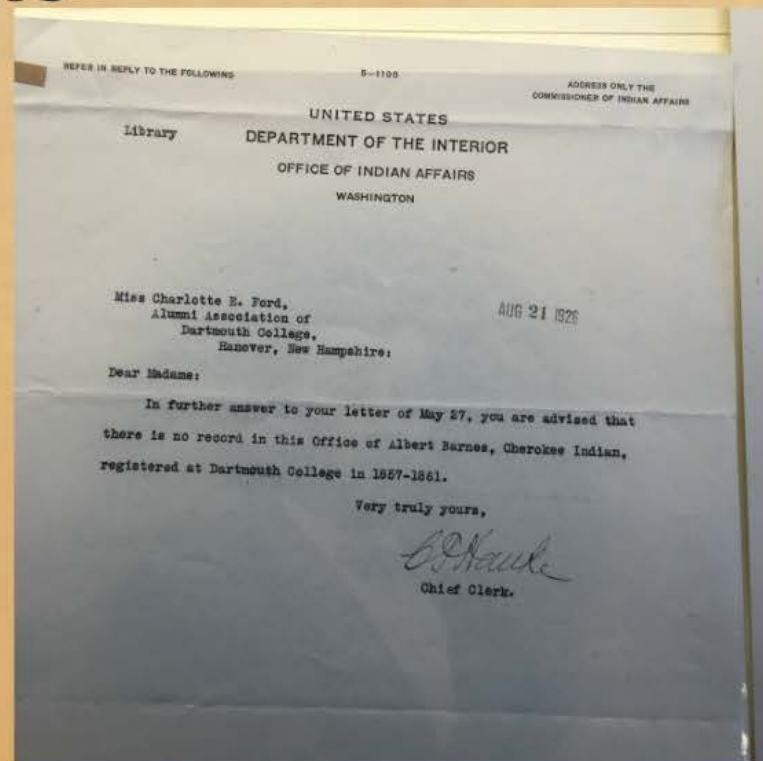
Cherokees 1800s



Barnes

# Albert Barnes

- Only available documents were the portrait and this letter
- The letter is a record request from the U.S. Dept. of Interior's Office of Indian Affairs for Barnes' file



# DeWitt Clinton Duncan

- Many documents - well liked and revered

## DEWITT DUNCAN—CHEROKEE

My dear Sir:

Your article in the December number of the ALUMNI MAGAZINE was of much interest to me. You may be aware of the information I am offering, but no mention of it was made in your article of the Indians of the class of '61. My father, John Worthington Hopkins Baker, was a member of that class. I think my father told me there were several of them, but one of whom he was very fond and who, he said, was the most popular member of the class was Dewitt Duncan, a quarter-blood Cherokee Indian. After graduating he returned to his people, I believe, somewhere in Iowa. I do not know whether he studied law or not, but I think he attended to the legal work of his people. When I came to Iowa nine years ago I wished very much to meet him. However, Maj. Redington wrote that he had been dead about ten years. Maj. Redington is one of the two surviving members of that class and has been, and still is, the Secretary. He lives at 512 Lake St., Evanston, Ill. He would be glad, I know, to give you all the information he has concerning Duncan and the other Indian members of the class.

Ten years ago when we broke up our home I sent the pictures of the class of '61 to somebody at the college, thinking that at some time they might prove of interest. Pres. Tucker was a member of the class. I hope they are still in existence. I would have been very glad to keep them, if I could.

S. MAY BAKER.

511 So. Madison St., Iowa City, Ia.

## TWO INDIANS

Editor of the Alumni Magazine:

A few issues ago I mentioned the apparent omission of occasional names in a catalogue of the students of Indian blood who had attended Dartmouth College, citing especially DeWitt Clinton Duncan of the class of 1861, whom I had understood to be a full-blood Cherokee. Since that time I have had a letter from one of the survivors of that class, Major E. D. Redington, which indicates that Duncan was only one-quarter of Indian strain, although he hailed from the Indian Territory, as it was then called.

Major Redington adds interesting details of Duncan's career. He recalls him as being "as fine a specimen of a man, physically, mentally and morally, as I have ever known in a prolonged life. In a crowd of students he was always 'princeps inter princeps.' He came to college with less than the usually required preparation and was the oldest member of '61 graduating at the age of 32. He easily ranked among the first ten students in a class of 59 members. After graduation he became a teacher, studying law in his spare time in Wisconsin and Iowa. He was married in Charles City, Ia., to (I think) an Anglo-Saxon wife. He became mayor of Charles City, and as I recall the facts, owing to some controversy between the Government and the Indians concerning their treatment, he spent much of his time in the defense of their tribal rights both in the courts and through the press."

Duncan died in 1909 in Vinita, Okla. Evidently I had seen him later than Major Redington (who last saw his classmate in the years when the major was living in Kansas) because I distinctly remember his visiting my father—also his classmate—and staying at our house, as an incident to making an address on wrongs done the Indians, which he delivered in one of our local churches. I remember him as a fine figure of a man, not so dark of skin as most Indians and yet with the Indian type of face, whose outstanding peculiarity of dress was that he resolutely refused to wear any necktie, even on formal occasions.

Major Redington calls attention in his letter also to another member of '61 as being of Indian blood—Albert Barnes, who in the General Catalogue is stated to have been in the Chandler Scientific school, but as to whose subsequent career little or nothing seems to be known. Major Redington recalls him as of darker skin than Duncan.

PHILIP S. MARDEN, '94

Lowell Courier-Citizen, Lowell, Mass.

cb. 1930 #282

- 1/4 Indian

# Joseph Folsom

Wrote an autobiography of his life up until 1853

...day following to come onto board. The three families were present and  
got together and were very kind indeed to me. I boarded in the family  
for several years.

The trip from the West Point Station to Hanover, N.H., was pleasant  
and some of it rather funny. It was strawberry time when I left the  
Station, and it continued so up to Hanover. I enjoyed strawberry treat  
as it were, through that spring and part of the summer of that year.  
I had had no such strawberry treat since nor before that.

I commenced to study in the autumn following. I studied particu-  
larly under different private teachers appointed by the President  
Lord from time to time. Rev. Mr. Winton and Mr. Mac Kee taught  
at the Charity school ~~in~~ the brick building situated between  
Prof. Hubbard and Dr. Davis Crosby several terms each, which I attended.  
While attending the school taught in this brick building by Messrs.  
Winton and Mac Kee respectively, and noticing the converse of the daily  
excitations in Latin and Greek lessons by the scholars sitting for college,  
hearing the teachers stating to such <sup>scholars</sup> the advantages of learning  
those languages, and giving the reason therefor, I became aware of

Language Assimilation

the Indian country, well over and out education qualified  
young Indian men to their people for usefulness. It was further  
contended that if the study of Latin and Greek is of real benefit to the  
cause of the Indian and the progress of the College, enabling them  
to understand the English language more perfectly and use the  
same more correctly, by which they will continue to acquire  
and impart correct knowledge of those <sup>subjects</sup> ~~things~~ it  
is important to the extension of civilization and Christianity,  
and useful arts, then certainly the necessity for the Indian youth  
to study Latin and Greek is more pressing and requiring more  
time to do so than is usually allowed to the white pupils.

And the precise meaning of the phrase, the practical course  
English education, was collision position. Then the leading  
idea attached to the word "practical" in that connection, was  
dissipated, that phrase was to be understood in an unmeaning  
though still in popular favor.

That the fact showing the intrinsic value to be real cause of defeating  
the object of educating the Indian youth as well as those in favor of the  
Indian youth to study Latin and Greek language as the only way  
by which they may become educated to that extent as to be qualified  
to be useful to their people, was as clear and as just that any por-  
tion of liberal and classical education would take the contrary  
view of it and act against it persistently, was so strange and so un-  
accountable that an idea began to settle in my mind that perhaps  
it was not the desire to educate, civilize and

English  
Education

# President Nathan Lord

disciplined on the farm, & well taught <sup>no or very</sup> at school, in Green  
Arithmetic & Geography. He is prepared to engage in  
higher studies, & I know no reason why he may not  
become a scholar. He is not religious; but moral, & of  
good disposition.

I have also lately received to this charity  
Joseph Folsom, a Choctaw from the Red River Country. He  
has been brought up at the missionary station there; & is  
a member of the Mission Church. He is about 21 years of

## Letter to Rev. Green 1849

age. His deportment is good, & his talents respectable.  
His testimony was highly satisfactory, & so far he  
has profited there. I have confidence in his success. He  
has been put into English studies; but I am not yet  
able to judge satisfactorily of his abilities.

I have succeeded in placing them all together  
in the family of Mr. Stone in the village, where they  
will be well cared for in all respects, the family being  
religious & considerably well advanced.

I have nothing from Ann and Standish  
since they were tempted away for any cause.  
I fear they will be worthless.

This charity will doubtless save some Indians, as  
other charities save some of other races. Any money & labor  
are well bestowed that save some. As to realizing the  
benevolent ideal in respect to the removal and advancement  
of bearded nations, experience seems not to justify absolute removal.  
We have reason to hope that they are taught, &  
converted.

Should there be any further occasion on your part to  
consult the missionaries of St. Paul in respect to Creek Indians, it may  
be well to know that he (Stankhish) is a member of a highly  
respectable association of Congressional Members on the 4th Floor, New

## Letter to Rev. Codman 1844