

AN OPEN LETTER FROM TOO-QUA-STEE
TO CONGRESSMAN CHARLES CURTIS, 1898

By DeWitt Clinton Duncan

INTRODUCTION

The Indian Chieftain for February 17, 1898, prints a letter signed "Too-Qua-Stee," the pen name of DeWitt Clinton Duncan. In this, the writer gives his views, critical of certain provisions of the Curtis Bill, then before Congress, providing for many changes and the final close of the governments of the Five Civilized Tribes in the Indian Territory. DeWitt Clinton Duncan is ranked as one of the most powerful writers of his day in this part of the country, a talent that he used in the advancement of his people, the Cherokees.

Henry L. Dawes, former United States Senator from Massachusetts, Meredith H. Kidd from Indiana, and Archibald S. McKennon of Arkansas, had been appointed by President Cleveland on November 1, 1893, as members of the Commission to treat with the Five Civilized Tribes, with a duty of securing agreements of taking allotments of land in severalty and giving up the privilege of maintaining separate Indian governments. This commission became known as the Dawes Commission and played an important part in the history of Oklahoma, from 1893 to the end of the Territorial period in 1907.

For five years, the provisions of this bill before Congress were the subject of discussion and study, both among the members of the Five Civilized Tribes and members of Congress. Mr. Duncan wrote this letter to Congressman Charles Curtis, leader for the passage of the bill known in history as the Curtis Act. The work of the Dawes Commission finally resulted in the passage of the Curtis Act, approved by the President on June 28, 1898, finally providing for the close of the governments of the Five Civilized Tribes, including the division and allotment of lands in each of the tribal domains.

Among manuscript notes by Carolyn Thomas Foreman in the files of the Editorial Office are some on the life of DeWitt Clinton Duncan and on a rare booklet titled *Story of the Cherokees*. Too-Qua-Stee's letter from *The Indian Chieftain*, published at Vinita, Indian Territory,¹ together with the notes by Mrs. Foreman on the writer—DeWitt Clinton Duncan—are an interesting contribution to *The Chronicles*.

—The Editor

¹ *The Indian Chieftain*. "Too-Qua-Stee Writes An Open Letter to Hon. Chas. Curtis, M. C.," February 17, 1898, Vol. XVI, No. 25, page 2.



DE WITT CLINTON DUNCAN

TOO-QUA-STEE'S LETTER

My Dear Sir:

It has not been my fortune to be honored with a personal acquaintance with you. Therefore, by way of introduction, suffice it simply to say that I am an individual belonging to the older generation of Cherokees now living; and have a reasonable solicitude for the rights and wellbeing of my people.

I have carefully read the bill in congress by the terms of which you propose to revolutionize the institutions of our country. As a compulsory measure in avowed disregard of former agreements, it is good, perhaps the best that could be reasonably expected; certainly better than anything that has been as yet arrived at by amicable negotiation; certainly not worse than the best that the Cherokees had good reason to believe attainable in their behalf by means of an agreement with the Dawes commission.

Yet, in conceding so much, I would not be understood as finding no fault with the bill.

I perceive, for instance, that it provides for the allotment of only the use and occupation of our lands. This feature of the bill is objectionable from several points of view.

1. Suppose the allottee should die; what then is to become of the land covered by this allotment? This use and occupation expire; because there is nobody living to keep it up. The land is now the common property of the Cherokee people, and is in the use and occupation of nobody. What is to be done with it? Will it be again subjected to allotment and awarded to somebody else? If so, to whom? To the heirs of the deceased, or to others? Would it be likely, in such an event, to become a sweet morsel to be coveted and grabbed at by speculation?

These are contingencies of much practical importance; yet your bill makes no adequate provisions for meeting them. Under the bill as it now stands, the administration of our landed interest is likely to prove a matter of endless perplexity and embarrassment.

2. The effect of this kind of allotment will be to retain our Cherokee lands universally inalienable; it will give us all the restrictions of land in severalty but, at the same time, deny us the benefit of the chief element of that kind of property—its alienability. It is a principle in the science of property, that an article for which there is no market value, is in nine cases out of ten, but a drag and burden upon the hands of its owner. There generally comes a time in the life of a man, when it would be

better for him to convert his land into money, especially along in the last days of his old age when he cannot utilize it in raising his support from it with his own hands; the money would serve him a much better purpose. It is easy to conceive of a thousand different ways in actual life in which this truth might be further illustrated.

There are some cases undoubtedly among the Cherokees, as there are always any where else, in which it would not be best for the party to have control of the fee of the land which he enjoys. There could be no fault found with the bill for withholding the absolute title from such persons. But that is, by no means, the condition of the average Cherokee.

Permit me, sir, in view of these facts, respectfully to suggest in this connection at least two amendments for your bill, 1st, that in all cases where only the present use and occupation are assigned, the allottee, if living, and in case he is dead, then his rightful heirs, shall take in fee simple the land covered by such allotment, whenever the absolute title in severalty shall come, (as come it will sooner or later) to be disposed of in severalty. 2nd, that all persons who are competent to be entrusted safely with the absolute disposal of their lands, be allowed to take their allotment in fee simple, and that a suitable tribunal be designated whose duty and power shall be to try and determine such questions of competency and order accordingly.

Once more: the provisions in your bill, sir, setting aside 157,600 acres of land for the benefit of the Delaware is exceedingly objectionable. The ground of this objection cannot but be most obvious by the slightest attention to the facts in connection with this subject.

By consulting the 15th article of the treaty of 1866, it will be seen that the Delaware came into the Cherokee country under an arrangement which required them to "have a district of country set off for their use by metes and bounds, equal to 160 acres for each man, woman and child, of said tribe." The contract entered into by the Cherokees, with the Delawares was based on this provision of the treaty, and the treaty and the agreement constitute a part of each other and must be construed together.

The treaty required that these Delaware should take this 157,000 acres in a compact body—in the form of "a district of country set off by metes and bounds." But no sooner had the negotiations looking to their admission been completed than they thought better of their bargain; they abandoned the idea of maintaining a separate community; they thought no more about "preserving their tribal organization, and maintaining their

tribal laws, customs and usages;" they began to see the advantages of promiscuous settlement at large upon the Cherokee common domain would be much more desirable than anything that could be effected from a distinctive community locked up within the "metes and bounds" of a small district about fifteen miles square; they saw that promiscuous settlement would release them from their confinement to their agreed portion of 160 acres each and open up to them a capacious field for monopoly, and give them an equal chance with native Cherokees in that illicit kind of speculation.

Hence, from the earliest times, we hear nothing from them with reference to a separate "district" set apart by "metes and bounds"; nothing about preserving their original tribal organization; nothing about living under their own "tribal laws, customs and usages." From the very first they break away from the terms of their agreement with the Cherokees, selected the most desirable spots, and instead of limiting their ambition to the stipulated 160, they have proved to be among the most successful monopolists in the country, and have been, for the last thirty years or more, enjoying the use of thousands and thousands of acres of Cherokee land to which they have had not even a shadow of a title under their contract and the treaty. This, my dear sirs, is the character of the facts in the face of which this "segregation" 157,000 acres is ordered.

There arises then a question like this: Can a wholesale segregation of land like this, and under these circumstances, be just to the Cherokees?

The bill does not indicate how the "setting apart" is to be accomplished. It must, however, be done in one or the other of two ways: It must be taken in the form of a compact district as provided by the treaty, or in detached portions so as to include the improvements of the individual Delawares as they are now located. The latter scheme could not be made effective simply because it is not authorized by the terms of the compact between the Delawares and Cherokees. It was never intended by the contracting parties that the Delawares should have the privilege to run about over the Cherokee domain and pick out the most desirable spots as going to make the sum total of their agreed tract. This was not the contract. They were to take their land in the form of a "district" or county, and taking it as it came—good, bad and indifferent.

Again, the "segregation" of this land for the benefit of the Delawares, would now be not only impracticable, but exceedingly unjust to the Cherokees. This provision in your bill, sir, implies that the Delawares are entitled to the ownership of this land

under the terms of their contract with the Cherokees; yet to hold such a view is certainly a very grave misconception of the facts in the case. It is not easy to induce a mind trained in the modes of thought peculiar to the common law, to contemplate the subject of landed property after the Indian way of thinking. Yet it is according to this Indian way of thinking that the contract is to be interpreted. The parties were both Indian. It never entered the mind of the Cherokees that they were selling, nor the mind of the Delawares that they were purchasing any more than the right to occupy and use the land in question. This is evidenced by a multitude of considerations. 1. From tribal customs. An Indian in selling land to a fellow tribesman never thinks of conveying anything more than the right of use and occupancy; nor in buying, in acquiring anything more than that. 2. The Cherokees, in all cases where it was their intention to part with the fee, have been in the habit of executing to the purchaser a deed of conveyance, as in the sale of those select tracts west of 96 degree to the Osages, and to other tribes that came into the Cherokee country about the time the Delawares did. The United States did not require the Cherokees to deed to the Delawares as she did in behalf of those western tribes. The Delawares themselves never thought of securing from the Cherokees any conveyance in fee; nor did it ever occur to the Cherokees that the rights contemplated by such an instrument would ever be insisted upon. 3. According to the treaty this land was simply to be "set off for their use," and they were to "pay for the same," etc. "Pay" for what, the land, or the use of it? Of course, a lawyer would say "the land", because his mind is professionally trained to that way of thinking. But what a lawyer might think of the matter is not material. The important question is this: "What were the minds of these Indians at the time they were dealing with each other?" Every circumstance goes to show that the Delawares were to "pay" simply for the use of the land, in the meantime, with a guarantee that when an allotment should be made, each one of them should have not less than 160 acres. 4. Finally; the Delawares stipulated with the Cherokees that whenever in the future, an allotment should be made, each one of them should be allowed to take 160 acres. Now if these Delawares had actually purchased and paid for this land, why should it be necessary for them to stipulate at all for an allotment? If the land was their own by purchase, it was theirs and not subject to allotment. If, on the other hand, it was subject to allotment, it must needs be the common property of the nation.

The conclusion is clear: The Delawares never acquired the fee simple of this 157,000 acres; and to set the same aside for their use as proposed by your bill, sir, would be a most unwar-

ranted appropriation of the common property of the Cherokee people.

In conclusion, would say that the arrangement proposed by your bill lacks somewhat of being in accord with sound principle. Permit me respectfully, sir, to call your attention, (perhaps needlessly) to the fact that there is only one right way to allot a piece of common property in severalty among a community of common owners; and that is, to divide the whole property into as many parts of equal value as there are members in the community and then see that each member is put into possession of his part; any scheme different from this, partakes of the nature of unfairness. There can be no objection to the reserving of town-sites and laying them off into town-lots provided the commission intrusted with that work be sufficiently hampered by law to render speculation impracticable. But let these town lots be appraised at their real value, in the same manner as the quarter-sections in the rural districts. Then if any man wants a piece of soil within the limits of a town plat, let him take it at its appraised value and as a part, or even the whole of his allotment; why not? Is that not fair enough? Any other scheme for the disposal of the soil within the limits of a town site than this, or some other which shall secure the same results, cannot be without the need of justification against a suspicion of greed.

The provision in your bill, too, setting aside certain portions of land for religious, charitable and educational purposes, is also objectionable. I cannot persuade myself to believe that it is fair to make the Cherokees, as a class of citizens, contribute so liberally of their means to the support of these public institutions, while there are in the territory so many thousands of residents who are soon to have a large portion, and perhaps the whole, of the benefits, and who, at the same time are free from all the burdens. The churches are not exclusively Cherokee churches; the schools are not exclusively Cherokee schools; and the time is near at hand when our asylums will not be exclusively Cherokee asylums; why should the Cherokees alone be taxed for the support of these institutions? Taxation for public purposes should be equal.

My view, sir, of this subject is this: Let these poor Indians have their property without the least "dip", stint, or reserve; that is fair, and nothing else can be fair. Then, when this is done, let there be levied a suitable tax for these public purposes upon all the inhabitants of the territory without regard to race or citizenship.

With much esteem, sir, I am your obedient servant.

TOO-QUA-STEE

NOTES ON DEWITT CLINTON DUNCAN AND
A RECENTLY DISCOVERED HISTORY OF THE CHEROKEES

By Carolyn Thomas Foreman

It is exciting to find among one's papers a booklet entitled *Story of the Cherokee* and learn that the title does not appear in any bibliography of Indian Territory or Oklahoma.

The Cherokees have been fortunate in members of their nation who were sufficiently talented to record some of their history. Contents of those books preserved facts which would otherwise have been lost to future generations. The bibliography of Cherokee works is more extensive than that of other tribes due to the wonderful invention of Sequoyah who is credited with advancing his people a hundred years.

Some of the wealthy Cherokees employed tutors for their children and later some lads who displayed unusual ability were sent to the school at Cornwall, Connecticut. The Choctaw Academy in Kentucky educated many of American Indian youths who became leaders in their native tribal governments.

Moor's Indian School, which became Dartmouth College in New Hampshire, contributed to the learning of many red men who developed into brilliant statesmen, teachers, and writers. Among the latter was DeWitt Clinton Duncan who was graduated from Dartmouth College, New Hampshire in 1861.

Of Duncan, President Lord of Dartmouth College stated: "He excelled all those who have been under my care during my term of thirty-four years." Professor Leon B. Richardson also considered Duncan as an excellent student. "He was nearly fitted for college when he arrived at Dartmouth in 1857."

DeWitt Clinton Duncan, a son of John and Elizabeth Abercrombie Duncan, was born February 23, 1829, at Dahlonega, Georgia in the old Cherokee Nation. John Duncan was of half Cherokee blood, and Elizabeth Abercrombie was a white woman. John was one of the signers of the Cherokee constitution, formed by delegates from the various districts and adopted at New Echota in July, 1827. He represented Hickory District. He was a delegate when the Cherokee council house was built in 1867 in Tahloquah.

When his people were driven from their home in the East, young DeWitt Clinton Duncan came with his parents over the "Trail of Tears" to the Indian country west of the Mississippi in 1839. He was reared in a family and among neighbors devoted to church and temperance work. A classmate of Duncan's described him as among his fellow student "of exceedingly handsome presence and a great favorite."

It is interesting that Duncan's parents chose the name of one of the most prominent statesmen in the United States for their son. DeWitt Clinton, a native of New York state and a graduate of Columbia University, was twice governor of New York. For many years he was mayor of New York City, and contributed to the Historical Society of New York a valuable discourse on the Indians of New York. DeWitt Clinton served as senator from his native state in 1802-1803. As the Federalist and peace candidate in the presidential campaign in 1812, he was defeated for President by James Madison.

DeWitt Clinton Duncan was fortunate in being absent from his nation as he escaped the horrors of the Civil War which devastated his Cherokee homeland from 1861 to 1865. Roger Eubanks related that when Duncan returned home from Dartmouth College, he donned a home-spun hunting shirt with broad red and blue stripes and he wore beaded moccasins. In many tribes the home folk were scornful of youths who had attended college and Duncan was defeated by an illiterate Indian when he campaigned for prosecuting attorney of Saline District.

The young graduate of Dartmouth had some experience in teaching, after his diploma from Dartmouth College was awarded, at Lisbon and Littleton, New Hampshire; then at Eagle, Wisconsin; Belvidere, Illinois; and Clarksville, Iowa, before going to Charles City in that state, where he settled. He was admitted to the bar in May, 1869, and practiced there for years. At one time he was elected mayor of that town. On December 22, 1863, Duncan married Helen Rosencrans of Beloit, Wisconsin. They had no children and she survived him.

This versatile Indian served his nation in several capacities: He taught language at the Cherokee Male Seminary, later became principal of the institution when he was instructor of English, Latin, and Greek. Roger Eubanks recalled that Duncan was "exceptionally proficient in those subjects. His pronunciation was perfect and he could talk indefinitely without making a grammatical error."

Duncan demonstrated his legal ability during the trying days of the David L. Payne invasions of the Indian country with his "Boomers" who were determined to gain possession of the land belonging to the Indians. Chief Dennis W. Bushyhead suggested that each one of the Five Civilized Tribes select a member to represent his nation, but the Indians decided "to entrust the Indian cause to D.W.C. Duncan, the Cherokee member." The decision was reached in May, 1881, and established that Oklahoma was not public lands subject to homestead entry. With the support of Assistant Chief William Penn Adair,

DeWitt Duncan was appointed to serve with Principal Chief Dennis Bushyhead to represent the Cherokee Nation in the meeting of October 20, 1880, which was attended by delegates from each of the Five Civilized Tribes. Each of these nations appropriated funds to prosecute the case. Payne's case was tried before the celebrated Federal Judge Isaac Parker in Fort Smith. Duncan and W. H. H. Clayton, U. S. District Attorney, prosecuted. Payne, found guilty, was fined \$1,000, which was never paid.

The International Congress of 1880 had selected a joint committee to render any service possible. It was composed of George Washington Grayson, Creek; James Thompson, Choctaw; Thomas Cloud, Seminole; and DeWitt Clinton Duncan, Cherokee. An extensive report was made on the case.

Late in life the call of home and his own people drew DeWitt Clinton Duncan back to the Indian Territory and he settled at Vinita. He devoted much time and effort to the defense of the rights of this people whom he believed to have suffered great wrongs from the United States government. He was throughout his life an earnest worker for all moral causes, and was a member of the Methodist Church.

Under his Cherokee name, "Too-qua-stee," he wrote many poems, which found publication in the local press. Among the best of these are "Sitting Bull's Address to his Braves upon the Eve of the Battle of the Big Horn," and an "Ode to Sequoyah, Inventor of the Cherokee Alphabet."

James Constantine Pilling, the celebrated bibliographer of the Indian languages, gave space to the writings of Duncan in his *Bibliography of the Iroquoian Languages*, (Washington, 1888). The items appear as follows:

A novelty in Cherokee literature, in the *Visite Chieftain*, January 21, 1880, giving the Lord's Prayer in Roman characters as an illustration that these characters are entirely adequate to express all the sounds of the Cherokee language.

Analysis of the Cherokee language, an incomplete manuscript which consisted in January, 1888, of 96 pages . . . in possession of the author, Duncan told Pilling that this was the result of many years of investigation. He also informed the bibliographer that he "had a work on hand looking to the compilation of a Cherokee-English and English-Cherokee lexicon."

Many noted Indians worked in some capacity on the *Tahlequah Telephone* and Harvey Will Courtland was the editor in 1888 when Duncan's wife, Helen Rosencrans Duncan, appeared as "editress" of an educational department of the paper.

When the World's Fair was held in St. Louis in 1904, Duncan was chosen to write a poem to represent the Indian Terri-

tory. After reading Rudyard Kipling's poem, "The White Man's Burden" Duncan wrote presenting the red man's point of view. Lee R. Payne (Tulsa, Oklahoma), a nephew of Duncan said of the poem: "The idea of the poem was not a bad one. Uncle Clint, though only a quarter-blood Cherokee, throughout his rather turbulent life looked at things from the Indian's point of view. His Scotch blood, though more in degree (three-fourths) was far less an influence in his life."

Duncan was an alternate delegate to the Sequoyah Constitutional Convention held in Muskogee in the summer of 1905. The Duncan family produced several people of note. The Reverend Walter Adair Duncan, brother of DeWitt Clinton, was a graduate of the Cherokee Male Seminary. He served at different times as superintendent of education, senator from Flint District, and executive councilor. He assumed charge of the Cherokee Orphanage after the National Council bought the three story brick residence of Lewis Ross at Salina, and removed the orphan children to this new home. Walter Duncan, commonly known as "Watt," married (1st) Martha Wilson, a graduate of the Cherokee Female Seminary; (2nd) Martha Bell and (3rd) Catherine Ann Cabel (nee' Larzalere). Mrs. Helen Duncan White, daughter of George W. Hughes, first mayor of Fort Gibson and first mayor of Tahlequah after the town was incorporated, is a relative of DeWitt Clinton Duncan. She is a noted writer and an authority on affairs of the Cherokee Female Seminary. She is living at an advanced age with her daughter, Miss Buena Vista White, a prominent teacher in Muskogee (1958).

Upon discovering the writer's copy of Duncan's *Story of the Cherokees*, given to me years ago by a former missionary, I was impelled to learn if other copies of the tiny, paper bound book had survived the years and I wrote to the Library of Congress in Washington; the Oklahoma Historical Society in Oklahoma City; University of Tulsa; Baker Library, Dartmouth College; State Historical Society of Wisconsin at Madison; The Newberry Library, The Ayer Collection, Chicago; the Beloit, Wisconsin Historical Museum, where the former president, Lucius C. Porter, checked the records for matters concerning Mr. and Mrs. Duncan; the Charles City, Iowa, Chamber of Commerce, whose intelligent secretary turned my inquiry over to the Floyd County Historical Society in care of Mrs. Cecilia Blake.

Mrs. Blake kindly copied extracts from the pages of *A History of Floyd County, Iowa* (1882), in which Mr. Duncan's name is listed in several categories. Mrs. Blake wrote:

An old record book of the Congregational Church . . . shows he and his wife . . . joined this church May 6, 1867 . . . the church (was) founded in 1858. His letter was from the Congregational church, Dartmouth college

and Mrs. Duncan's was from the First Congregational church, Beloit, Wis. . . . I have a date to interview M. L. Slutter and his sister, Hela Cole, grandchildren of Ann French who taught school here when Mr. Duncan was principal and was a neighbor. Mrs. Cole recalls going with a playmate to the Duncan home and asking Mrs. Duncan if her husband was an Indian . . .

The *Floyd County History* records much of the Cherokee's early history and states that he came to Clarksville, Butler County, Iowa, in 1864, where he remained two years reading law. "In January, 1866 he came to Charles City, Iowa to practice law . . . Mr. Duncan was elected mayor of Charles City and held the office one year; he held the office of Justice of the peace for several years.

In politics he is a Republican and voted for the amendment prohibiting the sale and manufacture of alcohol. He is one of the leading members of the Floyd County Bar . . .

Mrs. Helen Rosecrans Duncan served as superintendent of School of Floyd County for four years. D.W.C. Duncan was employed to teach and have supervision of the grade school in subdistrict No. 3, Salary \$1,000 per year.

Mr. Slutter said the law practice was not always too remunerative and sometimes Mr. Duncan had to sew weed to get money for groceries. He took part in all city affairs and argued for his beliefs. He had strong views against liquor and both he and Mrs. Duncan were much interested in advancing religion. Both associated with the best people in the community."

Librarian Mildred E. Wilson, Iowa State Department of History and Archives, Des Moines, wrote entertainingly of the Duncans, stating that Mr. Duncan was a trustee of the First Congregational Church in Floyd County, at Charles City in 1873; and "The opening of the first term of school in this (new) building was formally announced for Monday, January 21, 1867, with D.W.C. Duncan as principal."

From the archives of the Oklahoma Historical Society, Mrs. Bella Looney, the Archivist, copied the account of Mr. Duncan's passing from the *Weekly Chieftain*, Vinita, Oklahoma, November 6, 1909:

**FAMOUS CHEROKEE WRITER IS DEAD
DEWITT CLINTON DUNCAN KNOWN AS "TOOQUARTEE"
DIED AT HIS HOME IN THIS CITY**

Dewitt Clinton Duncan died last Tuesday after a somewhat long continued illness with complications of troubles and a general breakdown on account of his advanced age. Mr. Duncan was a man of ability, a scholar, and a writer widely known. Under the Cherokee name of "Too-quar-tee" he has written both prose and poetry distinguished for its pure and elegant diction . . .

A long memorial account of Mr. Duncan in the *Weekly Chieftain*, lauds him and his wife in their efforts for the betterment of their fellowmen. It states:

Mr. Duncan was the last of his generation. In the family were eleven children, seven sons and four daughters, all reached maturity and died in this country.

His was a superior mind, practical in the working out of his thoughts, to him a promise was a promise to be kept.

The ancient treaty made by the government to the Indians relative to their removal to the Indian Territory, a treaty which opened with the poetic statement, "As long as grass grows and water runs," to him meant exactly what it said. Though realizing the inevitable, that white civilization must prevail, Mr. Duncan held that there was an honorable way which was not taken . . .

He passed peacefully away November 2nd and was laid to rest in Vinita cemetery, November 8, 1909. He leaves a widow with many sympathizing friends to mourn her loss. He was a good type of Christian and might have sung with Trayson:

*Sunset and the evening star
And one clear call for me;
And may there be no mourning of the bar
When I put out to sea.*

ADDITIONAL NOTES ON THE BOOKLET
STORY OF THE CHEROKEES

Although the title page of *Story of the Cherokees* states "Copyright Applied For," there is no copy of the booklet in the Library of Congress where it would have been preserved if copyrighted. The author's name on the cover is "Col. D. W. C. Duncan." There are twenty-three and one-fourth pages and the only clue to the time of publication is given on page 1, in an account written by Frances E. Willard who wrote:

In the spring of 1881 I made a temperance trip to the Indian Territory, and while there met Col. D. W. C. Duncan, a Cherokee Indian, gifted, handsome, proud of his race, and of whom my race might well be proud . . . As Mrs. Duncan, an accomplished white lady, is one of our most earnest temperance women, I had repeated opportunity of conversation with herself and husband—indeed, was materially aided by them in my work, the colonel being a fine speaker.

So much was I impressed by the recitals to which I have referred that at my urgent request Col. Duncan wrote the following "Story of the Cherokee," which is respectfully submitted to my friend, Mrs. (Helen Ekin) Starrett, of *The Weekly Magazine*—which paper is well known to tilt a free lance for the right . . .

Although a search was made in all the libraries mentioned here, the only place where a copy was found was in the Cherokee Room of the Northeastern State College, Tahlequah, Oklahoma. All librarians assured the writer that the little book must be very rare. A member of the Duncan family still residing in Tahlequah is Mrs. T. L. Ballenger, wife of Dr. Ballenger until recently history professor of the Tahlequah College. She is a Cherokee member of the Inter-Tribal Council of the Five Civilized Tribes, a

charming woman who shows by her fine mind that the combination of Scot-Cherokee blood is still superior. Mrs. Helen Duncan White, a writer and noted Cherokee, is a member of the Duncan family and citizen of Muskogee.

The writer is particularly grateful for information from Mrs. Ethel G. Martin, Archivist, Baker Library, Dartmouth College, Hanover, New Hampshire. Miss Mildred E. Wilson, Librarian, Iowa State Department of History and Archives, Des Moines, Iowa, sent material from the *History of Floyd County, Iowa* which added interest to the subject.

Mr. Robert L. Thomson, Executive Secretary of the Charles City, Iowa Chamber of Commerce, sent the name and address of Mrs. Cecilia Blake, secretary of the Floyd County Historical Society, Charles City, Iowa, who not only copied items from the county history, but interviewed elderly citizens of the city who remember Mr. and Mrs. DeWitt Clinton Duncan. To these kind officials the writer wishes to extend her sincere gratitude for the interest they displayed in her project.¹

Mr. Lucius C. Porter, former president of the Beloit (Wisconsin) Historical Society, graciously checked records in several Beloit Congregational Churches for records concerning Mrs. Duncan and her parents. Thanks are also due to a large number of famous libraries throughout the country who reported no copy of the Duncan book, with the added statement, "It must be very rare."

¹ Written by Carolyn Thomas Foreman in Muskogee, Oklahoma, January, 1958.