

DECEMBER · 1880

the colored boys and talk with them in English, to go to school with them; this way I think I can learn fast, both in books and work.

Jonathan Heustice<sup>4</sup>

Another one, who returned to his Dakota home last summer, has the following account given of him, by a white lady, in a card to an officer of the school:

Fort Berthold, Oct. 29, 1880

*Lieutenant R.*,<sup>5</sup> I was lately enquireing about Mr. White Breast. He has arrived here and we are all delighted with his great improvement. He is working to day and seems to desire to be a *man*.

I have just heard of a resolution that the boys made while on their way from Massachusetts, to the effect that they were going to try to obey every school law this term, and make all the progress possible in every thing. So far they seem to be holding out well; for the transgressions have been few.

B. T. W.

*Southern Workman*, 9 (Dec. 1880), 125.

<sup>1</sup> In the summer of 1880, twenty-five of Hampton's Indian students were sent to farms in the Berkshire Mountains of Massachusetts to learn practical agriculture. The *Southern Workman* noted that "they will be scattered on neighboring farms, where they will share the home life and be kindly cared for, doing light work for their board, and under the general supervision of Mr. Alexander B. Hyde of Lee, one of the school's trustees. This was proved last summer to be a very valuable part of the year's experience, invigorating their health, improving their English, and broadening their outlook." (*Southern Workman*, 9 [July 1880], 77.)

<sup>2</sup> Thomas Wildcat Alford, a Shawnee, the great-grandson of Tecumseh, was born in the Indian Territory in 1860. Sent to a mission school at the age of twelve, he learned enough English to be employed as an interpreter at the Shawnee trading post. In 1879 he went to Hampton on a scholarship arranged by a local missionary and paid for by the Philadelphia Society of Friends. The Hampton philosophy greatly affected him and he spent the rest of his life attempting to change his fellow Shawnee to the white man's ways. He returned to his home in 1882 and in 1883 became principal of the government boarding school for the Shawnee, which he organized along the Hampton lines. Later he served at various times as a land surveyor, interpreter, and clerk in the Indian bureau and as head of the Business Committee of the Shawnee. In effect, he became a kind of intermediary between the Shawnee and the white man. He sought to preserve Indian rights against the avaricious Oklahoma "sooners." At the same time he tried to modify Shawnee customs so that they could play a more positive role in American life. A sharp businessman, Alford took advantage of the Oklahoma land rush and his position as a land surveyor to acquire substantial landholdings. With the help of Florence Drake, Alford published an autobiography, *Civilization* (1936).

<sup>3</sup> James R. Murie (1862-1921). Murie, whose Indian name was Le-taw-cuts-