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A LITTLE
GENERAL INFORMATION

FOR THE

BENEFIT OF THOSE WHO MAY
BE INTERESTED IN PRESENT-
DAY CONDITIONS OF THE
NORTH AMERICAN INDIAN



BY

AMERICAN INDIAN ASSOCIATION
(INCORPORATED)

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A LITTLE GENERAL INFORMATION
FOR THE
BENEFIT OF THOSE WHO MAY BE INTERESTED
IN PRESENT-DAY CONDITIONS OF THE
NORTH AMERICAN INDIAN

BY CHIEF STRONG WOLF (OJIBWAY)

For the benefit of those who may be interested in the Indian, either from the standpoint of curiosity or from the standpoint of a desire to see that he is being dealt fairly by, or receiving justice from those who are responsible for his welfare, this little book is written as a handbook of information.

First, let me say that the people of this country would really be surprised if they only knew how many organizations there are in this country which have been organized for protecting the Indian and his rights, and the membership of subscribers they have who donate their money and their time in order to help collect more money to be used in order to fight the cause of the Indian and to see that he gets justice. Some of these organizations are sincere in their desire to help the Indian, and stand behind him, others have been started by individuals in order that they may have a good livelihood, and ease while making that livelihood, and a certain amount of publicity and notoriety but the organization that has really, truly and sincerely fought for the Indian and has really tried to get beneath the surface and understand the very people it was trying to fight for, in order that it may the better put their cause before the public, has been the Eastern Association on Indian Affairs, whose Secretary, Miss A. E. White, lives at 115 E. 55th Street, New York City, and has such prominent people as Dr. John H. Finley, of New York, and Dr. Phiny E. Goddard, New York, and Mr. F. W. Hodge, New York, and Dr. Elsie Clews Parson, New York, and Prof. Franz Boas, of Dept. of Anthropology, Columbia University. A letter to the Secretary, Miss A. E. White, 115 E. 55th Street, New York City, addressed to any of the above-mentioned prominent people concerning the Indian dances, as to whether they should be stopped or allowed to go on, I am sure will receive a prompt reply.

These are men who have not only studied the Indian from the angle of interest in his welfare, but some of them have studied his traditions, folklore, and mythology from the angle of scientific approach. Another organization that is really sincere and has done noble work for the Indian, an unpartisan, non-sectarian organization is the American Indian Defense Association, Headquarters at oom 1525, 33 West 42nd Street, New York City. This organization is backed by the Federation of Women's Clubs of America, one of the most powerful organizations in this country. The heads of the Federation of Women's Clubs are the kind of staunch, loyal and faithful workers for the cause of justice, who, when they are convinced that a cause is a just one, will fight to the bitter end to see that justice is done. This organization also has some very prominent members, among them being Irving Bachelor, Mrs. Mary Austin, Rodman Wanamaker, Daniel C. Beard, Luther Burbank, Dr. Jos. K. Dixon, Alton B. Parker, Wm. Allen White and others too numerous to mention. This is a very strong and powerful organization, with its powerful array of very prominent members and having the backing of the Federation of Women's Clubs, and then taking into consideration that those who are the executives of this club do not speak from hearsay, but first-hand information, as they have investigators who are sent out to get the real facts, and they do not accept anything either for or against the Indian and give it to the public without first investigating to get the real facts, and it is a fine thing for that part of the American public who are interested in the first Americans to have such a fine organization on the side of the first Americans. Another thing that can be said, and I consider a strong point in their favor, is, they have a brilliant young lawyer by the name of John Collier, who is executive secretary, investigator and research worker for the association. He has been among the Pueblo Indians for a number of years and one who is really a student of the traditions of the North American Indian, and also a brilliant and fascinating speaker, and one of the instruments of the Great Spirit in the fight for justice for the aborigines. Another instrument in the cause of justice and one who stands alone, backed by Rodman Wanamaker, and who has given very near the best years of his life, and leaving out all pros and cons, a man who I believe has collected more authentic information in regard to the Indians of North America in the last twenty-five or thirty years of his life is Dr. Jos. K. Dixon, head of the Educational Department, Wanamaker Store, and it would not be fair not to mention the Indian Rights Association of Philadelphia, under the guidance of Mr. Herbert Walsh, a Quaker. This

organization was originally a Quaker organization, and as every one knows in this part of the country the Friends and the Quakers were the real friends of the Indians. Another one who is a fighter in the cause of the Indians is Ralph Fletcher Seymour, Secretary of the Chicago Indian Rights Association. Another one is the Hon. Clyde Kelly, Representative from Pittsburgh, Pa., House of Representatives, Washington, D. C. He has been a real fighter for the Indians, and because of the stand he has taken in his fight for the Indians has brought down upon his head the criticism of many of his colleagues. Last, but not least, has been a purely Indian Association called the American Indian, Order of Tipi. Its first head being Dr. Sherman Coolidge, a full-blood Arapahoe Indian, Canon of St. John's Cathedral, Episcopal Church, Denver, Colorado. Its present head is Chief Jos. Strongwolf, Ojibway, from Wisconsin, World War veteran and student of ethnology, University of Pennsylvania. This little association started very small, and was really the aftermath of the Society of American Indians, which was purely an Indian association. This association has had from time to time Indian lecturers, who have been traveling from place to place, paying their own way, giving lectures at different churches, clubs and organizations, boy scout camps and girl guides. One of its pioneer workers has been the Rev. Red Fox Skiuhusu. For a long time he was the general secretary, with Little Bear Holt as treasurer. If there ever was a man who was really a worker and a sticker and a man who suffered for the cause of the Indians, it was Rev. Red Fox. Suffering from a nervous disease, criticised, called everything under the sun, except a gentleman, he went his way, telling the people what he knew of certain conditions, with the powers that be, working through underhand channels, using every means and methods to stop him from carrying on with his work, his was certainly a path through life that was not to be envied by any one who had the real facts. He was really the one who started the AMERICAN INDIAN MAGAZINE, issued four times a year, and really the mouth-piece of the American Indian Association, and sent out from P. O. Box 1565, Denver, Colorado. Rex Fox resigned in August, 1923, his position being filled by Chief Flying Eagle, one of the Algonquins. It would not be fair not to mention the sacrifices made by the Rev. Red Fox. He paid his dues to the American Indian Association, put aside a certain amount of the money he earned by his lectures to educate a young Navajo Indian boy. He is a fully ordained minister. He also used part of his money to help start the Indian Tipi Magazine, and time and time again, when this magazine has not been able to pay for

itself, he has gone out and lectured and taken his money in order to see the magazine through, and yet the wolves in sheep's clothing were after him just as they were after others who tried to espouse the cause of the Indian. Through a nervous breakdown and worry, he eventually had to go, but is still in touch with the organization and is one of the field workers. Little Bear Holt, Jr., a Sioux, is the national treasurer of the association, and is another worker for the cause. Irving A. De Hol, executive field secretary, is another worker. Dr. Montezuma, of Chicago, an Apache Indian, was a staunch and loyal worker for the cause up until the day of his death in the year of our Lord, 1922.

The policy of the American Indian Tipi Order is to spread the propoganda of the cause through the pages of its magazine and to work along educational lines, answering questions through its magazine and printing the news coming from the four corners of the North American continent. It has correspondents up at Lake St. John, Province of Quebec British Columbia, Alaska. Correspondents from the New England Council of Indians and the old Powhatan Confederacy. A great deal of the American Indian Tipi Order's work is done through its lectures, who appear in their regalia in clubs, churches and boy scout organizations, explaining the different parts of their regalia, and as there is so much fakerism attached to this part of the work the present head of the American Indian Tipi Order has tried to set an example for other Indians by going to school and taking post-graduate work in anthropology in order that he may get real, true, authenticated facts about the traditions, mythology, and in other words, get a more real solid background and foundation from which to speak. A great deal of work is done among boy scouts, and the American Indian Tipi Order, under its new head, will work out a very strong program along educational lines. So much for a few of the very many who are doing social, political and economic and religious welfare work.

Now for a few facts: There are approximately very nearly 342,000 Indians who are more or less under the jurisdiction of the Indian Bureau. There is some propoganda going round just now that the Indian is on the increase, yes the Indian is increasing in population, but not as a full-blooded Indian. Those who say the Indian is increasing in population are counting the half-breed, quarter-breed and the offspring of mixed marriages, but I can honestly and truly say, without fear of contradiction that the Indian as a full-blooded Indian is not increasing. There are approximately very near 50,000 or 60,000 In-

dians who have a touch of consumption, with 9,000 who have trachoma, and between 4,000 and 5,000 with pyorrhoea, a disease of the teeth, and there are between 4,000 and 5,000 guardians who are supposed to guard not only his property and lands, but his health as well. This includes doctors, superintendents of reservations, agents, etc. The salaries are so low and politics play such an important and appalling part in the appointment of these men that it is a wonder in the minds of any sane thinking person that there are any decent men in the Indian Bureau organization at all, and even the good officials of the Indian Bureau organization who have tried to correct the mistakes they know exist, have been powerless to correct these mistakes, through the influence of a certain class of greedy, self-seeking politicians, and as long as politics plays such an important part in the handling of Indian affairs, just so long will the injustice that is being done to the Indian continue.

There are 300 words in the English vocabulary of this continent derived from the North American Indian. There are thousands of names of rivers, lakes, States, counties, cities and streets coming from the North American Indian, and the Indians really helped to make this country become an established fact, and if it were not for the friendliness of the Indians toward the early settlers, who first landed on this North American continent, it is a safe bet that the white man would not have been as firmly established on this North American continent as he is today. In the words of General Washington, if the Indians had been friends of the French instead of the Colonists there probably would have been no Declaration of Independence at that time. There were approximately 10,000 Indians enlisted in the Civil War and it was a full-blooded Indian of the Iroquois who helped to fix up the final conditions of surrender; 17,313 Indians enlisted in the World War to fight for so-called democracy and some one's else liberty, when their own people did not have complete liberty in their native land, and the Indians of Oklahoma and those who have come under the Indian Bureau do not have complete franchise or the same equality under the law as the white men of this country have. The Indian is really in a worse position than even the colored man in some of our Southern States. In the North the colored man has the vote and the same privileges that any white man has, and more important than anything else, the same equality in the sight of the law. Many people have been misinformed in regard to the enormous wealth of the Indian and in regard to the morality of his dances. In most cases Indians who have wealth are guarded, and

where he has a guardian, he cannot transact any business except through his guardian, and in a great many cases the guardian even dictates where the Indian shall buy his goods, in certain stores, the keepers of these same stores being friends of the guardian.

I will only cite one or two cases to show how the guardian system works out in its present condition. A little Indian girl, between seven and eight years of age, had property worth \$150,000. This property belonged to the child and her grandmother, who was a very old Indian woman. Of course, she had a guardian, and like most of the thousand of guardians he had a lawyer, and, of course, the salary, expenses and upkeep of both guardian and lawyer were taken from the estate of \$150,000. The guardian and lawyer saw to it that they received hundreds of dollars a month from the estate, while the little ward and her grandmother only received \$10 per month, and mind you, this out of an estate of \$150,000. Eventually, the guardian having that insatiable greed of most of his kind and breed wished to gather in more of the shekels of his little ward, so he proceeded to have his little ward and her grandmother kidnapped, and taken off into the mountains and there this little child, who had malarial poisoning and was filthy with vermin and still only being allowed \$10 per month, died, and her little body was put in a pine box and brought back and the guardian, of course, saw to it that things were fixed so that he got quite a large slice of his ward's property. Another case of an Indian girl kidnapped, taken away from her home and her folks, terrorized, beat up and made to sign over her property to her guardians and who, by the way, were very much interested in oil, which was only natural considering their dirty, oily, slimy methods.

Any one sincerely interested can find out about many more such cases either from Dr. Jos. Dixon, Wana-maker's Philadelphia, or Mr. John Collier, American Indian Defense Association, New York. It would take too long here to tell of all the cases of injustice and bareface robbery in the last ten years. These Indians cannot appeal to the law, except through their guardian, and, of course, if Mr. Guardian is not honest, he sees to it that they do not get very far by appealing to the law. I wonder how many of our American men and women would like to live under such conditions, and how long they would live under such conditions without crying aloud for justice and appealing to some one to put out their hand and lead them from darkness into light. The Indians themselves have left no written record of their past on this North American continent and if it had not been for the scientists and members of the different departments of anthropology at our

different universities and the Bureau of Ethnology at Washington, the traditions of the North American Indian would be a thing of the past. Ignorant people who have never seen the real authentic dances of the North American Indian, and backed up by the powers that prey, and using this to cloak their own underhand dealings with the Indians, say the Indian dances should be stopped. Any one who knows anything about Indian dances knows the Indian boys and girls do not dance together. The men dance by themselves and the women by themselves, and in any instances where it is ever mentioned or brought to the notice of the reader of this little pamphlet that Indian boys and girls were dancing together, they can rest assured that it was a white man's dance and not an Indian dance. Scientists and anthropologists know this to be true and authentic where the Indians are doing Indian dances, they are not supposed to dance with the women. They each have their own societies, neither interfering with the other and each do their own dances. Nobody in this country, scientists or otherwise, has ever brought forth true facts as to how the Indian got here and from whence he came. There is a theory that he came by way of Behring Strait over an iceberg. The real fossil remains of the antecedent of the North American Indian has not as yet been discovered, and yet it is known that he was on this continent anywhere from 18,000 to 21,000 years ago. The Pueblo Indians of New Mexico have been living in the same locality for very near 5,000 years.

The Indian speaks very near 800 dialects that can be traced back to 56 family roots and there being no relationship between them. The Indians believed in a supreme being long before the white man came here. The Siwash Indians of Alaska still make sacrifices to the Great Spirit. They take the very best fish they catch in the sea and throw it back again into the sea as a sacrifice to the Great Spirit. There is an Indian mummy in the Museum of Natural History, New York, that goes back 4,000 years B. C.

In a short time, unless something is done and a little more interest taken in the welfare of these people, they will have faded away. They are the original Americans, the original land owners and have just as much right to be considered a part of our country as any of those people inhabiting this country at present. There is one organization that is helping to preserve some of the ceremonies and ritualistic work of the original Indian and that is the Improved Order of Red Men and the Ladies Auxiliary, the Degree of Pocahontas. There are many ways by which those who take an interest in their red

brothers can help without sacrificing too much of their time, and that is by backing up those people who are really fighting for the Indian, and if you wish to help the Indian to help himself, subscribe to the AMERICAN INDIAN TIPI MAGAZINE. The subscription price is \$1.50 per year and it is issued four times a year, and those who are interested in the traditions, folklore, mythology, pottery, blankets, regalia, feathers, war bonnet, etc., will find the magazine very interesting and of great educational value. If those who desire to subscribe care to they can subscribe by sending their subscription money either to Chief Flying Eagle, P. O. Box 1565, Denver, Colorado, or to Chief Joseph Strongwolf, 1431 Poplar Street, Philadelphia, Pa.

“And the dances fail,
 And the songs of their echoes die,
 And what have we left but the graves beneath
 And above the open sky.”

INDIAN STEP CABIN.

AN APPEAL FOR THE INDIAN

The history of the United States Government's dealing with the Red Men is a long record of shame—a record of promises broken and obligations unfulfilled. It is a record of greed and avarice, of brutality and crime, a “century of dishonor” indeed. And through all that century, with its shameful record of treaties broken, of the systematic disintegration of an entire race, the red man has gone on, sincere in his belief that the Great White Father at Washington is trying to help him but that he simply does not understand.

And the Indian rides downhill, surely and quickly, into the Valley of Extinction. It is not too late to help the Indian to economic and social freedom. Large tribal groups have maintained an amazing physical and moral vitality against the most corrupting influences and incredible practical handicaps. With intelligent guidance and protection, the Indian will make the necessary economic and political adaptations and will still preserve the creative values of his racial life.

THE INDIAN—HIS STORY

Involved in this remediable dishonor is the heartbreak of many thousands of helpless ones who, by historic obligation and by law, are wards. And a public domain twice the area of New York State, whose value must be stated in billions, will be conserved and developed, or wasted with measure-

less incremental corruption, according to the willingness or unwillingness of the American people to bring its intelligence and its moral sense to bear NOW on the Indian problem.

About one third of a million Indians live on reservations or other kinds of Indian land, exceeding 110,000 square miles in area. Twenty-eight States contain Indians.

OUR PROGRAM

We cannot refer to the many phases of the Indian problem with which the American Indian Association is seeking to deal: Indian education; the agricultural organization of the Indians; the preservation and the improvement, through cautious commercialization of their arts and craft; the establishment of the right of Indians to choose their own form for the worship of God; the codification of the noninextricable tangle of the Indian law; and the conferring on the Indian of legal status, of the essentials of citizenship, while yet preserving the guardianship and trusteeship over them which is an historic and necessary responsibility of the United States Government.

There are among the many subjects with which the Association is dealing within the narrow limits of its means. The reader is invited to become a subscriber, or get subscription to the Indian Tepee magazine. MUCH CAN BE DONE TO IMPROVE THE INDIAN MAGAZINE. PEOPLE SHOULD BACK THE TEPEE BY THEIR ADVERTISEMENTS. HELP IT MAKE A SUCCESS. IT TAKES MORE THAN MERELY BEING A SUBSCRIBER TO MAKE THIS INDIAN MAGAZINE A MONTHLY ISSUE AND A SUCCESS.

This much will strike the attention of every reader. Today, as in the past, the Indians are subject to the autocratic control of one solitary bureau of the Federal Government. It, and it alone, ministers consecutively to their needs, be these educational, medical, industrial, moral, or human.

The Indian has every need, they have every hunger, every capacity, and are beset with every social problem. But the many resources of helpfulness—the many agencies of civilization—that are at the disposal of all other human beings in the country are denied to the Indians.

THE MANY INDIAN ORGANIZATIONS

The Indian Rights Association, Indian Friends Association, Indian Welfare League, American Indian Defense Association, and many more that have not been mentioned.

These organizations are founded by white people with the idea to help the Indians. However, the officers of these various organizations are white people who themselves try to show sympathy and help to the Indian race, but because of these facts, they are organized, composed solely of white people. It becomes a very difficult task for the officers of these organizations to keep their large numbers of followers in mind of the true and noble purposes which they are supposed to represent.

The American Indian Association, incorporated under the laws of Colorado, founded in 1915, with our many auxiliaries and council, is strictly an Indian organization founded by Indians, and all its officers are Indians. WE INVITE THE WHITE AMERICAN PEOPLE TO BECOME MEMBERS OF A STRICTLY AMERICAN INDIAN ORGANIZATION, THEREBY FEELING YOU ARE MEMBERS OF SUCH AN ORGANIZATION, COMPOSED OF INDIANS THEMSELVES. BY YOUR MEMBERSHIP HELP A REAL NATIVE RED AMERICAN ORGANIZATION.

THE AMERICAN INDIAN ASSOCIATION

American Indian Association and the American Indian Order, Inc., strictly nonpolitical and nonsectarian. Its membership consists of all persons of the red and white races who have the Indians at heart and wish to help in our educational program, in behalf of red race of North and South America.

Daughters of Sacajawea is the Women's Council of the American Indian Association.

WHAT CAN YOU DO? Become a regular member. Its dues are \$3.00 a year, including the Indian Tepee Magazine. To get action, money is required, support is needed, palpable evidence of widespread public demand for corrective legislative measures must be supplied. WILL YOU HELP US REACH THE GOAL?

DO IT TO-DAY

Make your check as large as your means and obligations will permit, and get in contact with the Indian Association. We need not only your financial assistance but your moral influence in reaching a wider circle of those Americans responsive to a national obligation. PLEASE GET IN TOUCH WITH THE ASSOCIATION TO-DAY!

Membership dues including the magazine.....\$3.00
Indian Tepee Magazine only.....\$1.50
Address to send communications, P. O. BOX 1565,
DENVER, COLORADO.

All money for membership, magazine, or donation to help in the work to be sent in the name of the American Indian Association, to Executive General Secretary at the Denver address.

DEPARTMENT OF FIELD WORK

The American Indian Association seeks to work as far as possible through other larger and more permanent agencies in acquainting the public with the Indian situation. Its central task is to assist in making the Indian question a vivid, present-day issue, incorporated in the programs of the great philanthropic agencies, the great religious and scientific agencies, and ultimately in the human and non-partisan pledges of all political parties.

In this department we are using our Indian Tepee Magazine; and our public speakers are going from city to city in behalf of this cause. It will be the policy of this department not to foster a campaign to abolish the Indian Bureau at the present time, but to work about a readjustment and reconstructive work. In the past fifty years many economic conditions have changed in the trend of Indian life without any change in the department to meet them. As a result nothing has been done to elevate the sphere in which the Indian lives, and nothing has been done to help him "help himself" in becoming more efficient and handling greater responsibilities.

The Association maintains its field research staff, its publicity work, and its activity of legal and legislative defense, and help the Indians. We cooperate with the Department of Interior, and the Indian Bureau when necessary, maintaining freedom to criticize and dissent where necessary.

ANY CHURCH, CLUB OR ORGANIZATION WHO WOULD LIKE ONE OF OUR INDIAN SPEAKERS TO GIVE A LECTURE ON THE INDIAN PROBLEM CAN WRITE TO THE AMERICAN INDIAN ASSOCIATION, P. O. BOX 1565, DENVER, COLO., OR CHIEF STRONG WOLF, 1431 POPLAR STREET, PHILADELPHIA, PA., OR DR. JOSEPH K. DIXON, CARE OF INDIAN EDUCATIONAL DEPARTMENT, JOHN WANAMAKER STORE, PHILADELPHIA, PA., or American Indian Association, 907-8 Wright & Callender Bldg., Los Angeles, Calif.

Rev. R. E. Bower lectures on Indian interests of Latin America. Address 3316 DEVEREAUX STREET, PHILADELPHIA, PA.

INDIAN PUBLICATIONS

Indian Tepee, quarterly journal, \$1.50 year, P. O. Box 1565, Denver, Colo.

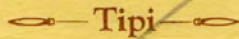
Ask your friends, school class, Sunday School class, or your Club, or your Society, or your Lodge, to collect Indian-head pennies and Indian-head nickels, and send them to the American Indian Association, as a gift to the Indian work. Save them up for this great cause. We send you an Indian Bank for this purpose, 10 cents each and postage.



Am 9
30298
American Indian Association

(Incorporated)

Daughters of Sacajawea



American Indian Order

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Thunder Moon, 29 Suns

July 29th 1924.

Hon. Gen. Plutarco Elias Calles,

Elect-President of Republic of Mexico
Mexico City, Mexico, N.A.

Hon. Gen. Calles: We wish to congratulate you, upon
the high honor, that you were elected, to be the
future President of Republic of Mexico.

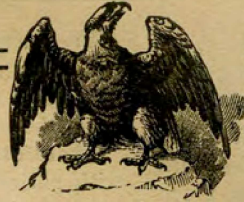
Mexico needs men like you, to build up a
Progressive Government, and there is no reason
why Mexico and the United States cannot be the
two greatest Nations of the World - the two greatest
Republics.

Mexico is a wonderful Country, rich in many
ways - and we would, too like to see our Indians
of Mexico, which they too are the Red Race, become
Educated, and progressive and have a great part
in the Mexican Government to help to make their
native land a great Country - May, the Great Spirit,
Bless you and your Government is our sincere wishes.

Fraternally

Flying Eagle, Sec'y -

Indian



Tepee

"In the Great Spirit We Trust; As We Turn Our Faces to the East in Prayer"
A Journal Devoted to the Red Race of North and South America

(Quarterly)

SUMMER ISSUE

(Rose Moon)

Volume 6

Nineteen Hundred and Twenty-four

Number 2



THE PULSE OF THE RED MEN



INDIAN BUSINESS

By "Bugs" Baer



An American Indian is an alien born in this country.

We cannot deny that this country belongs to him—but we can refuse to admit it.

He is one citizen who is no citizen.

He cannot vote for, but can be voted against.

He was happy among his undeveloped real estate before we got here. His tobacco grew wild without double coupons.

When white men arrived, he discovered that Caucasians shook hands with their elbows. He was pushed and shoved out of his happy scouting grounds. Once he owned from ocean to ocean. Now he is fortunate if he can roam between two puddles.

We taught him how to use profanity and then fined him ten dollars per word.

We instructed him in booze. Then we took it away from him.

There are thousands of Indians in this country. And they mean less. They are governed by politicians who never saw them, do not understand them, and refuse to meet them.

This is typical of white man's attitude toward Indians. We sell oil lamps to sun worshippers and call it business.

Although Indians are wealthy, their money is always run through Washington adding machines. This is like running coal through furnaces. It comes out cinders.

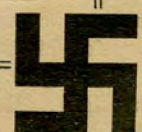
Indian Bureau allows its wards seven dollars per month—payable every eleven years.

Some day our pet Indians will jump their reservations and leap all over government politicians. There have been no Indian wars for thirty or forty years. But one is ripening on its bureaucratic tree right now.

Our Bureau of Indian Affairs considers it no affair of Indians. It sells their property and buys them flivvers that must be cranked by hand. And you know how the Indians hate to work.

Indians were healthy and naked until somebody invented college clothes. Now they are weak and stylish, smoke cigarets, and drink cologne.

If they continue to deteriorate, in another century they will compare very favorably with their pale guardians.



A HELPING HAND FOR MEXICO

By Red Fox St. James

It would seem that the policy of our country, the Republic of the United States of America, is to handle Mexico with "kid gloves," as it were, and thereby keep down as much friction as possible between the two republics. While we believe in our Government always wielding a firm hand whenever any of our national rights or privileges are interfered with or threatened by a foreign power, we do not believe in copying after the pattern of the countries of the Old World that are constantly bombarding one another with harsh or subtly threatening words, if not with shot and shell.

Just at present, Mexico is free from internal strife of any large dimension and appears to be having its government run by a set of men, who at present seem to meet with the approval of the masses. Yet to-morrow, the political wind might change, with the probable result that we would find Mexico again in the throes of another revolution. But were we to meddle in Mexico's home affairs, as some hot-headed politicians at Washington advocate, we should gain nothing and lose much. How can we maintain friendly relations, however, when certain prejudiced and narrow-minded people of the white race in the United States, who are stirring up trouble and causing embarrassment, are allowed to continue to live here, when they are the very ones who should be deported to Europe, where they came from?

The Mexicans are North Americans, because Mexico is a part of North America. "Mexico" is a name of native or Indian origin, but "America" is of foreign origin, as it is from the Italian name of the sailor and explorer, Amerigo Vespucci. "Canada" is also a native name; yet the Canadians are also North Americans. The name, "Republic of the United States," is the official name of our country, which is known outside as the Republic of the United States of North America. Therefore, while we call ourselves "Americans," we are really but "North Americans," just as are the Mexicans and the Canadians. So if the people in the United States presume to call themselves "Americans," then the people of Mexico, Central America, and Canada have just as much right to be called "Americans."

So it would be well for the white race in this country, which calls itself "America," to remember that the name "American" is of foreign origin, and that the white race is also foreign or European, for the Indian was on these shores when the first white man came from Europe.

Yet in Mexico we find that there are people who are as unassimilated there as any Asiatic or as some of the immigrants the United States is getting to-day from southern and southeastern Europe. There are Mexican settlements in the United States that are as old as the Republic of the United States and older, where the fourth and fifth generations are no more Americanized than the first was over one hundred and fifty years ago. Therefore America should have the best pick of aliens, no matter where they are from, whether from Europe or the other parts of America. But we should not condemn Mexico because of some of its inhabitants, for Mexico itself has had much misfortune and trouble. The Spaniards, and not Mexico, are to blame for Mexico's plight. Mexico's history shows that the cause of the undesirable type of inhabitants is the degenerating of the native Indians through forced intermarriage and intermingling with the first and later Spaniards and, still later, with the southern Europeans who came to Mexico. To-day there are only 4,000,000 full-blooded natives of the red race left in Mexico. The wonderful Indian civilization, that was the equal to that of any part of Europe in those days of the

15th century, was destroyed, and Spanish degeneracy has taken its place to-day. Mexico's history, which goes back over 4,000 years, shows very clearly, indeed, how unfortunate it has been since the coming of the Spaniard.

Therefore we should, all the more, tend to look on Mexico with patient eyes. Though Spanish is the Mexican national language and English the American national language, let the United States try to be on more friendly terms with Mexico and try to lend an understanding and helping hand. Let there be understanding and friendship between the two republics, for they are neighbors and both are "Americans." Let us shut the doors on immigration from the Eastern Hemisphere and try to completely Americanize those in our own country. Let us try to help Mexico to Americanize, civilize, and educate its own inhabitants. This will tend to breed a congenial atmosphere and understanding between the two nations. With the United States and Mexico both completely Americanized, what would be more natural than warm neighborliness and permanent friendship? What more desirable?

Let the people of the republic have the true spirit of Jesus of Nazareth's teaching when he said: "Love ye one another, as I have loved you." Cast out all hate, and cultivate the spirit of love. Love will heal all wounds and misunderstanding.



A MONO INDIAN MAID'S AMBITION

By Mrs. Harry M. Carter

In the Mono Indian country, where the great hills of North Fork, California, vanish in the sky amid ever-changing clouds of blue-gray smoke and sunshine, nestles the little home of Rose Harris, a full-blood Mono girl, eighteen years old.

Rose is a basket maker of extraordinary skill and remarkable personality. Against many odds she has devoted herself to the native art of her tribe for a purely unselfish and unmercenary motive. It is her ambition to preserve the art of her people by making baskets that will equal in skill of handwork and beauty of design the best that the Mono weavers have produced. She will not sell them. Her baskets accumulate very slowly. A true artist by instinct, she places quality above quantity and feels that she is yet to produce her masterpiece. Traditionally she is too young for the latter achievement, in the tribal opinion of her people. Meanwhile she is telling their story as no other of the present generation has ever been able to do depicting it by symbols woven into characteristic forms.

A favorite with the Monos, they bring baskets to Rose to sell them. The prices the baskets command are easily obtained from appreciative tourists who realize the scarcity and value of these specimens of a nearly lost art. Never is the supply equal to the demand.

Rose and her interesting work were discovered by Mrs. B. F. Butts, chairman of the Indian Welfare Board of the Federated Women's Club of California. Rose was weaving a beautiful basket of an intricate pattern. Until then her skill and ambition were not known to the outside world. She had graduated from the North Fork public school with the

class of 1920. Her teacher said of her: "Rose was an average scholar. The only marked difference was her poise, calmness, self-possession, and evenness of temperament." Immediately following graduation she began her career as a basket maker in the home of her parents. Their five-room bungalow, with windows chintz-curtained and the interior neatly furnished, was built by Rose's father, a progressive Indian, on land homesteaded by him some years ago near the nestling little town of North Fork. A path from the gate to the front door leads through a double border of roses. In the rear are a garden and an orchard. There is an atmosphere of mystic charm about the place. The yellow sunbeams of North Fork's summer follow the path leading to the open door and to the room where Rose's baskets are displayed. The open door faces the road leading into Yosemite National Park. Many tourists find this door, eager to take away a Mono basket. Not one has ever been able to purchase a basket made by Rose's own hands.

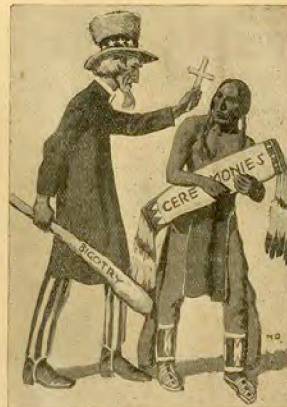
We were eager to see this collection. After a brief hesitation, as if she were reluctant to show them, Rose brought out several finished specimens. Into these she had woven the poetry, legends, music, paintings, and religious belief of her people. The symbolic beauty of designs told at a glance that Rose was an artist and that only a soul inspired by a noble incentive could have achieved so much with crude grasses, twigs, barks, and nature's own dyes.

After Rose laid her own baskets aside, she took from sacred recesses the basketry of her foremothers. It was a truly wonderful array of baskets of various sizes and shapes, the like of which, in a wide experience, we had never seen before, and we are sure the weave and patterns will never be duplicated.

We listened with rapt interest while Rose explained the meaning of each design. It was a privilege thus to read the hieroglyphics of a vanishing race. Rose's voice was low, modulated, and expressive. Her dark eyes were very soft, with a wistful sadness in them when she came to the old ceremonial baskets mellowed with age. We wanted to buy the old baskets. We offered a large sum, but Rose refused it.

"I will not sell them. They are my heritage. They are messages handed down to me from my people. My mother, my mother's mother, and my aunts spent weeks, months, and years making them. I will keep them always. There are not many baskets now. Young Indian girls do not weave baskets as their mothers did. Soon my people's art of basket making will be gone—the advance of civilization is crowding us out. When it is gone it will not come back. I mean to spend my life weaving baskets, as my mother and her mother spent their lives. But I cannot make many. The materials are too hard to get, since the white race is taking all of our land. We must go to the far-away hills and into the solitudes of swamps for the grasses, roots, twigs, and bark. And then we must cut them into the proper lengths and macerate them into the desired flexibility, then dry them by nature's slow process. This takes a long time. But because my foremothers taught me to make baskets, I shall do it. The art of my people shall not die. I have dedicated my life to the preservation of it."

Red Fox St. James will baptize the baby boy of Mr. and Mrs. C. Standard on Sunday afternoon, July 27. The baby's name will be John Red Fox Standard. In christening the baby, Red Fox will also act as godfather for John Red Fox Standard. Mr. C. Standard, the father of the child, is a degree member of the American Indian Order, a very active and loyal member.



—Cut loaned by Sunset Magazine.

The picture above "Religious liberty" for all Indian Tribes. The American Indians have as perfect a right to their religious beliefs, dances, prayers, invocations, hymns, and ceremonies as people of other creeds. This Republic is founded on religious freedom, that everyone under the American Flag has the right to worship God in his own way. We only wish that every American could read the article in the July number, by John Collier, author of "The accused system," secretary of American Indian Defense Association on "The Indian Bureau denied religious liberty" to Indians under their yoke.



SPECIAL NOTICE: An Indian book published by the American Indian Association, containing "The Indian ten commandments," "Red Man's nature Freemasonry," "The calumet," "Indian moon calendar," and the poem, "Long before the white man came," etc., can be obtained at 25 cents per copy and four cents in stamps for mailing it. We highly recommend this book to all who are interested in the study of the North American Indian.



In depriving Indians of their equal suffrage, we have done them one favor. No matter how many administration scandals we have, no matter how far our budget tunnels into debt, no matter how many officials are impeached, Indians can go to sleep with clear consciences, knowing that no matter what happens they didn't vote for it.

(Incorporated)
Nonpolitical and Nonsectarian
INDIAN TEPEE

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IS YOUR SUBSCRIPTION AND MEMBERSHIP
PAID UP? IF NOT, WHY NOT?
DO IT TO-DAY

How about your subscription and membership? Is there any chance of its expiring before you are aware that it has nearly run out?

Watch it closely, for you don't want to miss even a single issue during the coming year. When you get a notice from us, hustle around and send us your \$1.50, or the \$3. Don't wait for another reminder. Let the first be enough.

When we send you a notice that your subscription is due, we start a campaign of watchful waiting, for we want you to renew. We don't want to lose a single subscriber or member. We need the help and assistance of every one of the true patriotic Americans who are giving and have given us their support, both in a moral and material way. You would be surprised to know how far the money for your renewal goes toward spreading the gospel of truth about the Red Americans and 100 per cent Americanism for which we stand. We need every renewal, and all those who believe in the principles for which this Indian paper stands will not let their subscription lapse.

You need to be informed about the Indians, and we need the money from your renewal. So don't delay, but send it now. Thank you.

P. O. Box 1565, Denver, Colorado

EDITORIAL

By Chief Strong Wolf

Let no one say the American Indians in the United States have not got citizenship now. At last the good people who have been fighting for so long to get citizenship for the North American Indians in the United States have got what they wanted—after years of bitter controversy and propaganda. But the hardest part of the work is now to come, and that is to arouse a feeling of racial consciousness in the breast of every Indian, whether full blood or not, in our country, and to teach him to take his place in our civilization, to teach him his value to the community, to live in his mode of reservation or in some small village, and to teach him also that there are many white men and women who are willing to help him if he will only help himself in taking his place in the white man's world.

This does not mean standing on the corner in some of our large cities selling snake oil, or dressing up in the Indian headdress and painted face, and going to some white man's house and saying, I am an Indian; loan me a few dollars. They must be taught that they are no better than anyone else because they are Indians. Some Indians seem to live on the tales and stories of their ancestors, while others wait until they get drunk on cheap whisky, only to cry out against the white man and his injustice, not stopping to realize that the white man himself is suffering injustice from his own. It must be remembered that this fight for justice is for all, Indian and white man alike, and observe all. Our people should be taught that the most important thing in our lives is how we are going to step off into the "Happy Hunting Ground," and that the only thing that really counts in the other world is what we put into this one in which we are now. And it must be remembered that no white man has EVER been able to take from us OUR STRONG BELIEF IN "KITCHIMANITO" (Great Spirit), and my prayer is—Let us go down the trails of life, hand in hand, with Faith in the Great Spirit. And when we come to the end of that long trail and step from this earth plain into the "Happy Hunting Ground," let us go with "FAITH" in thee and in others. Oh! Thou Kitchimanito, hear us.

340,000 UNITED STATES INDIANS TO BECOME CITIZENS

Colorado's 1,383 Red Men to Vote and Hold Public Office by New Law

Announcement that all Indians who were born in this country will receive full citizenship rights, in accordance with an act of Congress of June 2, was received in Denver yesterday by Paul Armstrong, chief examiner for the local board of naturalization. Approximately 340,000 Indians all over the country will now be entitled to vote, hold public office, serve on juries, etc. Of this number there are 1,383 in Colorado, dwellers chiefly on the Ute reservation to the south of Durango near the New Mexico line.

Heretofore, Indians have been denied even the privilege of naturalization, according to Armstrong. Such rights have been accorded foreign-born aliens, but not Indians. Figures compiled by the commissioner of Indian affairs show that there are now about thirty thousand more Indians in this country than there were in 1855.

Indians now are said to be more wealthy than they have been at any time in the history of the United States. This fact and the fact that Indian schools have been established by the Government on the various reservations throughout the country, is said to have led Congress to pass the new act.

CONGRESS OF THE UNITED STATES
HOUSE OF REPRESENTATIVES
WASHINGTON, D. C.

My Dear Friend Flying Eagle: Found your letter awaiting my arrival from Cleveland.

The citizenship bill grants American citizenship to all Indians born within the United States. It does not affect at all their tribal rights under treaties. The question as to their right to vote will have to be decided by state action. I am hoping that the result of it will be final elimination of the Indian Bureau, as it is inconceivable that American citizens shall be permanently kept as wards.

Sincerely yours,

CK-tig (Signed by) CLYDE KELLEY.

NOTE: The above letter from Hon. Clyde Kelley is the answer to a letter from the American Indian Association, asking on what standard do all Indians within the United States hold citizenship rights since the "bill" was signed by President Coolidge, granting to all Indians citizenship. We can read between the lines that the political machine of the Indian Bureau can still hold any Indians as wards if they wish, or release them. And it is now up to each individual State whether the Indians will be permitted to vote as citizens.

The Indians of New York State are still wards of that State by legislative act.

This would be a very good test to be brought before the Supreme Court of United States, finding out the native born American citizens, as to their legal status.

"Inconceivable" is right! How can American citizens "be permanently kept as wards"?

The native born Americans (the Red Race) are entitled to full rights and complete American citizenship, as well as any other American citizen, to have FULL, rightful protection as citizens from political land sharks, etc. They are justly entitled to full citizenship, more so than the I. W. W. or Red Element and others from European stock, or southern Europe, who come to this country and are now citizens and can hardly read or write English.

Perhaps it would be well to put such classes that come from Europe on "reservations" until they become fully Americanized before turning them loose.

POLICY

In Indian affairs, the word policy denotes the element that has been the chief cause of the wrongs done the American Indian. Policy means simply a plan for the treatment of a given problem.

The numerous and oft-changed policies of the Federal Government have kept the Indian and his friends continuously bewildered and ignorant as to its plan for his betterment. One commissioner of Indian Affairs would advocate the herding of Indians on reservations and the payment of annuities in the form of blankets, rations, and cattle. The next one would propose no recognition of any right of the Indians, but that charitable gifts be made where the Indians' destitution was apt to cause too much publicity; while still another would be intelligent and honest enough to propose settling with the Indians as humans in accordance with the fundamental ideas of justice.

In other words, one administrative officer would propose that we build a square house for the Indians, and would proceed with the foundation. Before that was completed, there would be a change in the administration. The next would propose a round house, and the powers that be would proceed to lay the foundations for it; but before the founda-

tions were completed there would be another change of administration, and the new officers in power would say, "No, we should not build a round house. It would be better for the Indians to build an oblong house." And the foundations would be begun, only to be changed long before any substantial work could be done on the main structure of the proposed plan.

It is time that our Government became honest and intelligent enough to take Indian Affairs out of politics and treat the Indian and his problem in a sane, honest, businesslike way.

There is no sane or just reason for the treatment of the Indian apart from and in a different way from other people. A definite and well-defined plan for an early settlement of all Indian claims and the abolishment of the Indian Office should be a statutory provision.

COOLIDGE SENDS HIS THANKS TO INDIANS WHO FOUGHT IN WAR

Washington, June 28.—President Coolidge, having discovered that the service rendered by American Indians in the war has never received recognition, Saturday signed certificates of thanks to every Indian tribe whose members served in the army and navy during the World War.

Altogether there were 12,000 Indians who served under the Flag during the war, 10,000 enlisting in the army and 2,000 in the navy. Certificates to the Indian tribes of North Dakota will be delivered at the Fourth of July celebration at Mandan, and W. Irving Glover, third assistant postmaster general, has been selected by the President to make the speech of presentation.

The tribes of North Dakota that will be present at the ceremony include the Sioux, Mandan, Hidatsa, Hidotsah, and Arikara of the Standing Rock, Fort Berthold, and Fort Totten Indian Reservations.



TEACHING THE CHILD WRONG

A Wild West show, called "Pawnee Bill," was in an eastern town. This show had Indian actors. As they were walking, two boys noticed them. One of them said, "Golly yes! just think of how many people he's scalped! Gosh! Maybe five hundred er—more'n a million! Maybe he has, ya can't tell."

Not very long ago, where one of our Indian lecturers was giving an address in a church, a boy about twelve years old came up to the lecturer and asked, "How many people did you kill?"

These are some of the wrong impressions given to white children about the American Indians, which they are taught in history as well by hearsay. They hear as it is told to them. These ideas should be driven out of the white child's mind.



Ask your friends, school class, Sunday school class, or your club, or your society, or your lodge, to collect Indian-head pennies and Indian-head nickels, and send them to the American Indian Association as a gift to the Indian work. Save them up for this great cause. We send you an Indian Bank for this purpose, 10 cents each.

ALGONQUIN

Indian Council of New England

Official Speaking Leaf

Alfred C. Perry
Chief SachemLeRoy C. Perry
ProphetGladys Tantaquidgeon
SecretaryIndian Council of New England, Providence, Rhode
Island, June 17, 1924

The Great Powwow and Council

Alfred C. A. Perry, Chief Sachem LeRoy C. Perry, Prophet
Gladys Tantaquidgeon, Secretary

On Sunday, June 15, at Providence, R. I., home of the Narragansett Indians, founded by Roger Williams, was witnessed for the second time since King Phillip's War, native Indians—so called—in feathered headdress, gaudy raiment of beaded skins and moccasins, and a proud air of being once more monarch of all they surveyed. It was the first day of the semiannual council, when monuments, or stone markers were to be dedicated to the memory of the old and famous chiefs long since gone to the "Happy Hunting Ground" but not forgotten here: Canonicus, who was sachem when Roger Williams fled from Massachusetts and persecution, Miantonomi, Canochet, and Wawaloan, queen and warrior.

The historic Queen's Fort at Exeter.

The old Roger Williams Trading House still stands on the very same foundations and sills, instilling interest by its colonial style of architecture; and right across the road almost, Devil's Foot, a mighty and ponderous pile of rock, where many reasons, Cocumansuck and Aspanansuck, all worthy of notice for historic purposes.

Hon. Chief Sachem Thomas W. Bicknell, legislator, scholar, author, humanitarian, and tall sycamore among the sons of men; 90 years of age, venerable and as active as a young man, author of the movement and successful promoter of our New England Council, was there, for at his behest were the stones prepared and put in place that generations yet unborn may look and see and know that great men leave "behind them footsteps on the sands of time." So an enduring slab of stone from the brow of "Mother Earth" is drawn an everlasting medium of silent speech that proclaims always, "These men were born here!"

From the Union Station at Providence, where we went to meet Chief Strong Wolf (Ojibway), Most High Chief of the American Indian Order and a member and officer of our council, and also, agreeably surprising, Chief Robert Clark, Naticooke, representative of Delaware, a fine, upstanding type of noble red manhood. Also Chief and Professor Frank G. Speck of the University of Pennsylvania and councillor for our council; brother indeed and true friend; anthropologist of recognized ability who is ever now in the wilds of Labrador, searching out information, human and natural, for the edification of men and the benefit of science. Speaking considerably of the various dialects, he is qualified with twenty-five years of association with our people to speak with authority. How good it was to see his smiling face, to grip his honest and sincere hand. And Miss Gladys Tantaquidgeon, our Mohegan princess, secretary of our council; young and winsome, charming type that always appeals to everybody; it wouldn't seem natural unless she was there. And Mrs. Minnie B. Steele, Narragansett, treasurer; charming and ideal entertainer, efficient treasurer and spirit of

light and laughter. Also our Great Chief Sachem Urbane, sagacious and compelling, calm and quite peaceful, business man and leader. Chief Alfred C. A. Perry just had to be there. How he counsels, consults, and plans with Chief Bicknell, Chief L. C. Perry, Mrs. A. C. A. Perry, Mrs. Farrow, and others, only those who have met him can realize. Great is our Narragansett Chief! Others? "I'll say so." Chief Michaels, Narragansett, Chief Charlie Daylight, Penobscot, who comes all the way from Maine to "help," because his heart is right. Indefatigable, steady, honest as the day is long; witty, a true leader, and our chairman of sports and games. Chief Occum, Lemuel M. Fielding, Mohegan and descendant of "Uncas," made famous in J. F. Cooper's "The Last of the Mohicans," singer and improviser is all right.

We missed our venerable old chief and friend, Governor Nicholas Sockberson, of the Passamaquoddy, but hope to see him anyway in the fall at the annual council. Chief James L. Cisco, a Hassanamisco, was there. An old Massachusetts tribe and his daughter who are going to hold a big powwow and general good time at their home in Grafton, Mass., June 29, and perhaps two or three days. Dr. Cyrus W. Dallin, a sculptor who has done more to perpetuate the red man in his characteristic poses as hunter, warrior, medicine man and at workmanship than any other living man—a true friend and one whom we honor and respect. Great is Dallin! His Honor, Judge Thomas Z. Lee, of Providence, R. I., another friend, a very valuable friend acquainted with our judicial status, who tells us what legally has been done for or against us. If I have overlooked anyone, it is inadvertent. I want to give everybody credit, for it was a great day.

Out through the busy, bustling streets of the city, through beautiful Elmwood Avenue to Auburn. Approaching East Greenwich, and down on down the country roads to Wickford and Exeter. The sun dispelled the signs of threatening rain, and the favor of the Great Spirit blessed us with a wonderfully beautiful day. How sweet the fields of fresh green; how inspiring the woodland with the trees in all their spring-time beauty reaching upwards to that better air and sun, uncontaminated by the hateful smell of oil and grease and gas disbursed by the popular fiver, trucks, and conveyances of the present day and hour. Up, up the hill to Queen's Fort, where the Colonial settlers of Plymouth essayed to attack the Narragansetts, but the fort was impregnable to them, and they retreated, burning the Indian village as they went. It is a wonderfully strategic spot, at the apex of a hill completely covered with mammoth boulders, and a fairly symmetrical wall built there, circular, bartioned, and safe, and exhibiting a most perfect sense of defensive ability that is tactical and perfect. Even the fireplace is still there, and a fire kindled proved its draught to be perfect. Queen Wawaloan commanded the forces here, and her memory is imperishably placed at this historic spot. Her spirit still lives. Her bedroom, so called, is still there. After luncheon, back to Devil's Foot and the Roger Williams Trading House where Sachem Bicknell and a host of visiting friends awaited us, and a flood of oratory and convincing addresses by Chief

Bicknell; L. C. Perry, Sachem of the Wampanoags; Chief Strong Wolf, Ojibway; Chief Clark, Naticooke; Chief Fielding, Mohegan; Chief A. C. A. Perry, Narragansett; Gladys Tantaquidgeon, Mohegan; Minnie B. Steele, Narragansett, Prof. C. W. Dallin, Hon. Thomas Z. Lee, and Prof. Frank G. Speck of University of Pennsylvania. Prayers by Chief L. C. Perry and Chief Strong Wolf. Old wrongs were rehearsed and denounced, and hope, optimism, and encouragement given without stint. Chief Bicknell told us how R. W. conducted a business as well as built the house where we were. After this Chief Bicknell appointed five trustees to take care of and maintain the monuments, consisting of Chiefs LeRoy C. Perry, Strong Wolf, Charles Daylight, Mrs. Minnie B. Steele, and Miss Gladys Tantaquidgeon. The trustees were confirmed and commission handed to Chief Perry. Then back again to our several homes and rest.

Next day, Monday the 15th, was held a very successful business session, with Chief Bicknell presiding and all of the chiefs and officers present. It was held in the Museum Hall at Roger Williams Park, one of New England's most beautiful places, and sacred to us because it was ours. I shall let some one else describe its beauties. Hon. Mayor Joseph W. Gainer gave us an address of welcome that was all one's heart could wish. He said to forget the past, since it could not be helped to-day, and to look hopefully forward and trust to education and self-improvement for future success; and he assured us of his sympathy and best wishes for a full realization of all our hopes. He is an excellent mayor, very popular. He has been mayor for over twelve years and could be for many more. Tribal reports rendered, after the secretary read the minutes of our last meeting, showed a continued interest and growing faith in our ultimate and full success.

Communications of interest included one from the Mt. Tacoma Club of Tacoma, State of Washington, requesting favorable action in regard to changing the name of Mt. Rainier to Mt. Tacoma, the original Indian name. After discussion and reading correspondence, it was resolved that we concur in the wishes concerning Mt. Tacoma and petition United States Congress to change the name "Rainier" to "Tacoma" (Takhoma). Adopted.

Another communication that received favorable action was one requesting us, from the National American Indian Association, to memorialize the Governors of the Eastern States to adopt and approve the observance of "American Indian Day," the fourth Friday in September of each year. Adopted; and the secretary was instructed to attend to the same. Another, which lay over, was from the National American Indian Association regarding affiliation with the National Association. Same to be considered further when we meet with the Southern Council at Washington later. The one concerning the Indian state was decided as entirely unfeasible and unnecessary, and good reasons were given by Chief Sachem Bicknell, so we voted not to consider an Indian state just now.

Finance Committee report received; L. C. Perry, secretary, and treasurer's report from Mrs. Minnie B. Steele. Chief Perry, Chief Strong Wolf, and Prof. Speck pleaded for subscriptions to the "Indian Tepee," and a splendid response was given. It was also voted to pay the "Indian Tepee" \$40 for our space in the "Speaking Leaf" of the Indian Tepee, the subscriptions to count as balance payment. (This was approved by the Board of Governors of the American Indian Association agreed that the New England Council would make every effort to obtain a large subscription. It is to their interest as well as to the interest in common to all.)

Photographs were taken, and adjournment followed. At night, at the Hope Street High School where Chief LeRoy C. Perry is engineer and head janitor, having worked for the city twenty-four years and over, were held splendid evening exercises, contributed to by the Boy Scout Troop No. 15, Captain Robert M. Wilschere. The scouts gave an excellent tableau of Indian life under colored lights: tepee life, fire building, Indian mat braiding, Indian smoke signalling, and other Indian stunts. It was all very real and very interesting. Seventy-two members of the troops, and every one a musician, and they certainly did give us some very good music, after which Chief Bicknell, Chief Michael, Chief A. C. A. Perry, Chief Strong Wolf, and Chief Clark gave a dance and very interesting long talk. Chief Strong Wolf won every boy's heart and received a rousing cheer from the scouts. Chief L. C. Perry acted as master of ceremonies; and all, especially the Club of Mothers of the Boy Scouts, wanted their appreciation expressed here. So a wonderful session ended.

Yours for success to all our brother Red Men, and greetings to all our brothers and sisters and friends in Canada, United States, and the Latin American Republic.

Chief LeRoy C. Perry,
Associate Correspondent for the Tepee, and Wampanoag.



Indian Trails, Etc.

By L. C. Perry

Another item of consideration at the council in closing was a proposition by Chief Sachem Bicknell to rename the various old Indian trails as follows: From New York to New Haven to be "The Mohawk Trail"; from New Haven to Saybrook, Conn., "The Mohican Trail"; from Saybrook to the Thomas River at New London, Conn., "The Pequot Trail"; from New London to Westerly, R. I., "The Niantic Trail"; Westerly to Narragansett Pier to North Attleboro, Mass., "The Narragansett Trail"; North Attleboro to Boston, Mass., "The Massachusetts Trail"; Boston to Lowell, Mass., "The Powtucket Trail"; Lowell to Portland, Maine, "The Saco Trail"; Bath to Rockland, "The Kennebec Trail"; and from Rockland to the Great Lakes, "The Penobscot Trail."

We need to be watchful indeed for the interests of our council and must criticize when we can do so constructively for our good. In March a Prof. Seville spoke at the museum at Roger Williams Park, on the Wampanoags. The address was historically correct, we presume, but our watchful Chief Sachem was there, as well as the writer, and one month later Sachem Bicknell answered the lecturer in a convincing, instructive, and well-served manner, showing that the Wampanoags were very much different. He quoted Verazano, Roger Williams, Sidney S. Rider, Elliott, and others to prove his remarks, and the Wampanoags who gave much and lost all were seen in a better light.

Also a large and enthusiastic local powwow was held in April, and such a large delegation was present and so much enthusiasm was shown that we are very much encouraged indeed. The old Narragansett chiefs were there from Charlestown, who still hold annual meetings in the church left them by the State when the last of their lands was sold in 1880, under Act No. 800 in the Legislature.

They are anxious to be a part of us, and we expect to be there in August at their next meeting. Several names were received, and we are settling down for final settling of organization and steady progress. There is much mixed blood here but a lot of good material.

New England is watching the West, and sympathizing with it. We aim to do all we can to help them and are confident there are good friends in the West who will help the Indian find his place in the civilization of to-day. Justice is still denied, as well as opportunity. Prejudice and superficial judgment born of ignorance are working overtime, but we know that Giteche Manito still lives, that the Great Ta-Hee still watches over us, and somehow, in his divine time, all will be well. The Pueblos, Blackfeet, Sioux, Navajoes, and other western and eastern tribes will be happy some day.



In Memory of Our Dear One

We regret very much the passing from this earth to the World of Spirits, the wife of Sachem T. Hamilton Creighton, of Crashton St., early this year. Sudden as it was, our sympathy is hereby expressed, and we trust that patient resignation so characteristic of this chief will be his strength in his hour of bereavement, and that by and by, in that blessed bourne from which no travelers ever return, when the great awakening comes, these two shall meet again. She was a lovely character, faithful to her church and friends. Many, many dear ones miss her. May her Spirit rest in peace that is only found beyond the grave.

Chief Alfred C. A. Perry, Chief Sachem of our council, is one of those characteristically quiet men. He never speaks unless he has something to say, and then he says enough, short but to the point. His wise advice has helped us much, and we need just such a leader to hold us steady. Living on Scituate Road in Cranston, he is respected by all, and is so successful as a business man that the new job, or part of it, of building the new roads for approximately \$75,000, has been placed in his hands. He has a large farm, a lovely wife and family, and is O. K. in every way.

We have now in the council representatives of Narragansett, Wampanoag, Niantic, Pequot, Nipmuck, Hassanamisco, Mashpee, Gay-head, Troy Tribes of Fall River, Massachusetts, Seminole of Florida, Ojibway, Abnaki, Passamaquoddy, Montauk, Mohegan, Mohawk, and a few others to be classified later.

We advocate pride in our race, faithfulness to our principles, subscription to the "Indian Teepee," and unity of effort, cohesion, and optimism, for all is well.

Notice: This is a most wonderful report from our brothers of the New England Council, and we hope in that unity and faith we have in one another we shall be officially affiliated, yet recognizing independence, working for the common good of all. We are in that interest as a national and international Indian organization.

Flying Eagle, Executive Secretary.



Indian Rival of Methuselah Passes Away at Age of 103

Glacier Park, Montana.—Chief Shorty White Grass, 103 years old, one of the oldest full-blooded Indians in the United States, died recently at the Glacier National Park reservation. He was a personal friend of the late President Harding. He was buried on the Glacier National Park reservation with elaborate ceremonies.

WHY NOT ENCOURAGE THE YOUNGER GENERATION OF INDIANS TO PRESERVE THEIR INDIAN BLOOD?

The Red Americans have a history, language, tradition worthy to be proud of. The present modern methods of training young Indians is to destroy their distinctive costumes. These were remarkable for their beauty of color and design.

In the Indian schools the young Indians are forbidden to speak their native language. Why not forbid the people from Europe to speak their mother tongue?

Civilization, so called, can be achieved by the Red Americans, holding its own originality, and at the same time acquiring education and all that goes with it on its own national lines. As there are many roads to "Rome," so there are many ways of attaining ideals without becoming ABSORBED, neither becoming poor imitators, being neither "flesh, fish, nor good red herring."

It is the purpose of the American Indian Order to interest all true friends of the Indians in the advancement of the Red Race, but it must be along lines peculiar to themselves, preserving their marvelous traditions, customs, language, along with the best in civilization, putting them on a strong, modern, economic basis. The Red Race had and has particular characteristics well worth developing, having acquired them through centuries of open and clean living.

The blood should be preserved by marrying within their race. The Hebrew teachings, that they are not allowed to marry into other "families" of the white race, in this way they preserve the Hebrew blood. It is sad indeed, here in the United States, to see so many Indians marrying into the white race; thus the Indian Blood in time will become absorbed by the white blood.

The Great Spirit has created diversity in the faces of human, animals, and all nature. A bunch of flowers is more beautiful for its variety and exquisiteness of its coloring than if there were a deadly sameness in leaf and petal. So it is with nations and races. All are needed, and all should be permitted to work out their own destiny, with assistance if necessary, and with the best equipment in education and all that makes for achievement, but it must be along their own particular lines.

It is quite easy for man to be nothing. Any fool can do that. It takes a strong and brave man to become an individual something, somebody. I admire any person, I salute him for his courage, that loves his race, loves his tribe, and is not afraid to wear his national garb.

Rev. Henry Roe Cloud, full-blood Indian, can be admired for his courage when he married a few years ago an Indian lady, former teacher at United States Indian School of Carlisle. By Flying Eagle.



AMERICAN INDIAN PROGRESSIVE ASSOCIATION

Standing Bear, a full-blood Sioux, became president of American Indian Progressive Association, formerly called Indian Welfare League, a local organization of California. This organization, backed by wealthy people of Los Angeles, gave Standing Bear five acres of land to establish a camp, to teach Indian legends and outdoor traits on hills near Los Angeles.

Chief Standing Bear takes part in moving pictures out at Hollywood. He is married to a full-blood Sioux lady. A man advanced in years, between sixty-five and seventy years old.



AN AMERICAN INDIAN OPERA

Some years ago, through one of the field workers of the American Indian Association who lectured on the American Indians at Chaffey Union High School and Junior College, located at Ontario, California, Professor S. Earle Blakeslee of the school first became interested in the American Indians, and subscribed for our Indian Teepee magazine. As a result he composed this text and music and play as an educational program in behalf of the American Indians.

The Board of Governors of the American Indian Order and American Indian Association highly endorse this movement and hope other high schools and junior colleges will follow the Ontario Union High School's example. And especially we commend this as a program for "American Indian Day," the fourth Friday in September of each year.

CHAFFEY JUNIOR COLLEGE

Music Department
presents

The Legend of Wiwaste An American Indian Opera

Texts and Music by S. Earle Blakeslee
Dedicated to Principal Merton E. Hill and The Board of Trustees of Chaffey Union High School and Junior College, whose encouragement and cooperation have made the composition possible.

Chaffey Auditorium, April 25 and 26, 1924

Musical Director: S. Earle Blakeslee

Dramatic Director: Mrs. Ruth Harrison Armstrong
Ontario, California

Cast of Characters

Wakawa, Chief of the Dacotah.....	Ned Francis
Honga, Imperial Eagle, Chief of the Hoha.....	Frederick Trunkfield
Mapiyah Dutah, Red Cloud, a Great Dacotah Warrior.....	A. L. Moore
Owl Man, an Old Medicine Man, Friend of Wakawa.....	Milo Vickrey
Wiwaste, Daughter of Wakawa.....	Florence H. Blakeslee
Harpstina, a Dacotah Maiden.....	Vera Baker
A Squaw.....	Vera Wells
Kawaska, Kinsman of Owl Man.....	Franklyn Chaffee
Montega, Kinsman of Honga.....	Clifford Thomas
Wiago, a Young Boy.....	Bevington Blakeslee
Spirit of Northern Lights.....	Hellene Kirkpatrick
Dacotah Indians, Warriors, Women, and Children.....	

Scene: A Dacotah Camp near the Northern Rocky Mountains, on the shore of a lake; before the advent of the White Race.

Time: Act 1. Winter. Scene 2. A few days later.
Act 2. A month later.
Act 3. In early May.

Argument

It is Winter, and the tribe are gathered together to watch a game of ball played by two teams of girls; Wiwaste, the

captain of one, Harpstina, captain of the other. Wiwaste's team wins, and her father, Wakawa, presents her with a black fox robe, the coveted prize, when Harpstina astonishes all by falsely accusing Wiwaste of having won by cheating. Owl Man ridicules Harpstina but is cut short by Red Cloud, a former lover of Harpstina, though now seeking Wiwaste's hand. He offers Wakawa a necklace of White Bear's teeth, which he had slain in single-handed combat. The acceptance of this precious gift would obligate Wakawa. Wiwaste remonstrates with Wakawa when a cry is heard without, announcing the arrival of Honga, the famous Chief of the Hoha, a tribe many leagues to the north. He comes to bring a message of peace and good will, symbolized in the sacred Calumet. A feast is made for Honga, who in conversation with Wakawa tells of seeing a herd of buffalo. The thrill of this announcement speeds the warriors to prepare for the hunt. Harpstina detains Red Cloud and endeavors to awaken his old affection but is rebuffed. The warriors hunting song breaks on the air as they dash wildly to the hunt.

Scene two, which takes place a few nights later, shows the tribe gathered about the camp fire, with Honga leading in the ritual ceremony of the Calumets. This symbol of the Great Spirit was so respected and feared by the Indians that in its presence even in deadly combat, the bitterest enemies would lay down their arms and depart in peace. The Calumet ceremony constituted one of the most binding ties between clans or tribes. At the close of this rite, the tribe silently depart for their wigwams leaving Honga and Wiwaste. Long a suitor for her hand, he here wins her promise to be his bride.

Act two takes place a month later, Honga having returned to his Northern home immediately after the Calumet ceremony. A Squaw is singing her child to sleep, when Wiago asks Owl Man to tell one of his famous stories. Owl Man relates the legend of the Northern Lights, with its portent of evil omen. As they sit by the fire they see as in a dream, the Spirit of the Northern Lights.

Their musing is brought to an end by the song of Wiwaste, who, with the passing of the ice, has gone in her canoe upon the lake. Her father Wakawa is a silent listener to her song as the drum beat is heard which announces the Warrior's Dance and Feast of Heyoka. Red Cloud leads in this celebrated test of bravery. They eat of the boiling meat, and Red Cloud seizes a burning firebrand in his naked hand hurling it contemptuously in the lake. This supreme test, by the tradition of Heyoka, entitles him to his heart's desire. He asks for Wiwaste's hand. Wakawa, hesitant, makes reply, which Red Cloud misconstrues into a promise.

The warriors leave and upon Wiwaste's return Wakawa tells her of Red Cloud. She declares she will die before becoming his bride. Wakawa calms her fears, relating that he made no promise. She goes to her wigwam reassured, not knowing the evil-hearted Harpstina has been a stealthy listener. Red Cloud returns bearing many gifts, in accordance with custom. He lights a firebrand in token of his love, but is enraged to find that Wiwaste has slipped away. Harpstina reveals herself, chides Red Cloud and then relates what she has heard. She suggests that he take revenge at the Feast of the Virgins, by falsely denouncing Wiwaste. Red Cloud assents. As they slip away in the darkness, another figure creeps from behind a log. It is Owl Man, who in his concern for Wiwaste, has maintained a lonely vigil. He has heard enough to sense the sinister trend of Harpstina's plot. He summons Kawaska, explains the danger and sends him far to the North to Honga. The Northern Lights ominously hover in the sky.

Act three occurs in early May. It is late afternoon. The women are busy about the camp when the warriors return

from a hunt. The quiet that follows is interrupted by Wakawa, who reminds them that the Feast of the Virgins occurs that night. This celebrated rite takes place every spring, being one of the most sacred of the Dacotah feasts. It emulated purity and virtue among the maidens, participation in it being the highest honor. The "Sacred Ring" around the Feast of the Virgins is formed by armed warriors sitting. Any warrior who knows is bound on honor by old and sacred custom to expose and publicly denounce any tarnished maiden who dares to enter this ring, and his word cannot be questioned—even by his chief. A maiden thus denounced was disgraced forever.

The terrible nature of Harpstina's plan does not deter Red Cloud, and just at the culmination of the Virgins' Dance he drags Wivaste forth. The cruel injustice of the charge spurs Wivaste to impassioned appeal. Red Cloud makes no answer. She appeals to her father, whose rage is forbidden any uttered word.

At this moment Owl Man, whose sharp eyes have pierced the gathering night and discerned a canoe approaching across the lake, hurried forward to comfort Wivaste. Red Cloud strikes him down. Harpstina, too, now sees the canoe and Honga in it. She starts around to warn Red Cloud. In despair Wivaste appeals to Red Cloud again but he scorns her, finally hurling her to the ground. Then the hitherto gentle maiden is seized as though by the avenging spirit, Taku-Skan-Skan, and suddenly slipping his dagger from its sheath, she strikes Red Cloud to the heart. He falls before the astonished tribesmen, and as his kinsmen dash forward to slay her in revenge, she leaps towards the lake. Honga suddenly dashes forward, bearing aloft the sacred Calumet, with which he shields the terrified Wivaste. But it demands all of Honga's power to calm them even with this symbol.

Wakawa, older in years, and in wisdom, knows that Wivaste's only safety lies in leaving at once and forever, and bids her leave at once. For while Red Cloud's kinsmen have now subsided, the longing for revenge would never fade from their hearts. Wivaste hesitates until Wakawa commands her to depart. Torn by her deep love and devotion for her lonely father, her love for Honga, and the realization that she must go, never to return, Wivaste reluctantly follows Honga to the waiting canoe. As Wakawa and her friends wave a last farewell the canoe bearing the lovers disappears across the lake, while the twilight shadows fall upon the camp.



HELPLESSNESS

"They helped everyone his neighbor; and everyone said to his brother, Be of good courage."—Isaiah 41:6.

Helpfulness is a practical form of charity. The love of being helpful combines an affection for usefulness, and a desire to increase the happiness of others. One with these motives renders help quietly, sympathetically, and happily. The best help is not always to do for others, but to assist and help them to help themselves if they are able. We may in turn help others sometimes by keeping our burdens from them, by doing our utmost before accepting help from others who may have more to bear already than we. True helpfulness should regard not merely temporal relief, but the welfare of the spiritual man within. The souls of men to-day need help more than their bodies, and a proper spirit of helpfulness cannot willingly limit its field of interest to external conditions.



"TAKHOMA"

Mt. Takhoma or Mt. P'sk-houks. Why Not Mt. Washington?

There is every reason why we natives of North America believe the great "White Mountain," with its snow-white hood, that stands out as a sentinel, a scout overlooking Puget Sound, should be renamed "Takhoma."

This beautiful mountain peak, which stands over 14,000 feet above the sea, has been called by the Indians "Mother of Mountains." However, we firmly believe that the original Indian name, "Takhoma," should be restored, as it was known and named by the native Red Men for many, many suns and moons, and many summers and many winters, long before the white man came.

The American Indian Association and the American Indian Order are not saying this to boost the city of Tacoma, or to take sides with the city of Seattle—"Seattle" being the name of an Indian chief—Chief Seattle. Why not call it Mt. Seattle? This would be more appropriate than the name of a Britisher, a British naval officer who happened to be a friend of Vancouver, and Vancouver named the mountain after this friend, Captain Rainier, who fought against us when this Republic was an infant nation.

The people of Tacoma and the people of Seattle ought to be broad minded enough to cast out all personal feelings and smoke the sacred Indian peace pipe, and truly feel the injustice in this foreign name, "Rainier," and restore the original name "Takhoma." The two cities ought to cooperate together as true North Americans in asking the United States Congress to reestablish the original name "Takhoma."

We members of the Board of Governors of the American Indian Association and American Indian Order make this suggestion as to please all. Reestablish the original Indian name, "Takhoma," and rechristen the National Park, and call it "Washington National Park," in honor of our First White Father—General George Washington, and take in Mt. Adams, and establish in these two beautiful mountain peaks the original Indian name. In the great Yakima Valley, Mount Adams is the great sentinel overlooking the valley. Perhaps it would be just as well to call it Mt. Yakima. This could be done out of appreciation to the Red Man from the white man, who has taken the Red Man's country.

The article printed below is worthy of consideration and is not printed in the Tepee to boost the city of Tacoma, but holding to the original native name. While reading this article, we are asking our readers to read the article on "Mexico" and people who call themselves "Americans," yet the people of Canada, Mexico, Central America, and South America are Americans, too.

We firmly believe the committee of Seattle is doing the Red Race an injustice, and America, too, by making an effort to preserve the name "Rainier," just because there is a personal friction between the two cities. If by the people of these two cities are open minded, they will stop fighting back at one another and cooperate with one another as true North Americans and restore, not "Tacoma" but the original name, Mt. "Takhoma." Why not? By Flying Eagle, Executive Secretary, American Indian Association, Inc.

Former President Roosevelt has spoken plainly in this language: "Why should we Americans abandon the splendid Indian name "Takhoma" in order to call our noblest land-

mark after a foreigner whose only connection with our history is that he fought against us when we were an infant nation?"

The Northwest Federation of American Indians, representative of all the tribes of American Indians both sides of the Cascade Range of the Northwest: "Resolved that we recommend and urge that your honorable body (National Geographic Board) restore to the mountain called 'Rainier' its original name 'Takhoma.'" By Thomas G. Bishop, President (1915).

"A campaign was begun, addressed particularly to the people of Seattle but given publicity over the entire State. The Washington State Weekly, a magazine of politics and comment, published in Seattle, in its issue of September 24, 1915, contains a five-page editorial under the heading, 'Let's call it Takhoma.' A letter from Hon. Franklin K. Lane, dated Washington, D. C., September 22, 1915, was published, saying, 'The fact is nobody likes the name Mt. Rainier.'"



TAHOMA

Advantages of Aboriginal Appellations

By J. A. Sproule

Visitors from other lands to the United States sometimes criticize the paucity of originality displayed in the nomenclature of our towns and cities when we depart from the expressive cognomens of the aboriginal Red Man. Higginville, Mo., excited the ire of Matthew Arnold, and there are thousands of other instances where not only communities have been named in honor of some nonentity, but bold attempts have been made with the backing of authority to misname natural monuments, like mountains, after some nobody who never reached distinction in his own clime nor time. The most notable is the case of Mt. Tacoma, named by the primitive Red Men, the "Tahoma," i. e. "highest," for countless generations. Regnier or Rainier, after whom Vancouver named it, does not occupy a line in any reputable English history, and would have been forgotten but for the jealous envy of certain communities. While Higginville raised the gorge of the great English apostle of lucidity, yet beyond the equator, beneath the Southern Cross, we find the name of O'Higgins honored and admired. Those Yankees of South America, Chilians, named their greatest warships and raised magnificent monuments in their cities to the illustrious Irishman, who for the love of man for man rose above the ties of tribe and clan and threw his fate with those struggling to throw off the fatal despotism of Spain in the Southern Continent. In that far southland O'Higgins ranks with Washington, Lafayette, the hero Tell, and the Bruce of Banockburn, and unborn generations will teach their children the story of his devotion and gain courage by his achievements. The story of Higginville, Mo., ranks with Rainier, the naming of a town or mountain after an individual who was of no importance to mankind in general.

In slavish imitation, the early colonists named their cities after places in the Old World, when they did not do worse and honor some scion of royalty.

New York, for instance, is not named after the shire or city of York, but in honor of the Duke of York who reigned afterward as James the Second, and bears the reputation of being one of the most worthless of England's kings. Georgia is named after that snuffly old drone from the German hive, George the Second. Those who desire a closer acquaintance with this majesty of Britain for whom the Empire State of

the South was named should read "Thackeray's Four Georges." North and South Carolina are named after that royal ingrate, Charles the Second, of whom it was written:

"Here lies our sovereign lord the King,

Whose word no man relies upon,
Who never said a foolish thing
And never did a wise one."

Virginia is named after the virgin queen, Elizabeth, and Maryland after the French spouse of Charles the Second. Compare these freakish names with the stately, expressive nomenclature of the American aborigine, with its soft, sweet blending of vowel and consonant: Alabama—here we rest; Minnehaha—laughing water; Tahoma—the highest. Tennessee is a word that sings. And in the sovereign state names, Dakota and Illinois are also examples. Minnesota, means many waters, in reference to its numerous lakes, and the ever beautiful word Mississippi rolls through memory like the tides of the great Father of Waters itself. The sonorous majesty of Indian names has captivated thousands of imaginative people in this country, and some of them proposed to call the present State of Washington "Tacoma," but the name of the first President won out, to the endless confusion of the post office department. The writer has had on several occasions mail misdirected to Washington, D. C., where they have a park named Tacoma. One of the ancients connected with the name "Tacoma." Poor old fossil! He deserves our pity. Mount Kosciusko, the highest elevation in the Australian Continent, is named after the noted Polish patriot, the friend of liberty and of Washington, who lent his sword to the cause of freedom when Regnier or Rainier was doing his little best to deprive the people of the colonies of the rights of Englishmen for which they were contending. The noted Polish patriot is best known to schoolboys through Campbell's famous couplet:

"Hope for a season bade the world farewell,
And freedom shrieks as Kosciusko fell."

However, the name stands for an ideal, the cause of freedom, and honor is paid less to the individual than to the nation who

"Found not a generous friend

A pitying foe.
Strength in her arms
Nor mercy in her woe."

While white men in the Antipodes were wont to regard the Australian black fellow as the lowest type of humanity extant—a reputation the writer believes unwarranted from the fact that the Antipodean aborigine is quick to learn music and letters—the fact remains that the black fellows' names for places are retained in many parts of the Commonwealth because of their sonorous blending euphony. There is Parramatta, on the river of the same name, so called because of the abundance of eels which at certain seasons brought the aborigines to feast on this delicacy. Tullinabudge means plenty of water. Woolloomooloo is one of the numerous bays that form the incomparable harbor of Sydney. Wyong is named after a chief. Then there are Yarramalong, Yarra Yarra, Gundagai, Ourimbah, Narara, Woy Woy, Mudgee, Dooralong, Tuggerah, Woolamolong, Coogee, and Bondi. Canberra, the new federal capital of Australia, is named after a tribe of blacks who were known as the Canbarrayass of the natives; and cooe, the hailing word, is often

used in Australia. New Zealanders take great pride in perpetuating the names of their aborigines, who they proudly claim were the finest in the world, both in physique and mental endowments. New Zealand in the Maori tongue is Ao Tea Toa, which means "the long, bright world," an appropriate name when one considers the two long islands stretching over one thousand miles from north to south.

The people of the Dominion evince a desire to discard the names plastered on their lakes, rivers, and mountains, and revert to the striking names of the native. Mount Egmont is often referred to as Taranaki—snowy mountain. This mountain has been compared with Fujiyama, Tacoma, and Shasta, while a hundred miles out in the Tasman Sea, Cook saw its tentlike dome and named it Egmont in honor of a friend. The name Taranaki has been extended to the whole province. Maungapohatu means rocky mountain. Lake Waikare-Moana means sea of the rippling waters. Kohu-Rangin means mist of heaven and is the name of a boat which plies on this inland sea two thousand feet above the ocean. Motu-ngarara, Lizard Island, is one of its islands. Another is Pa-te Kaha, which means place of sepulchre. Aniwanui (Rainbow) Creek is one of the bright streams that beautify this region. Te-Puia means the geyser. Manapouri is lake of a hundred islands. Maunga-Ma, white mountain. Mount Aorangi, 12249, like Tahoma, has another name, but instead of a nonentity, like Regnier, it bears the honored name of Cook. Nevertheless, the ancient name is more often used than that of the great sea captain. One of the ships now plying on the Pacific is named after the Aorangi. The writer passed her on Christmas Day, 1910, within a few hours' sail of Tahiti.

One of the elevations of Aorangi is named Titi-Tea, sharp glittering peak. This point has never been scaled. The Maori name of Stewart Island is Rakhi-ura, the isle of the glowing sky. Tongariro, Ngauruhoe, and Ruapehu are elevations in the north island ranging from 6,500 to 9,000 feet. Ngauruhoe is a volcano and was emitting steam when the writer passed it in January, 1911. Whakarewarewa is famed for its oil baths. Two geysers are called Nga-Mahanga, the twins which play every four minutes as regularly as clock-work.

Keltic Nomenclature

But it is in the old Keltic strongholds in the land where the Gael held sway, Britain, Ireland, France, and Northern Italy, that the old names still cling. By moat and desecrated grange they remain and shall remain. The Alps in France, Switzerland, and Italy, and the Apennines in the latter country are Keltic terms signifying heights or elevations. The Argènes in France and Belgium have also the same meaning. The survival of the ancient tongues threw light on the history of the past. Through the names still extant in Ireland, such as Beltany or Beltana, we have memento of the sun or Bael worship that prevailed over a large part of the earth. In May and June, sports existed until recent years, survivals of anti-Christian creeds. In Drumclaph, hill of the lepers, we have a sad reminder of a terrible malady that scourged Europe in the Middle Ages and to whose malign sway tradition states that Scotland's heroic king, Robert Bruce, fell a victim. In England many of the Keltic names still remain in spite of Roman, Anglo, Dane, and Norman invasions. London, as stated in a previous article, still bears the name bestowed upon it by a band of wandering Kelts beyond the misty pasts of twice a thousand years. These Kelts built a fort by an expansion, pool, or lynn of the Thames and called it Llynndun, the fort by the pool. The Romans lengthened it into Londinium. The Saxons chopped it off to London. The cockney calls it

Lun'on, but in spite of the wars and invasions and vicissitudes of five and twenty centuries the name is clear as to its origin.

Modern English does not lend itself to expressive terms. The short, snappy Saxon has been supplanted to a great extent by the more measured but less energetic terms of latin origin. The stranger is surprised at the number of Ballys in Ireland. Bally in Gaelic means a town. Ballard, for instance, is high town, as "ard" is high or mountainous. Ardglass is green height, and Ardstraw is hilly valley. Strabane is white valley. Ballybrannagh is the town of the Welshmen. Branagh is Briton. Ballynagown is town of the smiths. Kill or Cille is church. Ennis or inch is island. Ennie Killen, little church on the island. Dublin, the Irish capital, is black pool. The name is written in the annals, Dubhlinn. In the Latin "Lives of the Saints" it was translated "Nigra therma." Dundrum is fort on the hill. Dunmore is a great fort, and Dundalk was the stronghold of a Firbolg chief. Fir means man, and Tir, land, a striking resemblance to the Vir and Terra of the Latins. Fermanagh was named after the sons of Managh, a Leinster chieftain. Tyrone, Tir owen, territory of Eoghan (Owen) son of Nial of the nine hostages.

These examples, culled at random from different lands where the ancient languages still cling to food and soil, prove the force and brevity of the primitive tongues. The meaning of the aborigine was always expressive, even if not always flattering. It is related that a noted Washington scientist was once traveling in the West and visited in his journey some of the Indian tribes in Montana. The professor saw a poor horseman and had frequently to chide his steed or pony. Knowing that the scientist desired some cognomen from the Indians, such as Silver Pine, or Great White Medicine Man, one of the party spoke to the Indian chief on the subject. The chief, with a look of contempt, said, "He heap whoa-man," alluding to the professor's favorite exclamation to his mount. We hope that this experience to one of their number did not prejudice the geographic board against the ancient aboriginal name of Tacoma, and applied to the grandest elevation in the United States, and one of the most beautiful of all mountains, especially when the setting sun has turned its silver crown of snow to gold. There are few grander spectacles than on those few days in midwinter when the sun emerges from behind the mountain itself, turning the fleecy clouds above into wings of fire. On one occasion these clouds took the form of an eagle that hovered above the mountain with outstretched wings.

But whether bathed in the summer splendor of western Washington or seen through drifting storm clouds in winter, the mountain always appeals to the beholder as worthy of its ancient aboriginal cognomen, The Tahoma (the highest), or as Mathew Seattle, said to be the best educated Indian in the United States, translated it to the editorial association, "near to the Eternal." Lovers of nature, those who appreciate the grand and sublime, will always wonder why any intelligent community would discard the apt, fitting, original appellation for that of a foreign nonentity whose name signifies nothing to this nor any other country.



Notice: The Summer Issue is printed early, as so many people are away during July and August. The Fall Issue will be published the latter part of September. Members and subscribers are to notify us at once if they do not get their quarter's issue. Also notify us of change of address.

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Indian Races of America

Series of Articles, by the Wolf

The Skoskokoes or Root Diggers

Chapter Eight

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Under various names, and presenting a great variety in habits and appearance, according to the nature of the country they inhabit, the great race of Shoshones is found scattered over the boundless wilderness, from Texas to Columbia. Their territory is bounded on the north and west by that of their hereditary enemies, the Blackfeet and Crows, the tribes allied to the great Dacotah or Sioux Nation, and the Indians removed westward from the United States.

Those who dwell amid the rugged and inhospitable regions of the great Rocky Mountain chain, known as Shoshokoes or Root Diggers, are the most destitute and miserable portion of all the North American tribes. They have no horses, and nothing but the rudest native implements for securing game. They are harmless and exceedingly timid, choosing for their dwellings the most remote and unexplored retreats of the mountains, where they fly in terror at the approach of strangers, whether white or Indians.

Although living in a climate where they experience great severity of cold, these unfortunate people are very insufficiently protected, either by clothing or comfortable huts. Of a party seen by Bonneville upon the plain below Powder River, that traveler wrote in his diary these remarks: "They live without any further protection from the inclemency of the season than a sort of break-weather, about three feet high, composed of sage (or wormwood); it being erected around them in the shape of a half-moon." This material also furnishes them with fuel. Many were seen carrying about with them a slow match made of twisted bark. Whenever they wished to warm themselves, they would gather together a little wormwood, apply the match, and in an instant produce a cheering blaze. The match was in lighting the fire, friction of two stones.

They live principally, as their name implies, upon roots and a preparation of certain wild seeds, but by the aid of their dogs they catch rabbits and other small animals. They occasionally take antelopes by the following singular contrivance:

An inclosure of several acres in extent is formed by piling up a row of wormwood brush, only about three feet in height. Into this the game is decoyed or driven and the entrance closed. The men then pursue the animals on foot around and around the confined space (fresh recruits entering upon the duty as the first become weary) until the game is completely tired out and can be killed with clubs. The antelopes never attempt to leap over the frail barrier.

The Shoshokoes, who live in the vicinity of streams, add to their supplies by fishing, and some of them are sufficiently skillful and provident as to cure stores of fish for winter; but in general the season of scarcity finds them unprovided for.

The Shoshones are distinct from the Root Diggers, although their condition varies greatly with the locality. They are free, bold, and courageous, and great trailers as hunters.

On the buffalo plains their life was different and somewhat like that of the Sioux, Blackfeet, Crows, etc., while in the less favored districts, among the mountains and deserts, they approach more nearly to their kindred Shoshokoes. The boundary line of the Shoshones Nation is of such vast extent, and has been so imperfectly explored, that material for accurate classification of the Snake Nation is entirely wanting. Very interesting descriptions and anecdotes of these Indians are to be found in Colonel Fremont's notes of travel and explorations.

The following about the whole region tenanted by the division of tribes who are included under the general title of Snakes is thus laid down in Mr. Schoolcraft's notes, exclusive of those residing upon the Snake River, which he lived for some time among them: "They embrace all the territory of the Great South Pass between the Mississippi Valley and the waters of the Columbia by which the land or caravan communication with Oregon and California is now, or is destined hereafter, to be maintained. Under the name of Yampatrick-are, or Root Eaters, and Bonacks, they occupy, with the Utahs, the vast elevated basin of the Great Salt Lake, extending south and west to the borders of New Mexico and California."

The most noted branch of the whole family is that of the Comanches "who have descended eastwardly into the Texan plains at unknown periods of their history." Analogy in language is all that attests the former unity of this nation with the Shoshones.

The Comanches inhabit a country where bison and wild horses abound, and their general habits and mode of life are consequently very similar to those of the Western Sioux and other Red Races of the prairies. As bold and skillful riders, they are said to have no equals, at least in North America; some of their feats of horsemanship appear almost supernatural to a stranger. One of the most singular of these is that of throwing the whole body upon one side of the horse, so as to be entirely shielded from the missile of an enemy, with the exception of the heel, by which they still maintain their hold and are enabled to regain their seat in an instant. The manner in which this seemingly impossible position is retained was ascertained by a few early writers to be as follows: "On examination, it was found that a short hair halter was passed around under the neck of the horse and both ends tightly braided into the mane on the withers, leaving a loop to hang under the neck and against the breast, which, being caught up in the hand, makes a sling into which the elbow falls, taking the weight of the body on the middle of the upper arm. Into this loop the rider drops suddenly and fearlessly, leaving his heel to hang over the back of the horse to steady him and also to restore him when he wishes to regain his upright position on the horse's back."

The Indian rider, as he sweeps at full speed past his

enemy in this unnatural attitude, is said to manage his long lance and his bow and arrow with nearly the same facility as if fairly mounted. He will discharge his arrow over the back of the horse or even over his neck! The Comanches, from constant horseback exercise, have lost that agility and grace which characterizes the North American Indian in his natural state. They are awkward and ungainly in their movements when on foot, but when mounted upon the animals that have become almost a part of themselves, nothing can exceed the lightness and freedom of their posture and movements. The wild horses are taken, as usual, by a lasso, and are at first disabled by being "choked down," as it is termed. When the hunter has thus conquered and enfeebled his prize, he proceeds to tie his forefeet together, and, loosening the noose about his neck, takes a turn with it about the lower jaw, and completes the subjection of the animal by closing his eyes with his hand and breathing in his nostrils. After this, little difficulty is experienced; the horse submits to be mounted and is soon entirely under the control of his new master. The Indians are great riders, and the horse becomes a part of him. They become great companions to each other.

The Comanches are essentially brave people. They do not know what fear is, and the whole history of the settlement and occupation of Texas is replete with tales of their courage. They fought hard for their country of Texas, trying to keep it from the control of the white people. Many bloody battles were fought, and the white settlers who wanted the land taken away from the Comanches made every effort to have them driven out from their territory or be exterminated. Almost the only white man who has ever been able to command their enduring admiration and respect, and to exercise a parental control over the Comanches, is the redoubted champion of Texas independence, General Houston. Numberless tales are told of the influence of his presence, kindness, or even his name, in quieting border troubles between whites and Indians. No one knows the Comanches better than General Houston, and he gives abundant testimony to many excellent traits in their character. According to his representations, the generality of disturbances which have arisen upon their borders are attributable rather to the great injustice, violence, and greed on the part of the white settlers than to the native ferocity or treachery of the Indians. General Houston paid this great tribute to them: "The Indian would always keep his word until whites first broke their promises."

The dwellings of the Comanches, like those of other prairie tribes, consist of tepees of buffalo skins, and are transported from place to place in the manner described in the former chapter. The tribe next adjoining them, the Pawnee Picts, living about the extreme headwaters of the Red River, on the borders of the Rocky Mountains, inhabit tepees of poles thatched with prairie grass. They are of very picturesque form and arrangement. These people are said to be entirely distinct from the Pawnees on the Platte River. They are in a state of friendly alliance with the Comanches. Unlike the latter tribe, they cultivate large quantities of maize, beans, pumpkins, etc., and with their abundant supply of game enjoy no little prosperity.

In New Mexico, besides the Utahs, Apaches, and other Indian tribes heretofore mentioned, are two very singular communities: the Nabajos and Moques. The first of these lead a pastoral life between the rivers San Juan and Gila. They are spoken of in a communication of Governor Charles Bent, in 1846, as "an industrious, intelligent, and fine type of Redskins, who cultivate the soil and raise sufficient grain and fruit of various kinds for their own consumption. They are the owners of large flocks and herds of cattle, sheep,

horses, mules, and asses. It is estimated that the tribe possesses 30,000 head of horned cattle, 500,000 head of sheep, and 10,000 head of horses, mules, and asses. They manufacture excellent coarse blankets, and coarse woolen goods for wearing apparel.

They have in their possession many men, women, and children, taken from the settlements of this territory, whom they hold and treat as slaves. The Moques are neighbors of the Nabajos, and live in permanent villages, cultivate grain and fruits, and raise all the varieties of stock.

The Nabajos in 1857 numbered from seven to fourteen souls; the Moques about three thousand, "as it is termed. When the hunter has thus conquered and enfeebled his prize, he proceeds to tie his forefeet together, and, loosening the noose about his neck, takes a turn with it about the lower jaw, and completes the subjection of the animal by closing his eyes with his hand and breathing in his nostrils. After this, little difficulty is experienced; the horse submits to be mounted and is soon entirely under the control of his new master. The Indians are great riders, and the horse becomes a part of him. They become great companions to each other.

Not far distant from the same range of country is another band of the same description, called Nabehoes. A description of either of these tribes and Mawkeys will answer for both. They have been described by two writers, Schoolcraft and McIntosh, who were in that part of the country in those early days and who say: "The men are of common stature, with light flaxen hair, light-blue eyes, and their skin is of the most delicate whiteness."

In past chapters, on the Sioux Nation, we mentioned the Mandans, who were somewhat of the same type and were noted for having blue eyes and hair of lighter, finer shade of brown black.

Our chapters in next three issues will start with the arrival of the Mayflower, and deal with the New England Indians, Samoset, Tisquantum, Massasoit, and the Great Chief King Philip, as he was called.



GOVERNMENT'S INDIAN POLICY

[The Board of Indian Commissioners was created in President Grant's administration to check the epidemic of graft and corruption perpetrated by Indian Agents. This board is composed of men of affairs, nationally known. Its members are the special appointees of the President of the United States.

The following is an excerpt from the 1923 report of the United States Board of Indian Commissioners. The policies proclaimed in this report are practicable and would yield results if they became the practice of the Congress and government officials.—Editor.]

It appears that the main points aimed at by the Government, as indicated in its legislation, the administration of the Indian Office, and by all friends of the Indians, as expressed in their conferences and publications, are as follows:

1. The training of all Indians for American citizenship, and their ultimate absorption into the citizenship of the country.
2. An educational policy which will provide suitable schools for all Indian children.
3. The promotion of the health of Indians living on reservations by the enforcement of suitable hygienic and sanitary regulations and by adequate medical and surgical service.
4. The enforcement of law and order on all Indian reservations.
5. The gradual distribution, as individual competency shall be established, of all tribal lands and funds to their owners in severalty, to the end that each Indian may ultimately have complete responsibility for such property as equitably belongs to him.
6. The complete and final adjustment of all Indian claims,

involving an accounting to every Indian tribe as to all matters affecting lands or funds wherein the Government holds a fiduciary relation.

7. The codification of all laws and treaty obligations relating to the Indians, with a view to the removal of the present complexity and confusion.

8. The conservation and utilization of natural resources, with a view to making the Indian Service more nearly self-supporting, and also with a view to the discontinuance of the influences which tend to pauperize the wards of the Government.

This program, in our opinion, concisely states the general policy underlying the Government's administration of Indian affairs. We believe it is a workable, constructive, and forward-looking policy, and that it is practical and comprehensive because it has been developed gradually out of the successes and failures of numerous administrations. There is no doubt in our minds that in the last quarter of a century the officials having charge of Federal relations with Indians have shown a keener appreciation of the Government's responsibilities as guardian and trustee of its Indian wards than their predecessors did.

Holding such views, this board is not so much concerned about the formulation of a new Indian policy as it is about the practical application of the present policy to the existing Indian problem with the particular purpose of hastening the time when the Government's supervision over Indians will come to an end. This would call for a quickening of the activities of the Indian Bureau, a substantial increase of appropriations by Congress so that the Indian Office could speed up its program, and an expansion, with greater effectiveness, of religious work among the Indians. In short, there should be more school-teachers, physicians, and field matrons with better pay, and more missionaries with stronger backing from their supporting churches in the Indian country.

In the beginning of the White invasion of this country the Indian problem was almost entirely a race problem characterized by mutual hatred, distrust, misunderstanding, and treachery. Years later national shame and the quickening of the national conscience brought philanthropy, which developed into something akin to paternalism, into the problem as a major factor. Whatever may have been the impulses or intentions of our forbears, their segregation of Indians on reservations, with a demoralizing rationing system, though a measure of necessity at that time, had the effect of weakening the sense of self-responsibility of the Indians, of strangling their powers of initiative, and of diminishing their native independence.

As a consequence the Indians became a dependent people, incapable of meeting, unaided, the conditions of the white man's civilization that have been forced upon them. The Indian problem to-day, therefore, has in it something of the character of salvage, of reconditioning, of the building up of this dependent population group into American citizens who will be the equal of the white citizenry of the Nation.

It follows, then, that to prepare, to train our Indian people for the best type of American citizenship, and their absorption into the citizenship of the Nation, is the prime duty of the Government toward its Indian wards. In our opinion every activity of the Indian Bureau should be directed toward the speedy consummation of this prime obligation of the Government and, to this end, there should be an intensification of administrative efforts along the lines of education, conservation of health, and maintenance of law and order, three of the most important factors of the Indian problem.

An educational program which will provide suitable and

adequate schooling for the Indian youth; the promotion of the health of Indians living on reservations by adequate medical and surgical service, and by requiring and teaching the necessity of proper hygienic and sanitary conditions, and the enforcement of law and order on all reservations are essentials in the training, or preparation, of all Indians for the right kind of American citizenship, and educated, law-respecting and self-supporting citizenship.



ADJUSTMENT OF CLAIMS

The complete and final adjustment of all Indian claims, involving an accounting to every Indian tribe as to all matters affecting lands or funds wherein the Government holds a fiduciary relation is but the winding up of estate for which the Government has been acting as trustee. Where there is no disagreement this matter of settlement becomes simply a routine of administration. Where there is disagreement that cannot be satisfactorily settled between the department and the Indians, then Congress should allow the Indians to take their case to the Court of Claims if for no other reason than to put a stop to the spreading spirit of discontent which is evident in all parts of the Indian country, much of which, we believe, comes from the fact that many Indian tribes do not know how they stand on the Government books. If this information, presented in simply worded statements, could be given each tribe, we believe much of the dissatisfaction would disappear.



CODIFICATION OF LAWS

The codification of all laws and treaty obligations relating to the Indians, with a view to the removal of the present complexity and confusion, has become a necessity. There are now on the statute books about 370 Indian treaties and 2,000 special laws relating to Indians and their affairs. It is plainly evident there is need for clarification, condensation, and elimination in this mass of legislation.

We beg to recommend that this matter be brought to the attention of Congress, with the purpose of introducing and passing a bill for the codification of such laws and treaty provisions by the Bureau of Indian Affairs. This would require a temporary increase in the personnel of the Indian Office law section, but the added expense would be amply justified by the results of skillful codification. This work could not safely be left in the hands of attorneys uninformed in matters relating to Indians; it would require the best efforts of lawyers who have had wide and varied experiences with the unique problems concerning the Indians and their peculiar relations with and to the Government.



BUREAU OF INDIAN AFFAIRS

[Note: Appropriations made by the United States Congress for Indians for the year ending June 30, 1924, follow. Schools and other activities maintained by the Federal Government in California, not enumerated under the caption "California" are provided for in the provisions that precede it.]

Salaries

Commissioner, \$5,000; Assistant Commissioner, \$3,500; chief clerk, \$2,750; financial clerk, \$2,250; chiefs of divisions

—one \$2,250, one \$2,000; law clerk, \$2,000; assistant chief of division, \$2,000; private secretary, \$1,800; examiner of irrigation accounts, \$1,800; draftsmen—one \$1,400, one \$1,200; clerks—twenty of class four, thirty-one of class three, two at \$1,500 each, thirty-six of class two, sixty-four of class one (including one stenographer), thirty at \$1,000 each (including one stenographer), thirty at \$900 each, one \$720; messenger, \$840; three assistant messengers, at \$720 each; four messenger boys, at \$420 each; in all, \$306,150.



INDIAN SERVICE

Surveying and Allotting Indian Reservations

For the survey, resurvey, classification, and allotment of lands in severalty under the provisions of the Act of February 8, 1887 (Twenty-four Statutes at Large, page 388), entitled "An Act to provide for the allotment of lands in severalty to Indians," and under any other Act or Acts providing for the survey or allotment of Indian lands, \$58,000, reimbursable, to be immediately available; Provided, That no part of said sum shall be used for the survey, resurvey, classification, or allotment of any land in severalty on the public domain to any Indian, whether of the Navajo or other tribes, within the State of New Mexico and the State of Arizona, who was not residing upon the public domain prior to June 30, 1914.

Irrigation on Indian Reservations

For the construction, repair, and maintenance of irrigation systems, and for purchase or rental of irrigation tools and appliances, water rights, ditches, and lands necessary for irrigation purposes for Indian reservations and allotments; for operation of irrigation systems or appurtenances thereto when no other funds are applicable or available for the purpose; for drainage and protection of irrigable lands from damage by floods or loss of water rights, upon the Indian irrigation projects named below:

Irrigation district one: Round Valley Reservation, California, \$1,000; Hoopa Valley, California, \$1,500; Colville Reservation, Washington, \$6,000; total, \$8,500.

Irrigation district two: Walker River Reservation, Nevada, \$5,000; Western Shoshone Reservation, Idaho and Nevada, \$2,000; Shivwits, Utah, \$500; total, \$7,500.

Irrigation district three: Tongue River, Montana, \$1,500.

Irrigation district four: Ak Chin Reservation, Arizona, \$3,400; Chiu Chiu pumping plants, Arizona, \$12,600; Coachella Valley pumping plants, California, \$4,000; Morongo Reservation, California, \$7,000; Pala Reservation and Rincon Reservation, California, \$4,500; Owens Valley, California, \$2,000; Tuolumne Reservation, California, \$2,700; miscellaneous projects, \$10,000; total, \$46,200.

Irrigation district five: New Mexico Pueblos, \$15,000; Zuni Reservation, New Mexico, \$7,500; Navajo and Hopi, miscellaneous projects, Arizona, including Tes-nos-pos, Moencopi Wash, Kin-le-chee, Wide Ruins, Red Lake, Corn Creek, Wepo Wash, Oraibi Wash, and Polacca Wash, \$20,000; Southern Ute Reservation, Colorado, \$20,000; total, \$62,500.

For necessary miscellaneous expenses incident to the general administration of Indian irrigation projects, including salaries of not to exceed five supervising engineers:

In Indian irrigation district one: Oregon, Washington, northern California, and northern Idaho, \$10,000;

In Indian irrigation district two: Southern Idaho, Nevada, and Utah, \$10,500;

In Indian irrigation district three: Montana, Wyoming, and South Dakota, \$12,000;

In Indian irrigation district four: Central and southern California and southern Arizona, \$11,000;

In Indian irrigation district five: Northern Arizona, New Mexico, and Colorado, \$10,000;

For cooperative steam gauging with the United States Geological Survey, \$1,000;

For necessary surveys and investigations to determine the feasibility and estimated cost of new projects and power and reservoir sites on Indian reservations in accordance with the provisions of section 13 of the Act of June 25, 1910, \$1,000;

For pay of one chief irrigation engineer, \$4,000; one assistant chief irrigation engineer, \$3,000; one field cost accountant, \$2,250; and for traveling incidental expenses of officials and employees of the Indian irrigation service, including sleeping-car fare, and a per diem not exceeding \$3.50 in lieu of subsistence when actually employed in the field and away from designated headquarters, \$6,500; total, \$15,750.

In all, for irrigation on Indian reservations, \$197,450, reimbursable as provided in the Act of August 1, 1914 (Thirty-eighth Statutes at Large, pages 582): Provided, That no part of this appropriation shall be expended on any irrigation system or reclamation project for which public funds are or may be otherwise available; Provided further, That the foregoing amounts appropriated for such purposes shall be available interchangeably in the discretion of the Secretary of the Interior for the necessary expenditures for damages by floods and other unforeseen exigencies: Provided, however, That the amount so interchanged shall not exceed in the aggregate 10 per centum of all the amounts so appropriated.

Suppressing Liquor Traffic

For the suppression of the traffic in intoxicating liquors and deleterious drugs, including peyote, among Indians, \$25,000.

Relieving Distress, and So Forth

For the relief and care of destitute Indians not otherwise provided for, and for the prevention and treatment of tuberculosis, trachoma, smallpox and other contagious and infectious diseases, including transportation of patients to and from hospitals and sanatoria, \$370,000; Provided, That this appropriation may be used also for general medical and surgical treatment of Indians, including the maintenance and operation of general hospitals, where no other funds are applicable or available for that purpose: Provided further, That out of the appropriation herein authorized there shall be available for the maintenance of the sanatoria and hospitals hereinafter named, and for incidental and all other expenses for their proper conduct and management, including pay of employees, repairs, equipment, and improvements, not to exceed the following amounts: Blackfeet Hospital, Montana, \$12,500; Carson Hospital, Nevada, \$10,000; Cheyenne and Arapahoe Hospital, Oklahoma, \$10,000; Choctaw and Chickasaw Hospital, Oklahoma, \$35,000; Fort Lapwai Sanatorium, Idaho, \$40,000; Laguna Sanatorium, New Mexico, \$17,000; Mescalero Hospital, New Mexico, \$10,000; Navajo Sanatorium, Arizona, \$10,000; Pima Hospital, Arizona, \$13,000; Phoenix Sanatorium, Arizona, \$40,000; Spokane Hospital, Washington, \$10,000; Sac and Fox Sanatorium, Iowa, \$40,000; Turtle Mountain Hospital, North Dakota, \$10,000; Winnebago Hospital, Nebraska, \$18,000; Crow Creek Hospital, South Dakota, \$8,000; Hoopa Valley Hospital, California, \$10,000; Jicarilla Hospital, New Mexico, \$10,000; Truxton Canyon camp hospital, Arizona, \$5,000; Indian Oasis Hospital, Arizona, \$10,000.

(Continued in next issue.)



THE INDIAN VIEWPOINT

To American Indian Association, March 24, P. O. Box 1565, Denver, Colorado.

In all the talk on Indian matters I feel that if the Indians as a race never assume the attitude of fully developed men and women we can never hope to be considered any more than mere children who need the guardianship of others.

The people of every community should be a unit in anything which has to do with the common welfare and uplift of all the people. I propose a friendly cooperation with all honest movements seeking intelligently to solve the Indian race problem.

I realize we have people who are not disposed to give the Indians credit for having feelings, ambitions, and desires like other races. They are satisfied to relegate them back on the reservations. Their system cannot give any immediate hope to make our interest one. We have drifted apart and now divided into separate and distinct groups or tribes. The result is the Indian is an alien tramp in his own country.

The Indian must have the same rights and opportunities that other people have. The thoughtful and industrious of the race realize that it will be their only hope of permanent existence. Our safety lies in an absolute refusal to differentiate the rights of human beings. Let the unanimous voice of the American people be lifted up for justice and opportunity to all races, including the real native American—the red race.

Yours for a united humanity,

Horton G. Elms (Oneida),

President of New York State Indian Welfare Society.



Indian Walks Rather Than Ride in "Jim Crow" Section

Richmond, Virginia.—A massacre almost occurred on a late R. F. & P. train between Washington and Doswell when a conductor insisted that Joseph E. Oldshields, a full-blooded Sioux Indian, and grandson of the late famous Chief Red Cloud, of North Dakota, should ride in the "Jim Crow" car or walk. Joe preferred the latter method and indignantly stepped off the train at Doswell and walked the 20-odd miles into Richmond.

The Indian, who had served through the World War with the United States marines, re-enlisted recently in Chicago and was on his way to Quantico for training. He failed to recognize Quantico as the train passed through the city from Washington and the conductor did not find him until the train neared Doswell. The conductor offered to carry him through to Richmond, but refused to allow him to remain in the "white" section of the train, and Joe refused to ride in the "other" section.

Joe walked into the marine recruiting station here and reported to Capt. Strong. After his papers were examined and his story told, the captain furnished him with transportation to Quantico and a letter "to whom it might concern," saying that Joseph E. Oldshields was not "colored," but a descendant

of one of the oldest and at one time most prominent families of America.

Joe is a little more than 6 feet tall and weighs about 185 pounds. He is dark, but his features are finely shaped and his hair is long, straight, and black. He said he would be glad to get back in the marine uniform so there would be no chance of having his nationality confused.

Remarks: The "Jim Crow" law in Oklahoma does not affect the Indians as they are on the same social standing as the whites. Indians are not Negroes but the real Americans and the South does not want to forget this.



EX-JUSTICE CHIEF DAUGHTERY MIXED UP IN INDIAN OIL LAND

Kansas City Post, April 1, 1924

A new thrill was sprung at the Daugherty investigation, when H. M. Peck, former United States District Attorney in Oklahoma, directly charged Harry M. Daugherty, former Attorney General, with negligence in failing to cover \$500,000 worth of Oklahoma Indian lands taken from the Government by fraud.

Peck declared 10,000 acres of Osage and Ponca Indian lands in Oklahoma were obtained by fraud by the Miller Brothers, owners of the "101" Ranch for which they pleaded guilty in the Federal Court there.

Daugherty, Peck charged, permitted the brothers to keep the lands, and Miller Brothers still hold it. Peck charged the Miller brothers "exercised a despotic political influence" in Oklahoma "because of their wealth and power." (This they got from the Indians.)

"Did they plead guilty to the fraud charges?"

"Yes, and they were fined in Oklahoma Federal Court."

"Was any effort ever made by Daugherty to recover the lands?"

"No, they still hold the Indian land."

Peck said the Miller brothers, with John C. Newton and Vick Norton, "conspired to defraud the interior department by obtaining undated deeds for the Indian lands before the Government issued land grants."

In cross examination it was revealed George L. Miller is a Democratic leader in Oklahoma.

Why not in some way try to stir up interest at the coming election to urge upon the White House, for the next new Commissioner of Indian Affairs to try and get in the office men like Dr. Frank G. Speck, or John Collier, or Dr. Joseph K. Dixon?—R. F.

For those who could be present, a meeting of the officers of the American Indian Order was held May 28, 30, 31.

The Snyder Bill, for full citizenship for all Indians, was indorsed providing it did not interfere with tribal rights and treaties.

Mr. C. Standard of Denver, Colo., associate member of American Indian Order for three years, became a degree member May 28, 1924, and took his obligations of loyalty to the Order.

REAL INDIAN BOOKS

By Hen-Toh, Wyandot

(Not written about Indians by a white man, but written by an Indian.)

Yon-doo-shah-we-ah (Nubbins). A beautiful volume of delightful Indian verse, partly in pure English, partly in modern Wyandot dialect. Full of the finest spirit of the Indian. Printed on fine deckle edge paper, bound in brown imitation leather, a charming gift book. Price \$2.50, postage 15 cents.

Tales of the Bark Lodges. Old Wyandot animal legends, told in Indian dialect. It will delight boys especially. Illustrated with drawings made by an Oklahoma Cherokee. Cloth, \$1.50, postage 15 cents.

Hen-toh is a five-eighths blood Wyandot. His books are a fine revelation of the very best in the Indian; the reverence, the loyalty, the love for nature, the kindly humor, the affection for his own people—the fine human characteristics which so rarely appear in the white man's representation of the Indian.

Everyone of Indian blood will feel a fuller pride in his racial heritage for reading these truly delightful productions of a real Indian. Sent direct upon receipt of price.

HARLOW PUBLISHING COMPANY
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American Indian Association highly recommends these Indian Books to all our readers and members, as books worth while to add to your library. In ordering these books, please mention you saw the ad in the Indian Tepep.

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Rugs, 27x45 inches.....	\$15.00
Rugs, 33x55 inches.....	\$20.00
Rugs, 40x65 inches.....	\$35.00
Rugs, 48x72 inches.....	\$45.00

This does not include express or parcel post.

AMERICAN INDIAN ASSOCIATION, INC.
 P. O. Box 1565, Denver, Colo.

"TAKHOMA"

Takhoma, "Mother of Mountains," lifting high
 Thine ermine mantle to the azure sky.

Gazing, enraptured, on thee, robed in snow,
 Red Men knew, and loved thee for an untome.

In sunset glow and in the noonday glare,
 "Mother of Mountain" peaks, wondrously sublime, fair.

Ere the first white man on these shores had trod,
 They saw, in thee, the majesty of the Great Spirit.

Red Men christen thee "Takhoma." O the shame
 To link thy greatness with a lesser name.

It was no part of the eternal plan
 Thou shouldst share thy glory with a man.

Only a native race, determined to be free,
 Could fitly find its monument in thee.

All hail, blest mountain, 'til the stars grow cold,
 Thou shalt be called "Takhoma," as of old.

**METHODIST EPISCOPAL CHURCH PROTEST
 AGAINST BURSUM BILL**

At a general conference of the Methodist Episcopal Church, held at Springfield, Mass., a resolution was unanimously passed as a protest against the Bursum Bill, and a petition sent to Congress to protect the Pueblo Indians of New Mexico from land sharks, as well as a recommendation against present methods of Indian oil lands in Oklahoma.

Remarks: This is only a start in the wakening of churches to protect the American Indians against these injustices. When will the great religious denominations come forward in behalf of the American Indians and insist that Congress grants to all American Indians who can read and write English full, complete citizenship in his own native land, for the American Indian is a native born American.

**U. S. HASKELL INDIAN INSTITUTE TO HAVE
 CAVALRY UNIT**

U. S. Haskell Indian Institute, located at Lawrence, Kansas, is to have a troop of national guard cavalry, composed of eighty Indian students from this institute. The troop will be established in Lawrence. The members of the troop have been enlisted in the Kansas Guard and are ready to be mustered into service.

The troop will be "C" of the 114th Cavalry, Kansas National Guard. "C" formerly was in Clay Center. Captain Paul A. Cannady, disciplinarian at Haskell Institute, and of Indian blood, will command the troop.

A report from the Associate Press says: Government acts to curb trachoma among Indians.

Reports that thousands of Indians inhabiting the Navajo Reservation soon may become blind wards of the Government, for their sad negligence in caring for the Indians' health, unless immediate steps are taken to curb contagion, caused Secretary of Interior Dox Work to take action at once. Dox Work is having a specialist from the Health Department go to New Mexico and Arizona to check the cause. Trachoma, or granulated lids, is prevalent among the Indians.

"WHY SHOULD WE AMERICANS ABANDON THE SPLENDID INDIAN NAME, TACOMA, IN ORDER TO CALL OUR NOBLEST LANDMARK AFTER AN OBSCURE FOREIGNER WHOSE ONLY CONNECTION WITH HISTORY IS THAT HE FOUGHT AGAINST US WHEN WE WERE AN INFANT NATION?"—Theodore Roosevelt.

MOUNT TACOMA

The Congress of the United States of America is at this time being asked to authorize, by resolution, restoration of an American Indian name for the British one now commonly applied to the noblest and most inspiring mountain rising from American soil.

This proposal, already acted upon with overwhelming favor by the United States Senate, and indorsed across the length and breadth of the Union, would remove from the lists of official American geographical nomenclature the name of a British sea captain, who, because of his capture of the American ship "Polly" and its crew, after an engagement off the Atlantic coast in 1778, was elevated to the rank of Admiral of the Blue, Royal Navy.

The name Rainier was given to the peak in 1792 by Capt. George Vancouver, Royal Navy, sent by Great Britain to explore the North Pacific coast and particularly that part of it bordering upon the strait first sighted by the Greek, De Fuca, in the 16th century.

To Vancouver's chagrin, he found Spanish explorers had preceded him by two years; he was shown their maps and found Spanish names attached to many landmarks. Yet he went farther than they in penetrating what he named Puget Sound, and from the deck of his ship sighted that peak which he named Rainier for the British sailor who so recently had been raiding the coastal ports of America's thirteen original colonies.

For long centuries before Greek, Spaniard, or Briton had set eyes upon our North Pacific coast, the Salish tribes on shore knew this mountain, and in their simple way and limited vocabulary designated it with guttural enunciation, "Tkoma" in numerous allied variations that are best merged and adapted to the English tongue in the euphonious name, "Tacoma."

Since Vancouver's day the white man has driven the aborigines of the North Pacific to obscurity, almost oblivion, yet the great mound of eternal snow, ice, and rock—the Tacoma of centuries ago—still looks down in proud majesty upon the thriving modern cities of the Pacific Northwest and bears in official American nomenclature the name of that Englishman whose claim to fame rests upon his efforts toward preventing the American colonies from severing governmental ties with the tyrant George III.

Yet, why are Americans bound to honor him by perpetuating his name for eternity upon this massive landmark, which last year alone drew to its jagged cliffs and flowered valleys more than 120,000 Americans from every State in the Union? Both houses of the Washington State Legislature in February, 1917, by overwhelming majorities, memorialized the National Geographic Board of the United States to remove the name Rainier from this peak, yet petitions such as these have been lightly set aside by this board.

Congress is being asked to recognize this primeval peak by the designation given it by those Indians who looked to it as a deity. By all the testimony of early American traders, explorers, ethnologists, and other men of science and literature, "Tacoma" is that name, taken as accurately as the white man can translate it; authorities abound upon the subject.

The mountain was "Tacoma" long, long years before a

city of that name ever filtered through the imagination of the incoming race.

One race of men that we of to-day know about has already crumbled beneath hoary old Tacoma's lofty dome; how many others have been swept away before it by the ages, our learned men can only guess; and Tacoma, gigantic in its certain mastery of all about it, will stand to look for countless centuries to come upon those other races that well may follow!

Shall they know it as Rainier? Shall they remind their children of the gallant enemy of American liberty? Or, better, shall they point to it, as did those Indians of long ago, in deepest reverence and say, "There stands Tacoma; the flourishing breast; God's own guardian of peace and plenty?"

"That mountain which the people of Seattle insist on calling Mount Rainier—no doubt the name originally given by Vancouver—but which used, when I wandered through its forests and traversed its glaciers, thirty years ago, to be called by the more sonorous Indian name, Tacoma."—Lord Bryce, British Ambassador to the United States and famous author.

The Board of Governors of American Indian Order and American Indian Association passed a resolution urging upon the Congress of United States of America the restoration of the original Indian name, "Tacoma," to the great mountain now named "Rainier." The Indian Council of New England also passed the same resolution. Both Resolutions dated May 28 and June 16.

Let all clubs, fraternal organizations, societies, schools, colleges, universities, and churches within the borders of United States that love America, love the Stars and Stripes, urge upon the U. S. Congress at the coming Congress in December to change the name Rainier to the original Indian name Tacoma or (Takhoma). Cut this page out and send it to your Congressman or Senator.

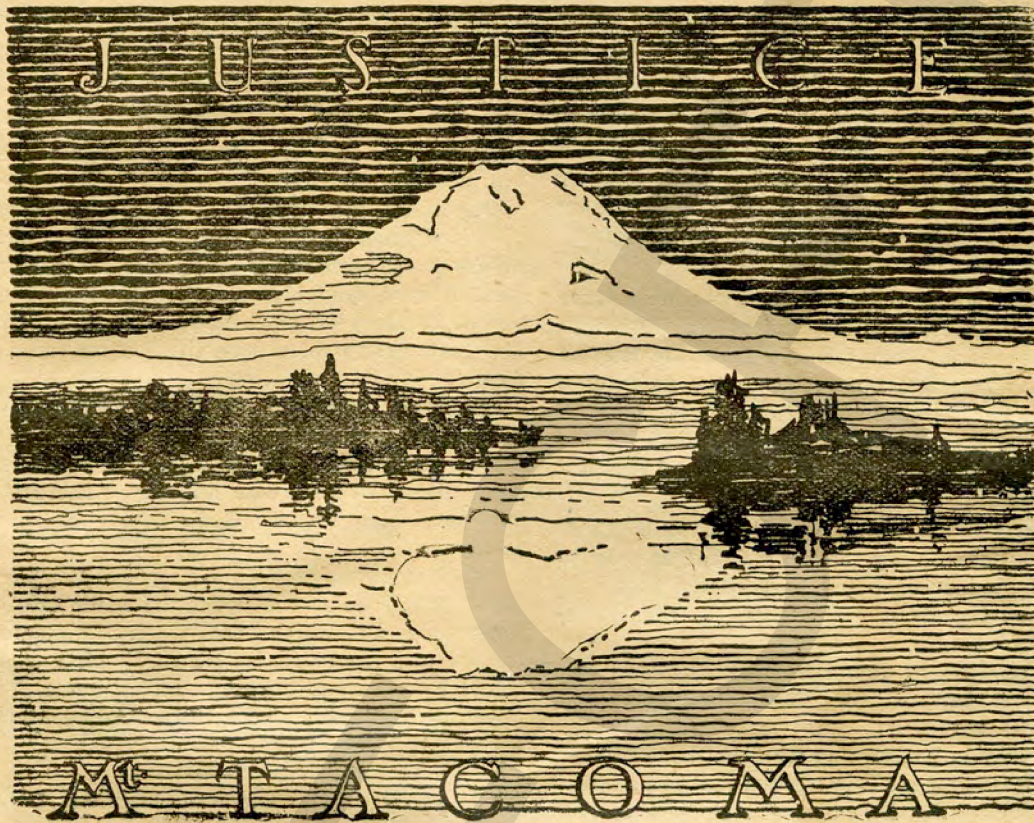
Faming Men Recognize Justice of Mountain Plea

Channing H. Cox, governor of Massachusetts: New England is taking considerable interest in the proposed change. It has been more or less of a puzzle to those who have studied history as to just why Washington's greatest mountain should bear the name of a British captain. It really ought to be "Tacoma."

James M. Curley, mayor of Boston, Mass.: The naming of Washington's great mountain after the British Captain Rainier is a grave and stupid error.

Judge James Wickersham, of Juneau, Alaska: The word "Tacoma" is a fair, honest Indian noun; the word "Tacoma" should be preserved as the name of this royal mountain peak, and "Mount Rainier" should be abandoned.

Prof. I. C. Russell, noted geologist: (in report, "Glaciers on Mount Rainier," U. S. Geological Survey 1897, vol. 16): Before the coming of Vancouver, the Indians had a name for the mountain in which we are interested. To them it was known as Tacoma, as nearly as their pronunciation can be rendered in English. Personally, I am strongly in favor of retaining the aboriginal name.



Justice to the American Indians

A RESOLUTION

Passed by the Congress of the North American Indians at Tulsa, Oklahoma, June 10, 1924
 BE IT RESOLVED by this Congress of North American Indians assembled at Tulsa in the State of Oklahoma, this tenth day of June, A. D. 1924.

FIRST, That we, as residents and citizens of the United States of North America, declare our unwavering allegiance to our "Mother" country.

SECOND, That we recognize that by reason of intermarriage and other natural causes we are a diminishing race, and probably in the not distant future may become a mere handful of a once powerful and numerous people, and therefore we cling tenaciously to the traditions and names handed down to us by our forefathers.

THIRD, That we recognize and appreciate the fact that it has been the consistent policy of the United States from the early days of the Republic to retain the ancient names of natural objects, and in many cases to give such names to the States of the Union.

FOURTH, That we express the hope that such policy may be continued in the future; and that in pursuance of that policy, and recognizing that the Indian name of the great snow-capped mountain situated in what is now Pierce County, State of Washington, is "Tacoma," and that an effort has been made to take from the mountain its ancient name and substitute therefor the name of "Rainier" in honor of one who fought to prevent the independence of our country, and that there is now pending in the Congress of the United States a joint resolution to remove the objectionable name and restore to the mountain its rightful American name "Tacoma."

NOW, THEREFORE, we do hereby respectfully request of the said United States Congress that such resolution be speedily passed.

BE IT FURTHER RESOLVED, that we do especially request the chairman of the Committee of Indian Affairs in the House of Representatives, and the Congressmen from the western States where the most of us reside, to represent us in this matter and see that justice is done to the Indians in the United States of North America, and the officers of this organization are hereby directed to forward to the said United States Congress and to said above mentioned Congressmen copies of these resolutions.

S. J. Soldani, President,
 Lulu M. Heffner, Assistant Secretary,
 Society of Oklahoma Indians.

FRAPPECT

America Indian Association

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