

OFFICE OF
DENNISON WHEELOCK
WEST DE PERE, WIS.

28

Dec. 4, 1909.

Mrs. Nellie Robertson Denny,

Carlisle, Pa.

My Dear Nellie:

I have your letter of Nov. 29, and I was very glad to hear from you, even if it was only a business letter.

In every Tribe, of course, you know there are all kinds of leaders, some who are leaders of the Injun factions, and then others who are leaders of the Progressives. It is the same way with the Oneida Indian.

Of the Indian faction, are Indians who desire to remain as Indians forever. Their most important leaders, are perhaps Amos Baird, and Paul Doxtater, both of these men are uneducated, although able to speak English to a certain extent.

Of the Progressive element, there are several prominent young men who may be set to lead their people. Among them, I may mention Dr. J. A. Powles, a graduate of Carlisle, and of the Milwaukee Medical School, Chairman of the Town of Hobart; Lehigh Wheelock, an ex-Student of Hampton; John C. Powles, a teacher of Oneida Day School, who is also a graduate of Carlisle.

On the Oneida Reservation, we have no organizations of any kind, such as you mentioned.

We shall be delighted to see you, whenever you come to Wisconsin, and you must make it a point to stop with us at West De Pere, just as long as it will be possible.

We are all well, and hope this will find you the same.
With regards to yourself and Wallace, I remain,

Yours Respectfully, *Dennison Wheelock*

28
OFFICE OF
DENNISON WHEELOCK
WEST DE PERE, WIS.

Feb. 10, 1910.

Hon. Moses Friedman,
Carlisle, Pa.

Dear Sir:-

I have your letter of the 1st inst., and beg to advise you that I shall be very glad to send you photographs desired. For those of us up in this Northern region, I thought that if the photographs were taken a few months later, the pictures would be shown to a better advantage. If there is no particular hurry, I shall be glad to send the photographs later.

Yours Truly,

Dennison Wheelock

Dic. E.C.

DEPARTMENT OF THE INTERIOR
UNITED STATES INDIAN SERVICE

February 16, 1910.

Mr. Dennison Wheelock
West Depere, Wis.
Dear friend:-

Replying to your letter of the 10 th inst., relative to a photograph of your home, I have to say that if you prefer to wait until later in the year to have your house photographed, I will be obliged to wait which I will gladly do. Thanking you for your willingness to help me in this matter and trusting to hear from you before very long,

I am

Very truly yours

Superintendent.

NRD

Carlisle, Pa., August 1, 1910.

Mr. D. M. Wheelock,
West Depere, Wis.

Dear Friend:

I write you to remind you of your promise to send me a view of your home. You will remember that I wrote you several months ago asking you for this photograph for use in an article which I had prepared for the Red Man. As I stated in my letter at that time, I will be glad to pay for the photograph. I would appreciate an early attention to this matter.

With my best wishes, I am

Very truly yours,

NRD-MID.

Superintendent.

OFFICE OF
DENNISON WHEELOCK
WEST DEPERE, WIS.

December 8, 1910.

Mr. Moses Freidman,
Supt. Carlisle Indian Shhool,
Carlisle, Penn.

Dear Sir:-

I am very much obliged to you for the certificate of graduation which I have just received. I also received a letter from Mrs. Denny, requesting a photograph of my home, which I thought Wallace had taken when they were visiting us last summer.

I will attend to the matter at once and hope that when you receive it, that it will appeal to you so strongly, that you will accept of an invitation from Mrs. Wheelock and myself to have you visit us some time during the coming summer.

Yours very truly,

DW/EC

Dennison Wheelock

DENNISON WHEELOCK

WEST DE PERE, WIS.

28

Feb. 5, 1912.

Mr. M. Friedman, Supt.,

Carlisle, Pa.

Dear Sir:-

I have your very kind invitation to be present at your coming commencement, and am glad to be able to accept the same. If possible, I shall have Mrs. Wheelock, who was also a student at your school, with me to spend a few weeks in the East, visiting friends after your commencement exercises are over.

Thanking you for your invitation, I am,

Yours Sincerely,

DW/EC

Dennison Wheelock

February 7, 1912.

Mr. D. M. Wheelock
West De Pere, Wisconsin.
My dear Mr. Wheelock:-

I have your letter of the 5th inst and am very glad to know that you expect to make us a visit at Commencement time. I shall be pleased to meet Mrs. Wheelock and trust that nothing may occur to change your plans about coming at that time.

We hope to have quite a number of old students here at that time and I feel quite sure that aside from seeing the old school, you will be pleased to meet some of your old friends.

Very truly yours

Superintendent.

NRD

OFFICE OF
DENNISON WHELOCK
ATTORNEY-AT-LAW
WEST DE PERE, WISCONSIN

28
April 1, 1912.

Mr. Moses Friedman,
Supt. Indian School,
Carlisle, Pa.

Dear Mr. Friedman:-

I had expected to leave today for your school to attend the Commencement Exercises, but on account of press of work I find it will be impossible for me to come at this time. I was very anxious to have been present for the reason that my brother graduates with this class, and the disappointment to me is very keen you can imagine.

Please convey my congratulations to the graduating class and impress upon them the fact that from now on the world looks to the Indian himself, to work out his own salvation. From now on if they are true men and true women, they must deem themselves duly enlisted in the cause of the Indian, and to this enlistment, I would urge them to render their best and highest devotion.

Yours sincerely,

DW/EC

Dennison Wheelock

28

August 21st, 1914.

Mr. Dennison Wheelock,

West De Pere, Wisconsin.

My dear Mr. Wheelock:

This is to acknowledge receipt of your favor of August the 19th and to advise you that I will be pleased to consider applications for the enrolment at Carlisle of your sister Martha and your son. The blanks I enclose herewith may be used and it is required that there be noted thereon Superintendent Hart's approval before they can be given consideration. As soon as the applications are received here the matter of providing transportation will be arranged.

Hoping that the transfers desired by you can be made before the 1st day of September, the opening day of the next school year, and that you will let me know in what other way I can assist from this end, I remain,

Very truly yours,

H.M.S.

Supervisor in Charge.

(Copy to Superintendent Hart)

DENNISON WHEELOCK

ATTORNEY-AT-LAW

WEST DE PERE, WIS.

CONSULTING ATTORNEY FOR
NATIONAL SURETY COMPANY

Aug. 19, 1914.

Mr. O. H. Lipps,
Supervisor in Charge Indian School,
Carlisle, Pennsylvania.

My Dear Mr. Lipps:

My sister, Martha Wheelock, aged twenty years, whose term expired at Flandreau, South Dakota last June, and is now with me in West De Pere, desires to be admitted to the Carlisle Indian School as a pupil. I am very anxious that she shall go if possible. She is in the eighth grade. My son, Edmund, who was born at the Carlisle Indian School, in 1896, is also very anxious to have the benefit of a diploma from Carlisle on account of the prestige it carries with it throughout the West. He is attending the High School in West de Pere, which is a very fine school. Except for the circumstances which I will mention, I do not believe in having Indian boys attend Indian schools as long as the common schools are open to them. Unfortunately, however, De Pere is a city of less than five thousand inhabitants, yet has in the neighborhood of twenty-two, or twenty-four saloons, and on account of what is falsely termed liberal sentiment, the saloon keepers do not hold strictly to the law of the land, and as a result we see young boys very frequently under the influence of liquor. For this reason, I feel that Edmund should go away from such associations if possible. We have been exceedingly strict and careful, so that he has not as yet fallen into the ways of his companions, but I am fearful that continued associations

will have their influence. For this reason only, I feel that if he can be admitted to your school, I would be glad to have him go. Otherwise, I shall arrange for his schooling elsewhere.

With very kind regards to you, I am

Yours sincerely,

Ammin Whulock

DW/LG

DENNISON WHELOCK
ATTORNEY-AT-LAW
WEST DE PERE, WIS.

5251
~~28~~
August 20, 1917.

Mr. Dennison Wheelock,
West De Pere, Wis.

My dear Mr. Wheelock:

I thank you for your cordial letter of July 31, 1917, which came while I was away from the school or I should have answered it before.

Miss Cornelius from this school got in touch with various pupils during the time she spent her leave there, and I understand that quite a bit of interest was worked up. Her time expired and she returned, however, before getting a party together. I understand that Mr. Hart is now supposed to be working up a class.

In view of the fact that 35 of our boys have gone to war we have quite a large number of vacancies and can take care of almost all of the nice Oneida boys and girls who could come here. Of course where the children have ample public school facilities, under the new ruling I could not take them, but even though they have public school facilities if there is some real reason why they cannot take advantage of them I am justified in accepting them here. Our school opens Sept. 4th and new pupils should come about that time.

Thanking you for your interest in your old school, I remain

Sincerely yours,

Superintendent.

JP/S

July 31, 1917.

John Francis, Jr.

Carlisle, Pa,

My dear Mr. Francis:-

I am very glad to assure you of my willingness to help all I can in obtaining desirable students from this vicinity who are between fourteen and twenty-one years of age over one half Indian blood who parents are unable to afford them proper schooling.

If you will advise me when you want the party to start for Carlisle, and how many you would care to take from the Oneida Reservation, I will be glad to govern myself accordingly.

Yours truly,

Emmie Cohulock

DDW/AP



The Indian School Journal

Printed by Students of the Indian School at Chilocco, Oklahoma
An Illustrated Monthly Magazine About Native Americans

VOLUME FIFTEEN

FEBRUARY, 1915

NUMBER SIX

THE AWAKENED AMERICAN INDIAN

BY ARTHUR C. PARKER



THE American Indian has written a new chapter in his life story. The tenth day of December, nineteen hundred and fourteen, marked a new beginning in Indian Progress and proclaimed a new day for the red race. Upon that day President Woodrow Wilson listened to the Memorial of the Society of American Indians in behalf of the American Indian. Never before, perhaps, had there assembled so large a body of men and women of Indian blood, having so wide an influence in the world's affairs. Never before had the men and women of the race presented so definite an appeal covering the condition of all Indians.

The Memorial presented to the President was the outcome of an action of the University of Wisconsin Conference of the Society of American Indians, and was drawn up by order of the conference. The Committee consisted of Dennison Wheelock, chairman, Prof. F. A. McKenzie, Henry

Roe-Cloud, Hiram Chase and William J. Kershaw; supplemented by the Executive Committee, including the President, Vice-President on Membership and the Secretary-Treasurer.

The meetings at which the Memorial was formulated were held at the office of Hon. Gabe E. Parker, Register of the U. S. Treasury. Mr. Parker, who is a Choctaw, is a member of the Society's Advisory Board. Here the various ideas submitted by the Committee and by the members of the Executive Council, were drawn into shape after careful debate. In its preparation a majority of members of the Advisory Board, the entire Memorial Committee and all but one absent member of the Executive Council participated. The strong men of the Society and of the race were indeed present. The memorial to the President is a historic document.

President Wilson had set the hour as twelve fifteen on December tenth. The Society represented by its Active officers, Associate officers, Board, and by many members of both divisions, marched promptly from their headquarters at the Hotel Powhatan and

reached the White House a few minutes before noon. More than forty delegates were in the body. Senator Robert L. Owen, of Cherokee blood, was already with the President as the Delegation entered the reception room in the Executive Mansion. The local arrangements had been made with the Secretary to the President by Mr. Gabe E. Parker who introduced the members of the Society. The President stood in the center of his office and shook hands cordially as each member was presented. Then, after a short explanation, Mr. Dennison Wheelock read the Memorial, which follows:

DISTRICT OF COLUMBIA,)
CITY OF WASHINGTON. }

His excellency, the president of the United States:

Acting under instruction of the Fourth Annual Conference of the Society of American Indians, held on the 6th to the 11th of October, 1914, at the University of Wisconsin, in the city of Madison, Wisconsin, your petitioners respectfully present this Memorial.

Congress has conferred special authority upon the President of the United States respecting the welfare of the Indians, regarded as wards of the Federal Government. We believe that this obligation lies close to your heart and we, therefore, feel free to suggest to you a few things which seem to us necessary to our welfare and progress, to our development as co-laborers and producers. We believe that you feel, with the progressive members of our race, that it is anomalous permanently to conserve within the nation groups of people whose civic condition by legislation is different from the normal standard of American life.

DEFINITION OF LEGAL STATUS.

As a race, the Indian, under the jurisdiction of the United States, has no standing in court or nation. No man can tell what its status is, either civic or legal. Confusion and chaos are the only words descriptive of the situation. This condition is a barrier to the progress of our people who aspire to higher things and greater success.

We hold it incontrovertible that our status in this nation should be defined by federal au-

thority. We request, therefore, that, *as the first essential to a proper solution of the Indian Problem, and even for the benefit of the nation itself, this matter be placed in the hands of a commission of three men,—the best, the most competent and the kindest men to be found, and that they be authorized to study this question and recommend to you and to the Congress the passage of a code of Indian law which shall open the door of hope and progress to our people.* Our Society since its beginning has pled for this fundamental necessity of race advancement.

ADMISSION TO THE COURT OF CLAIMS.

We ask, also, that *the Court of Claims be given jurisdiction over all Indian Claims against the United States.*

This done, a great barrier to race development would be removed, for we should no longer be tied to the past with the feeling that the country had not fulfilled its obligations to our race.

We believe that more than has been done can be done to make Indian property an efficient instrument for Indian welfare; to make Indian intellect, statesmanship, and craftsmanship useful to the nation. We point with pride to the men and women, who by their achievements have demonstrated the inherent capacity of Indian blood. Our plea is that just opportunity be provided to insure the efficiency and enlarge the capacity of the thousands who have not had freedom to struggle upward and whose condition very shortly will become not only a menace to themselves but a burden to the nation.

We plead, Sir, that you give us the cheer of your word, that you consider our request and call upon Congress to grant the American Indians those fundamental rights and privileges which are essential to release them from enforced wardship, dependence and consequent degeneracy; and that you advocate measures that will, according to the recognized principles of legal and economic development, speedily secure their admission to the field of even chance for individual efficiency and competency.

For the weak and helpless, for the discouraged and hopeless of our race scattered over this broad land, we make this plea and petition. Through our annual conference we have carried our plea to the great universities of the land; we have striven to awaken the public conscience to the justice of our demands and now we ask you to consider the

merits of our appeal. And for the boon we crave we shall ever pray.

THE SOCIETY OF AMERICAN INDIANS.
SHERMAN COOLIDGE, President.

CHAS. E. DAGENETT, Vice-president.

WM. J. KERSHAW, Vice-president.

ARTHUR C. PARKER, Secretary.

December the Tenth,

Nineteen Hundred Fourteen.

THE COMMITTEE ON MEMORIAL:

Dennison Wheelock, Chairman.

Hiram Chase,

Henry Roe-Cloud,

F. A. McKenzie,

Wm. J. Kershaw.

The president remained standing at one corner of his desk during the reading and was evidently impressed. After Mr. Wheelock had handed the Memorial to the President, Mr. Coolidge, President of the Society, delivered a few words in explanation of the object of the Society. This was followed by an address by Mr. Wm. J. Kershaw. Mr. Kershaw's speech was an eloquent classic and profoundly impressive. As the years go by it will be regarded as one of the masterpieces of Indian oratory. Congressman Charles D. Carter, former Chief of the Chickasaw Council, and now vice-president on legislation of the society, made the closing address indorsing the memorial in its plea for a new and just code of law and greater opportunity for the red man.

President Wilson replied expressing his pleasure in receiving the delegation and stating that he had not given special thought to the Indian though he had appointed the best man he could find as Secretary of the Interior and as Commissioner of Indian Affairs. He promised to give the Memorial his most earnest consideration and to study the measures advocated by the Society.

Promptly upon the expiration of the term of the interview the Delegates

filed from the room and out of the White House, where they faced a battery of cameras and moving picture machines.

After returning to the Hotel Powhatan for luncheon, the Executive Committee held an informal conference which continued until five o'clock. The speakers were, President Coolidge, Dr. C. Hart Merriam on the "Tragedy in California", Matthew K. Sniffen on the "Cry of Alaska", Wm. J. Kershaw, "Our Memorial", Hiram Chase on "The Law That Restricts", Father Philip B. Gordon, on "The Relation of Education to Morality" and Gen. Pratt on "Why I Have Loved the Red Man".

The afternoon meeting was merely an informal discussion, the evening banquet being the event to which all looked for the final event of the day.

The local chairman of the Entertainment Committee was Mr. Charles E. Dagenett and to him the success of the event is largely due. As in all of its functions, this was distinctly of high grade, every appointment being the best that could be secured. The toastmaster of the evening was Hon. Charles D. Carter. The principal speaker was Hon. Cato Sells, Commissioner of Indian Affairs, who told of the remarkable change he had wrought in Indian affairs and vividly depicted his achievements in protecting Indian interests. Other speakers who delivered addresses were Dennison Wheelock on "The Law Bars the Way to Indian Progress"; Patrick J. Hurley on "Humor at the Bar;" Henry Roe-Cloud on "Brains and Efficiency"; Prof. F. A. McKenzie on "Principles and Dangers"; Mrs. Marie L. Baldwin on "What an Indian Woman Has to Say for Her Race"; Dr. Sherman Coolidge on "The Society"; Hon. W. A. Durant on "A National Indian Society

as the Means for Race Efficiency"; and Dr. Thomas C. Moffett on "The Power of Friendship Among Races".

The banquet favors were small Indian war clubs tied with white ribbons and labeled "Peace Clubs". Upon the ribbon was printed the following stanza:

"THE PEACE CLUB."

"To knock with club and thrust with spear
Robs life of all its peace and cheer.
So let us CLUB together friend,
Then all our woes shall be at end."

The Committee had hoped to have a Peace Dinner and had telegraphed for peace pipes, but the New York Indian Exhibits Company having no peace pipes sent war clubs! This put the Committee in a quandary for it had no warlike intentions. On the spur of the moment, however, the verse was penned, and the club used for peaceful advantage.

The meeting and presentation were convened in remarkably quick time. The President gave but seven days notice in which to prepare for the trip to the Capitol. That the great majority of officials were present is a tribute to the strength of the Society and the harmony of its administration.

On the 11th and 12th of December the Executive Council held its annual meeting. By invitation of the Register of the Treasury most sessions were held in his office. The principal actions of interest to the membership are those relating to the policy of the *Quarterly Journal*, *S. A. I.*, the appointment of a Board of Trustees, whose chairman is Mrs. Marie L. B. Baldwin, and the selection of the meeting place for the 1915 Conference. The Fifth Conference will meet under the auspices of the University of Oklahoma in Oklahoma City, Okla. This has already led to great enthusiasm on the part of the Oklahoma membership.

The accomplishments of the December Meeting were the reaching of the President's ear, the presentation of basic facts for his consideration, a demonstration of the Society's unity and purpose, and establishing of a deeper confidence of the public in the capacity of the red men to reach out for higher things. The impression made by the Memorial Delegation was profound. Dr. William K. Cooper, Secretary of the Washington Y. M. C. A., stated that the event was the most dignified and orderly he had ever seen in the Executive Mansion and his opinion was verified by Mr. Samuel Brosius, Attorney for the Indian Rights Association, who affirmed that it was the most impressive event he had ever witnessed in connection with Indian affairs. Others stated that the event was a positive demonstration of the ability of Indian blood to achieve. The membership represented Indians prominent in civil, religious, and political life, including clergymen, educators, scientists, congressmen, business men, lawyers and financiers. If these have struggled upward through adverse conditions how many more might achieve and advance as efficient factors in the national life if the laws of the land would only permit it.

In this memorable council only earnest faces were seen. The men and women who composed it were energetic factors in the life of the republic. Every man and woman of Indian blood was conscious of his responsibilities and eager to meet his obligations to his race and to his country. Proud of the ability of the race to advance, as they were, their clothing was that of the citizenship of the great nation. There were no blankets, no feathers, no relics of the past—for these men and women were *the Indians of today*, pleading for the future. Their vision

was fixed upon things ahead. Though not only for race and for country, but in their hearts they were still loyal to for humanity. the best traditions of their people, Thus has a new day dawned, and each knew that such things were a dynamic effort has been applied from part of the past. Their appeal was within.



ARROW-HEADS

BY HENTO

(A member of the Wyandot Tribe)

Bit by bit with tireless effort,
Was the hard flint flaked to form
Tip for shaft and spear-head long ago.
Time was less than naught in those days,
And the end sufficed the needs
Of the patient worker for his bow.

Skilled in craft of plain and forest,
Ever he must be alert
In the haunts of bison or of deer.
On the shores of lake and river
Trod moccasined foot,
As he sought shy quarry for his spear.

Lithe of limb and strong of muscle,
Wends he o'er the portage
Shoulders bearing lightly his canoe.
Should he meet a wily foeman
As he treads the forest glades,
His the need to dare then, and to do.

Thoughts like these come as I wander
Over plow-turned fields and find
In my path an old arrow-head.
And I weave in vivid fancy,
As I scan the enduring flint,
A measure of those brave warriors, dead.

THE HOPI; A PEOPLE WHO NEED NO COURTS, JAILS OR ASYLUMS

LOUIS AKIN IN THE CRAFTSMAN

IN THE vague North of Arizona, beyond that clean-cut horizon of keenest blue, and yet two days' travel through the Painted



Desert—a spot that has felt less of the White Man's influence than any inhabited place in America—lies the land where the Hopi and his ancestors have dwelt in contented independence for unknown centuries; where ruin upon ruin, older than Egypt, verifies the oral traditions of archaic times, and where to-day these good people live, love and labor in ways but little changed from the utmost simplicity of prehistoric ages.

To those few in the outer world who ever heard of them at all they are mostly known as Moquis—this through the publicity gained by their annual Snake Dance. But *Moquis* or *Moki* is a misnomer. Hopi is how they would have us know them—because it is right, and because it means something to them and it is justly symbolic of their racial characteristics. Peaceful—gentle in its significance—and the worst word they know to apply to an offender is *ka-hopi*—the negative of Hopi—or *pas-ka-hopi*, the superlative of this; and any one as bad as this is hopeless. *Moki* in their language means dead, and the accepted theory of its first application to them as a tribal name is that the Navajo, their long-time enemy, in a spirit of

derision so called them on account of their distaste for warfare, and love of a quiet-stay-at-home life. According to the Navajo code they were “dead ones.” From the Navajo, whose country entirely surrounds the Hopi, the early traders and settlers acquired the word *Moki* before ever seeing the Hopi; and from the trader it easily passed without question to the government representatives. But ask a Hopi if he is a *Moqui*—his quick resentment will be convincing enough.

The Hopi reservation, about fifty miles square, is entirely within the boundaries of the great Navajo reservation, but under separate administration. There are seven villages through which two thousand Indians are scattered. The first faint view of Oraibi, the largest village, is gained five or six miles down the trail, where by close attention the block-like houses can be picked out and distinguished above the like-formed rock of the mesa which they crown.

In following the horse trail directly, the view grows plainer and then is lost, as the way winds closer, up through scrubby peach orchards and melon patches, past a deep, Oriental-looking spring, then squarely up a narrow, precipitous passage where your pony climbs like the goat he has to be, and out on the summit full into the village street. At once everybody in town knows there are strangers within the walls. It isn't wireless—it's dogs.

One of these is Dennison Wheelock, who has left the reservation and opened a law and real estate office in Depere. He was admitted to the bar last July in the supreme court chamber at Madison. He has already appeared in court on several cases and has showed his ability by succeeding in some of the most important of them.

Although Mr. Wheelock has left the land of his fathers and cast his lot among the white population, he still takes an active interest in the affairs of his people, and their confidence in him is such that his counsel is frequently sought in the more important affairs of the Oneidas'.

Seeks Aid for Tribesmen.

He is now in Washington, where he was sent by a tribal council held recently, and will appear before congress and the secretary of interior to present several important matters for adjudication.

One of these will be to ask legislation to enable the Oneidas of Wisconsin to recover from the six nations residing in New York, a large sum of money claimed to have been erroneously paid by the government to the New York Indians, and which rightfully, it is held, belongs to the local Oneidas.

Another piece of legislation to be asked for is that Oneida married women who have received no land allotments in the reservation be given the right to select allotments on the public domain.

The government will also be asked to give the Oneidas the school district allotments on the reservation so that the Indians may establish public schools of their own, and do away with the practice of sending their children to government Indian schools. This question is also vital to the white people who have purchased lands from the red men and are opening up large farms on the reservation.

Want All to Share Burden.

The Indians also are asking that all restrictions as to sale, taxation and incumbrance of all lands belonging to Indians in the reservation be removed. One reason for this is that many well-to-do Indians refuse to leave the jurisdiction of federal laws, thereby escaping the paying of taxes, leaving the burden of building roads, bridges and schools upon the white settlers and those Indians who are no longer wards of the federal government.

Mr. Wheelock hopes to have all these matters adjusted to the satisfaction of a great majority of the people on the former reservation lands.

Dennison Wheelock is 40 years old. He was born on the reservation, went to the reservation government school and was then sent to Carlisle, from which he was graduated in 1890. He afterward went to Dickinson college in Carlisle, taking the classical course. He afterward studied law under a well known lawyer of that city, John R. Miller. He was appointed assistant clerk and bandmaster of Carlisle school, and organized a band of sixty-five men at the school and took it to the world's fair at Chicago, where it played two weeks. His band also played at the Buffalo exposition, and at the inauguration ceremonies of McKinley and Roosevelt.

Wife Carlisle Graduate.

Mrs. Wheelock is also a graduate of Carlisle school, and is a woman of talent. She is a Chippewa Indian from Minnesota. She is a member of the West Depere Congregational church and takes an active part in the church work. She is secretary of and a moving spirit in the Ladies' Aid society. The Wheelock children attend the public schools of the West Side.

9-28
Name

Brunson Cohulock

(Please give name by which enrolled and also present or married name.)

Tribes

Ojibwa

Present Address

West De Pere, Wis -

Former Address

(Address from which we heard from you last.)

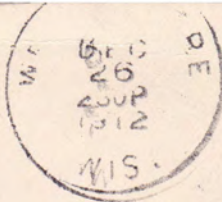
Present Occupation

Attorney at Law -

Remarks:

1-567 a

Department of the Interior.



Mr. M. Friedman

Supt. U. S. Indian School

Carlisle

Pennsylvania

5251

Whelock, Denison

Ex. Stu.

Cor. from

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Readmitted 525

BLANK-WATER MUSKOGON 547P

Church,

[illegible]

Church,

4 Cross School

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SENTINEL

22

NOVEMBER 1911

INDIAN DEFENDS RED MAN

Only Native American Lawyer in
State Will Endeavor to Clear
Another Oneida.

EAU CLAIRE, Wis., Oct. 21—(Special).—A red man defending a red man against the charges brought by a white man is the unique case to come up in Municipal court. Never before in the history of the county has an Indian attorney defended a man of his race in a criminal case in this county.

Dennison Wheelock, the only Indian in the state admitted to practice in any Wisconsin court, is the attorney who will endeavor to clear another Oneida, Ostin Doxteder, who is charged with horse theft.

The Indian attorney will be assisted by local counsel. He was admitted to the bar last year, although he has had considerable to do with court matters for some years.

Dennison Wheelock of Depere, Wisconsin,
has been appointed to assist in the defence
of the Ute Indians soon to be tried at Denver
on the charge of killing several cattle men
in Utah recently.

1915

DEPAI

UN

"The government today protects the restricted lands, that is, prevents a grafter from getting a mortgage on restricted lands. Why not also protect the growing crop on that restricted land and save the Indian from the chattel mortgage which he is every year making to the grafters around there? An Indian raises a good crop and a grafter comes around and says, 'would you like to have some money? Will you mortgage your crops to me?' And the Indian wants the money and mortgages his growing crops, and when fall comes, when his harvest is mature, that Indian has only money enough to pay off that mortgage and he is worse off than the Indian who has idled away his summer."

The objection to the governmental protection we all holler so much about is, that it always amounts to a prohibition to the exercise of individual discretion on the part of the Indians and in consequence they never suffer from the effect of poor judgment used in their business affairs. In the example mentioned here, it is my opinion that no better thing could happen to the Indian who mortgages his crops than to be worse off than the Indian who has idled away his summer, because only such an experience as that will teach him to do otherwise with future crops.

The influence which experience has over Indians, is exactly the same which it has over white people. If an Indian continued to lose his crop from year to year through foolish debts, we can ascribe as the only reason for such a course to the fact that the Indian "loves labor for its own sake," which is contrary to the general acceptation regarding his proneness to labor.

Then again Mr. Cloud suggests that some such system of government be established among our Indians as "The George Junior Republic." I cannot see why our Indians should be treated as children and their criminals treated as play-things. Among my own people we have succeeded in establishing the Town of Oneida and the town of Hobart, two Municipal Governmental organizations.

Each town has its own Board of Supervisors, Town Clerk, Town Treasurer, Constables, Justice of the Peace and so on, who are all Indians and whose authority is by virtue of the laws of the State of Wisconsin.

Here we have the real thing in which the Indians may gain experience and learn the real laws of the State, and to secure the best interests under the very conditions and demands in which they will live for all time. The Indians are paying their taxes and this tax goes to support their Government, and because it is their Government and it is a permanent Government, they are interested, and being interested in what other men are interested, they feel that they are men among men.

The great trouble with our good people everywhere, who are interested in the Indian is, that they cannot realize that experience is the only teacher which can ever teach an Indian to be a man. He must lose property to know what it is to be without it. He must earn property by the sweat of his brow to know its true value. He must learn according to Nature's law, which is cruel, and God made it so. If I put my hand upon a piece of hot iron, whether in doing so I knew it was hot or not makes no difference, God's law declares that that hand shall burn. This is very

cruel. It should burn only when the person knew that the iron was hot, but that is God's way of teaching us to be careful, not only us, but those who gain knowledge from our experience.

In like manner, the Indian must learn all the things of life in exactly the same way, and so long as the Government or his friends prevent him from learning as God intended all men should learn, just so long will he need the protection that we are throwing about him now. I believe in telling the Indians the demands of the white man's way, and giving them all the training possible, but I believe in giving them every opportunity to learn by experience from doing as they please.

When we first started to allow Indians on our reservation to sell their land, to assume the responsibilities of Government and to take their place among men as other men, there was a howl everywhere that the county and state would be swamped with Oneida paupers in a short while. But to the credit of the Indians be it said, that after three years and more of that experience the Towns of Oneida and Hobart are the only towns in this state without a poor fund, because not needed.

Yours truly,
DENNISON WHEELOCK.

West Depere, Wis.
May 16, 1911.

The Weekly Review,
Flandreau, S. D.

Dear Sir:—

I have just been reading in your issue of the Review dated the 13th inst., of "The Indian's relation to the Community," by Henry Roe Cloud, taken from the report of the twenty-eighth annual meeting of the Lake Mohonk Conference of October, 1910.

I understand Henry Roe Cloud to be an Indian himself, and I gladly accept his utterance as coming from a deep conviction of what is needed and best for our Indians at large. But my experience with Indians everywhere leads me to differ radically from the suggestions which appear in the article mentioned. For instance he uses this language.

8 Car School

Argus Pressclipping Bureau

OTTO SPENGLER, DIRECTOR

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CLIPPING FROM

FREE PRESS.

Milwaukee, Wis.

Jan. 14 19

DEPERE ATTORNEY IS ONEIDAS' COUNSELOR

Carlisle Graduate and Trained in the
Law, He Is Well Equipped to
Assist Red Brothers in Im-
proving Conditions.

DEPERE, Wis., Jan. 13.—Forty years ago the Oneida Indians, located on the reservation near this city were engaged principally in hunting and fishing for a living. They drew a pittance from the government which helped them meet the bare necessities of life and their's was a sorry plight. But the Oneidas are an intelligent and progressive tribe, and to-day their reservation has been transformed from hunting grounds into agricultural lands, and is thickly dotted with comfortable farm houses. In forty years the tribe has made a long advance toward civilization and now the reservation lines have been wiped out and township lines have taken their place.

College Trained Indians.

These Indians have now the right to vote and are governed by practically the same laws as the whites. Among their number are many men and women who have received a college education and who are proving that they can profit by this advantage.

Dennison Wheelock, who for several years has been a real estate agent for Indian lands, is doing good work for his tribesmen in the way of bringing them good profits and also in improving their homes. 28

Green Bay, Wis., Feb. 21.—At a general tribal council held yesterday upon the Oneida reservation, a decision was reached to press the claims for moneys aggregating over one million dollars, which the Indians say is due them from the government and the state of New York.

Dennis Wheelock was commissioned to prosecute the claims, and he will go to Washington in two weeks to confer with representatives of the New York tribes relative to the course to take in an effort to land a big sum.

The Indians claim interest on the Kansas claim money and the principal acquired thru the sale of the New York state lands.—*Journal* 28

Mrs. Dennison Wheelock, whose husband was bandmaster here for several years, visited Mrs. Plank in Lawrence a part of last week and this. She spent Sunday here with Mrs. Wilson, Monday with Mrs. Meairs and Tuesday with Mrs. Shawnee. Mrs. Wheelock was accompanied by her little daughter, Louise, and Mrs. Metoxen. From Lawrence, they went to Oklahoma to visit before returning to Wisconsin. 28

Dennison Wheelock, who for several years has been a real estate agent for Indian lands, is doing good work for his tribesmen in the way of bringing them good profits and also in improving their homes. 28

28.

Dennison Wheelock

DATE	INFORMATION THROUGH	ADDRESS	OCCUPATION	ITEMS OF INTEREST	GRADE
1909	Reef	West Depue, Wis.	Real Estate	Ind. Serv. 10 yrs. Band Leader. married Louise LaChapelle - ex-p.	
1910	NRA	"	"	Owms fine home in town.	
1911		"	Lawyer.	Admitted to Bar. 1911.	
1912		"	"		

RECORD OF GRADUATES AND RETURNED STUDENTS.

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA.

Name

Dennison Wheelock

1. Are you married and if so to whom? Louise La Chapelle, a Chippe wa.
2. What is your present address? West De Pere, Wisconsin.
3. Did you attend or graduate from any other schools after leaving Carlisle? Give names of school and dates if possible. Attended Dickinson College one year.

4. What is your present occupation? Salary? Buying and selling real estate.
No salary other than profits.

5. Do you own your home? Yes.

6. What kind of a house is it? Number of rooms? Frame, nine rooms, electric light etc.

7. How much property do you possess?

Stock None.

Land At present own 272 acres and one-third interest in other 2000 acres.

Real Estate Brick Office building 24' x 70'' and four lots
in West De Pere, Wisconsin.

8. Do you have money in the bank? Yes. How much? Various amounts,
sometimes in debt to the bank, according to demands of business.
9. Have you been in the Indian Service? In what positions? How long in each?

Carlisle Indian School , eight years, band leader.

Flandreau " " one year, disciplinarian.

Haskell Institute, one year, band leader.

10. What other positions have you held since leaving Carlisle?

11. Have you done anything for the betterment of your people? Write fully.

I have never attempted to do very great things for my people
in
or even to do anything very particular ther than to point out their
opportunities. I try to set a good business example for them and
although they all fall into the ditch with me once in a while yet
we manage to get along fairly well.

There is not another reservation in the country which is as
prosperous as the Oneida reservation today.

12. Tell me anything else of interest connected with your life

Real name ... Brick office building ... and four lots

12 ... to ...

2. Do you have money in the bank? ... How much? ...

... in ... to the bank, ...

3. Have you been in the Indian Service? In what position? How long in each?

Carlisle Indian School ... eight years, ...

... and ...

... one year, ...

13. Tell me anything else of interest connected with your history and your education.



14. How would you describe the ... Write ...

I have never attempted to do very much ...

in

... I try to get a good ...

... and ...

... along ...

... in the ...

... as ...



28



211254

24568

Home of D. W. Wheelock. '90

West Depere. Wis.

2' $\frac{1}{2}$ x 4 - 150 ac.

Special Border.

24568